

The Complete
EEBO-TCP
Unformatted
Puritan *and*
Non-Conformist
Collection v-2.0
Vol. 5
Ambrose pt.2 -
Arrowsmith

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

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Project Note – V2

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

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

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

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

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

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PRIMA, THE FIRST THINGS, In reference to *The Middle and Last Things*: Or, The Doctrine of REGENERATION, THE NEW BIRTH, The very beginning of a godly life. Delivered by ISAAC AMBROSE, *Minister of the Gospel at PRESTON in Amounderness in Lancashire.*

1 COR. 5.17. If any man be in Christ, he is a new creature: Old things are passed away, behold all things are become new.

LONDON: Printed by J.F. for I.A. and are to be sold by Nathanael Webb and William Grantham, at the Greyhound in Paul's Church-yard. MDCL.

To the Worshipful, The MAYOR, ALDERMEN, And other INHABITANTS IN The Town of Preston in Amounderness.

THE Apostle Peter knowing (as he saith) that shortly he was to put off that his tabernacle of the flesh, as our Lord Jesus Christ had shown him; he therefore endeavored that God's people, after his decease, might have those things he taught them always in remembrance: And thus it came to pass, that to this day we have that portion of holy Writ which he then left in writing. If Peters practice be imitable in this kind, I suppose the same duty lies on me. Revelation I have none, but many stitches and infirmities, which I take to be fore-runners of my departure hence. Some things, and amongst the rest, these *First Things*, I have taught you; what remains now, but that *after my decease you might have these things always in remembrance?* To that purpose, the same I delivered once to your ears, I now present to your eyes; as you were then pleased to hear them, so I trust you will now peruse them: Only one thing you may please to observe through this Treatise, That whereas in the Name of Christ I often Beseech, Exhort, Command the unregenerate to believe, to be reconciled to God, to pray, to fall on this or that duty, it is not as if they could do anything of their own strength or power; but because *Jesus Christ*, in Exhorting, Entreating, Commanding, puts forth his own power, and his own strength to enable them. While *Paul* exhorted the Goaler to believe in the Lord *Jesus*, that he might be saved, *God* enabled the Goalor to believe. Life and power is conveyed to the soul, in Gospel-Commands and Exhortations. While *Ezekiel* prophesied over dead bones, breath came into them, and they lived: so while the Prophets of the Lord do preach over sinful impenitent hearers, who are like to the Prophets dry bones, the breath of Heaven, the Spirit of the Most High in the Ministry of the Gospel, enters into them, and so they are made new creatures, and see the Kingdom of God. I have no more to say, only I beseech God you may receive a Blessing by these poor labors upon your poor souls: it is the hearty Prayer of

Yours to be commanded in all Christian Services, Isaac Ambrose.

To his worthily much esteemed Friend, Mr. Isaac Ambrose.

SIR,

I Have perused your hearty *Travel* in this happy Birth; and therein (I dare say) as your *industry and skill*, so your interest and birthright, your Labor either way. This *subject* could not be so well *handled*, if not *felt*; he must himself be *subject*, as well as *Author*, that doth it so well. No man can be here *Eloquent*, unless *Experient*; *Propriety of Title*, can only here give *Propriety of Language*: How like the motion, the language of a Puppet in a Play is the best Pulpit-Pageant in this *Theame* of the uninterested man? My Prayer is that of the Apostle, That all of us Ministers *may be (herein) able to comfort others, by the same comfort wherewith we ourselves are comforted of God*: And what comfort like this, that makes us, with the woman, *forget all our sorrows, for joy that the child is born*? What is it (otherwise) to be *born to learn*, if we *learn not thus to be born*? *Wisdom (saith Solomon) is good with an Inheritance*; how good is this *wisdom* then, that by this *New Birth* not only *preserves*, but *entitles* to that *Inheritance of the Saints in light*? Wherein, that this your *birth* of that *Birth* may be to many *Generations fruitful*, is the Prayer of

Your true Friend, CHARLES HERLE.

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To the Reverend AUTHOR, on his learned TREATISES, Intituled, *Prima, Media & Ultima*, THE First, Middle and Last Things.

The *First*, and *Last*, and *Middle* Things: What more?

Thus the well-furnished Scribe out of his store

Brings new and old. The *First* Things lay the Ground,

The *Middle* Build thereon; By th' *Last* All's crowned.

By the *First* Things Christians begin to live;

The *Middle* Things a further progress give

In Spiritual life; by th' *Last* they live forever:

Those things that God hath join'd, let no man sever.

The *First* Things wrought in me (Lord!) let me find,

And to the *Middle* so direct my mind,

That when the *First* and *Middle* Things are past,

I may enjoy my hopes; The Best at *Last*.

T.W.

The new Birth.

JOH. 3.3.

Except a man be born again, he cannot see the Kingdom of God.

WE read in the former Chapter, John 2.23. *When Jesus was at Jerusalem, at the feast of the Passover, many believed in his name when they saw the miracles which he did: Amongst those many, here is one of them (saith St. Austin;) what one? of all men the most unlikely is a Jew, of all Jews a Ruler, of all Rulers a Pharisee; Have any of the Rulers, or the Pharisees believed on*

him? But howsoever it seem thus unlikely unto us, the Spirit of God *bloweth where it listeth*; here is amongst *many believers* one *Nicodemus*, and he is a man of the *Pharisees*, a Ruler of the *Jews*; [verse. 1] a Jew, a Ruler, a Pharisee, *God is able even of these stones to raise up children unto Abraham*; yea, we see here (be they never so stony) our Savior melts one of them with a miracle, and by a *new birth* he will make him a son of *Abraham* indeed. A miracle brings him to Christ, and Christ brings him to a *new birth*: The first *Nicodemus* confesseth, [verse. 2] *Rabbi* (faith he to our Savior) *we know that thou art a Teacher come from God, for no man can do these miracles that thou dost, except God be with him*. The second our Savior affirmeth, as if he had answered, to say, *I am sent from God*, and not to be *born again*, will never help thee to Heaven; thy confession is right, that *I am sent from God*, but thy conversation is wrong, that art not *born again*: thou comest to me with confession of thy faith, but here is a further Catechism, another lesson; and therefore (as thou callest me *Rabbi*) if thou wilt be a Scholar in my School, thou must learn these principles, these rudiments, these *first things*, this text, this A, B, C, of Christian an Religion, *Except a man be born again, he cannot see the Kingdom of God*.

In prosecution of which words (all tending to this one point of the *new birth*) we shall follow the order set down by the Holy Ghost, where is,

1. The necessity of it, no going to heaven without it, *Except*.
2. The generality of it, every man is bound to it, *a man*.
3. The manner of it, how a man is wrought in it, he must *be born again*.
4. The issue of it, what effects are annexed to it, *the Kingdom of God, and sight of that Kingdom; a man that is born again shall see the Kingdom of God; and, Except a man be born again, he shall not see the Kingdom of God*.

These be the branches, and of every of them (by God's assistance) we shall gather some fruit for the food of your souls. The first branch is the first word, *Except*.

Except]

THis *Except* is without exception, for unless we are new born, there is no going to Heaven: before we live here we are born, and before we live there we are new born; as no man comes into this world, but by the first birth, so impossible it is that any should go to Heaven in another world, but by the second birth: And this gives us the necessity of Regeneration.

Except a man be new born, [Doct.] he can never be saved. It is our Saviors speech, and he confirms it with a double asseveration, *Verily, verily, I say unto thee*. Twice *verily*, which we find not anywhere but in *S. Johns Gospel*, and nowhere in the Gospel so oft as on this argument: how then should we disbelieve this truth, where we have such a witness as Christ, such a testimony as his *Verily, verily, I say unto thee?*

Again, God the Father thus counsels, not only *Nicodemus*, but all the Jews of the old Church, saying, *Make you a new heart, and a new spirit, for why will you die, O house of Israel?* Ezek. 18.31. Notwithstanding all their privileges (for they *are Israelites, to whom pertains the adoption, and*

the glory, and the Covenants, and the giving of the Law, and the service of God, and the promises, Rom. 9.4.) Yet here is *one thing necessary*, that must crown all the rest; they must have a *new heart, and a new spirit*, that is to say, they must be *new born*, or there is no way but death; from which death see how the Lord pulls them with his cords of love, alluring, wooing, questioning, *Why will ye die, O house of Israel?*

And yet again, not only the Son and the Father, but the Holy Ghost too will avouch this truth; *He that hath an ear, let him hear what the Spirit saith unto the Churches; And what's that? To him that overcometh — will I give a white stone, and in the stone a new name written: yea, I will write upon him New Jerusalem, and I will write upon him my new name,* Revel. 2.17. and 3.12. The meaning is, he that is *new born*, and so overcomes sin God's Spirit will give him his grace, *the white stone*, and his Kingdom, *the new Jerusalem, and a new name*, the name of filiation (saith a Modern) whereby truly he is called the *new born* Son of God. See here how *old things being done away, all things are become new; by a new birth* man hath got a *new name, a new inheritance*: and therefore as the Spirit, so the *new birth* is called a *fire*, that purgeth away dross, and makes souls bright and new, so that we must pass thorough this *fire*, or no passage into *Paradise*.

Nor is this Doctrine without reason or ground.

For, *Except by the second birth*, man is first unholy, and therefore most unfit to enter into Heaven: *Without holiness no man shall see God,* Heb. 12.14. And what is man before he is *new born*? if we look upon his soul, we may see it deformed with sin, defiled with lust, outraged with passions, overcarried with affections, pining with envy, burdened with gluttony, boiling with revenge, transported with rage, and thus is that Image of God transformed to the ugly shape of the Devil: Or should we take a more particular view, every faculty of the soul is full of iniquity; the understanding understands nothing of *the things of God*, 1 Cor. 2.14. the will wills nothing *that is good*, Rom. 6.20. the affections affect nothing of the *Spirit*, Gal. 5.17. In a word, the understanding is darkened, the will enthralled, the affections disordered, the memory defiled, the conscience benumbed, all the inner man is full of sin, and there is no part that is good, *no not one*. But what say we of the body? sure that is nothing better, it is a rotten carrion, altogether unprofitable, and good for nothing; should we view it in every part and member of it? the head contrives mischief, the eyes behold vanity, the ears let in sin, the tongue sends out oaths: Come we lower, the heart lodgeth lusts, the hands commit murder, the feet run to evil, all the senses are but so many matches to give fire to lusts, deceits, envies, and what not? How needful now is a *new birth* to a man in this case? Can he enter into heaven, that savors all of earth? Will those precious gates of gold and pearls open to a sinner? No, he must first be new molded, and sanctified, or he is *excepted; Except a man be new born*.

Secondly, *Except]* This, and man, is God's enemy; no greater opposition than betwixt God and a sinner: Consider we him in his essence, or in his attributes? in his essence he is called *Jehovah*, both in respect of his being, and of his promises; in respect of his being, and so God is contrary to sin; for sin is *ataxy*, disorder, confusion, a not-being; and God is order, perfection, holiness, an absolute and a simple being: in respect likewise of his promises,

wherein there is a main opposition to sin; for howsoever he promiseth a reward to the regenerate, and so the name *Jehovah* is a golden pledge unto us, that if we repent, he will forgive us; yet withal he promiseth *storms* and *tempest*, *fire* and *perdition* to the unregenerate: and thus his name and nature is altogether opposite to sin and sinners. But view we those attributes of God, I mean his Justice, truth, patience, holiness, anger, power: his Justice, in punishing the impenitent according to his deserts, his truth effecting those plagues which he hath spoken in his time, his patience forbearing sins destruction, till they are grown full ripe, his holiness abhorring all impurities, *He cannot behold iniquity*, his anger stirring up revenge against all offered injuries, his power mustering up his forces, yea all his creatures against his enemies; and what can we say, but if all these attributes are at enmity with sinful man, woe worth to man because of offenses! better he had never been born, then not to be *new born*; alas! what shall become of him? Can he that is God's enemy see God in his glory? no, there is no way but one, *Except he repent, Except] he be born again.*

Thirdly, *Except]* by a new birth, man is *without Christ*; for *If any man be in Christ, he is a new creature*: And if he be not in Christ, what hopes of that man? It is only Christ that opens Heaven, it is only Christ that is the *Way* to Heaven; besides him there is no *Way*, no *Truth*, no *Life*; and if we be in him, *as the branch in the vine*, it is of necessity that we bring forth good fruit: Upon these terms his death is effectual, if we become new *creatures*; or otherwise, all his Merits (his blood that was shed, his body that was crucified, his soul that was agonized) they are nothing unto us, we nothing bettered by them: he died for all, but his death is not applied, his Kingdom is not opened, save only unto them that have learned and practiced this rule of *Exception: Except] a man be born again.*

Fourthly, *Except* before *Excepted*, a man is a very limb of Satan, a child of darkness, and one of the Family of Hell. Consider this, ye that are out of the state of Grace, in what miserable thralldom is your souls? Should any call you servants, or slaves of Satan, you would take it highly in disdain; but take it as you please, if you are not regenerate, you are in no better case. *Paul* appeals to your own knowledge, *Know you not that to whomsoever you give yourselves as servants to obey, his servants ye are to whom ye obey?* Rom. 6.16, 23. If then ye obey the Devils suggestions (which you do being unborn) what are you but the Devils servants? And if he be your Master, what is your wages? You may see it in the last verse, *The wages of sin is death*; death of the body, and death of the soul, death here, and death hereafter in Hell fire. Alas, that Satan should have this power on man! that he who is the enemy, and means nothing to a sinner but death and damnation, should be his Lord, and Tyrannize it over him at his own will and pleasure! Would any man be hired to serve Lions and Tigers? And is not the Devil a *roaring Lyon, walking about, and seeking whom he may devour?* To serve him that would devour his servant, is a most miserable bondage; and what pay can one expect from Devils, but *roaring* and *devouring*, and tearing souls? In this plight are *the servants of Corruption*, slaves of Satan, so I rightly call them; for, *Of whomsoever a man is overcome, even unto the same is he in bondage*, 2 Peter 2.19. To wind up this point; *Lord, who shall dwell in thy Tabernacle? who shall rest in thy Holy Mountain?* If we believe *David*, *Not he that slandereth with his tongue, or doth evil to his Neighbor,—Or giveth his money upon Usury, or taketh a reward against the innocent*: No, such

are servants of Satan, and here is matter of *Exception* against them; *Except a man be born again, he cannot see the kingdom of God.*

The sum of all: *Without Regeneration no Kingdom*; for, whether we consider man in regard of *himself, or of God, or of Christ, or of Satan*, he is (*Except he be new born*) *unholy, God's enemy, out of Christ, in Satan.*

And if the *New Birth* be thus necessary; [Use.] how should we labor to *be born again*? I mean not as *Nicodemus, to enter into our mothers womb again, and be born*; It is not the seed of man in the womb of our Mother, but the seed of Grace in the womb of the Church, that makes us blessed: and if we are thus born by Grace, then are we sanctified, made Sons of God, Heirs with Christ, over whom Satan can have no power at all. Now then, as you tender your souls, and desire Heaven at your ends, endeavor to attain this *one thing necessary*: Lift up your hearts unto God, that you may be *washed, justified; sanctified in the Name of the Lord Jesus*; and that by the Spirit of God you may walk in new ways, talk with new tongues, as being new creatures, created unto good works. Thus would you wait on God in his way, I trust the Lord in mercy would remember you, and his Spirit would *blow* upon you. and then you would find and feel such a change within you, as that you would bless God forever, that you were thus *born again*: Otherwise, how woeful are you, considering this bar in heavens door, to keep out the unregenerate. *Except] Except a man be born again, he cannot see the kingdom of God.*

Thus far of the *Exception*; we now come to the *Person*, that is a *Nisi prius* in the front, *Except*: This is the party that must prosecute the cause, *a man*.

A man]

AND this *man]* is every man, and every part of man: It implies all men, for all are bound to it, and all man; for all the parts of his body, and all the powers of his soul are to be renewed, or he cannot be saved: The word then is general, whether we respect *genera singulorum*, the kinds, all men; or *singula generum*, the *Individuums*, all man, or all the parts of man, body and soul.

We will first begin with the kinds: [Doct. 1] *All men (or all mankind) must be regenerated before they be saved*; not one of all the sons of Adam that shall ever go to heaven, *except he be born again*: may your contemplations (guided by God's word) go into that Paradise above, there walk the streets, behold the towers, view the subjects, *from the one end of heaven to another*, and whom find you there? Not one that lives and dyes in sin; there is not in it, nor shall *enter into it anything that defileth, neither whatsoever worketh abomination, or maketh a lie*, Revel. 21.27. yet if such repent them of their sins, *the gates shall not be shut against them*, all the Saints that now *walk in the light of it*, were sinners; but first they were purged by the Lamb, and sanctified by the Spirit; first they were regenerated, and so they were saved.

You may object, If all men that go to heaven must be *new born*, what shall become of infants, that die ere they be born? *Can a man enter the second time into his mothers womb, and be born?* (said *Nicodemus*) But can a man enter into the second birth in his mothers womb (say you) and be *born again*, before he is once born?

I answer [*to be born again*] supposeth to be once born indeed; therefore according to the letter, our Savior speaketh of a man already born into the world, that he must *be born again*: But if we seek out the sense [*to be born again*] (as our Savior interprets) is *to be born of water and of the Spirit*; and so may Infants not born into the world *be born again*. Thus we read of *Jeremy*, *The word of the Lord came unto him, saying, Before I formed thee in the belly, I knew thee, and before thou camest forth out of the womb, I sanctified thee*, Jer. 1.5. And thus we read of *John the Baptist*, the Angel of the Lord saying of him, that *He should be filled with the Holy Ghost, even from his mothers womb*, Luk. 1.15. By these examples we see what the Lord can do; yea, what he doth indeed, although we know not how, nor can it be observed by us.

You may yet object, [*to be born again*] is (saith our Savior) [*to be born of water and of the Spirit*]; now *water* is the outward Baptism, and *the Spirit* is the inward grace (thus all Ancients have construed this text, saith *Hooker*) but children not born (howsoever they are sanctified by the Spirit) they cannot be baptized with water, and therefore they *cannot see the Kingdom of God*.

I answer: In cases of extremity, or impossibility, if actual Baptism be wanting, vocal is enough, and thus far some of our adversaries grant us; *Though it be wanting indeed* (saith *Aquinas*) *yet Baptism in desire is sufficient to salvation*: And to this end he cites *Austin*, saying, *Sanctification may be without Baptism, and Baptism without Sanctification; if Sanctification be, though Baptism be not, it avails to salvation; but if Baptism be, and Sanctification be not, it avails nothing at all*. Our conclusion is this, *All men* (or all mankind) *young men and maidens, old men and children*, all must be regenerated, or they can never *see the Kingdom of God*.

Secondly, [Doct. 2] as all men, so all man] all the members of his body, all the faculties of his soul. *Sanctification (if saving) must be perfect and entire, though not in respect of degrees, yet in respect of parts*; every part and power of body and soul must have its part of sanctification, though no part his full perfection, before the dissolution of our earthly tabernacles: Hence (say Divines) there is a regeneration or sanctification (it is all one) *inchoata and consummata*; *inchoata*, begun in this life, *consummata*, perfected in that other: and of this saith our Savior, *Matth. 19.28. Verily I say unto you, that ye which have followed me in the regeneration, when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel*: we speak not of this *Regeneration*, but of that which brings to this, for we must be regenerated here, or have no part there with God in his glory.

And should we consider *man* in his parts, every part must bear a part in this birth; his *body* must be regenerated, his *soul* must be renewed: we will begin with the *body*; *As you have yielded your members servants to uncleanness, and to iniquity unto iniquity, even so now yield your members servants to righteousness, unto holiness*, Rom. 6.19. As every member of the *old man* is full of sin, so every member of the *new born man* is to be renewed by grace: To instance in some of them; *The heart*, that in the *old man* is full of *evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies*; in the *new man* it is the member that must first be renewed, here grace first seats itself, and after is dispersed over all; as in natural generation the heart is first framed, so in spiritual regeneration the heart is first reformed. Some call it the first mover of all men's actions, for as the first mover carrieth all the spheres of heaven

with it, so doth the heart carry all the members of the body with it; and therefore it is, that the *new man* begins first with his heart; for if that fountain be right, all the streams of his desires, purposes, affections, speeches, actions, conversations, run sweet, and clear, and pleasant. Again, *the eye* that in the *old man* is the Broaker, that goes between the heart and the object, to make up the sinful bargain, that which our Savior calls *an evil eye*, S. Peter, *an adulterous eye*; in the *new man* it must be exercised on other objects, *I made a covenant with mine eye* (saith Job) *why then should I think upon a maid? I will lift up mine eyes unto the hills* (saith David) *from whence cometh mine help*. Again, *the ear*, that in the *old man* is *stopped against the voice of the Charmer*, *charm he never so wisely*; or if it be open, like Deaths Porter, it lets in sin and Satan at every occasion; in the *new man* it must be the gate of life, or the door of faith; therefore there is not a member that the devil more envieth than the *ear*, as we see in the man possessed with a deaf Devil, Mark 9.25. who possessed that sense, as the most excellent, to hinder him from hearing. Again, *the tongue*, that in the *old man* is *a world of iniquity, that defileth the whole body, that setteth on fire the course of nature, and is set on fire on hell*; in the *new man* it must be the trumpet of divine praise, or (as David calls it) *the pen of a ready writer*, uttering only those things which the heart enditeth in sincerity and truth. To sum up all in one, *the heart* is it, where grace begins first, and is felt last; and therefore saith God, *Son, give me thy heart*, Prov. 23.26. and therefore prays David, *Create in me a new heart*, Psal. 51.10. and therefore wills Solomon, *Keep thy heart with all diligence, for out of it are the issues of life*, Prov. 4.23. Would any man that is regenerate encounter sin in his heart, it were impossible to break out into action; would the heart of any man that is *born again*, but meet sin with this Dilemma, If I commit this sin, I must either repent, or not repent for it; if I do repent, it will cost me more heart-break, and spiritual smart, then the sensual pleasure can be worth; If I never repent, it will be the death and damnation of my soul: sure this thought conceived, and rightly followed in the heart of the regenerate, would be enough to crush sin at the first rising of it; and so it is, for if he be regenerate, he doth not sin, *whosoever is born of God doth not commit sin*, 1 Joh. 3.9. He is molded anew, and all the members of his body are conformed to the sovereignty and rule of grace, *yea his body is preserved blameless, holy, acceptable unto God; it is a member of Christ, the temple of the Holy Ghost*: Happy man that is blest with this body! Sure a man thus *born again*, he shall see the kingdom of God.

Secondly, as the *body*, so the *soul* of this man is to be renewed by grace; *Therefore glorify God in your body and in your spirit*, (saith St. Paul, 1 Cor. 6.20.) the body and the spirit must both glorify God; and as all the parts of the body, so all the powers of the soul.

First, *the understanding*, that in the *old man* is *blind and ignorant* about heavenly things, or howsoever it may know many things, yet never can attain to saving knowledge; in the *new man* it must be anointed with the *eye-salve* of the Spirit, inspired with the knowledge of Divine truths, especially with those sacred and saving mysteries which concern *the kingdom of God*. Again, *the will* that in the *old man* affects nothing but vile and vain things, is froward and perverse in the ways of godliness; in the *new man* it must prove and approve what is *the good, and acceptable, and perfect will of God*; yea, it must attend and be subordinate to the grace of God, since God indeed, and God only *works in us both the will and the deed*, Phil. 2.13. Again, *the memory* that in the *old man* is slippery in the things of God, or if naturally good, yet not

spiritually useful, in the *new man* it must be sanctified to good performances; and although it cannot increase to a greater natural perfection (for grace doth not this) yet the perfections it hath must be straight, and right, and guided to Godward, *Remember the Lord thy God*, saith *Moses, Deut. 8.18*. Again, *the conscience* that in the *old man* sleeps and slumbers, or if it be awake, tears and roars, as if a legion of Devils now possessed it; in the *new man* it must be calm and quiet, and yet not sleep or slumber, but rather in a friendly loving manner check and control wheresoever sin is, yea never be quiet, till with kind and yet earnest expostulations, it draw the sinner before God to confess his fault, and to seek pardon for it. Again, *the affections* that in the *old man* are sensual, inordinate, bewitched, and set on wrong objects; in the *new man* they must be turned another way. *Mary Magdalene* (you know) was given to unclean lusts, but the Lord diverted this sinful passion, and so she became penitent, and thirsted after grace: To sum up all, all must be renewed, *the understanding, will, memory, conscience, affections*.

But to feel more of their sweetness, I will pound these spices, and dwell a while on them. Now then for your better acquaintance with the regenerate man, and that you may know his difference from the man unregenerate, observe (I pray) these passages:

First, I say, in the *new man* the understanding must be renewed; so the Apostle, *The new man is renewed in knowledge*, Col. 3.10. and this knowledge implies two habits, *Wisdom* and *Prudence*, Col. 1.9. First, *Wisdom*, and that is speculative: Secondly, *Prudence*, and that is practical: By the one the child of God having the eyes of his mind opened and enlightened, doth see the mysteries of salvation, the secrets of the Kingdom, the whole Council, and the wonders of the Law of God; by the other he is enabled with a judicious sincerity, to deliberate and determine in cases of conscience, in the practice of piety, and the experimental passages of a Christian man: If we consider the first (*Wisdom*) how is it possible that a man unregenerate should know the mysteries of salvation? It may be he may go as far as the power of natural discourse, and light of Reason can bear sway, he may be furnished with store of rare and excellent learning, and yet for all this want the true knowledge of *spiritual wisdom*: Why so? Because all his knowledge, like the light of the Moon, is discharged upon others, but never returns and reflects upon his own soul; he should know, but knows not the darkness of his own understanding, the disorder of his own affections, the slumber of his own conscience, the deadness of his own heart; but the *man* regenerate (know he never so little) he hath the *saving-knowledge*, and in this he exceeds the greatest Rabbies, the profoundest Clerks; he only knows God with a steadfast apprehension, he only knows himself a most mean, base and contemptible thing; his *new birth* hath learned him how wicked a creature he naturally is, and therefore in that respect is he odious to himself, and loathsome in his own eyes: Or if we consider the second (*Prudence*) How is it possible that a man unregenerate, should experimentally know the practice of piety in a Christian course? Should we instance in this mystery of *Regeneration*; Here is one *Nicodemus, a ruler of the Jews, and a teacher of Israel*; yet, as learned as he was, if he confer with Christ about the salvation of his soul, he is strangely childish, and a mere infant; tell him of the *new birth*, and he thinks it as impossible, as for *an old man to return into his mothers womb, and be born again*: The natural man cannot discern the operations of grace, he knows not that dark and fearful passage,

which leads from the state of nature (through strange terrors and torments of soul) into the rich and glorious happiness of the kingdom of Christ; whereas on the contrary, the regenerate man (that hath had the experience of the power of godliness upon his own soul) he can see and judge of the light of grace, he can taste and relish of the fruits of the Spirit; and hence it is, that many a silly one (man and woman) whom the worldly-wise pass by with scorn and contempt, are often in spiritual affairs more wise and learned than the learnedst Doctors.

Secondly, the Will must be renewed; and this will of the regenerate contains two things, Rightness and Readiness: It is first rectified, when it is conformed to the will of God. Secondly, it is so inflamed with the love of goodness, that willingly he pursues it with alacrity of spirit. If we consider the first (the Rectitude of the will) we see by experience the will of the unregenerate is all out of course, he wills nothing but that which is evil: How should he, considering his want of God's image, his blindness of heart, his proneness to evil, together with the vehemency of his affections, which draw the will after them, and trouble the judgment? But in the man that is regenerate, the will being moved, it afterwards moves itself, God's grace that concurs with it, quickens it, and revives it; so that now his will is nothing but God's will: if it may appear that God bids him, or forbids him to do this, or that he chooseth above all to follow his commands, whatsoever becomes of him; why, this is the very heart and marrow of regeneration; you may be sure, the man that chooseth above all to please God, is the only man of God, and shall be rewarded by God. Or if we consider the second (the Readiness of the will to God) alas, the will of the unregenerate hath no pleasure in goodness, he understands not the sweetness of it, and therefore nothing is more *irksome* to him than the ways of godliness: whereas on the contrary, the will of the regenerate is willing, and this willingness indeed is the perfection of his will; yea (if we can say more) it is the highest degree of his perfection in this life, to be willing to do good.

Thirdly, the *memory* must be renewed; and this *memory* reflects occasionally on a double object, on God, and the things of God: First, on God, by remembrance of his presence everywhere: Secondly, on the things of God, by calling them to mind at useful times. If we consider the first object, God, the unregenerate hath no mind on God, *God is net in all his thoughts*, like the hood-winkt fool, that seeing nobody, thinks nobody sees him; so hath he said in his heart, *How doth God know? can he judge thorough the dark cloud? Thick clouds are a covering to him that seeth not, and he walketh in the circuit of heaven.* But contrariwise, the regenerate man, he *remembers his Creator in the days of his youth.* And though God, as being a Spirit, is (in some sort) absent from his senses, yet by virtue of his sanctified memory (that makes things absent as present) his eye is on God, and he considers God as an eye-witness of all his thoughts, and words, and doings, and dealings; he knows nothing can be hid from that all-seeing eye, though sin tempt him with the fairest opportunities of night and darkness, yet still he remembers, if his eye sees nothing, all those eyes of heaven (of God and of his Angels) are ever about him: and therefore he answers the Tempter, How dare I sin to his face, that looks on me what I am doing? if I dare not do this folly before men, how dare I do it before those heaven-spectators, God and his Angels? Or if we consider the second object (*the Word of God*) the unregenerate never burdens his memory with such blessed thoughts; if

sometimes he falls upon it, it is either by constraint, or by accident, never with any settled resolution to dwell on it, or to follow it: but the soul that is regenerate, with *Mary, keeps all these things in his heart*; or with *David, gives it out, Thy word have I hid in my heart*, Psal. 119.11. Whatsoever lessons he learns, like so many jewels in a casket, he lays them up safe, and then as need serveth, he remembers his store, and makes all the good use of them he may: I will not deny, but any man (good or evil) may retain good things according to that strength of retainment, which nature affords him, but the regenerate (whose memory only is sanctified) whatsoever he retains, he hath it opportunely at hand; in temptation or affliction he remembers and applies, and so remembering to apply, and applying that he remembers, he is thereby enabled to resist evil, or to follow those good things which the Lord hath commanded.

Fourthly, the conscience must be renewed, and that two ways; either by drawing the soul to good, or from evil: first, to good, by inclining and encouraging; and secondly, from evil, by restraining and bridling. If we consider its first office (in that it draws and leads the soul to good) I confess the unregenerate is not of that conscience, for the most part his conscience lies dead in his bosom, or if it stir sometimes, he labors all he can to smother it in his waking: to such an one should men and Angels preach, yet so far is he bewitched with sin, that he hath no mind of goodness, or if ever he do any good act (which is a rare thing with him) it is not out of conscience to do good, but for some sinister end or respect. It is otherwise with the regenerate, his conscience incites him to good, and he doth good out of conscience; he stands not upon terms of pleasure or profit, but his conscience being guided by the rule and square of God's holy truth, he submits to it merely out of his obedience to God: hence it is, that come what will come, weal or woe, his eye is fixed on God, and if man oppose where God commands, he is quickly resolved out of that in *Isaiah 51.12. I, even I am he that comforteth you; who art thou, that thou shouldst be afraid of a man that shall die, and of the son of man that shall be made as grass? and forgettest the Lord thy maker, that hath stretched forth the heavens, and laid the foundations of the earth?* Or if we consider the second office of conscience (in drawing the soul from evil) the unregenerate either hears not, or heeds not his reclaiming conscience: if it speak, he first goes about to lull it asleep again, or if it cry out, and will not peace, then (in spite of goodness) he runs out of one sin into another, and usually from presumption to despair. On the other side, the regenerate hath a conscience that draws him from, and keeps him out of evil: 'tis known especially by these two properties, *Remorse* and *Tenderness*: *remorse* hath an eye of all sins past, and *tenderness* hath an eye on all sins to come; by *remorse* is bred sorrow for sin, and loathing of sin; no sooner he considers how by his manifold sins he hath offended God, crucified Christ, grieved the holy Spirit, but his heart bleeds and breaks that he hath done so wickedly against so gracious a God: this sorrow for sin brings with it a loathing of sin; he cannot but hate it, that hath caused his heart break, yea he hates it, and hates the very thought of it; every look-back is a new addition of detestation, and every meditation makes the wound of his *remorse* to bleed again and again: by *tenderness* of conscience is bred a care and watchfulness to avoid sin to come, for no sooner is sin presented to his conscience, but he startles at its sight, and thinks on its vanity, and meditates on that strict and general account he must one day make for it; which

thoughts and sin put together in the balance, he dares not do wickedly for a world of gain: and you may observe it, this tenderness (or easiness to bleed at the apprehension of sin) is proper and peculiar to that conscience alone that is enlightened, and sanctified, and purged by Christ.

Fifthly, the *affections* must be renewed, and that is done by setting them upon right objects. I shall instance in some of them, as *love, hatred, hope, fear, joy, sorrow*. Love I place first, which in the unregenerate man is fastened inordinately upon the creature; and as one sin begets another, so on whatsoever object it fall, it begets some sin: thus the love of honor breeds ambition, love of riches breeds covetousness, love of beauty breeds lust, love of pleasure breeds sensuality: whatsoever he *loves* (the object being earthly) it brings with it some sin, and thereby (the worst of all) he wickedly prefers earth before heaven, a dunghill before paradise, a few bitter-sweet pleasures for an inch of time, before unmixed and immeasurable joys world without end: But the regenerate man settles his *love* upon other objects; as he that is carnal, minds things carnal, so he that is spiritual, loves things spiritual; no sooner is he turned (by a sound and universal change of the whole man) *from darkness to light, and from the power of Satan unto God*, but he presently begins to settle with some sweet contentment, upon the flowers of paradise, heavenly glimpses, saving graces, and his infinite *love* runs higher and higher, till it embrace him that dwells in the highest, God Almighty; and how sweet is that love that casts itself wholly into the bosom of his Maker? how blessed is that man, that yearns, and melts, and cleaves, and sticks unto his gracious God? why, this is right *love*, and for this is the Church commended, *Cant. 1.4. The righteous love thee*, or as others translate, *amat in rectitudinibus, she loves thee righteously*, her love is set upon the right object, God: not that the regenerate loves nothing else, for he loves *the Law, the Ministers*, and all the ordinances of God appointed for his good, but whatsoever he loves, it reflects upon God, he *loves all for God, and God for himself*.

The second affection is *hatred*, which in the unregenerate is so inordinate, that he is *an hater of God, Rom. 1.30*. not that he hates God in himself (for God is universally good, and cannot be hated) but in some particular respect, because he restrains him from his pleasure, or punisheth him for his sin, or crosseth his lewd appetites by his holy commands: And as he hates God, so likewise his brother, *1 John 2.11*. Hence arise those envies, emulations, jars, contentions amongst those that profess themselves Christians; of which *St. Paul* could say, *A brother goeth to law with a brother, 1 Cor. 6.6*. But of all *brethren* he hates them most, of whom our Savior is the *first-born*: God's faithful ones ever were, and ever will be *signs, and wonders, and monsters unto many; a scorn, reproach and derision to them that are round about them*: But he that is regenerate hates sin, and in whomsoever sin rules or reigns, he cannot but hate them, *Do not I hate them, O Lord, that hate thee? (saith David)* and, *Am not I grieved with those that rise up against thee?* Not that *David*, or any Saint of God, hates the person of any one, but sin in the person, or he is said to hate them for sins sake that is in them; in this respect he bids them defiance in the verse ensuing, *I hate them with a perfect hatred, I count them mine enemies, Psal. 139.22*. I know there is a perpetual combat in the regenerate, betwixt the flesh and the Spirit, and therefore we must understand this *hatred*, which *David* calls *a perfect hatred*, according to the perfection in *parts*, but not in *degrees*: never any but Christ hated sin to the full, with all

his strength, and with all his might, but in some measure his servants hatred is *perfect*, which makes him always hate sin in others, and often in himself, when after the commission of any evil, he begins to repent him, and *to abhor himself* (as Job did) *in dust and ashes*, Job 42.6.

The third affection is *Hope* (this I rather name then *desire*, because whatsoever we *Hope* for, we cannot but desire it, and so it is implied in it) now this *Hope* in the unregenerate is fastened on *this world, and the things of this world*, he *hopes* for preferment, riches, or the like; as for his *hope* of Heaven, it is but a waking man's dream; a dream, said I? Yes, as dreams in the night fill us with illusions and vain forms (you know a Beggar may dream he is a King) so *hope* abusing the imagination of the unregenerate, fills their souls many a time with vain or empty contentments; but the *hope* of the regenerate both enjoys the right object, and right means; his eye is fixed on future good, and he endeavors to pursue it, till he get the possession; if in the pursuit he meet with crosses, losses, griefs, disgraces, sicknesses, or any other calamities, his *hope* is able to sweeten the bitterest misery that can possibly befall him; *the afflictions of this life* bid him look for a better, a cross here minds him of the glory above; and howsoever this *Hope* may have many difficulties and wrestlings in him (therefore it is compared to an anchor, which holds the ship in a storm, *Heb.* 6.19.) yet it holds and sticks so firm in God and his promises, that he is confident, that after this life an heavenly crown shall be set on his head, by the hands of God and his Angels.

The fourth affection is *fear*, which in the unregenerate is either worldly or servile: If it fasten on the world, then he *fear*s the loss of his credit, or of his profit, and because he and the world must part at last, he *fear*s this separation above all fears: *O death* (saith the wiseman) *how bitter is the remembrance of thee to a man that liveth at rest in his possessions, unto the man that hath nothing to vex him, and that hath prosperity in all things?* *Ecclus.* 41.1. O these thoughts of the grisly forms, and ugly face of death, of the parting from all worldly pleasures forever, of his rotting in the grave, dragging to the Tribunal and Terror of the last day, they cannot but make his heart to shrug together for horror, and (many time) to quake and tremble like an Aspine-leaf; or if his fear reflect on God, then is it a servile fear; for as the servant or hireling works not for love of his master, but only for *fear* of punishment; or as the adulterous woman is afraid of her husband, not out of love or affection, but lest he reward her to her foul demerits; so he *fear*s God for fear of punishment due unto him from God: It is otherwise with the man that is *born again*, his fear is either initial or filial in pangs of the new birth, or in the new born babe it is called initial, because then he casts away sin both out of God's love, to which he hath partly attained, and out of the woeful effects of sin, which he hath thoroughly considered; with the right eye he beholds God, and with the left eye he beholds punishment; so that this fear is a middle (as it were) betwixt *servile and filial fear*, and as the needle draweth in the thread, so this *fear* draweth in *charity*, and makes way for *filial fear*; to which, if by growth in grace he be fully ripened, then he *fear*s God out of love to God, as the Prophet *Isaiah* proclaimeth, *The fear of the Lord is his treasure*, *Isa.* 33.6. Never was treasure more dear to the worldings, then is God's *fear* to him, his love of God, his *desire* to please God, and his *fear* of being separated from God, keeps him in such awe, that though no punishment, no death, no hell were at all, yet he would not sin wickedly, willfully and maliciously, for a world of treasures.

The fifth affection is *joy*, which in the unregenerate is merely sensual and brutish; it hath no better objects then gold, or greatness, or offices, or honors, or the like: and what are all these but a shadow, a ship, a bird, an arrow, a post that passeth by? or rather, *as crackling of thorns under a pot*, as flashes of lightning before everlasting fire? But the joy of the regenerate is a spiritual joy, and the matter of it is the light of God's countenance, or the robe of Christ's righteousness, or the promises of God's word; or above all, God Almighty, blessed evermore: Thus *David, Whom have I in heaven but thee? and there is none upon earth that I desire besides thee*, Psal. 73.25. Why, this is that joy which no man can conceive, but he that enjoys it; this is that *white stone*, Rev. 2.17. whose splendor shines only upon heavenly hearts; this is that glimpse of heavens glory, which springing up in a sanctified heart, out of the wells of salvation, and carried along with addition of fresh comforts (from the Word and Sacraments) through a fruitful current and course of man's life, it is at last entertained into the boundless and bottomless Ocean of the joys of Heaven. I will not say, but sometimes it may be assaulted, and stopped with some doubts, or distrusts, or weaknesses of degree, yet in respect of its creation, or essence, or blissful issue, it is (saith one) *a very glimpse of heaven, a pure taste of the rivers of life, and first fruits* (as he calls it) *of everlasting joys*.

The sixth affection is *sorrow*, which in the unregenerate is a worldly sorrow, and the effects of it are death; so the Apostle, *The sorrow of the world worketh death*, 2 Cor. 7.10. In this kind how endless are the sorrows of men for their losses, or crosses, that sometimes may befall them? And howsoever some may endeavor to comfort them in Christ, they are so dead-hearted that nothing can persuade, nothing relish with them that concerns heaven, or salvation. But in the regenerate, sorrow looks up to Godwards, not that the beholding of God in himself can bring sorrow to a man, for he is a most comfortable object, which made *David* say, *The light of thy countenance — is gladness to my heart*: but the beholding of sin, which hindereth from the clear sight of that object, this is it which breeds sorrow, and this the Apostle calls *godly sorrow, working repentance to salvation, not to be repented of*, 2 Cor. 7.10. It is not every sorrow, but *godly sorrow, I rejoice* (saith the Apostle) *not that ye were made sorry, but that ye sorrowed to repentance*: And would you know who sorrows to repentance? it is he, and only he that groans and sighs under the heavy weight and burden of his sins, that is of a broken and contrite heart, that trembles at God's word, that is grieved at his enormities, that forsakes all sins, and that resigns up himself in all holy obedience to God's blessed will; this sorrow is a blessed sorrow that brings forth joy and immortality: Therefore comfort ye, comfort ye all that mourn in Zion, what though for a night (in pangs of *the new birth*) you lie sorrowing and weeping for your sins? mark a while, and the day will dawn, *ride on, because of the word of truth*, and a day star will arise in your hearts that will never set; nay weep & weep again, till you can say with *David*, *All the night make I my bed to swim with my tears*, & presently the Sun of righteousness will appear, and he will dry away your tears, and shine upon you with everlasting light. Certainly thus is it with every regenerate man, *he loves, and hates, and hopes, and fears, and joys, and sorrows*, and all these passions are renewed in him: To give instance in one, *David* for all the regenerate, his love appears Psal. 119.47. *My delight shall be in thy commandments which I have loved*: his hatred appears Psal. 130.22. *I hate thy enemies with a perfect hatred*. His hope appears Psal. 62.5. *My soul wait thou only upon God, for my expectation is from him*. His fear

appears Psal. 119.120. *His Judgments are terrible, I tremble and quake.* His joy appears Psal. 119.16. *Thy Testimonies are my delight, I rejoice in them as one that findeth great spoils.* His sorrow appears Psal. 119.136. *Mine eyes gush out with rivers of water.* Here is *Love, and Hatred, and Hope, and Fear, and Joy, and Sorrow,* and all are set upon their right spiritual objects.

You see now a portraiture of the *new man*, which should be the case of all men; my text saith indefinitely *A man*] implying every *man*, and every part of *man*; every man should be regenerated, every part of man should be renewed; and whereas *man* consists on two parts, the body and soul, all the members of his body, *the Heart, the Eye, the Ear, the Tongue* in especial; all the powers of his soul, *the Understanding, the Will, the Memory, the Conscience, the Affections* in general, all must be renewed, and the whole *man*] *born again*.

And yet (beloved) I mean not so, [Use.] as that a man renewed is never overcome with sin, I know there is in him *a continual fight* betwixt the flesh and the spirit, each of which striveth to make his part strong against the other, and sometimes *Amalek* prevails, and sometimes *Israel* prevails; sometimes his *heart* falls a lusting, his *eyes* a wandering, his *ears* a tickling, his *tongue* a cursing; sometimes his *understanding* errs, his *will* rebels, his *memory* fails, his *conscience* sleeps, and his *affections* turn the stream after sensual objects; but (that which differs him from the unregenerate man) if he sin, it is with a gracious reluctance, he resists it to the uttermost of his abilities, and if at last he commit sin through the violence of temptation, subduing the infirmity of the flesh, he is presently abashed, and then begins he to set repentance a work in all the parts and powers of his body and soul; then begins his *conscience* to trouble him within, and will never be at quiet until the cistern of his *heart* (being overcharged) hath caused his *eyes*, the flood-gates, with moist sinful humors, to overflow the cheeks with tears of contrition, and thus he is *washed, justified, sanctified,* and restored to his former integrity again. Examine then yourselves, you that desire heaven at your ends, would you inherit the Kingdom? would you live with Angels? would you save your souls? examine and try whether your *bodies and souls* be sanctified throughout, and if you have no sense or feeling of the *new birth* (for 'tis a mystery to the unregenerate) then never look to see (in that state) *the kingdom of God*; but if you perceive the working of saving grace effectually in you, (and you cannot but perceive it if you have it) if you feel the power of godliness first seizing the *heart*, and after dispersing itself over all the parts and powers of *body and soul*: (or yet more in particular) if your *hearts* be softened by the Spirit, if *your eyes wait upon God*, if your ears listen to his word, if *your tongues show forth his praise*, if your *understanding* attain to saving knowledge, if your *wills* conform to the will of God, if your *memories* be stored with heavenly doctrine, if your *consciences* be tender and sensible of the least sin whatsoever, if you *love* that which is good, if you *hate* that which is evil, if you *hope* for the blessings above, if you *fear him that can destroy both body and soul*; in a word, if you joy in goodness, if you sorrow for sin, then are you *born again*. Happy man in this case that ever he was *born*, and thus every man must be, or he cannot be happy: *Except a man*] (every man, every part of man) *be born again, he cannot see the Kingdom of God*.

Thus far of the subject, *man*] we come now to the act, or deed to be done, he must *be born again*.]

Be born again.]

The children are brought to the birth, and lest the saying be true of us, there is no strength to bring forth: I shall now (by God's assistance) proceed to the birth itself. Here we have the manner of it, and we may observe a double manner,

First, of the words containing *the new birth*.

Secondly, of *the new birth* contained in the words.

The manner of the words appears in the original 〈 in non-Latin alphabet 〉] two words, and either of them hath its diverse reading. 〈 in non-Latin alphabet 〉 , *Valla* would rather have to be *genitus, begotten; Except a man be begotten.*] Others usually say *natus, born; Except a man be born.*] And as 〈 in non-Latin alphabet 〉 , so 〈 in non-Latin alphabet 〉 , some would have to be 〈 in non-Latin alphabet 〉 , *above, or from heaven; Except a man be born from above.*] Others usually 〈 in non-Latin alphabet 〉 , *again; Except a man be born again.*] *Chrysostom* cites both these, and of each reading we shall gather something for our own instruction.

Except a man be regenerated, or begotten (saith Valla) As man that is born of a woman is begotten of a man, so he that is born again, [Doct.] must have a begetting too: and therefore sometimes it is called renascentia, a new birth, and sometimes regeneratio, a new begetting, or regeneration. If you ask of whom is the new man begotten? Saint James tells you, Jam. 1.18. Of his own will begat he us with the word of truth: The former words note the impulsive cause, these latter the instrument, it was God that begat us, and with the seed of the word.

First, *God begat us*, and so are we called *God's sons, born not of blood, nor of the will of the flesh, nor of the will of man, but of God*, John 1.13. Regeneration is the work of God, and because it is a work external, it is therefore communicable to each Person in the Trinity: *Ye are sanctified (saith the Apostle) in the name of the Lord Jesus, and by the spirit of our God*, 1 Cor. 6.11. The Father, Son, and Holy Ghost, all sanctify, all work the same work: but as in the Godhead there is but one Essence, and yet three manners of being of the same one Essence; so in God's outward operations, all the Persons work *rem eandem*, one thing, but all work not *eodem modo*, after one manner: For instance, the works of Creation, Redemption, and Sanctification, are the common works of God the Father, God the Son, and God the Holy Ghost, yet everyone of these works common to all three, are terminated in someone of them: So the Father is said to create, the Son is said to create, the Holy Ghost is said to create; so the Father is said to redeem, the Son is said to redeem, the Holy Ghost is said to redeem; so the Father is said to sanctify, the Son is said to sanctify, the Holy Ghost is said to sanctify: Thus all three concur to everyone of these works, and yet everyone of these works, is terminated, specified, and formed (as it were) in the very last act by one of these three: The work of the Creation is determinated immediately in God the Father, the work of Redemption is determinated immediately in God the Son, the work of Regeneration is determinated immediately in God the Holy Ghost. And it is memorable, that as the community of these works (*ad extra*) depends on the unity of God's Essence, so the diversity of their determinations depends on the diverse manners of God's existence, or subsisting: the Father

is of himself, neither made nor begotten, and therefore it best agrees with him to make all things of nothing, which is the work of *Creation*; the Son is of the Father alone by reflection of his intellect, and so called the representation of his Fathers Image, and therefore it best agrees with him to represent his Fathers mercies to mankind, by saving them from death and hell, which is the work of *Redemption*; the Holy Ghost is of the Father and the Son, proceeding (and as it were breathed) from them both by the act of the will, and therefore it best agrees with him (*that bloweth where he listeth*) to blow on our wills, and by his breath to purge and purify us, which is the work of *Regeneration*. To sum up all in a word, this work of *Regeneration* (or *Sanctification*, or whatever else you will call it) in respect of the work, it is of the Father, Son, and Holy Ghost, but in respect of the last act, it is of the Holy Ghost, and not of the Father, nor the Son; and thus our Savior concludes, Joh. 3.8. *That which is born of the spirit, is spirit, and so is every man that is born of the spirit.*

Secondly, as God's Spirit is the principal, so God's Word is the instrumental cause of our *Regeneration*. *Ye are born again* (saith Saint Peter) *not of corruptible seed, but of incorruptible by the word of God, which liveth and abideth forever*, 1 Pet. 1.23. this word St. John calls *the word of life*, St. Paul the producer of faith, and *the power of God unto salvation*; yea this word is *quick and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart*, Heb. 4.12. they that are *born again*, cannot but remember how *quick, and powerful, and sharp*, God's word was at their *Regeneration*: first, like an hammer it beat on their hearts till it broke them all to pieces, and then like a sword, by a terrible, cutting, piercing power, it struck a shaking and trembling into the very center of their souls; last of all like oil (when, as the man in the *Gospel*, they were wounded indeed) it began to supple those wounds, and to heal the bruises, and to refresh the weak and tender heart with all the promises of God revealed in Christ.

And thus a man being begotten of the Spirit with *the word of truth*, he comes at last to the birth: So we read, *Except a man be born.*] And this I suppose to be fuller then the other, because a *begetting* may be, and no *birth* follow, as many that are stifled in the womb, are *begotten*, not *born*; but if the *birth* be, it doth presuppose a *begetting*, [Doct.] and so it implies it: *Except a man be born, that is, except a man be begotten and born, he cannot see God's kingdom.* If you ask of whom born? I answer, as God is *Father*, so the Church is the *Mother* of every child of God: to this purpose saith the Apostle, *Jerusalem which is above is free, which is the mother of us all*, Gal. 4.26. what is *Jerusalem* but the Church? for as that City was the seat of *David*, Psal. 122.5. so is this Church the throne of Christ, figured by the kingdom of *David*, Revel. 3.7. and therefore of both these God thus proclaims, *Here shall be my rest forever, here will I dwell, for I have a delight herein*, Psal. 132.14. And rightly is the Church called our *mother*, first because she is the spouse of our *Father*, *betroathed*, Hosea 2.19. coupled and made *one*, Cant. 6.3. *I am my well-beloveds, and my well-beloved is mine*; and secondly, because we are children born of her; this teacheth us to honor our mother, and like little children to hang at her breasts for our sustenance; *Suck, and be satisfied with the breasts of her consolations, milk out, and be delighted with the abundance of her glory.* It is the Church that brings forth children to God by the ministry of his word, and if we are children of this mother, we must feed on that milk which

flows from her two breasts, the Old and New Testament; *As new born babes* (saith the Apostle) *desire the sincere milk of the Word, that ye may grow thereby*, 1 Pet. 2.2. In a word, out of the Church there is no salvation: *who have not the Church their mother, cannot have God their Father*, was the saying of old; and good reason, for out of the Church there is no means of Salvation, no word to teach, no sacraments to confirm, but all these, and all other means are in the womb of the Church: it is here, and here only, where the spirit of *immortal seed* begets grace in the heart, and so a man is *born again*.

This 〈 in non-Latin alphabet 〉] some read 〈 in non-Latin alphabet 〉 , *from heaven*, [Doct.]] and so the words run, *Except a man be born from above*] *From above it is that every good & perfect gift cometh: Aman can receive nothing, except it be given him from heaven*, Joh. 3.27. But how then saith our Savior of the wind (to which he compareth *everyone that is born of the Spirit*) that we know not *whence it cometh, and whither it goeth*? I answer, [Vers. 8] this [*whence*] respects more the cause than place, we know the wind comes from the South, or North, or East, or West, but why so and so, we cannot tell; we know the Spirit is above, and the *new birth* or regeneration comes from the Spirit: But 〈 in non-Latin alphabet 〉 why it is so, or what moves the Spirit to do so, besides his 〈 in non-Latin alphabet 〉 , *the good pleasure of his will*, we cannot tell.

Or if we read 〈 in non-Latin alphabet 〉 , as others do, the words then run thus, *Except a man be born again*.] To this *Nicodemus's* reply seems more direct, *How can a man be born when he is old? can he enter the second time into his mothers womb?* No question he took Christ's 〈 in non-Latin alphabet 〉 *pro* 〈 in non-Latin alphabet 〉 , only thus he mistook, that the second birth should be after the manner of the first birth, and therefore he saith, *Can a man that is old* (such as he himself was) *be born again?* No, saith our Savior, *that which is born of the flesh is flesh*, and there is but one *birth* after this manner; but to *be born again*] is to be born after the Spirit, and this is that second birth: *A man is first born of the flesh*, [Doct.] *and he must be again born of the Spirit*.

Hence appears the difference of the first and second birth; the first birth is of the *earth*, *earthy*; the second birth is of *the Lord from heaven*, *heavenly*; the first birth is of nature, full of sin; the second is of grace, full of sanctity: the first birth is originally of flesh and blood, the second birth is originally of the *Spirit and water*: In a word, the first birth kills, the second gives life; generation lost us, it must be *regeneration* that recovers us: O blessed birth, without which no birth is happy, in comparison of which (though it were to be born heir of the whole world) all is but misery! this was *Moses* praise, that *he esteemed the reproach of Christ above all the treasures in Egypt*, rather would he be the son of God, then to *be called the son of Pharaohs daughter*, Heb. 11.24. No question it is a great dignity to be *called the son in Law to a King*, but nothing in comparison of being the Son of God: this sonship is that degree, above which there needs no aspiring, and under which there is no happiness, no heaven, no *kingdom*: *Except a man be born again*] *he cannot see the kingdom of God*.

Thus far of the manner of the words, which containing the *new birth*, it appears in them, the father of it is God, the seed of it the Word, the mother of it the Church, the place of it,

whence? from Heaven: the time of it, when? after a man is once born, then he must be *again born: Except a man be born again.*]

Secondly, as you see the manner of the *words* containing *the new birth*, so now see the manner of *the new birth* contained in the *words*. I know it is not wrought in all after one manner, nor is the manner known to us, but only so far forth as it is sensible in us, and therefore we must consider man before baptism, in baptism, after baptism.

In some is *the new birth* wrought *before baptism*, as in the eunuch, under Candace Queen of the Ethiopians, Acts 8.37. and in the Captain *Cornelius*, together with his kinsmen and and near friends, Acts 10.47. and in *Lydia*, Acts 16.14. and so our charity tells us, that every Infant dying before baptism, is renewed by the Spirit: but the manner of this working we know not, for it is one of the secrets of the Spirit of God.

In others is *the new birth* wrought *in Baptism*, which indeed is the Sacrament of *the new birth*, and seal of *Regeneration*; but howsoever in *Paedo-Baptism* we see the outward seal, yet we see not, we feel not the manner of the inward working; for this also is the secret of the spirit of God.

In others is *the new birth* wrought *after Baptism*; so *Polanus*: but whether *after Baptism*, or *in Baptism*, we will not dispute, only (as the case stands with us) this I affirm, That there is no manifestation of *the new birth*, until after Baptism. But when after Baptism? I answer, whensoever men receive Christ by faith, which though it be many years after, yet then do they feel the power of God regenerate them, and to work all things in them, which he offered in Baptism. Now the manner of this feeling (or of God's Spirit working) proceeds usually thus:

There be certain steps of degrees (say Divines) by which it passeth, and howsoever in those whom God hath blessed with that great favor of holy and Christian education (the Spirit of God dropping grace into their hearts, even very betimes) these steps, or degrees, are not so easily perceived: Yet in those men who have lived long in sin, whose sins have been gross, and great and grievous, no sooner come they to a *new birth*, but they can feel grace work in them step after step, and these steps we shall reckon to the number of eight.

The first is a *sight* of sin, and this our Savior reckons for the first work of the Spirit, *When he is come, he will reprove the world of sin*, John 16.8. Of sin? how? why thus: no sooner begins this blessed change from nature to grace, but the conscience (wrought on by God's word) opens its book, and presents to the soul a bed-roll of those many, mighty, heinous sins, committed against God and man, there he may read in bloody burning lines the abominations of his youth, the sins of all his life; and to bring them into method, the Commandments of God stand as a remembrancer before his eyes: the first tells him of his loving somewhat above God: the second, of his worshipping a false God, or the true God after a false manner: the third, of his dishonoring the great and mighty name of God: the fourth, of his breaking the Lord's days, either in doing the works of the flesh, or leaving undone the works of the Spirit; nor is this all: as against God, so against his neighbor hath he sinned: the fifth tells him of his stubbornness and disobedience: the sixth, of his passions, and desire of revenge: the

seventh, of his lewdness and lustful courses: the eighth, of his robberies and covetous thefts: the ninth, of his lies and and slanders, back-bitings and rash judgments: the tenth, of his covetous thoughts, and motions of the heart to all manner of evil. Good Lord! what a number of evils, yea, what innumerable swarms of lawless thoughts, and words, and actions doth he read in his conscience? But above all, his darling-delight, his beloved sin is writ in greatest characters, this he finds to have bewitched him most, and to have domineered above all the rest in his wasted conscience; this sin in some is worldliness, wantonness, usury, pride, revenge, or the like; in others it is drunkenness, gluttony, gaming, scurril jesting, symony, or the like; whatsoever it is, the conscience tells him of it again and again; where that he may read it together with his other sins, the Spirit of God now opens the eyes of his mind, and lets him see the very mud and filth of his soul, that lay at the bottom before unseen, and undiscerned. Thus is the first working of the new life, to wit, a feeling of the old death of his soul in sins and trespasses; and here the axiom is true, no *generation without corruption*, a man must first feel this death, before he is *born again*.]

The second step is, *Sense of divine wrath*, which begets in him fear; so the Apostle, *The spirit of bondage begets fear*, Rom. 8.15. and thus it works: no sooner hath the man a sight and feeling of his sin, but then God's Spirit (now called *the spirit of bondage*) presents to him the armory of God's flaming wrath, and fiery indignation; this makes him to feel (as if he were pricked with the stroke of an arrow, or point of a sword, or sting of an Adder) that he is a most cursed and damnable creature, justly deserving all the miseries of this life, and all the fiery torments of hell in that life to come; yea, this makes him tremble, and stand, and look, as if he were thoroughly frightened with the angry countenance of God Almighty: Would you view him in this case? his conscience hath now awaked him out of his dead sensual sleep, by the Trumpet of the Law, his heart is now scorched with the secret sense of God's angry face, his soul is now full sorely crushed under the most grievous burden of innumerable sins, his thoughts are now full of fear and astonishment, as if no less then very hell and horror were ready to seize upon his body and soul. I say not what measure of this wrath is poured on all men in their conversion; for I suppose some feel more, and some have less of it; but I verily believe, some there are that (in these pangs of *the new birth*) have been scorched (as it were) with the very flames of hell, insomuch that they might truly say with *David, God's wrath lieth hard upon me, and he hath afflicted me with all his waves*, Psal. 88.7. And no wonder, for this is the time of fear; now it is that Satan strives busily to stifle *the new man* in the womb, and therefore he that before diminished his sins, and made them appear little or nothing in his eyes, when he once sees the man smitten down *into the place of dragons, and covered with the shadow of death*, then he puts into his mind his innumerable sins, and (that which immediately follows) the curse of the Law, and the wrath of God, which he yet makes more grisly and fierce, with a purpose to plunge him into the bottomless pit of horror and despair. By this means he persuaded *Cain* to cry out (when he was in this case) *My punishment is greater then I can bear*; or, as others translate, *Mine iniquity is greater then can be forgiven*, Gen. 4.13. And therefore thus far the unregenerate goes with the man *born again*, both have a sight of sin, and sense of wrath, but here they part; for the man unregenerate either sinks under it, or labors to allay it with worldly comforts, or some counterfeit calm: but *the man*

born again, is only humbled by it, and seeks the right way to cure it, and at last (by the help of God's Spirit) he passeth quite through it, I mean, through this hell upon earth, into the spiritual pleasures of the Kingdom of grace, which is to *be born again*.]

The third step is *Sorrow for sin*, and this is more peculiar to God's child; there is a sorrow which is a common work of grace, which an hypocrite may have; and there is a sorrow which is a work of special grace, and this likewise precedes the exercise of faith.

But some object, Christ must work this sorrow, or it is good for nothing; now if Christ be in the soul working sorrow, then there is faith, therefore faith must go before sorrow.

I answer, although it is true that Christ cannot be in the soul, but in the same instant there is the habit of faith; yet it follows not that faith is before sorrow, for the habits of these graces are both together, and at once in the soul; or howsoever, it follows not that the soul is enabled by an act of faith to apply Christ to itself as soon as Christ is in the soul, or as soon as the habit of faith is infused into the soul: The question is, whether the soul in respect of us (who can only judge of the habit by the act) cannot be said to have sorrow or repentance before faith? the question is not, which the soul hath first in respect of God's gift, but which it acts first for our apprehension? Surely to us it first sorrows for sin, and then it acts or exerciseth faith by coming to Christ, and relying upon Christ for Salvation, &c. he grieves not only because he fears he must be damned (so *Cain* and *Judas* might) but because he knows he hath deserved to be damned: this is the more especial object of his sorrow, in that he is so wicked, so sinful, so rebellious, so contrary to God: this sin, I say, is it (wherein he was conceived, and born, wherein he hath lived, and continued) that makes him sob, and sigh, and sorrow, and mourn; and yet this sorrow is sometimes taken largely for the whole work of conversion; sometimes strictly for conviction, contrition, and humiliation; in like manner repentance is taken sometimes largely, and sometimes strictly: By this distinction it may easily appear how sorrow goes before repentance, and how repentance goes before faith. Indeed, for the latter is the great controversy, but some reconcile it thus: Repentance hath two parts, the aversion of the soul from Sin, and the conversion of the soul to God; the latter part of it is only an effect of faith, the former part of it, *viz.* the turning of the soul from Sin is also an effect, but not only an effect; for it is begun before faith, though it be not ended till our life end. Some object, that God works repentance and faith together: But we dispute not how God works them, but how the soul acts them; not which is in the soul first, but which appears out of the soul first: neither is it any new thing in Philosophy to say, Those causes which produce an effect, though they be in time together, yet are mutually before one another in order of nature, in diverse respects to their several causalities. Thus a man must have repentance before he have saving and justifying faith; and yet a man must have faith before the work of repentance be perfect in the soul. As we maintain repentance to be a precedent work; so we deny it not to be a subsequent effect: Sorrow is before the birth too, as the Apostle intimates, 2 Cor. 7.10. *Godly sorrow works repentance*, that is, sorrow prepares a man for repentance, it goes afore it, and prepares for it. And now it is, that God's spirit begins to renew his heart, as God himself proclaimeth, *I will put a new spirit within them, and I will take the stony heart out of their bodies, and will give them an heart of flesh*, Ezek. 11.19.

his heart that before was hard as flint, now begins to relent, and soften, and break in pieces: How so? it is God's Spirit that *pricks the heart*, and this pricking softens it, *Dum pungit, ungit*, saith *Jorom*, Compunction softens and supple the heart, so that be it never so stony, presently it becomes *an heart of flesh*; you know those that are apt to weep, or yern, or sorrow, we call them *tender-hearted*; you may be sure then he that is *pricked*, till his heart bleed inwardly, he that weeps blood (which every heart doth that is pricked on this manner) sure his heart is tender indeed; I say, *tender*, for as the very word imports, (< in non-Latin alphabet >) his heart *weeps*, why? his heart is *broken*: *David* joins these together, *A broken and a contrite heart, O God, thou wilt not despise*, Psalm 51.17. And no wonder if an heart that is broken, and rent, and wounded, and pricked, falls a weeping blood; well might *David* say when he was broken, Psal. 38.8. (I have wept; nay more) *I have roared for the very grief* (or disquietness) *of my heart*: and again, *My soul* (or my heart) *melteth* (or droppeth) *for very heaviness*. Not that his heart dropt indeed, but because the tears which he shed, were not drops of water running only from his eyes (an onion may cause so much) but issuing from his heart; which heart being grieved, and sore grieved, it is said to be *wounded*; and so his tears coming from it, they may be called no less then very blood, *drops of blood issuing from a wounded heart*. Thus it is with the man now laboring in his *new birth*, his heart grieves, his eye weeps, whence the Proverb, *The way to heaven is by weeping cross*; the way to God's kingdom is to cry like children coming into the world, the way to be *new born* is to feel throws (as a woman laboring of child) and so is Christ formed in us. Can *a man be born again* without bitterness of soul? no, if ever he come to a sight of sin, and that God's sanctifying Spirit work in him *sorrow for sin*, his soul will mourn till he may say with *Jeremy*, *Mine eye droppeth without stay — mine eye breaketh my heart, because of all the daughters of my City*, because of all the sins of my soul, *Lament*. 3.51. True it is, as some infants are born with more pain to the mother, and some with less, so may the *new man* be regenerated in some with more, in some with less anxiety of travel; but more or less, it cannot be so little, but the man that labors in these pangs shall mourn, and mourn, *There shall be a great mourning, as the mourning of Hadadrimmon in the valley of Megiddon*, Zach. 12.11. What else? He cannot look on a Saint, that sailed not first through the Ocean of tears, and therefore he falls on his face with *Abraham*, he wrestles with God like *Jacob*, he roars out his grief with *Job*, he pours out his soul with *Hanna*, he weeps rivers of tears with *David*, he *mourns as a dove* with *Hezekiah*, *yea, like a crane, or a swallow, so doth he chatter*, Isa. 38.14. O the bitter pangs and sore travel of *a man*, when he must *be born again*.

The fourth step is, *Seeking rightly for comfort*: He runs not to the world, or flesh, or Devil, *miserable comforters all*, but to Scripture, to Prayer, or to the Ministry of God's word; if he find comfort in Scriptures, he meets with it in the Gospel; not the Law, but *the Gospel* (saith the Apostle) *is the power of God to salvation, to everyone that believeth*, Rom. 1.16. The Law is indeed *the ministry of death and damnation*, 2 Cor. 3.7. but *the Gospel is the glad tidings of salvation*, Luk. 2.10. The Law shows a man his wretched estate, but shows him no remedy, and yet we abolish not the Law, in ascribing this comfort to the Gospel only; though it be no cause of it, yet is it the occasion of it: those doleful terrors, and fears of conscience begotten by the Law, may be in their own nature the very gates and downfall to the pit of hell; yet I cannot deny,

but they are certain occasions of receiving grace; and if it please God that the man, now laboring in his pangs of *the new birth*, do but rightly settle his thoughts on the Gospel of Christ, no doubt but thence he may suck the sweetest comforts and delights that ever were revealed to man. Or if he find comfort in prayer (to which he ever and anon repairs in every of these steps) then is it by Christ, in whose name only he approacheth to that heavenly throne of grace: no sooner had the King of *Nineveh* humbled himself, but his proclamation runs, *Let man and beast be covered with sack cloth, and cry mightily unto God, — Who can tell if God will turn and repent, and turn away from his fierce anger, that we perish not?* and thus the man now wrestling with the grievous afflictions and terrors of his conscience, *Who can tell* (saith he) *if God will turn away his fierce anger? let me then cry mightily unto the Lord of heaven, let me cry, and continue crying, until the Lord of mercy do in mercy look upon me; and if for all this God give him a repulse, for reasons best known to himself, if at the first, second, third, fourth, or at many more times, he seem to have cried in vain, at last he flies to the ministry of the Word, and if he may have his will, he would hit upon the most skilful, experienced, searching, and sound-dealing man amongst all God's Messengers: thus was it with Peters hearers, whose hearts being pricked, and rent with legal terrors, then could they begin to cry it out, Men and brethren, what shall we do? Act. 2.37. Thus was it with the Jailor, who after his trembling and falling down to the ground in an humble abasement, could then begin to say, Sirs, what must I do to be saved? Act. 16.30. And thus the man now ready to be born again, if he find no means to assuage the rage and terrors of his guilty conscience, at last he comes to God's Minister with a What shall I do, what must I do to be saved? Alas! now I feel the wounded conscience, the broken heart, the spiritual blindness, the captivity and poverty of which often you have told me; if then there be any instruction, direction or duty, which may tend to my good, or free me from this evil, now open those lips that should preserve knowledge, now direct me in God's fear, and I will willingly follow it with my utmost endeavors.*

And now (and not till now) hath God's Minister a strong and seasonable calling to amplify and magnify the soul-saving sufficiency of Christ's death and passion; were the blood of Christ, and promise of Salvation proffered to an unwounded conscience, what were it, but like the pouring of a most sovereign balsam upon a sound member of man? It is the only, right, everlasting method, first to wound by the Law, and then to heal by the Gospel; first to cause smart for sin, and then to lay to a plaster of Christ's blood; and therefore when the heart is broken, then hath the *man of God* his warrant to bind it up again, then may he magnify God's mercy, then may he set out to the height the heavenly beauty of Christ's passion and person, and thus playing the Midwife by his high and holy art of comforting the afflicted, at last the child of God (prepared for his birth) becomes a man *born again*.

The fifth step is a clear (I say not a general sight, which he had before) but *The clear sight of Christ laid open to the eye of Faith*; no sooner is the poor wounded soul informed thoroughly in the mystery and mercy of the Gospel, but he then looks on his Savior as the Jews on the brazen serpent, and seeing him lifted up on the cross, he cannot but see in him an infinite treasury of mercy and love, a boundless and bottomless sea of tender-heartedness and pity, a whole heaven of sweetness, happiness, peace and pleasures; After the *spirit of bondage*, enters the *Spirit of adoption*; the terrors of the Law leads him to the comforts of the Gospel,

his sorrow for sin brings him to the clear light of his Savior; and then as a man in death-pangs, that lifts up his eyes to heaven *whence cometh his help*, so he in birth-pangs lifts up his eyes to Christ, who must either help him, or he sinks under his sin to the bottomless bottom of hell. And I must tell you, this sight of Christ Jesus to an humbled sinner (together with those glorious privileges which he brings with him, as Reconciliation to God, forgiveness of sins, adoption, justification, righteousness, wisdom, sanctification, redemption, it is a most pleasant, ravishing, heavenly sight: *Not Solomon in all his royalty, no, nor the lilies of the field arrayed better than Solomon; not all the curious sights on earth, nor all those glittering spangles in heaven, can possibly afford such pleasure or delight to the eye of man, as doth this one object (Christ bleeding on the cross) to the soul of a sinner. Imagine that you saw some malefactor (whose trial and doom were past) to be led to the doleful place of execution; imagine that you heard him wail and weep for his mis-spent time, for his bloody acts, for his heinous crimes; yea imagine his wailings and weepings so bitter, that they were able to force tears from others, and to make all eyes shoot and water that but looked upon him; if this man in this case should suddenly see his King running and riding towards him with his pardon in his hand, what a sight would this be? sure there is none to this. Thus, thus it is with the man sorrowing for sin, whilst he is weeping his case, and confessing what a little step there is betwixt him and damnation (as if he were now at hells mouth, the very place of execution) in a maze he looks upon Christ, whom he sees with a spear in his side, with thorns in his head, with nails in his feet, with a pardon in his hands, offering it to all men that will but receive it by faith. O here's a sight indeed, able to revive the wickedst man upon earth, dead in sins and trespasses. And now there is hopes of the *birth*, if it once come to this, there is more then probability of an happy delivery, we may call it the stirrings of God's child, or the first feelings of life, before he is *born again*.]*

The sixth step is, *An hungering desire after Christ and his merits*, and to this step blessed are they that arrive; *Blessed are they that hunger and thirst after righteousness, for they shall be filled*, Matth. 5.6. Filled? how? *I will give unto him that is athirst, of the fountain of the water of life freely*, Revel. 21.6. this is the step (as if it were in *Jacob's ladder*) that raiseth him on high towards heaven; it is such a token of true faith, that he who hath it, needs no more doubt that he believeth, then he that breatheth needs to doubt that he liveth; and why? his thirst of worldly things is cooled, his thirst of heavenly things inflamed.

Object. But Christ saith, *He that drinks of the water that I shall give him, shall never thirst.*

Sol. *Non siti miserae indigentiae, sed siti copiosioris fruitionis.* No hungry man did ever with more appetite wish for meat, nor thirsty man for drink, nor covetous man for money, nor ambitious man for glory, then he now longeth to be reconciled unto God in Christ; in this case, had he the pleasures and profits of a thousand worlds, willingly would he part with all for the application of Christ's sufferings, it is that sovereign blood that can only heal his soul, it is that bitter passion which can only quench his thirst; give him but the merits of Christ's death (whereby God and he may be at one) and he cares not though he suffer death and hell again, yea he will venture goods, life, all; or if that be not it which the Lord requires, he will do whatever behooves him, even *sell all, all that he hath*, part with all sin that he

loveth, yea were it *his right hand*, or *his right eye*, nothing shall be dear to him, so that he may enjoy his Savior. O here's a thirst above all thirsts! it breeds ardent desires, vehement longings, unutterable groans, mighty gaspings, just like the dry and thirsty ground, that gasps, and cleaves, and opens for drops of rain. *David*, though in the desert of *Ziph*, a barren and dry land without water, yet he complains most because of his thirst, *My soul thirsteth for thee O God*, Psal. 63.1. This is that violent affection that God puts into the hearts of those who seek him in sincerity and truth; never was *Ahab* more sick for a vineyard, nor *Sisera* for milk, nor *Sampson* for water, when God was fain to open him a fountain in *the jaw of an ass*, then is a truly humbled soul after Christ, ever thirsting and longing, that he may hide himself in his righteousness, and bathe himself in that blood which his Savior shed for him. I have read of a gracious woman, who laboring in these pangs, and longing after Christ Jesus, cried out, *I have born nine children with as great pain as other women, and yet I would with all my heart bear them all over again, yea bear them, and bear them all the days of my life, to be assured of my part in Christ Jesus*. One replying; Doth not your heart desire and long after him? *Oh!* (said she) *I have an husband and children, and many other comforts, I would give them all, and all the good I shall ever see in this world, or in in the world to come, to have my poor thirsty soul refreshed with that precious blood of my Savior*. So eager and earnest is the heart of each man (parched with the angry countenance of God) after this blood of his; I thirst, I faint, I languish, I long (saith he) for one drop of mercy; my spirit is melted in me into tears of blood; my heart, because of sin, is so shaken and shivered; my soul, because of sorrow, is so wasted and parched, that my thirst is insatiable, my bowels are hot within me, my desire after Christ is extremely great and greedy. Stay! all these expressions are far short of those longings, *no man knoweth them, save he that receives them, save he that is born again.*]

The seventh step is, *A relying on Christ*: no sooner he considers and remembers those many melting invitations of our Lord and Savior: *If any man thirst, let him come unto me: Ho, everyone that thirsteth, come ye to the waters: Come unto me all ye that are weary and heavy laden* with sin: but (resting himself on the impregnable truth of these blessed promises) he throws himself into the merciful and meritorious arms of his crucified Lord. Come life, come death, come heaven, come hell, come what come will, here will he stick forever: *Who* (saith *Paul*) *shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword?* No: *I am persuaded* (not these, nor more then these) *neither death, nor life, nor Angels, nor Principalities, nor Powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord*, Rom. 8.35, 38, 39. Thus it is with the man laboring in this *birth*: what (saith he) doth Christ call the heavy laden? why, Lord, I am heavy laden with a weight, a mass of sin, and if he may come that is called, Lord, I come, I come, and now I am come, with thee will I build *my tabernacle*, with thee will I rest forever. Nor is this any wonder, experience tells us, the hunted beast flies unto his den, the wounded man hies unto the Surgeon, and so the poor man broken and bruised with the weight of sin, how should he otherwise but cast himself willingly into the sweet compassionate inviting arms and embracements of Christ, whose promises run, *I will ease him, I will refresh him?* You may see sometimes a little infant, upon apprehension and approach of some sudden danger, how hastily he runs into his

mothers arms: even so a truly wounded soul (pursued by the terrors of the Law, and frightened with the angry countenance of Almighty God) it flies with speed into the bosom of its blessed Redeemer, there it clings unto his blessed wounds, there it rests upon his meritorious death, there it grasps about his crucified body, there it hides itself in the clefts of this Rock, yea there it sticks with this full resolution, that should all terrors, all temptations, all men, all devils, combine together to cast him into hell, they should tear him, rent him, pull him, hale him from the bleeding wounds, and tender bowels of his heavenly Savior. This was *Jobs* case, who in the bitterest of his pangs could cry it out, saying, *Though the Lord slay me, yet will I trust in him*, Job 13.15. And I must tell you, *this affiance, dependence, adherence, reliance* (or whatsoever else we call it) *upon the merits of Christ, is the right justifying faith*, whither if a man once come, there is but one degree more, and he is then *born again*.]

The last and highest step is, *Universal obedience to Christ*. No sooner hath he cast himself upon him, but he takes him (not only as a Savior to redeem him from the miseries of sin, but) as an husband, a Lord, a King, to serve him, love him, honor him, and obey him: Now will he *take his yoke upon him*; now will he *bear his cross and follow after him*; now will he *enter into the narrow way*; now will he *walk in the holy path*; now will he associate himself to that *sect and brotherhood that is everywhere spoken against*; now will he oppose himself against all sin whatsoever; now will he shake off his old companions, *brethren in iniquity*; now will he keep peace and a good conscience towards God and man; now will he watch over his secret sins, lustful thoughts, occasions of evil; now will he direct his words to the glorifying of God, and to give grace to the hearers; now will he conform all his actions to the sovereignty of grace; now will he delight in the word, the ways, the Saints, the services of God; now will he never more turn again unto folly, or to his trade of sin, yea though Satan set upon him with baits and allurements, to detain him in his bondage, but by one darling-delight, one minion-sin, yet he resolves to answer him as *Moses* did *Pharaoh*, *There shall not so much as an hoof be left behind*; for well he knows, one breach in the City exposeth it to the enemy, one leak in a ship will sink it in the sea, one stab in the heart will speed a man to death, one knot in a thread will stay the needles passage as well as five hundred, and therefore he will *sell all, all that he hath*, even all his sins, to the last filthy rag of his minion-delight, his bewitching-beloved-bosom-sin. And now is *the new man born* amongst us, will you view him? *Old things are passed away, behold, all things are become new*, 1 Cor. 5.17. His heart, his eye, his ear, his tongue, his understanding, his will, his memory, his conscience; his love, his hatred, his hope, his fear, his joy, his sorrow; will you anymore? his thoughts, his words, his actions, his affections, are all *new*; this conversion is universal, this change is a through change; now is Christ formed in him, now is he transformed into a *new creature*, before he was in making a new man, but now he is made *new*, God the Father accepts him for his son, God the Son stamps on him the Image of his Father, but more immediately God the Holy Ghost hath thus molded and fashioned him, as I have let you see him, and now he is *born again*] which *except a man be,—he* (shall not) *cannot see the kingdom of God*.

Lo here those steps that raise up a man to the state of regeneration, *A sight of sin, Sense of misery, Sorrow for sin, Seeking for comfort, A sight of Christ, Desire after Christ, Relying on Christ, Obedience to Christ*: one word more before we have done.

You see how God brings along the man whom he purposeth to make his; [Use. 1] and yet let no truly humbled sinner be discouraged if he observe not so distinctly the order of these steps, and especially in that degree as (you see) we have related; for if in substance and effect they have been wrought in them, if he have them in truth (though perhaps not in this degree) I dare pronounce of him, that he is surely *born again*. It is one of our worthies hath said it, that *in our humiliations, and other preparative dispositions, we do not prescribe precisely just such a measure and quantity, we do not determine peremptorily upon such or such a degree and height, we leave that to the wisdom of our great Master in heaven, the only wise God, who is a most free agent: But sure we are, a man must have so much, and in that measure, as thoroughly to humble him, and then to bring him to his Savior; he must be weary of all his sins, and of Satan's bondage wholly, willing to pluck out his right eye, and cut off his right hand, I mean to part with his best-beloved bosom lusts, to sell all, and not to leave so much as an hoof behind; he must see his danger, and so haste to the City of refuge; he must be sensible of his spiritual misery, that he may heartily thirst for mercy; he must find himself lost and cast away in himself, that Christ may be all in all unto him; and after must follow an hatred of all false and evil ways for the time to come, a through-change of former courses, company, conversation, and setting himself in the way and practice of sobriety, honesty, and holiness.* The sum is, of every soul is required thus much: first, a truly penitent sight, sense, and hatred of all sin: secondly, a sincere and insatiable thirst after Jesus Christ, and righteousness, both imputed and inherent: thirdly, an unfeigned, and unreserved resolution of an universal *new obedience* for the time to come. If any man hath had the experience of these affections and effects in his own soul, whatsoever the measure be (less or more) he is safe enough, and may go on comfortably in the holy path.

Now then let me advise thee (whomsoever thou art that readest) to enter into thine own soul, [Use 2] and examine thine own state, whether or no thou art yet *born again*: Search and see, whether as yet the *spirit of bondage* hath wrought its effects in thee; that is to say, whether thou hast been enlightened, convinced, and terrified with a sensible apprehension, and particular acknowledgement of thy wretched estate: Search and see, whether as yet *the Spirit of adoption* hath sealed thee for his own; that is to say, Whether (after thy heart being broken, thy spirit bruised, thy soul humbled, thy conscience wounded and awaked) thou hast had a sight of Christ, and hast thirsted after him, and hast cast thyself on him, and hast followed his ways and Commandments by an universal obedience? If upon search thou canst say (without self-deceit) that so it is with thee, then mayest thou bless God that ever thou wast born, certainly (I dare say it) thou art *born again*. But if thou hast not sense or feeling of these works, if all I have spoken are very mysteries to thee, what shall I say? but if ever, if ever thou meanest to *see the kingdom of God, strive, struggle, endeavor with thy might and main* to become truly regenerate: thus whilst the Minister speaks, it is Christ that comes with power in the word, *Ezek. 18.31, 32.* thou mayest say perhaps, it is not in thy power, thou art only a mere patient, and God's Spirit the agent, and who can command the spirit of the Lord, that *bloweth where he listeth*, at his own will and pleasure? I answer, It is indeed the Spirit, and not man, that regenerates or sanctifies: but I answer withal, The doctrine of the Gospel is the ministration of the Spirit, and wheresoever that is preached (as I preach it now to thee) there is the holy Ghost present, and thither he comes to regenerate: nay, I can say more,

there is a common work of illumination, that makes way for regeneration; and this common work puts a power into man of doing that, which when he shall do, the Spirit of God may, nay will in the day of his power mightily work in him, to his quickening and purging; if then as yet thou feelest not this mighty work of God in thee, and yet fain wouldst feel it, and gladly dost desire it (otherwise I confess it is in vain to speak) follow me in these passages; I shall lend thee two wings to bear thee, two hands to lead thee to the foot of this ladder, where if thou ascend these steps aforesaid, I dare certainly pronounce of thee, thou art the *man born again.*]

The first wing is *Prayer*, which first brings thee to God's throne, and (there, if thou hast thy request) then to *the new birth*; if I must acquaint thee how to pray; *Hos. 14.2. Take with you words, and turn to the Lord; say unto him, take away all iniquity, and receive us graciously,—and then it follows, I will heal their backsliding, I will love them freely,* ver. 4. *Jerem. 30.18. I have surely heard Ephraim bemoaning himself thus, Thou hast chastised me, and I was chastised, as a bullock unaccustomed to the yoke, turn thou me, and I shall be turned.* The soul may object, *I may say thus, and be no better:* But I answer, say it, though you be no better, because God bids you say it: Say it, and say it again; it may be he will come in when you say it, *Hosea 14.4. Pray that God would please to prepare thy heart, to sanctify thy affections, to order thy will, to preserve thee from sin, to prepare thee for growth unto full holiness and righteousness: this was the effect of Jeremiah's prayer, Convert me, O Lord, and I shall be converted; heal me, O Lord, and I shall be healed; save me, O Lord, and I shall be saved: Turn thou us, O good Lord, and so shall we be turned,* Jer. 17.14. and *Lament. 5.21.* It is the Lord that converts, and heals, and saves, and turns; and *Prayer is the means to produce this effect in thee:* when we are required to pray, to repent, and believe, we are not to seek strength in ourselves, but to search into the Covenant, and turn the promise into prayer. As the Command is, *Repent,* Act. 17.30. Now the Covenant is, *Christ shall give repentance,* Act. 5.31. and therefore pray, *Turn thou me, and I shall be turned,* Jer. 31.18. then bow thy knees, and humbly, heartily, frequently, fervently implore the influence of God's blessed spirit: Cry with the Spouse in the Canticles, *Awake, O Northwind, and come thou Southwind, and blow upon my garden, that the spices thereof may flow forth,* Cantic. 4.16. The more rushing and mighty this *wind of the Spirit* is, the more will he make thee fructify in his graces and blessings; therefore cry again and again, *O Lord, let thy Spirit come upon me: create in me a clean heart, O God, and renew a right spirit within me. O Lord Jesu, send thy Spirit into me, which may restore me from this death of sin, unto the life of holiness.* Thus wouldest thou ask, and continue asking; thus wouldest thou cry, and continue crying, then could I assure thee of the promise which God hath made, and cannot deny, *he that asketh receiveth; and, he that seeketh findeth; and, to him that knocketh (by continuance and perseverance) it shall be opened,* Mat. 7.8.

The second wing, or hand, that bears and leads thee to these steps of *the new birth*, is, *Constant hearing of the Word:* thou must attend *the gates of wisdom, and wait on her posts;* thou must come to God's house, and hearken to the ministry of the Word: *no doubt, but if thou beest constant in this duty, God will stir up some good Samuel, God will use some of his Priests (consecrated to that office) to beget thee again:* Understand this soberly; for if Jesus Christ himself should preach to the soul every day, and give not out of himself, the ordinance would be empty to

it: it is Christ's coming in to his people in the ordinances, that only fills the empty soul with good things. To this purpose are God's Ministers called Spiritual Fathers, *I have begotten you* (saith Saint Paul) *through the ministration of the Gospel*, 1 Cor. 4.15. The Pastors tongue is the Lord's Conduit-pipe, and hereby he drives the sweet and wholesome waters of life into the souls of his chosen; only do thou frequent the means, and thou shalt see at one time or other, God will remember thee in mercy: It is true, I know not when; and therefore I wish thee miss no Lord's-day to repair to God's house, lest the day of thy neglect might have been the day of thy conversion; certain it is, no man should expect God's blessing without his ordinances; no eating of bread without plowing and sowing, no recovering of health without eating and drinking, no posting on land without somewhat to ride on, no passage on seas, without somewhat to sail in; so no blessing, no grace, no regeneration, no *new birth* at all, without waiting upon God in his ways, and in his ordinances. Now then, as thou desirest heaven, or (the way to heaven) to *be born again*, *I beseech thee make high account of this ordinance of God, the preaching of his Word*: In preaching of the Gospel, light, motion, and power goes out to all, which men resist: and some are destroyed, not because they could not believe, but because they resist, and will not obey, and so die, *Act. 7.51. Luke 13.34. Ezek. 33.11. Hos. 13.9.* and yet I wish thee not only to hear it, but after thou hast heard, consider of it, ponder on it, and lay the threats and reproofs, the precepts and promises, unto thine own soul: thus if thou hearest and meditatest, I doubt not but God's word will be a *Word of power* to thee, and (together with *prayer*) bring thee towards *the new birth*, whither *except a man come, he cannot* (possibly) *see the kingdom of God*.

Thus far of *the new birth*: you see we have mounted those steps, whose *top* (like Jacob's ladder) *reacheth up to heaven*; witness the next word, he that is *born again* shall *see the kingdom of God*, but he that is not *born again*, *he cannot see the kingdom of God*.

He cannot see the kingdom of God.]

The privileges of *the new birth* are these two, *to see,*] and *to see the kingdom of God.*]

First, *to see,*] Which is all one (saith a Modern) as to *enjoy*: yet a man may see that which he doth not enjoy; but without regeneration there is no sight, much less possession of *the kingdom of God*.

To *see* then is the lesser happiness, of which the unregenerate are debarred; but to *see*, in itself is a great and gracious privilege, to which the regenerate are admitted: for whether by *God's kingdom* be meant the kingdom of grace, or the kingdom of glory, *Happy are the eyes that see these things*.

But whose eyes are they? If we examine the unregenerate, he sees no whit into the awful Majesty of God the Father, he sees no whit of the beauty, mercy, and pity of his Savior, he sees no whit into that glorious highness of God's Spirit in Heaven, nor yet of his nighness to his brethren on earth: Hence it is, that when he comes into the Temple, among the Congregation of God's Saints, his soul is not delighted with their prayers, praises, Psalms, and Service; he *sees* no comfort, no pleasure, no content in their actions. But the *new man* is of better *sight*, the graces of the Spirit, and the ward-robe of God's glory are all produced to

his eye, as if the Lord should say, *Come, and see: so Moses, Stand still, and see the salvation of God: so Christ to his Apostles, It is given to your eyes to see these things, to others but by parables.* He that is *born again* hath a spiritual eye, and a celestial object, *The eye of his understanding is enlightened* (saith St. Paul:) *anointed* (saith S. John:) To what end? But that he may know what is *the hope of his calling, and what the riches of the glory of his inheritance is in the Saints*, Ephes. 1.18. See a privilege, of which the unregenerate is ever barred, his mind is dark, even darkness itself, Ephes. 5.8. And therefore it is no wonder, what is said by our Savior, that *he cannot, cannot see] the kingdom of God.*

The second privilege is the object of this sight, here called *the kingdom of God.*] By which some understand Heaven, some the way to Heaven; most of the Ancients say, that by this *Kingdom* is meant Heaven: Calvin is of mind, that *not heaven, but a spiritual life is thereby understood: Aretius* saith (and I am of his mind) that whether we understand the one or the other, *It matters not much:* Sure we are, that both these (*Grace and Glory*) are annexed to *the new birth*, and both very well may be implied in this word, *the kingdom of God.*]

First then, if by *the kingdom of God* is meant the kingdom of Grace (whereof our Savior speaketh, *The kingdom of God is within you*, Luke 17.21.) See to what a privilege the *new man* hath attained, all the graces of God, all the fruits of the Spirit are now poured into him: If you ask what graces? what fruits? St. Paul tells you, Gal. 5.22. *Love, joy, peace, long-sufferings, gentleness, goodness, faith, meekness, temperance:* or would you have us to contract them? St. Paul doth it elsewhere, *the kingdom of God is—righteousness, peace, and joy in the holy Ghost*, Rom. 14.17.

First, *Righteousness*, and that is either *active* or *passive*; holiness of life, or (the cause of this holiness) our *righteousness in Christ*: If the first be meant, no sooner is *man born again*, but he enters into *the holy path*, he declines all evil, and stands at the sword point with his most beloved sin; or if ever any sin (through the violence of temptation) seize on him again, he is presently put again into the pangs of *the new birth*, and so renewing his sorrow, and repairing repentance, he becomes more resolute and watchful over all his ways: And as he *abhors evil*, so *he cleaves to that which is good*; his *faith* like the *Sun*, sets all those gracious heavenly stars on shining, as *hope, and love, and zeal, and humility, and patience*; in a word, *universal obedience, and fruitfulness in all good works*: not one, but all good duties of the first and second Table, begin to be natural and familiar to him, and though he find some duties more difficult, yet he resolveth, and striveth to do what he can, and is much displeased and grieved, if he do not as he should. Or if by *righteousness* is meant *passive righteousness*, to wit, *our righteousness in Christ*, no sooner is *a man born again*, but he is clothed with this *righteousness*; the other (God knows) is but weak and full of imperfection, and therefore to speak properly, *It is the righteousness in God, that makes us appear righteous afore God*: would you have a plain case? as *Jacob* to procure the blessing of his father, hid himself into the apparel of his brother, and so received it to his own commodity, under the person of another: thus the *new man* puts on the righteousness of Christ, with which being clad as with a garment, God accepts him in his stead, his faults being covered with his Saviors perfection.

Secondly, from this *Righteousness* ariseth *Peace*: no sooner is man righteous, but he is at *peace* with man, at *peace* with God, at *peace* with himself. He is at *peace with man*; *The wolf shall dwell with the Lamb, and the Leopard with the Kid*, saith the Prophet, *Isa. 11.6*. The meaning is, that in the kingdom of Christ, when a man is called into the state of grace (howsoever by nature he is a *Wolf*, or a *Leopard*, or a *Lyon*, or a *Bear*, yet) he shall then lay aside his cruelty, and live peaceably with all men, with *all men*, I say, *bad and good*; for if *bad*, the Apostle implies them, *As much as in you is, have peace with all men*, *Rom. 12.18*. Or if *good*, then he cannot but have *peace* with them, yea, although before his conversion he hated and maligned them, yet now he is ravished with the delight and love of them, and to this end he labors might and main to ingratiate himself into their blessed Communion; true, how should he but love them, and sympathize with them, whom he believes one day to meet in Heaven, and there to enjoy them, and they him forever? Nor is this all, he is at *peace with God*, he hath humbled himself, and confessed his fault, and cried for *mercy*, and cast himself upon Christ, and vowed amendment of life; so that now God by his word hath spoke *peace* to his soul, by the mediation of Christ it is obtained, and by the testimony of the Spirit he feels it within him. This is that *Peace which passeth all understanding*, it made the Angels sing; *Peace upon earth*, it makes his soul reply, *My peace is in heaven*: what else? The storm is past, and *the rain is gone away*, he that lay for a night in the darkness of sorrow, and weeping for his sins, now he beholds *the Son of righteousness appear* (as the Disciples often did upon the Mount of Olives, signifying peace) all quiet, and calm, and pleasant. Nor is this all, he is at *peace with himself*, I mean his own conscience; that which before stirred up the fire, that brought him to a sight of sin, and sense of Divine Wrath, that filled him with fearful terrors, compunction, remorse, and true sorrow for sin, it is now turned good and quiet. *Solomon* calls it *a continual feast*, *Prov. 15.15*. who are the attendants but the holy Angels? what is the cheer, but *joy in the Holy Ghost*? who is the feast-maker but God himself, and his good Spirit dwelling in him? Nor is this feast without music, God's word and his actions make a blessed harmony, and he endeavors to continue it by keeping *peace* and a good conscience towards God and man.

Thirdly, from this *peace* issueth *joy in the holy Ghost*; no sooner is a man at *peace* with man, with God, with himself, but he is filled with *joy* that no man can take from him; this *joy* I take to be those blessed stirrings of the heart, when the seal of remission of sins is first set unto the soul by *the spirit of Adoption*; For thus it is, the soul having newly passed the pangs of *the new birth*, it is presently bath'd in the blood of Christ, lull'd in the bosom of God's mercies, secured by the Spirit of its inheritance above; and so ordinarily follows a Sea of comfort, a sensible taste of everlasting pleasures, as if the man had already one foot in heaven. But I hear some object, They have felt the pangs, cast themselves on Christ, resolved against all sin, and yet no comfort comes. It may be so, though not ordinarily; certain it is, whosoever hath this *joy* is *new born*, yet not everyone *new born* hath this *joy*; if any then be in such case, let him hear what the Spirit of truth saith, *Since the beginning of the world men have not heard, nor perceived by the ear, neither hath the eye seen, O God, besides thee, what he hath prepared for him that waiteth for him*, *Isaiah 64.4*. *Waiting patiently* (saith a Modern) *for the Lord's coming to comfort us, either in temporal or spiritual distresses, is a right pleasing and acceptable duty and service unto God, which he is wont to crown with multiplied and overflowing refreshings when he*

comes. To this end saith the Prophet, *They that wait upon the Lord shall renew their strength, they shall mount up with wings as Eagles, they shall run and not be weary, and they shall walk and not faint*, Isa. 40.31. Nay, and should a man die (saith my Author) *in this state of waiting, if his heart in the mean time sincerely hate all sin, heartily thirst for the mercy of God in Christ, and resolve truly upon new universal obedience for the time to come, he shall certainly be saved; because the holy Ghost saith, Blessed are all they that wait for him*, Isa. 30.18. Or if this will not satisfy his desire, let his desire quicken and set on work (with extraordinary fervency) the spirit of prayer, let him have recourse again and again unto the promises of Scripture towards the poor, heavy-laden, penitent souls; and when the time is come (if it will come) which God hath appointed, then shall he feel this joy unspeakable, *the joy of the Holy Ghost*; and this is the head, the height, the top, the highest step in this kingdom of grace, *the kingdom of God*.

Or secondly, if by *the kingdom of God* is meant the *kingdom of glory*, see then what a privilege waits on the *new man*; no sooner shall his breath and body be divorced, but his soul mounted on the wings of Angels, shall straight be carried above the starry firmament, there shall it inherit *the kingdom*, Luke 12.32. *an heavenly kingdom*, Matth. 7.21. *the kingdom of God*, Act. 14.22. and truly called so, for 'tis a kingdom of God's own making, beautifying and blessing; a kingdom beseeming the glorious residence of the King of kings; a kingdom creating all Kings that but inhabit in it. But here my discourse must give way to your meditations: I cannot speak this privilege, therefore conclude with Austin, *Anima quae amat ascendat frequenter, & currat per plateas caelestis Jerusalem, visitando Patriarchas, salutando Prophetas, admirando exercitus*. Mount your meditations on the wings of faith, and behold in Heaven those states of wonder, *Patriarchs shining, Prophets praising, Saints admiring, hands clapping, harps warbling, hearts dancing, the exercise a song, the ditty Alleluiah, the quiristers Saints, the consorts Angels, &c*. In this fountain of pleasure let the *new-born Christian* bathe his soul, for his it is, and he it is only that shall see it, enjoy it; *Except the man born again, no man shall ever see the kingdom of God*.

Thus far of the privileges of *the new birth*; there waits on it the eye of *faith*, and *righteousness*, and *peace*, and *joy in the Holy Ghost*; in a word, *the kingdom of grace, and the kingdom of glory*.

And now (beloved) say, [Use.] what would you do to obtain these privileges? should any hand reach you a Crown for the pains to take it? should any but cast at your feet a bag of gold, and you might make it your own for the stooping, would you not for so great a reward do so little a service? and what is *God's service* but *perfect freedom, the yoke is easy, the burden is light*, but the reward is grace, glory, endless felicity. *Bestir then yourselves*, and if ever you mean to see *the kingdom of God*, endeavor to run through this new birth, and to lead a better life than heretofore you have done. Thus whilst the Minister speaks, Christ comes with power, and therefore he speaks and persuades. I conclude with my speeth to thee (whosoever thou art) into whose hands this Book is fallen: the truth is, the work is weak, and answerable in that kind to the Author of it: many and many a stitch in my side, many a pull at my heart, many a gripe in my stomach (besides the pangs of my soul endeavoring to practice what I have writ) have I suffered and felt since I first begun it; and yet the comfort I have received myself in this *one necessary thing*, hath made me (contrary to the desires of my best friends) to run

through this short work, by taking a longer time, as my continual disease would now and then suffer me. If (when I am gone) thou reapest any spiritual good by this my surviving pains, it is, next to God's glory, all my desire; Yet I live, but to save thy soul I care not how soon I might die, yea on that condition I could be willing (if God so pleased) the lines that thou readest were writ with the warmest blood in my heart: willing, said I? yea, I could be willing and glad (as little blood as I have in my body) to let it run and run, for thy spiritual good, to the very last drop in my veins. I say no more, consider what I have said, *Except a man be born again, he cannot see the kingdom of God.*

An appendix, containing a more particular Method, for the man not yet born again, to have his part in the second birth.

CHAP. I. *The occasion and method of this Treatise.*

SOME there are, who hearing *the new birth* (or first repentance) to be so necessary to salvation, but never feeling in themselves any such change or conversion, have therefore *desired further helps*, though naturally thou art blind, and wretched, and miserable, and poor, and naked; yet the Lord hath not left thee without means and helps: to this purpose he hath set up his ordinances; not that man of himself can dispose himself unto grace, but that the Spirit of Christ in the use of the ordinances (without any habitual or sanctifying grace in man's heart) can dispose of man to the reception of habitual or sanctifying grace. True it is, I advised them in the former Treatise to be *frequent in prayer, and in hearing of the word*: But so we have done, say they, and yet we feel no conversion: it may be so, for not always the doing of them, but perseverance in them through Christ obtains the blessing desired. And yet if they will out of hand *settle themselves to the work*, It is the Lord that saith, *Break up the fallow ground*, Jer. 4.3. (*i.*) seek to the Lord to break them for thee: Be in the use of the means, and the Lord may come in, and break thy heart. I shall, for their further satisfaction, give them a more particular *Method*, and without a Text taken, take myself more liberty to put them in the way.

Two things I suppose necessary for them that would have part in the *new birth*,

- 1. To get into it.
- 2. To be delivered of it.
- 1. The means to get into it, is
 - 1. Examination of themselves.
 - 2. Confession of their sins.
 - 3. Hearty prayer for the softening of their hearts.
- By which three are procured the three first steps,
 - Sight of sin.

- Sense of divine wrath.
- Sorrow for sin.
- 2. The means to be delivered of it, is by application of the promises, and these, according to their several objects, produce their several effects; some
 - A sight of Christ.
 - A desire after Christ.
 - A relying on Christ.
 - An obedience to Christ.
 - A comfort in Christ, not only sought for, but obtained, if the promises be rightly applied.

CHAP. II.

Sect. 1. *The first means to get into the new birth.*

THE means to get into *the new birth*, is first *Examination*; and the way to examine, is to set before men that Chrystal glass of the Law for their *light and rule*: To this purpose I have here annexed a *Catalogue*, or Table, to show them their offenses; not that I can possibly enumerate all sins, but only the kinds; and if herein I come short, yet consciences awaked may be occasioned hereby to bring into their thoughts those others not mentioned.

Now then (whosoever thou art that beginn'st this blessed work) examine thyself by this *Catalogue*, but do it warily, and truly, and where thou find'st thyself guilty, either note it in this book, or transcribe it into some paper, that so they may be ready for thine eye when thou comest to *Confession*.

Sect. 2. *Sins against the first Commandment.*

IN every Commandment we must observe both the duties required, and sins forbidden, for both these are implied in everyone of the Commandments; if in the first thou art guilty, thou must answer negatively; if in the second, thou must answer affirmatively: now then to proceed.

It is the first Commandment, *Thou shalt have no other gods but me.*

For the duties here required,

Say first, Hast thou ever in mind, will, and affections, took the true God in Christ to be thy God? Secondly, hast thou abounded in those graces by which thou shouldst cleave unto God, as in the warmth of knowledge, and love, and fear, and joy, and trusting in God? Thirdly, hast thou observed God's mercies, and promises, and works, and judgments upon thee, and (by a particular application) took special notice thereof? Fourthly, hast thou communicated with the godly, and joined thyself to God's people, and delighted chiefly in them?

Or for the sins here forbidden,

Say first, hast thou not sometimes been guilty of blasphemy, or idolatry, or witchcraft, or atheism, or epicurism, or heresy? Secondly, hast thou not been guilty of pride, a sin flatly opposing God, and first committed by devils? Thirdly, hast thou not had inward reasonings that *there is no God*, or that *he seeth not, or knoweth not, or that there is no profit in his service*? Fourthly, hast thou not failed to love God, and fear God, and to put thy whole trust in God? Fifthly, hast thou not *trusted in man*, or *feared man*, or *loved the world*, and thereby alienated thy heart from God? Sixthly, hast thou not *resorted to witches*, or in the first place to *Physicians*, and not to the living God? Seventhly, hast thou not *tempted God*, and in the matters of God, been either cold or lukewarm, or preposterously zealous? Eighthly, hast thou not a proneness to sin, yea to rebel against God in thy whole man? Ninthly, hast thou not been careless to perform the inward duties of *God's worship in sincerity and truth*? if in these thou hast transgressed, then hast thou broken this Commandment, *Thou shalt have no gods but me*.

Sect. 3. Sins against the second Commandment.

IT is the second Commandment, *Thou shalt not make to thyself any graven image.*]

For the duties here required.

Say first, hast thou ever worshipped the true God purely according to his will? Secondly, hast thou observed all those outward duties of his worship, as prayer, and vows, and fasting, and meditating, and the rest? Thirdly, hast thou repaired to God's house, observed family duties, received the Preachers of the Gospel?

Or for the sins here forbidden.

Say first, hast thou not sometimes *walked after the imaginations of thy own heart*, serving God out of custom, or (after the manner of thy forefathers) by will-worship and superstitions? Secondly, hast thou not committed *idol worship*, conceiving of God in thy mind, or respecting him in thy sense in the likeness of a creature? Thirdly, hast thou not *mentioned the names of other gods*, either by way of swearing, or apology? Fourthly, hast thou not made an image to *liken God to it*, or used any gesture of love and reverence to any such images? Fifthly, in a word, hast thou not been careless *to worship God, to call upon the Lord, to receive God's Ministers*, or to perform any other of the outward duties of God's worship? If in any of these thou hast transgressed, then hast thou broken this Commandment, *Thou shalt not make to thyself any graven image*.

Sect. 4. Sins against the third Commandment.

IT is the third Commandment, *Thou shalt not take the Name of the Lord thy God in vain.*]

For the duties required:

Say first, hast thou been ever a constant learner, hearer, and doer of God's Word and Will? Secondly, hast thou prayed with perseverance, understanding, and power of the Spirit,

without doubting or wavering? Thirdly, hast thou come preparedly to the Sacrament of the Lord's Supper, and *being come, hast thou discerned the Lord's body*? Fourthly, hast thou used all the titles, and properties, and works, and ordinances of the Lord with knowledge, faith, reverence, joy, and sincerity?

Or for the sins here forbidden:

Say first, hast thou not sometimes in thy talk dishonored the titles, attributes, religion, word, people of God, or anything that hath in it the print of his holiness? Secondly, hast thou not sworn or forsworn, or *loved false oaths*? Thirdly, hast thou not caused the name of religion, or people of God to be evil thought of by thy ill course of life, or by committing some gross sin? Fourthly, hast thou not rashly, or unpreparedly, or heedlessly read the Word, heard Sermons, received the Sacraments, or performed any other part of the worship of God? Fifthly, hast thou not thought or spoken blasphemously, or contemptuously of God, or of anything whatsoever pertaining to God? If in any of these thou hast transgressed, then hast thou broken this Commandment, *Thou shalt not take the Name of the Lord thy God in vain*.

Sect. 5. Sins against the fourth Commandment.

IT is the fourth Commandment, *Remember that thou keep holy the Sabbath day*.

For the duties here required.

Say first, hast thou (according to the equity of this Commandment) ever observed *the Lord's day*, and other days and times set apart for God's service? Secondly, hast thou on those days rested from the servile works of sin, and rested and relied upon Christ, for the remission of sins, and led an holy and religious life, that so thou *mayest enter into that rest of heaven*? Thirdly, hast thou always prepared thy heart, before thou wentest into the house of the Lord, by meditation of God's Word and Works, by examination and reformation of thy ways, by prayer, thanksgiving, and holy resolution to carry thyself as in God's presence, and to hear and obey whatsoever thou shouldst learn out of the pure Word of God? Fourthly, hast thou repaired to God's house in due time, and stayed the whole time of Prayer, reading, preaching of the Word, singing of Psalms, receiving of the Sacraments? Fifthly, hast thou performed private religious offices upon the Lord's day, to wit, *In private prayer and thanksgiving, in acknowledging thy offenses to God, in reconciling thyself to those thou hast offended, or with whom thou art at variance; in visiting the sick, comforting the afflicted, contributing to the necessity of the poor, instructing thy Children and servants (and the rest of thy family) in the fear and nurture of the Lord*?

Or for the sins here forbidden:

Say first, hast thou not sometime spent the Lord's day in idleness, or in worldly business, in vanities, or in sin? Secondly, hast thou not omitted public duties, or comest in too late, or wentest out too soon? Thirdly, hast thou not on those days *sold wares, carried burdens, brought in sheaves, or wrought in the harvest*? Fourthly, hast thou not employed thy cattle, or servants, or children, or any other, though thou workest not thyself? Fifthly, hast thou not profaned the Lord's day, by needless works, words, or thoughts, about thy calling, or about thy

recreation? Sixthly, have not the strict observance of the duties of that day been tedious unto thee, saying in thine heart, *When will the day be gone?* If in any of these thou hast transgressed, then hast thou broken this Commandment, *Remember that thou keep holy the Sabbath day.*

Sect. 6. Sins against the fifth Commandment.

IT is the fifth Commandment, *Honor thy father and thy mother.*]

For the duties here required, they are either in

- Family.
- Common-weal.
- Church.

First, for the Family: Say, if thou art an husband; 1. Hast thou ever loved thy wife, *and dealt with her according to knowledge, giving honor to her as to the weaker vessel, and as being heirs together of the grace of life, that your prayers were not hindered?* If thou art a wife: 2. Hast thou submitted to thine own husband, *as unto the Lord in everything?* 3. Hast thou put on the ornament of a meek and quiet spirit, *which is in the sight of God of great price?* If thou art a parent: 4. Hast thou brought up thy children in the nurture and admonition of the Lord? 5. Hast thou corrected them, yet not provoked them by immoderate correction? 6. Hast thou provided for them in their callings, or outward estates? If thou art a child: 7. Hast thou obeyed thy parents, *and received correction with submission and reverence?* 8. Hast thou relieved them in their wants? 9. Hast thou observed their instructions, *and covered their infirmities?* If thou art a master: 10. Hast thou entertained God's servants, *and given unto thy servant that which is just and equal?* If thou art a servant: 11. Hast thou been obedient to thy master *according to the flesh, with fear and trembling, in singleness of heart, as unto Christ? Not answering again, not purloining, but showing all good fidelity?*

Secondly, for the Common-weal; if thou art a Magistrate, 12. Hast thou *executed just laws?* 13. Hast thou reformed others abuses, *according to the power that is in thee?* If thou art a Subject: 14. Hast thou obeyed the higher Powers in all just commands? 15. Hast thou been *subject unto them, not only for wrath, but also for conscience sake?*

Thirdly, for the Church; If thou art a Minister: 16. Hast thou *taught in season, and out of season?* 17. Hath *thy light shined before men, that they might see thy good works?* If thou art a hearer: 18. Hast thou *communicated to them that teach thee in all good things?* 19. Hast thou *obeyed them, and prayed for them, and loved them, and followed them, considering the end of their conversation?*

Or for the sins here forbidden,

And first for the Family: Say, if thou art an husband: 1. Hast thou not sometimes abused thy wife, or smitten her, or injured her, in thought, word, or deed? If thou art a wife: 2. Hast thou not been wasteful, or froward, or idle? If thou art a child: 3. Hast thou not *despised thy fathers or mothers instructions?* 4. Hast thou not *mocked them, or despised them, or cursed them, or smitten them, or shamed them, or grieved them?* If thou art a master: 5. Hast thou not

governed thy family negligently? 6. Hast thou not withheld that which is just and equal in diet, wages, encouragement? If thou art a servant: 7. Hast thou not been idle, and slothful? 8. Hast thou not served grudgingly, and not from the heart?

Secondly, for the Common-weal: If thou art a Magistrate: 9. Hast thou not been as a Lyon, or a Bear, roaring and ranging over the poor people? 10. Hast thou not decreed unrighteous decrees? respecting the persons of the poor, or honoring the persons of the mighty? If thou art a Subject: 11. Hast thou not reviled the God's, or cursed the Ruler of thy people? 12. Hast thou not disobeyed the higher Powers, or not denied tribute, or custom, or honor, or fear to whom they are due?

Thirdly, for the Church; if thou art a Minister: 13. Hast thou not been profane and wicked in thy life and conversation? 14. Hast thou not run before thou wast sent? or being sent, hast thou not been negligent in the gift that is in thee? 16. Hast thou not prophesied in Baal, and caused God's people to err? 17. Hast thou not committed simony, or sought indirectly for the fleece, not regarding respectively the flock? 18. Hast thou not strengthened the hands of evil doers, in preaching peace to wicked men? 19. Hast thou not given heed to fables (or to some unprofitable matter) rather than to godly edifying, which is in faith? If thou art an hearer: 20. Hast thou not resisted the Minister, and the Word preached by him? whatsoever thou art, husband, or wife, or parent, or child, or master, or servant, or Magistrate, or Subject, or Minister, or hearer, if in any of these thou hast transgressed, then hast thou broke this Commandment, *Honor thy father and thy mother.*

Sect. 7. Sins against the sixth Commandment.

IT is the sixth Commandment, *Thou shalt do no murder.*

For the duties here required.

Say, 1. Hast thou ever desired and studied by all means lawful, to preserve thine own person, and the person of thy neighbor?

Or for the sins here forbidden.

Say: 1. Hast thou not sometimes envied others for their *wealth*, or for their *gifts*, or for their *respects* with others? 2. Hast thou not offended others in gestures, *gnashing on them with thy teeth*, or *sharpening thine eyes on them*? 3. Hast thou not fended others in words, by censuring, or *reviling*, or *rendering evil for evil*, or *railing for railing*? 4. Hast thou not offended others in deeds, *plotting against the just*, or doing evil to any man? 5. Hast thou not been angry with thy brother without cause, or continued long in anger, *keeping thy wrath* (as it were) *forever*? 6. Hast thou not *rejoiced at others fall*, or *wished a curse to their souls*? 7. Hast thou not done evil to thyself, by inordinate fretting, or grieving, or drinking, or surfeiting, or saying in thy passions, *Would God I were dead*? 8. Hast thou not been a *sower of discord*, or some way or other, a just occasion of the discomfort, or of the death of thy neighbor? If in any of these thou hast transgressed, thou hast then broken this Commandment, *Thou shalt do no murder.*

Sect. 8. Sins against the seventh Commandment.

IT is the seventh Commandment, *Thou shalt not commit adultery.*

For the duties here required.

Say: Hast thou ever kept thyself pure in soul and body, both towards thyself and others?

Or for the sins here forbidden.

Say: Hast thou not sometimes been defiled with buggery, Sodomitry, incest, whoredom, adultery, Polygamy, self-pollution, or with changing *the natural use into that which is against nature?* 2. Hast thou not offended in the occasions of uncleanness, as in idleness, gluttony, drunkenness, wanton company, whorish attire, or perfumes? 3. Hast thou not sinned in thy senses, or gestures, or words, by *filthy communication proceeding out of thy mouth?* 4. Hast thou not harbored in thy heart burning lusts, *impure thoughts, inordinate affections?* 5. Hast thou not behaved thyself immodestly, unsoberly, or shamelessly abusing *thy body*, or using some manner of dalliance and wantonness? If in any of these thou hast transgressed, then hast thou broken this Commandment, *Thou shalt not commit adultery.*

Sect. 9. Sins against the eighth Commandment.

IT is the eighth Commandment, *Thou shalt not steal.*

For the duties here required.

Say, Hast thou ever, by all good means, furthered the outward estate of thyself and of thy neighbor?

Or for the sins here forbidden.

Say: First, Hast thou not sometimes got thy living by an unlawful calling? Secondly, hast thou not impoverisht thyself by idleness, luxurious, or unnecessary expenses? Thirdly, hast thou not withheld from thyself, or others, that which should have been expended? Fourthly, hast thou not gotten, or kept thy neighbors goods by falsehood, or force, and made no restitution? Fifthly, hast thou not stolen by usury, or oppression, or fraud, in buying or selling, an abomination unto the Lord? Sixthly, hast thou not *robbed God of his tithes and offerings* by sacrilege or simony? Seventhly, hast thou not some way or other impaired thy neighbors state? If in any of these thou hast transgressed, then hast thou broken this Commandment, *Thou shalt not steal.*

Sect. 10. Sins against the ninth Commandment.

IT is the ninth Commandment, *Thou shalt not bear false witness.*

For the duties here required.

Say, Hast thou ever by all means sought to maintain thy own and thy neighbors good name, according to truth and a good conscience?

Or for the sins here forbidden.

Say, First, hast thou not sometimes loved (or made) *a lie*? Secondly, hast thou not *raised a false report, to the defaming of many*? Thirdly, hast thou not *censured or judged others, yet never considered the beam that is in thy own eye*? Fourthly, hast thou not flattered thyself and others, *saying unto the wicked, Thou art righteous*? Fifthly, hast thou not condemned some without witness, or forborne to witness for others when thou knewest the truth? Sixthly, hast thou not been uncharitably suspicious, or *a despiser of thy neighbor*? Seventhly, hast thou not told a lie, whether jestingly, or officiously, or perniciously? If in any of these thou hast transgressed, then hast thou broke this Commandment, *Thou shalt not bear false witness.*

Sect. 11. Sins against the last Commandment.

IT is the last Commandment, *Thou shalt not covet.*]

For the duties here required.

Say, First, hast thou ever been truly contented with thy own outward condition? Secondly, hast thou rejoiced at others good, and *loved thy neighbor as thyself*?

Or for the sins here forbidden.

Say, First, hast thou not sometimes conceived *evil thoughts in thy heart*? Secondly, hast thou not delighted in the inward contemplations of evil? Thirdly, hast thou not been full of discontent with thy own condition and state? Fourthly, hast thou not felt *another law of thy members warring against the law of thy mind*? Fifthly, hast thou not coveted after something or other that was thy neighbors, either with will, or by actual concupiscence? If in any of these thou hast transgressed, then hast thou broke this Commandment, *Thou shalt not covet.*

CHAP. III. The second means to get into the new birth.

AFTER *examination* (which may well serve thee for one days work or two) the next duty is *Confession*. Now then take the Catalogue of those sins (or if thy awaked conscience can tell thee of any other) which thou knowest thou hast committed, and noted, either in this book, or on some other paper; and kneeling on thy knees, spread thy Catalogue before the Lord, I say, spread thy Catalogue before the Lord, as *Hezekiah did his letter*; there read thou seriously and particularly, saying, *O Lord, I confess I have committed this sin, and the other sin* [as they are before thee in order] *of all these sins I am guilty, especially of those sins wherein I delighted, my darlings, my minions, my bosom-sins, [take notice of them, and confess them again] of all these sins I am guilty; And now, O Lord, standing (as it were) at the bar of thy tribunal, I arraign myself, and accuse myself, and judge myself worthy of the utmost of thy wrath and indignation; for one sin thou cast Adam out of paradise, for one sin thou cast the Angels out of heaven, for one sin thou destroyedst a world of men, and what then shall become of me, that have committed a world of sins?—*[here pause a while, and meditate on thy unworthiness.] *O that I should be so foolish, so brutish, so mad to commit these sins, these manifold sins! O that by these sins I should break so holy a law, provoke so good and great a Majesty! What shall I do, but remembering my evil ways, even loath myself in my own sight (yea abhor myself in dust and ashes) for my iniquities and my abominations? &c.—* For conclusion, thou mayst imitate the Publican, who not daring to *lift up his eyes, smote his breast*, so do thou, and sigh, and say with him, *O God be merciful to me a sinner.*

CHAP. IV.**Sect. 1. *The third means to get into the new birth.***

AFTER *Confession* (which may well serve thee for another days work) the next duty thou must labor for, is to seek for true sorrow and mourning for thy sins: Seek thou must, and never leave seeking, till thou feel thy heart melt within thee. To this purpose read some tracts of death, of judgment, of hell, of Christ's passion, of the joys of heaven: Last of all (and I take it best of all) resolve to *set every day some time apart to beg it of the Lord*: When *Daniel* set himself to pray, the Lord came in to him, *Dan.* 9.3. When *Peter* had gone apart to pray; and when *Paul* had prayed in the Temple, then the Lord came in to them, *Act.* 10.6. and 22.17. And why may not I bid thee pray, as well as *Peter* bid *Simon Magus*, yet *being in the gall of bitterness and bond of iniquity*? *Act.* 8.22, 23. and at the time appointed fall down on thy knees, spread thy Catalogue, confess, accuse, judge, condemn thyself again; which done, beg, beg of the Lord to give thee that soft heart he promised, *Ezek.* 36.26. *A new heart will I give you, and a new spirit will I put within you, and I will take away the stony heart out of your flesh, and I will give you an heart of flesh.* Say then to thyself, *Is this the Lord's promise? O Lord perform it to my heart; take away my stony heart, give me an heart of flesh, a new heart, a new spirit, &c.*—[here make thine own prayer, be not careful of words, only let the words be the true voice of thy heart:] and the more to work softening, thou mayest sob, and sigh, and beat thy breast, above all thou must pray, and call, and cry with vehemency and fervency not to be uttered. When thou hast done, if the Lord do not yet hear thee, pray again the next day, and the next day, yea put on this resolution, that thou wilt never leave praying till the Lord hear thee in mercy, till he make thee to feel thy heart *melt* within thee, yea (if it may be) till thou seest thy *tears trickling down thy cheeks*, because of thy offenses. The Lord will (perhaps) hear thee at the first time, or at the second time; or if he do not, persist thou, thy suit is just, and importunity will prevail; yea I can say, *thy desire to sorrow being resolute, it is a degree of godly sorrow itself*, and no doubt the Lord will increase it, if thou begst hard a while.

Sect. 2. *The first reason for this sorrow.*

THIS must be done, first because *without pangs no birth: Quid sunt dolores parturientis nisi dolores poenitentis?* (saith Saint Austin) *the pangs of a penitent man are as the pangs of a woman*: Now as there can be no birth without pains of travel going before, so neither true repentance without some terrors of the law, and straits of conscience. *Ye have not received the spirit of bondage again to fear*, saith the Apostle to the Romans; and what is that? but to show us, they once did receive it; when? but in the very first preparation to conversion: then it was that the Spirit of God in the law did so bear witness unto them of their *bondage*, that it made them to *fear*. And certainly thus it is with every man in his first conversion, his contrition must be compungent, and vehement, bruising, breaking, renting the heart, and feeling the throws (as a woman laboring of child) before there can be a *new birth*, or *the new creature* be brought forth.

Sect. 3. *The second reason for this sorrow.*

AGain, *without contrition no Christ*; therefore it was that God first opened the eyes of our first parents, to make them see and be sensible of their sin and misery, *Gen. 3.7.* before he promised Christ, *verse. 15.* therefore it was that *John the Baptist* (saith *Chrysostom*) first thoroughly frightened the minds of his hearers with the terror of judgment, and expectation of torment, and with the name of an axe, and their rejection, and entertainment of other children, and by doubling the punishment, to wit, of being hewn down, and cast into the fire; and when he had thus every way tamed, and taken down their stubbornness, then at length he makes mention of Christ. Why, then is Christ seasonably revealed (saith *Musculus*) when the hearts of men being soundly pierced by preaching repentance, are possessed with a desire of his gracious righteousness. Or if you will hear *Calvin*, To whom is Christ promised, but to them alone who are humbled and confounded with the sense of their own sins? Certainly the first thing that draws to Christ, is to consider our miserable estate without him; No man will come to Christ except he be hungry; no man will take Christ's yoke upon him, till he come to know and feel the weight of Satan's yoke; to this end therefore must every man be broken with threats, and scourges, and lashes of conscience, that so despairing of himself he may fly unto Christ.

Sect. 4. The third reason for this sorrow.

AGain, *without hearty sorrow no spiritual comfort.* We must first be humbled before the Lord, and then he will lift us up. Christ indeed was anointed to preach good tidings, but to whom? to the poor, to the broken-hearted, to the captives, to them that are bound, to the bruised, *Isaiah 61.11.* God pours not the oil of his mercy save into a broken vessel, God never comforts thoroughly, save where he finds humiliation and repentance for sin. The word of God (saith one) hath three degrees of operation in the hearts of his chosen: First, it falleth to men's ears as the sound of many waters, a mighty, great, and confused sound, and which commonly bringeth neither terror nor joy, but yet a wondering, and acknowledgement of a strange force, and more then human power; this is that effect which many felt hearing Christ, when they were astonished at his doctrine, as teaching with authority; what manner doctrine is this? never man spake like this man: The next effect is the voice of thunder, which bringeth not only wonder, but fear also; not only filleth the ears with sound, and the heart with astonishment, but moreover shaketh and terrifieth the conscience: The third effect is the sound of harping, while the word not only ravisheth with admiration, and striketh the conscience with terror, but also lastly filleth it with sweet peace and joy. Now albeit the two first degrees may be without the last, yet none feel the last, who have not in some degree felt both the first. He saith true, in some degree, though commonly the deeper is the sense of misery, the sweeter is the sense of mercy. In our dead security before conversion (saith another) God is fain to let the law, sin, conscience, Satan, a deep sense of our abominable and cursed state loose upon us, and to kindle the very fire of hell in our souls, that so we might be roused, and afterward more sweetly and soundly raised and refreshed; for after the most toylsome labor is the sweetest sleep, after the greatest tempests the stillest calms; sanctified troubles and terrors establish the surest peace, and the shaking of these winds makes the trees of God's Eden take the better rooting.

CHAP. V.

Sect. 1. The means to be delivered out of the pangs of the new birth.

ANd now if (by God's blessing) thou feelest this sorrow and *melting of heart*, the next thing thou must do is to seek for the remedy, which remedy consists of these ingredients: First, *A sight of Christ*; secondly, *A desire after Christ*; thirdly, *A relying on Christ*; fourthly, *An obedience to Christ*; fifthly, *A comfort in Christ sought for and obtained*. Thou wilt say, these ingredients are pearls indeed, but how should I procure them? I answer, by application of the promises; and since every ingredient hath its particular promises, I shall let thee see them in order, only do thou apply them thyself; it is enough for the Physician to prepare the medicine, thy own body must receive it; so in this medicine it is, thou must apply it if thou wilt have soulshealth.

Sect. 2. *The promises procuring a sight of Christ.*

THE first step or ingredient that brings comfort to thy heavy soul, is *the sight of Christ*: and to procure this *sight*, thou hast these promises:

Matth. 1.21. *Thou shalt call his name Jesus, for he shall save his people from their sins.*

Luke 2.10, 11. *Behold I bring you good tidings of great joy that shall be to all people, that is, that unto you is born this day in the city of David a Savior, which is Christ the Lord.*

John 1.29. *Behold the Lamb of God which taketh away the sins of the world.*

John 3.16. *God so loved the world, that he gave his only begotten Son, to the end that all that believe in him should not perish, but have life everlasting.*

John 3.17. *God sent not his Son into the world that he should condemn the world, but that the world through him might be saved.*

Rom. 3.25. *God hath set forth Christ Jesus to be a reconciliation through faith in his blood.*

1 Cor. 1.30. *Christ Jesus of God is made unto us wisdom, and righteousness, and sanctification, and redemption.*

1 Tim. 1.15. *This is a true saying, and by all means worthy to be received, that Christ Jesus came into the world to save sinners.*

Heb. 13.12. *Jesus, that he might sanctify the people with his own blood, suffered without the gate.*

1 John. 2.1, 2. *If any man sin, we have an advocate with the Father, Jesus Christ the righteous, and he is the propitiation for our sins, and not for us only, but also the sins of the whole world.*

Revel. 5.8. *Thou wast killed, and hast redeemed us to God by thy blood, out of every kindred, and tongue, and people, and nation.*

All these tell thee, that as thou art a sinner, so thou hast a Savior; only do thou apply them, and certainly they will procure thee the first step, the first ingredient of this remedy to thy misery, to wit, *the sight of Christ*.

Sect. 3. *The promises procuring a desire after Christ.*

THou mayst say, *I see Christ*, and *I see* that his person, and death, and blood-shed, are precious and saving; but how may I make him mine? how may I know that he is my Savior? I answer, thou must *hunger and thirst after him*; this *desire* is the second step: and to provoke thee to this duty, consider of these promises:

Isaiah 55.1. *Ho, everyone that thirsteth, come ye to the waters, and he that hath no money, come ye, buy and eat, yea come, buy wine and milk without money, and without price.*

Mat. 5.6. *Blessed are they which hunger and thirst after righteousness, for they shall be filled.*

John 7.37, 38. *In the last day, that great day of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto me and drink; he that believeth on me, as the Scripture hath said, out of his belly shall flow rivers of living water.*

Revel. 21.6. *I will give to him that is athirst, of the water of life freely.*

Revel. 22.17. *Let him that is athirst come, and whosoever will, let him take the water of life freely.*

Psal. 63.1. *O God, thou art my God, early will I seek thee, my soul thirsteth for thee, my flesh longeth greatly after thee, in a barren and dry land without water.*

Psal. 145.19. *He will fulfil the desire of them that fear him.*

All these may provoke thee to thirst after Christ, that most sovereign, and soul saving fountain, opened to the house of David, and to the inhabitants of Jerusalem for sin, and for uncleanness, Zach. 13.1.

Sect. 4. *The promises procuring a relying on Christ.*

YEt thou mayest say, *I thirst* indeed, but I dare not drink; *I desire*, but I dare not come near, to lay hold on Christ: How so? *I am* (sayest thou) *a most vile, unworthy, wicked wretch, and my sins are of a scarlet, crimson die*: True it is; for thee to pretend part in Christ, wallowing yet in thy sins, for thee to believe that Christ is thy righteousness, purposing yet to go on in the practice, or allowance of any one known sin, it were a most cursed horrible presumption indeed; but where all sin is a burden, every promise as a world of gold, and the heart sincere for a new way, there a man may be bold: A man may? yes, he must; if thou groanest under sin, if thou longeth after Christ, apply these promises, and they will force thee to lay hold upon the Rock, to take Christ for thine own, to throw thy sinful soul upon the bleeding wounds of Jesus, and to cast thyself with confidence into the bosom of his love.

First then, *Take notice* (saith a Modern) *that Jesus Christ keeps open house for all hungry and thirsty souls.*

Revel. 22.17. *Let him that is athirst come, and whosoever will, let him take the water of life freely.* Or if open house will not fit without invitation, hear him call;

Matth. 11.28. *Come unto me all ye that labor, and are heavy laden, and I will give you rest.* Or if invitation will not fit without proclamation, hear him proclaim:

Joh. 7.37. *Jesus stood and cried, saying, If any man thirst, let him come unto me and drink: he that believeth on me, out of his belly shall flow rivers of water.* Or least thou shouldest think thou must come to thy cost, and bring somewhat in thy hand, hear how he doubles and trebbles his cry to the contrary:

Isa. 55.1. *Ho, everyone that thirsteth, come ye to the waters, and he that hath no money, come ye, buy and eat, yea come, buy wine and milk without money, and without price.* And yet lest thou say, I am so far from bringing anything in my hand, that I bring a world of wickedness in my heart, and my sins I fear will hinder my acceptation, no (saith he again)

Isa. 55.7. *Let the wicked forsake his way, and the unrighteous man his thoughts (and this is thy desire, thy case) and let him return unto the Lord, and he will have mercy upon him, and to our God, for he will abundantly pardon.* Or if all this will not do without a more solemn invitation, see then how the Lord of heaven sends forth his Ambassadors to move thee, and entreat thee to come in:

2 Cor. 5.20. *Now then we are Ambassadors for Christ, as though God did beseech you by us, we pray you in Christ's stead be ye reconciled unto God.* Or if he cannot woo thee, lo he commands thee:

1 John. 3.23. *And this is the Commandment, that we should believe on the name of his Son Jesus Christ.* Or yet to drive thee to Christ, he not only commands, but threatens:

Heb. 3.18. *And to whom sware he that they should not enter into his rest, but to them that believed not?*

And what can he do more unto his Vineyard? First (to bid thee welcome) he keeps open house; secondly, he invites; thirdly, he proclaims; fourthly, he calls thee *sans-fee*, without money, or moneyworth; fifthly, he apologizeth; sixthly, he sendeth; seventhly, he commandeth; eighthly, he threateneth: Hear what mine Author concludes from these premises; *How cruel then is that man to his own wounded conscience, who in his extreme spiritual thirst will not be drawn by this eight-fold merciful cord, to drink his fill of the fountain of the water of life, to cast himself with confidence and comfort into the arms of the Lord Jesus? — Yea, how is it possible, but that all, or some of these, should bring in every broken heart to believe, and everyone that is weary of his sins, to rely upon the Lord of life for everlasting welfare?*

Sect. 5. The promises procuring obedience to Christ.

AND yet thou mayest say, *I have cast myself on Christ*, is this all I must do? no, there is yet another step, he is not only to be thy Savior, but thy husband, thou must love him, and serve him, and honor him, and obey him: thou must endeavor not only for pardon of sin, and salvation from hell, but for purity, new obedience, ability to do or suffer anything for Christ. And to provoke thee to this duty, consider of these texts:

Matth. 7.21. *Not everyone that saith, Lord, Lord, shall enter into the Kingdom of heaven, but he that doth the will of my Father which is in heaven.*

Matth. 11.29. *Take my yoke upon you, and learn of me, for I am meek and lowly in heart, and ye shall find rest unto your souls.*

Matth. 16.24. *If any man will follow me, let him take up his cross and follow me.*

2 Cor. 5.15. *He died for all, that they which live, should not henceforth live unto themselves, but unto him which died for them.*

2 Cor. 5.17. *If any man be in Christ, let him be a new creature, old things are passed, behold all things are become new.*

1 Joh. 1.6, 7. *If we say that we have fellowship with him, and walk in darkness, we lie, and do not the truth. But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin.*

1 Joh. 2.5, 6. *He that keepeth his word, in him verily is the love of God perfected, hereby know we that we are in him. He that saith, he abideth in him, ought himself also so to walk, even as he walked.*

1 Joh. 3.6, 9. *Whosoever abideth in him, sinneth not. — Whosoever is born of God, doth not commit sin, for his seed remaineth in him, and he cannot sin, because he is born of God.*

1 Joh. 3.24. *He that keepeth his Commandments, dwelleth in him, and hereby we know that he abideth in us, by the Spirit which he hath given us.*

1 Joh. 5.18. *We know that whosoever is born of God sinneth not, but he that is begotten of God keepeth himself, and that wicked one toucheth him not.*

All these may invite thee to enter into the *holy path*, and to fight under Christ's banner against the world, the flesh, and the Devil, unto thy lives end.

Sect. 6. *The promises procuring comfort in Christ.*

ONce more thou mayest say, *I have been truly humbled with the sense of sin, and sense of misery, and sorrow for sin; yea, I have seen, and thirsted, and relied, and purposed universal obedience to my Savior, and yet no comfort comes: it may be so, but hast thou praised God for this work of wonder, the new birth wrought in thee? If so, then is there another duty expected from thee, right precious and pleasing unto God, and that is waiting: yet I could wish thee address thyself to these precious promises, settle thy soul on them with fixed meditation and fervent prayer, and where thou perceivest the condition of the promises to be by God's grace formed in thee, thou mayest safely assure thy soul of so much favor, as is expressly contained in the promises.*

Levite. 26.40, 41, 42, 44. *If they shall confess their iniquity, — If their uncircumcised hearts be humbled, — Then will I remember my Covenant, — that I might be their God, I am the Lord: the condition is to confess and be humbled; and this if thou dost, the Covenant is sure, the Lord is thy God.*

Job 33.27, 28. *If any say, I have sinned, and perverted that which is right, and it profited me not; he will deliver his soul from going into the pit, and his life shall see the light. The condition is, If any*

say, I have sinned, if thy heart say thus in sincerity and truth, the promise is sure, God will deliver thy soul from hell, and thou shalt see the light of heaven.

Psal. 51.17. A broken and a contrite heart, O God, thou wilt not despise. The condition is, a broken and a contrite heart for sin; and if thy heart be thus, be sure God will not despise it.

Prov. 28.13. Whosoever confesseth, and forsaketh his sins, shall have mercy. The condition is, to confess and forsake sin: and this if thou dost, as sure as God is God, thou shalt have mercy.

Isa. 57.17. I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones. The condition is, to be of a contrite and humble spirit; and if thou art thus, God is true who hath said it, he dwells in thee, to revive thy spirit, and to revive thy heart.

Isa. 61.1. The Lord hath anointed me to preach good tidings unto the meek, he hath sent me to bind up the broken hearted. The condition is, to be meek and broken hearted; and if this be thy case, then good tidings belong to thee, and Christ is sent to bind up thy broken heart in the bundle of peace.

Jerem. 31.19, 20. Surely, after that I was turned, I repented (saith Ephraim) and after that I was instructed, I smote upon my thigh, I was ashamed; yea, even confounded, because I did bear the reproach of my youth—Therefore (saith God) my bowels are troubled for him, I will surely have mercy upon him, saith the Lord. The condition is to repent, to be ashamed, confounded for sin, and if thy case be like Ephraim's, God is the same to thee, his bowels yearn for thee, he will surely have mercy on thee.

Matth. 5.6. Blessed are they which hunger and thirst after righteousness. The condition is, to hunger and thirst after the righteousness of Christ; and this if thou dost, then art thou blessed from the mouth of our Savior.

Matth. 11.28. Come unto me all ye that labor, and are heavy laden, and I will give you rest. The condition is to labor, and be heavy laden with sin; and if thou art thus, God's Word is sure, thou shalt have rest spiritual and eternal.

Revel. 21.6. I will give unto him that is athirst, of the water of life freely. The condition is to thirst after the heavenly streams of God's favor, and Christ's sovereign blood; and this if thou dost, then hast thou part in the fountain of the water of life, that proceeds out of the throne of God, and of the Lamb, Revel. 22.1.

All these are so full of comfort, that if thou but crush them with the hand of faith, they cannot but yield some juice of sweetness to thy afflicted soul.

Sect. 7. The means to apply the said promises.

I Said before, it was enough for me to prepare the medicine, it is thou must apply it; yet if thou feelest a backwardness to perform thy part, I shall tell thee of some *means* to incite thee, and help thee onward to the performance of this duty.

Take then the promises, and carry them (as thou didst the Catalogue of thy sins) into the presence of the Lord; and, fallen down on thy knees, beseech God for thy Saviors sake to incline thine heart to believe those *promises*. If thou hast the repulse, *pray again and again*, yea resolve never to make prayer, but to use this petition, *that the Lord would please to let thee have some feeling of the life of those promises*; Some soul may object, I have no heart or spirit to pray, yet use thy endeavor, and in thy endeavors God may come in; and whensoever thou feelest any of them to be *spirit and life* to thee, whensoever thou feelest (by a certain taste) *the joys of the Holy Ghost* to fall upon thee, O happy man that ever thou wast born! then art thou (to thy own knowledge) *new born* indeed: then hast thou (without doubt) done this most glorious exercise of passing thorough *the new birth*, and then hast thou cause (as thou canst not choose) to sing and praise God day and night, world without end: So true is that of Christ, *Blessed are they that mourn, for they shall be comforted. Amen.*

Sect. 8. *The Conclusion.*

HERE is an end, and to you to whom I have dedicated this work, my conclusion is this: The year hath now run his round since I first came amongst you, and how the Lord hath wrought by me you yourselves know best: for my part, if I did but know one poor soul amongst you truly converted by such a weak unworthy instrument, I would ever think myself most happy in that soul, and richly paid for my pains. I know it, neither *Paul*, nor *Apollo* can do this, except God give the increase: howsoever, I must tell you, with *Paul*, my desires have been this way, I have since my coming *travelled of you, and travelled again, that Christ might be formed in you*. And what's the issue? once could the Lord say, *Shall I bring to the birth, and not cause to bring forth?* and (to join issue with you) have I travelled of you in birth, and not one of you brought forth? the Lord forbid. I confess (beloved) I have received from you many kindnesses of love; now, for the Lord's sake do me this one kindness more; give me at least one soul among you, that I may give it unto God: O what a kindness would you then do me! not all the wealth in your Town, nor all the increase of your state, nor all you have, or ever shall have, would do me so much good in the day of my Lord Jesus, as this one boon I ask: then could I say, *Lord, I have not lost the fruits of my labor in this Town, see here the soul now shining in glory which I converted by thy power; see here the soul of such a one, and such a one which through thy grace, and my ministry were converted unto thee*. If this were thus, why then (beloved) you would bless me forever, and I should bless you forever, and we should all bless God forever, for this so gracious and so blessed a work. *Now the Lord of his goodness give you a sight of your sins, and a true sorrow for sin, and if not afore now, yet now, this day, the Lord this day set his print and seal upon you.*

The time draws on, and I have but a minute, a little time to speak to you; for a farewell then, let these last words take a deeper impression in your hearts: if you would do all I would have you do, I could wish no more, but that to this *humiliation or repentance*, you would add *charity or love*: the first you owe to God, and the second to your *neighbor*: by the first you might become new creatures, by the second true Christians, like them in the Churches infancy, *of one mind, one heart, and one soul*; sure it is not possible that we should have *forgiveness of sins*, but that we must be of the *communion of Saints*. A thousand pities it is to hear of the many

factions in our Church, and Kingdoms, and Towns, and Families, *O pray for the peace of Jerusalem, they shall prosper that love it*; and let us pray (as need we have too) for our own peace one with another: You cannot come to a Communion, but you hear this lesson in the invitation, *You that do truly and earnestly repent you of your sins, and be in love and charity with your neighbors, &c.* Here's both *repentance to God*, and *Charity* (nay more then charity, as we use the word commonly) even *love of your neighbors*. For my part I wish that my very heart-blood could cement *the divisions of Reuben* (for which are *great thoughts of heart*) in this Town, in this Church, in these Kingdoms. I will say no more, but conclude with those words of the Apostle, *Finally brethren, fare ye well, be perfect, be of good comfort, be of one mind, live in peace, and the God of love and peace be with you forever and ever.*

FINIS.

P-IA-4. Redeeming the time a sermon preached at Preston in Lancashire, January 4th, 1657 at the funeral of the honorable lady, the Lady Margaret Houghton - Ambrose, Isaac, 1604-1664., Houghton, Margaret, d. 1657.

REDEEMING THE TIME.

A SERMON PREACHED AT *Preston in Lancashire, January 4th*. 1657. at the Funeral of the Honorable Lady, THE LADY MARGARET HOUGHTON.

Revised, and, somewhat Enlarged; and, at the importunity of some Friends, now published.

BY ISAAC AMBROSE. Preacher of the Gospel at *Garstange* in the same County.

LONDON, Printed for Rowland Reynalds, at the Sun and Bible, in the *Poultry*. 1674.

Eph. 5.16.

Redeeming the Time.

THE Apostle here gives many Lessons; exhorting 1. to love, *Walk in love, as Christ also hath loved us*: 2. To fly fornication, *But fornication, and all uncleanness, or covetousness, let it not be once named amongst you, as becometh Saints*. 3. To avoid intimate, dear, or familiar converse with graceless men, *Be not, ye therefore partakers with them; for ye were sometimes darkness, but now are you light, walk as Children of light*. 4. To walk warily, exactly, circumspectly, *See then that ye walk circumspectly, not as fools, but as wise*. And this last he amplifies from an effect, which testifies a circumspect, exact, and accurate walking, to wit, *Redeeming the time, &c.*

I am only to learn you some part of this last Lesson; wherein you have 1. The instruction itself, *See that you walk circumspectly*. 2. The amplification of this instruction; and that is either from the reason binding to it, *not as fools, but as wise*; or from the effect testifying of it, *Redeeming the time*.

1. For the instruction itself, *See that ye walk circumspectly*, *〈in non-Latin alphabet〉*, exactly, precisely; no word fits the Greek better than this; it comes of two words, *〈in non-Latin alphabet〉*, which signify to go to the extremity of a thing: *we must be willing to go to the utmost of every Command*. To which purpose are those precepts, to be *hot in Religion*, Rev. 3.16. to be *zealous of good works*, Tit. 2.14. to be *fervent in spirit*, Rom. 12.11. to *strive to enter in at the strait Gate*. Luk. 13.24. with an holy violence to lay hold upon the Kingdom of Heaven, Matth. 11.12. But this is not the point I shall now insist on.

2. For the reason binding to it, *not as fools, but as wise*. It points to us, that exactness, or preciseness in holy walking is a fruit of true Wisdom. Luther brings in the men of the World objecting against him, *Num tu solus sapiis? Num solus tu De• places? What? are you the only Wise man in the World? do you only please God? The answer was easy from this Text, that exact walking, or a strict conversation, is the fruit of Wisdom*. But neither is this the point that I shall insist on.

3. For the effect testifying of it, *Redeeming the time*. If I may open the words, 1. By *time* is meant *oppertunity*; which either it taken for the whole course of our remaining life, or for such and such particular occasions as God doth offer to this or that particular duty; and both these may be understood here. 2. By *Redeeming the time*, is meant either the avoiding of some hindrances, which would take us off from the opportunity; or the recompensing of some former unfruitfulness, which hath been in the former part of our life: or a gaining, stretching, improving of time by embracing all the occasions of doing all the good we can do: and we shall discover anon, that all these may be understood here. In the mean time we lay down this Position as a necessary, fundamental, Evangelical truth, that *time must be Redeemed* Look to it all ye that fear God; herein will your spiritual Wisdom, and exact walking appear, even in *Redeeming the time*.

In the prosecution of this point, I shall 1. give you the 〈 in non-Latin alphabet 〉 2. The. 3. The 〈 in non-Latin alphabet 〉 . And then come to Application.

1. That time must be redeemed, the very Heathens confirm it: 'Twas the saying of one *Pittacus*, one of the seven Wise-men, 〈 in non-Latin alphabet 〉 , *know time; lose not a minute*. *Theophrastus* had another saying near to this, *Sumptus pretiosissimus tempus: time is of precious cost*. *Pliny* seeing but his Nephew at leisure, taking some turns in his walk, was so very strict, that he tells him, *Non licet has horas perdere, he should not lose so many precious hours*. When *Titus* the Son of *Vespasian* who revenged, Christ's blood on *Jerusalem*, returned victor to *Rome*, remembering one night that had done no good that day, he cried out to his friends, *Hen perdidit diem! O alas, I have lost a day!* Little do we think of losing time, and is not this our shame? If such men without God and Christ, without Law and Gospel, without all the promises of God and Christ in Law or Gospel, could say thus much, how may they rise up in judgment against many of us? But we cite not them, as though we stood in need of their learning; the Apostles themselves give it us in charge, *walk in Wisdom towards them that are without, redeeming the time, and exhort one another while it is called today, lest any of you be hardened through the deceitfulness of sin*. And again, *while it is said today, if ye will hear his voice, harden not your hearts*. And, *pass the time of your sojourning here with fear, forasmuch as ye know that ye were not redeemed with corruptible things,—but with the precious blood of Christ*. q. d. Christ redeemed you, and therefore you had need to redeem the time. *For the time past of our life may suffice us to have wrought the will of the Gentiles.—so that henceforth we should not serve sin.—or no longer should we live the rest of our time in the flesh to the lusts of men, but to the will of God.—Let us not be weary in well-doing, for in due season we shall reap if we faint not; as we have therefore opportunity, let us do good unto all men*. It is *Jerome's* saying upon these words, *O how short is this race of my life? how short is this time now in hand? my studying, preaching, writing, correcting, reading, what it is but a gaining or a loosing of my time?*

2. What is it to redeem the time? I answer, it comprehends these particulars.

1. An avoiding anything which would hinder us from taking the opportunity. If you ask, what are these hindrances? I answer, 1. Ignorance; many think they are not in so strait a manner to be accountable for time. It is a general opinion of the grossly ignorant, that if

they can but pass away in time without doing any harm (as they say) they are well enough; as if no account of time might be given at all: they are ignorant of this principle, that they *are to improve, and to redeem the time*. 2. Slothfulness; this makes men heedless, or careless of their time: As it is with the sluggard, *Yet a little more sleep, a little more slumber, a little more folding of the arms is sleep*. So it is with the idle person, *Let this hour, and this day be spent in doing nothing*. O the many golden hours, and days, and years that many thousands spend, and yet cannot give the least account wherein either they have glorified God, or served their generations. 3. Love of fleshly liberty: Alas, what care they for redeeming time who are set on their lusts and liberties to sin? All the care they have, it is merely to eat, and drink, and play: sensual pleasures are the whole study of these men, and if they can but enjoy them, let time slip away as it will, they never regard it.

2. A recompensing of some former unfruitfulness: 〈 in non-Latin alphabet 〉 hath this interpretation, it is a redeeming (as it were) of that jewel of time that hath been formerly lost. As a traveller that hath long stayed at an Inn, when he finds the night coming upon him, he mends his pace, and goes as many miles in an hour or two, as he did before in many. This me thinks comes nearest to the word *Redimo, to redeem*, or to buy back again. It is taken (say some) from the custom and practice of wise Merchants or Trades men, who use to buy their commodities while fit time of buying serves, and while the market holds; and having haply had great losses, or formerly spent their time idly or unthrifly, they do by their after diligence seek to redeem, and (as it were) to buy back again the time that is past.

3. An embracing of all occasions for acting graces, and doing good; and this agrees with the reason following, *for the days are evil*. q. d. Look to yourselves, for these are hard and dismal times; now is much corruption, and great persecution, and the opportunity of good is exceedingly straitened; and therefore it is very needful to catch at time, and to lay hold on an opportunity, both to exercise graces, and to be doing as much good as you may, while the time permitteth. *I must work the works of him that sent me, while it is day*, saith Christ, *the night cometh when no man can work*: And, *yet a little while and the light is with you, walk while ye have the light, lest darkness come upon you*: And as we have opportunity, *let us do good unto all men, especially to them who are of the household of faith*. Mark these sayings, *while it is called today; and while the light is with you; and while you have opportunity*. Thus you see what it is.

3. But why must *time be redeemed*? what necessity for that? I answer—

1. In respect of time past. Alas, many a golden season have we lost, how many hours, and days, and months, and years have we spent idly, and done little good? Is it not time then to lay hold of every opportunity to redeem time past? When God brought us forth into this world, his commands were upon us to work in his vineyard, and to that purpose he designed to everyone his time; *thus many days, or months, or years shall you everyone live, and while you live be employing these and these talents; it is my command upon all the sons of men, in the sweat of thy face* (i. e. of thy brow, or of thy brain) *shall thou eat bread, till thou return unto the ground; and why then do ye stand all the day idle? why are ye not in the work; and especially in the work of the Lord?* Now if this be so, that there is such a command, and that we have broke this command at such a time, and such a time, is it not our duty, and is there not cause to redeem

the time? A fellow that hath loytered a great part of the day in his business, and yet must needs finish his work, will he not toil and sweat at it towards night? will he not double his pains, and put all his strength to it? So we, having not only been slack in our business about God's service, and slow in the way towards Heaven, but even for many years having perhaps run in a quite contrary course, and done the Devils work, how should we now towards the night of our natural life, and in the conclusion of the short span thereof, spare no pains, double our diligence, press hard to the price of the high calling with an holy kind of violence, lay hold upon the Kingdom of Heaven, with all zeal, courage, and resolution labor to redeem past, because it is past? This our reason.

2. In respect of time present: It is but a moment on which depends eternal bliss or woe, if we have lost time past, and if we do lose time present, we may be undone forever. In this respect may we say of time, as *Boaz* said to his kinsman concerning *Ruth*, *If you will redeem it, redeem it*: never think of redeeming it tomorrow, or the other day; or hereafter; for no time is properly yours but the present time. *Behold now is the accepted time; behold now is the day of salvation*: now while I am speaking and you hearing; now ere the night be done or the next day comes on. Oh why should we trifle away the time which is properly ours, and promise to ourselves great things in a time which is none of ours? When Christ mourned over *Jerusalem* he bemoans it thus, *If thou hadst known, even thou at leas in this thy day, the things belonging to thy peace*: So may I mourn over you, if thou hadst known, even thou *at least in this thy day*: when's that? while Ministers call and you hear, this is your day; and therefore he that never heard effectually, let him hear now; it is now high time to awake out of that cursed security wherein you lie; the Lord is now come near, Christ Jesus is calling, mercy is entreating, and wisdom is even hoarse with crying after you, if you lose this time, this hour of grace, who knows whether ever you shall enjoy such another season? Oh take time by the forehead! *post est occasio calva*; it will be too late soon. Now the Lord calls, and now it concerns us to bestir ourselves upon these grounds.

1. Because now *are evil days*; the very reason in the Text: these are the last times, which the Apostle calls *perilous times*; and why perilous? *For men shall believers of their own selves, covetous, boasters, proud, blasphemers, &c.* One would think it rather an History than a Prophecy of our days. Oh is it not time now, if ever, *to reedeem the time*.

2. Because now are days of light: notwithstanding the evils of some or most in comparison, yet many glorious truths do now appear: the Devil, I know, now brings forth his ware, but withal God is now a communicating many blessed truths. In respect of us, our fathers before, and since the Reformation were in great darkness; the candle of God now shines upon this Nation with extraordinary light: And what then? Why therefore it concerns us to *redeem the time*: This is the Apostles argument, *The time of this ignorance God winks at but now he commandeth every man everywhere to repent*. This is another reason.

3. In respect of time to come: I shall instance only in time of death, and time of judgment.

1. Death is at hand, and then we cannot redeem the time: So the Preacher, *Whatsoever thy hand findeth to do, do it with thy might, for there is no work, nor device, nor knowledge, nor wisdom*

in the grave whither thou goest. q. d. If there be anything to be done, if there be any duty God requires, do it in life, for when death shall come there shall be no more preaching, praying, hearing. *The grave cannot praise thee, death cannot celebrate thee, they that go down into the pit cannot hope for thy truth: the living, the living he shall praise thee, as I do this day.*

2. Our doom for eternity of joys or woes draws on apace, and is even at the door. Then I am sure, account must be given for *time*, as well as for all other things. *Come*, will Christ say, *give an account of thy stewardship, of all things done in the flesh, and of every moment of time: how didst thou spend such a day, such a Sabbath? was not such a day spent sinfully, or very unprofitably, and was it ever redeemed?* Here's a reason indeed to force on us this duty. But of this and other reasons I shall speak more in the motives, when I exhort you to it.

Well then, is it so, that *time must be redeemed?* this may reprove several sorts of persons: as—

1. The idle; that are so far from *redeeming time*, that they are perpetually losing time. This was the sin of *Sodom, pride, fullness of bread: and abundance of idleness, was in her.* Give me leave a little to lay open this sin. Surely this sin is the fountain of all sins; by doing nothing we shall be sure to learn how to do ill. It is said of *Rome*, that during the time of their Wars with *Carthage*, and other enemies in *Africa*, they knew not what vice meant; but no sooner had they got the conquest, than through idleness they came to ruin. Rust you know will fret into the hardest Iron, if it be not used; so vice will infect the best heart, if given to idleness. Standing Water is sooner frozen than the running stream; and he that fitteth is more subject to sleep than he that walketh; so the idle man is far more subject to temptation than he that is profitably exercised. Idleness is the Devils special opportunity; and we have an instance in *David's* idleness, who at, that time, was set on by the Devil to commit other sins of Adultery and Murder. But this is a sin that very boys in Schools can declame against; and if it were not that I see many amongst us spend their time so very unprofitably, I had not once named it. Oh think of it! If a Master should set a light upon a Candlestick, and give his servant food, and time, and all things convenient wherewith to work, yet when he comes to see if his task be finished, he finds that the meat is wasted, the time is ended, the Candle to the very socket burned, and little or nothing of the work is furthered, how would such a servant excuse himself unto his Master? And is it not so with many of you? God hath given you meat, drink, and time; he hath given you Candle, Fire. and matter; but what have you done? Is not the lamp of your life almost consumed, and yet you have not finished the work that was given you to do? *Oh why stand ye here all the day idle?*

2. The voluptuous: these misspend their time as ill as the former. *They take the timbrel and harp and, rejoice at the sound of the organ, they spend their days in mirth.* They waste the fat and marrow (as it were) of precious time, even the flower of their age, in froth and folly. Lord, that men should live upon earth, as *Liviathan* in the Sea, only to take their sport and pastime therein! We have seen the sad Catastrophe of some who have led such lives; and I believe still there is a generation of men, that except they be continually exercised in variety of pleasures, they are sore troubled with *time*; what else is the meaning of all those *pass-times* (as they call them) but only a concatenation of such delights as please the flesh, that *time* may not be so tedious wearisome unto them? Little do these men consider that saying of

Chrysostom, The present time is not for melting into mirth, but for lamentation and mourning; the Devil omits no time to hurt you, for he knows his time is short; still is he laying his snares to entrap men's souls; he goes about like a roaring Lion to devour; he roars, and fumes, and flashes out fire against your Salvation; and do you sit still, and jovially jest it out? Hark in your ears! the present time is not for mirth, saith Chrysostom; no, no, the present time is for virtuous actions, to do the great business for which you were born, to mourn, and sorrow, and sue out your pardon, and not to spend it in jollity, and fleshly delights. If a condemned man had two or three days granted him to sue out his pardon, were that a time for pleasure and sports? Surely the sentence of death is upon all flesh; In the day that thou eatest thereof thou shalt surely die; only a little uncertain time is granted to sue out our pardon in the name of Christ: why then do you slip away your time sinfully, and will not redeem it?

3. The godly themselves: Alas, the best are short in this duty of *redeeming the time*. Did not the Lord complain against his own people, *the Stork in the Heaven knoweth her appointed times; and the Turtle, and the Crane, and the Swallow observe the time of their coming, but my people know not the judgment of the Lord*. Certainly God's own people do not so improve, as they ought, those many gracious seasons of love which the Lord affords them. O the omissions of Duties, and commissions of evils whereof we all stand guilty! of how many good hours have we been ill Husbands? I shall not need to reckon up our times of infancy when we knew nothing, nor of childhood when we knew very little, nor of youth when we knew not much of that we ought to know; but since our riper years, yea since the time of our regeneracy, how prodigal have we been of this precious commodity of *time*? those that keep exact diaries can easily tell you, *such an hour lost, and such an hour ill spent; this day I did little good, and the other day I sinned against my God*. If in this case I may speak out my own experiences, I must needs acknowledge that many and many a day I have lost such and such an opportunity, and now that evil days come thick upon me, wherein I would gladly redeem my days, oh how flow and backward am I as yet in this Heavenly Duty! My dear brethern, I shall not only reprove you, but myself in this: *O why art thou so dull, and listless, and heavy, O my soul? Awake, awake! stir up thyself, and with redoubled diligence fall to the work of redeeming time, while yet the time, the day, the season, the opportunity of grace, of Heaven, or of Salvation lasteth*.

2. Must *time be redeemed*? why then let me exhort you by the meekness and gentleness of Christ to be in the exercise of this Duty. Oh *redeem your time!* avoid all those hindrances that would take you off: recompense your former unfruitfulness by after diligence; embrace all occasions of acting grace, and doing good. I might dilate on all these particulars; but I shall contract all in these very words, *Redeem the time, oh redeem your time*.

The motives besides the former reasons may be these.

1. Time is ever on the wing, and stays for no man. The Scripture is very full of this; we meet with many similitudes hinting at the sudden, invisible motion of time. *My days are swifter then a post, they fly away; they are passed away as the swift Ships, as the Eagle that hasteth to the prey*. See how *Job* here multiplies comparisons, that if we will not learn by the first, we might learn by a second, or by a third: Go we to the land, and there we see *time* on the spur, in the swift riding post; go we to the Sea, and there we see *time* upon the wind, in the swift sailing

Ship; go we to the air, and there we see *time* upon the wing, in the swift flying Eagle. Hence the Ancients emblem'd *time* with wings, as if it were not only running, or sailing, but flying. Oh how sad it is to see men live as if time had leaden heels, and not swift wings; or as if *time* would any time stay our leisure, and not be gone. Be not deceived, you that are weary of *time*, either now *redeem* it, or you will one day cry out, *What hath pride profited us? or what good hath riches with our vaunting brought us? All these things are passed away like a shadow, and as Post that passeth by; or as a Ship; — or as a Bird; — or as an Arrow; — even so we, &c.*

2. As *time* is swift, so our time is short. The Heavens indeed are said to be of swift motion, but of long continuance; but our *time* is otherwise. When the *Corinthians* propounded divers cases of conscience, after some answers the Apostle gives them in this: *But this I say, brethren, the time is short; or time is cut off:* he alludes to Sea-fearing men that have almost done their Voyage, and begin to strike sail. Time was in the beginning of the World that men might say, I may, by course of Nature, live a matter of six, or seven, or eight, or nine hundred years; but now God hath so cast out the time of our age, that so soon as we begin our Voyage, we are ready to strike sail: we have but a little *time*; If I should measure it out, what is it but an Ell, a Span, an Inch, a Point? And is it not time then to *redeem the time*?

3. Time is not only swift and short, but nothing, I say a very nothing in comparison. As some creatures are said to be nothing in comparison of others. What is the Ant to the Elephant; or the Shrimp to the Whale? what is the whole body of the Earth to the body of the Heavens? So is *our time* as nothing to *all time*; and *all time* is as nothing to Eternity. *David* that found out a short dimension of his *time* considered absolutely, or in itself, *Behold thou hast made my days as an hand-breath;* yet he could find out no dimension: little enough for his time compared with God, *Mine age is as nothing before thee.* God's being consists in one *Eternal* now; but man's *time* is divided into past, present, and to come; three nothings, which being added together amount in the total to this Sum, *Mine age is as nothing before thee.* Oh that we would consider of this language of the Holy Ghost! were it not enough, think you, to put us on this Duty of improving and trading our time while the time is ours, and while this short time lasteth?

4. Though *time* be swift and short, and as nothing in comparison, yet is it a commodity more precious than the Gold of *Ophir*. If herein we might hear lost Souls to utter themselves, Oh what would they say? or what would they give for a little of that little time they had on earth? If the Lord by Divine and Extraordinary dispensation would but grant them one months time to come hither again, and to make a new trial, do you think they would not prize this grant? would they not esteem that little short Golden season of grace at an high and mighty rate? Would they not make use of every opportunity to lay hold of Heaven, and to escape those fires wherein now they are burning, frying, and flaming? O yes! if you would then tempt them, saying, *Come, spend this hour merrily;* would they not answer; *alas, we have but one months time to live here in this World, and then we must either to Hell again, or if we improve our time well, we must to Heaven; and what? shall we trifle away this time of trial and of grace in offending God? shall we cast away our Souls again to gratify you, or to please our own flesh, for so little a time as we have now to live? Oh God forbid! avoid Satan! avoid all Temptations! welcome now all those messengers of Heaven that will bring us the glad tidings, the tenders, the offers of Christ and*

of Salvation! let not one sand in the hour-glass run, but let us be doing some good; let this hour be spent in prayer, and the next in meditation, and the next in hearing of God's Word, and the next in the exercise of this and that grace, and so on; but not one hour in sin. Why surely thus would they prize and improve the time, that know by woeful experience what it is to lose the time. And by this we may guess the worth of time; oh it is precious so precious that if all the Earth were turned into Gold, it could not purchase one minute of it. Me thinks this motive should work, and now that we have a little time, it should prevail with us to redeem the time.

5. Our *time* hath been a very sinful *time*. Ah my brethren, think over your Ignorance, unbelief, worldliness, covetousness, pride, malice, lusts, lukewarmness, impatience, discontentedness, vain-glory, self love, wandering and wicked imaginations: in a word, all your pollutions, distempers, estrangedness from God in the time of your unregeneracy; oh were not those sinful, abominable, and rebellious times: or be it so that your gracious God hath since those times wrought in you effectually his saving grace, have you not since, then lost your first love, or at least grown remiss, and cold, and lukewarm in it? Say then, speak out your hearts and tell me, is it not time now to remember from whence you are fallen, and to repent, and to do your first works? Blessed Mr. Bolton hath a saying, that *if it were possible that any uncomfortable passion were incident to a glorified Saint in Heaven, he would be sorry, and transported with extreme anger and indignation against himself that he was not a mere greedy ingrosser (as it were) and improver of time for doing excellently upon Earth, and that every hour, especially after his Conversion, was not Crowned with some rare and more remarkable exploit, with some more special and noble service for the glorifying of that most bountiful and ever-blessed God, who hath now honored him with such unspeakable glory in the Kingdom of Heaven.* But if no such passion is in glorified Saints, I am sure we have all cause enough to loath ourselves in our own fight for our iniquities, and for our abominations. O come, let this be a motive to spur us on, and to quicken us in this duty of *Redeeming the time*, because *our days were evil*.

6. The Scriptures speak of a remarkable set time of grace, *a time of visitation*, Luke 19.44. *a time of Salvation*, 2 Cor, 6.2. *a time whilst God may be found*, Psal. 32.6. *a time when he holds out the Golden Scepter*. Esther. 5.2. *a time wherein the Fountain runneth, and the spirit proclameth, Ho, every on that thirsteth come ye to the Waters*, Isa. 55.1. Thus *Jerusalem* had her time; and all the several Churches in *Asia* had their time; and now *England, Scotland, and Ireland* have their time; and if we mis-improve this time, and walk unworthy of this grace and Gospel of Christ, this time will have an end, this Sun will go down at Noon, and set upon our heads. *This day, if you will hear my voice harden not your hearts*, said God to Israel; but they hardened their hearts, and therefore *God sware to them in his wrath that they should never enter into his rest*. If it be so with us as it was with Israel in the wilderness, we do not know but this very day the Lord may clap an Oath upon our heads, that we shall never enter into his rest. Oh then that we would learn of the Ant, that gathereth her meat in the Summer time! Oh that while we have this time of grace, we would redeem the time in praying, reading, hearing, meditating, and treasuring up the things belonging to our peace! This time is a set-time that hastens away: and we cannot with *Joshua*, bid the Sun stand still. O then let us say, *This is our time, and therefore what we will do for our Souls, we will do it now*. Surely better it is to redeem it now, than to wish in pain and torment for the time again when it is past redemption.

7. The time, is a coming, yea it is near, even at the door, when *time* shall be no more. This is the voice of the seventh Angel, *And the Angel which I saw standing upon the Sea and upon the Earth, lifted up his hand to Heaven, and sware by him that liveth forever and ever, that there should be time no longer.* Who was this? a man? no, *an Angel:* and what, did he say it? no, *he sware it:* how sware it, by himself? no, he sware it *by him that lives forever:* and what? that time should be little? no, it should be no longer, *time should be no more.* Needs must this *time* come, that hath all these circumstances to confirm it. And what if this *time* should come even in your *time?* what if now the seventh Angel should lift up his hand to Heaven, and take this Oath? If this *time* be far off as to the general Judgment (which I cannot think) yet sure I am, and without all peradventure, that it is not far off to thee and me. It may be before this year, this month, this week, this night be done, that God may say to his Angel, *Go to such a man, and such a woman, I will give them no more time; bring them hither, and here let them give an account what they have done with all their time, for I must have a reckoning of all time past.* And then comes in, *Imprimis,* so much time in Drinking and Revelling; *Item* so much time in Idling, Sporting, playing, &c. *Oh,* will God say, *were these things I gave you time for?* no, no, *it was for Heaven and Salvation you had your time; and if that time be mis-improved, away, away time, and now enter Eternity upon these Souls.* Is not here a motive to make us look about us? *Oh my brethren, now, now if ever, redeem the time, for anon time will be gone, and then succeeds eternity, eternity, eternity.*

But what are the means for *redeeming time?* I answer.—

They are so many, that I may have no time to enumerate the Particulars; shall we instance in some? you must pray, read, hear the Word, meditate, and watch over your hearts with extraordinary industry; mortify your members which are upon the Earth, as pride, covetousness, lusts, &c. grow up in grace, clear up your evidences against that day when all shall stand naked before that great and glorious Judge, &c. And these, and all other Duties (of which anon) must be done while the day lasteth. Here's a great work, and a little time; doth it not concern you to bestir yourselves? If a man have much to write, and but a little Paper to write on, he must write small, and thick, and close as ever he can: So must you do. I verily believe there's not one Soul amongst us but he may find out hundreds and thousands of sins to repent him of; he may find out many and many a Particular Duty that he should be exercised in from morning to evening, and from evening to morning; so that 'tis a wonder how he can spare any time at all for anything else. Well then, up and be doing; lose not a minute, but be in the use and exercise of some of these Dutys. These are the means, and in the use of these means you may (by the Lord's help and grace concurring) *redeem your time.*

One Objection I would remove. *It may be the day of grace is done, the gate of mercy is already shut; and if so, how is it possible for me to redeem the time?* I answer—

1. By way of Concession. I believe there is a day of grace indeed, and if that Sun set, it will never, never rise again. *If thou hadst known, even thou at least in this thy day, the things belonging to thy peace, but now are they hid from thine eyes.* q. d. Now is the gate of mercy shut, there is no means of grace or Salvation forever hereafter to be hoped for. As there is no Market or Fair-day that lasteth always; if the Country will not come in, the Trades-man will at last put up

his wares: So the Lord's standing may be open, and his shop set wide for such and such a time; but if Souls will not come in, and buy without money and without price, he will at last put up his wares (all his jewels of grace) and then be gone.

2. Though it be true that there is a day of grace, and that this day may set; yet in respect of us the Ministers of Christ, we cannot determine it; and therefore so long as you live we call still, *oh repent! oh redeem your time!* I may add, in respect of yourselves, *it is not in you to know the times and seasons which God hath put in his own power.* And the commandment of Faith standing in force on you so long as you live, and therefore you are still to look to your Duty of *redeeming the time.*

3. It may be this day, this night, this Sermon, this very hour may be thy day of grace. Harken! is not Christ's Spirit now a knocking? is not Christ himself now offering mercy to thy Soul? *O ye sons of men that have mis-improved your time, will ye now at least in this your day he wise to Salvation? why now I call to your hearts; now I command you to open your everlasting doors, that I, the King of Glory, may come in; oh let this be the time of love! Come, give me your hearts, and now redeem the time.* Away, away with all objections, scruples, cavils that may hinder this Duty, and now, even now, hearken to this voice of Christ, or of the Spirit of Christ, that your Souls may live.

3. Must *time be redeemed?* Then for some Rules or Directions how we must redeem it.

Rule 1. *A void we everything that would hinder us from taking the opportunity.* What those things are you have heard before; as ignorance, sloth, and love of fleshly liberty. Many other particulars might be enumerated, but chiefly and especially foregoe we these.

Rule. 2. *Repent we of all former mis-improvings of our time.* There is no other way of recompensing former unfruitfulness but by repentance and after diligence. This is the scoundrel after shipwreck; in this way we may redeem, or buy back again the time that is past. The very word *resipiscentia* signifies *to be wise again*, after all our former follies. Oh that ever any should be so unworthy as to decry this godly-Gospel-golden Rule.

Rule 3. *Live we every day as if every day were the last day we had to live.* This Rule or direction is so comprehensive, that I must needs break it into particulars. Suppose then I were to begin this day, and that I looked on this day as the last day of my life, how should I redeem my time; or spend this day? I answer.—

1. My first and morning-thoughts should be on God, or on something in order to his service. *My Soul waiteth for the Lord more than they that watch for the Morning.—O Lord be gracious to me. I have waited for thee, be thou my arm every Morning.—I will sing of thy power, I will sing aloud of thy mercy in thy Morning.—It is good to give thanks unto the Lord, and to sing praises unto thy name, O most high, to show forth thy loving kindness in the Morning.—How precious are thy thoughts unto me O God, when I awake, I am still with thee.* Now these Morning-thoughts may be spent either in a way of Meditation, or of Prayer; and my Duties lie in both.

2. I should meditate. I shall not determine whether Morning or Evening may be more suitable for set, deliberate, and solemn meditation? only this I affirm, that either a solemn,

or an occasional meditation is a Morning-duty. In some sort meditation and prayer should ever go together; and *David* thus, couples them, *Give ear to my words, O Lord, consider my meditation, hearken to the voice of my cry.—My voice shalt thou hear in the Morning, O Lord, in the morning will I direct my prayer unto thee.* Now these Morning-meditations (if occasional or ejaculatory) may be on such Objects as these.

1. Upon my first waking I may think on that Morning of my Resurrection, when the Lord will awake me from the dust; it is but a while till the trump shall sound, *Awake, and sing ye that dwell in the dust, for thy dew is as the dew of herbs; and then shall the earth cast out her dead.*

2. Upon sight of the Morning-sun I may think on that Sun of Righteousness that enlightens Heaven. The Sun that shines on me was only created for this nether World, and yet how glorious is it? Oh then what light is there in that City above, that *hath no need of Sun, or Moon, or Star, for the glory of God doth lighten it, and the Lamb is the light thereof.*

3. Upon the putting on of my apparel I may think on that garment of Righteousness where with my soul either is or should be clothed. Alas! what is this outward Robe but a Rag, or at best an excrement of dead worms, of which I have little reason to be proud? But my Souls Robe is as a garment cut out of the Sun, and put upon me. *And there appeared a great wonder in Heaven, a woman clothed with the Sun.* Oh that I may be clothed with that Sun of Righteousness, or with that Rightousness of the Son of God, that I may appear before God as I am in him, pure and spotless.

I shall not instance in any other objects of my Mornings meditation; only if I find my spirit most active and fit for meditation at such a time. I should then go on, and spare more time for set, deliberate, and solemn meditations.

2. *I should pray; and to this Duty I may join the reading of the Word. That this is a mornings Duty the Scripture is express: In the Morning will I direct my prayer unto thee, and will look up.— And in the morning shall my prayer prevent thee.—And evening, and morning, and at noon will I pray, and cry aloud, and he shall hear my voice.* It is true, that Prayer and reading of the Word are two distinct exercises, yet that they mutually help one another is most manifest, and consequently are fit to be joined together; for the word ministers matter of prayer, and is the ground of our petition, who have no promise to be heard, unless we ask according to God's word, *1 Joh. 5.14.* And the fitness of the morning for these exercises is evident, not only because the first of *time* belongs unto God, but also the heart being then most free from worldly thoughts, it is therefore fittest for Holy exercises; and withal, when in the beginning of the day the heart of man is seasoned with Holiness, and with the fear of God, he shall find himself the better fitted to walk humbly with God all the day after.

2. All the rest of the day till evening should *I* spend my time in the Duties of my particular calling, nor know I the least reason why any man in the world, high or low, rich or poor, should be herein exempted. *Adam must not eat his bread without sweat and labor. Abel was a keeper of sheep. Cain a tiller of the ground. Jabal was a Tent-maker. Jubal the father of such as handle the harp. Tubal Cain an Artificer in Brass and Iron.* All the the Patriarchs of Israel were but Shepherds; and Jesus Christ himself was a plain Carpenter.

But you may object, may I not herein lose my time as to God's service? One would think, if this were my last day I should do no other work but pray, or hear, or read, or meditate, &c. I answer—

1. I grant there are such times wherein God calls us extraordinarily to such spiritual Duties all the day long; as either in afflictions felt or feared, or in some special mercies expected or received. And there are those times we call the Lord's days, wherein we are to do no work ordinarily but of a Spiritual nature And there are such times wherein God holds forth an opportunity of exercising graces, or of doing good; and so to embrace the occasion is one piece or part of our redeeming time. *As we have opportunity let us do good to all men. And your care of me hath flourished again, (said Paul to his Philippians) but ye lacked opportunity.* It seems their care for the Apostle was intermitted for a season, for want of opportunity to send unto him, but now they put forth again as flowers in Spring. I doubt not but in such cases as these, we may, and must for the time dispense with our particular callings. Yet.—

2. In my ordinary constant daily course I am to be in the exercise of my Particular calling, with which I may either mingle some actings of grace, or ejaculatory Duties, as suddenly to look up to Heaven, and to behold the face of God, to whom I am to approve myself in my particular calling; or if they clash, I am solely to follow my particular calling, and to leave other Spiritual actings till their appointed season. Nor do I herein decline God's service. For 1. I follow my calling out of an awful respect to the eye, presence, and command of God, who hath said. *Six days shalt thou labor:* Yea I do what I do in civil business as the work of Christ, so that I may say at that time *now am I about the work of God, and of Jesus Christ.*

2. Seeing myself thus working for him, I may easily apprehend that for that time I honor God as much, nay more by the meanest servile worldly act, than if I should spend all that time in Prayer, Meditation, or any other Spiritual employment to which I had no call at such a time. It is noted therefore, by some, of *Peter's Wives Mother*, that when Christ had healed her of her Feaver, she sat not down at Table with Christ in Communion with him, which (no question) was sweet, but *she ministered unto them* (i.e.) she ran to and fro, and served him, and acted for him, wherein she shown more love, and gave him more honor, than if at that time she had enjoyed Communion with him in a nearer way.

But I hear others object, May I not take up some little of this time in recreations? what, must I always be on my calling? Is there not *a time to every purpose under Heaven? a time to weep, and a time to laugh; a time to mourn, and a time to dance.*

I answer: There is indeed a time to recreate; but that time is then, I say only then, when our bodies or minds are wearied with our other employments. O what a sad thing it is to see many spend a whole day, it may be a whole week in unnecessary sinful recreations! What, is this to *redeem the time?* or dare I thus spend the last day of my life in this world? Surely, God's people that make conscience of their Duties, should not meddle at any time with recreations (though in themselves lawful) without true cause, and a just calling thereunto; nor should they use them any longer, nor to any other end, but only to quicken their minds, or to revive their bodies, that so they may return with some lightsomness and alacrity to

their callings again. He that spends his time lavishly in recreations, is like him whose Garments are made of fringes, and his meat nothing but sauces. I am not against recreations lawfully used, but God forbid that we should trifle away our time (more worth than worlds) upon foolish, vain, empty, end unnecessary toys.

3. The evening should be closed up with spiritual duties. If you ask what Duties? I answer.

1. The evening is a time for prayer, *Let my prayer be set forth before thee as incense, and the lifting up of my hands as the evening sacrifice.* To this of prayer I join reading the Scripture, and good books; for it is fit to close up the day with the same duties wherewith we began it.

2. The evening was *Isaac's* time for meditation: *And Isaac went out to meditate in the field at the even-tide.* It may be in this Duty the morning is not so seasonable for some tempers; but shall the evening pass without some spiritual Holy meditations? Some conceive the evening to be the very season of set and deliberate meditation; and in this case how fruitful might I be in the use of that Ordinance of *Looking unto Jesus, as he carries on the great work of our Salvation from first to last?* O that this Duty of meditation, either on that, or any other spiritual subject, were not so neglected as it is by Christians themselves! The Lord gave *Joshua* a charge, that he should *mediate on his Law day and night*; and *David's* character of the blessed man is, that *his delight is in the Law of the Lord, and in his Law doth he meditate day and night.* And *David's* own practice was to *remember God upon his bed, and to meditate on him in the night-watches.* And *Paul's* charge to *Timothy* was to *meditate upon spiritual things, and to give himself wholly to them.* Or if you will have another proof for the evening-season, not only was it *Isaac's* time, but *David's* time, *Mine eyes prevent the night-watches, that I might meditate in thy word.*

3. The evening is a season for self-examination. This is another glorious ordinance which many Christians use occasionally, and against some good time; but to set some time apart for this every evening, and that in conscience, as they do for reading the word, and Prayer, where is the Christian almost to be found? I am sure it was *David's* charge. *Commune with your own heart upon your bed, and be still.* And agreeable to this was his practice, *I call to remembrance my song in the night, I commune with my own heart, and my spirit made diligent search.* *Chrysostom* on these words of *David*, *What means this (saith he) commune with your own hearts upon your bed?* thus answers himself, *after supper-time, when ye are going to sleep, and are ready to lie down on bed, and have great quiet and silence, without the presence or disturbance of any, then erect a tribunal for the conscience.—And when neither friend disturbs you, nor servants provoke you, nor multitudes of business do press upon you, then take an account of your life, what you have done in the daytime before.* And *Dorotheus* lays it down as a rule which *the Christians of his time had learned of their forefathers, that in the evening they should question themselves how they had passed the day.* Oh that Christians now would Sum up their accounts at the foot of every page, I mean, that they would call themselves to scrutiny every evening when they are ready to compose themselves to sleep, as to the little Images of Death!

4. The evening is a season to consider my Privileges in Christ. When *David* was ready for his Bed, *I will lay me down in peace, and sleep (saith he,) for thou Lord only makest me dwell in safety.* See how he speaks of *peace, and rest, and sleep, and safety:* all these were Privileges. Me thinks

it is a sweet conclusion of a good days work, and a blessed farewell to the World if this evening were my last, and that immediately I must go to God, to consider of some of those glorious Privileges in God and Christ. I might instance in my *peace, and rest, and sleep, and safety*, by virtue of a promise, or covenant of Grace; or I might instance in my *Election, Redemption, Reconciliation, Adoption, Sanctification, Glorification*: But because these are commonly handled; *and our communion with God and Christ; and the spirit of Christ* is the most ravishing Privilege in this World, my soul carries me out for the present to pitch on this. One of our Worthies hath writ eminently on it; and for a taste of his excellent work, the sweetening of my last thoughts with such an excellent subject, I shall contract it thus,

1. *I would consider my communion with God the Father in love. This the Father peculiarly fixes upon the Saints; and this they are immediately to eye him in, God is love. Christians walk of times with exceeding troubled hearts concerning the thoughts of the Father towards them; they are well persuaded of the Lord Christ and his good will; the difficulty lies in what is their acceptance with the Father, what is his heart towards them? Now here is the work of the Gospel to discover the love of the Father: this is the will of God, that he may always be eyed as being, kind, tender, loving, yea as the Fountain and Spring of all gracious Communications and fruits of love; and when Christians apprehend this, that God is love, and so rest upon him, and delight in him as such, then have they communion with the Father in love.*

Now for the exercise of my soul in this blessed communion, the directions are such as these.—

1. *I must eye the Father as Love. I must not look on him as one that is always angry; but as one most kind and tender in himself, and as one that hath had thoughts of kindness towards his Saints from everlasting.*

2. *I must so eye the love of the Father, as to receive it by faith; I must believe this love of God as for myself. Certainly his love is not mine, nor will it be mine in the sweetness of it, until it be so received. Either I must know it, assent to it, embrace it, and have all my affections filled with it, or it will be in vain as to my Communion with God the Father.*

3. *This love must have its proper fruit and efficacy upon my heart in a return of love to him again. To this purpose God loves, that he may be beloved: this is the return that he demands, My son, give me thy heart, thy affections, thy love O the Privilege of Saints! they have meat to eat that the World knows not of they have close communion and fellowship with the Father; they deal with him in the interchange of love; so that everyone of them may say. If I have hatred in the World, I will go where I am sure of love; though all others are hard to me, yet my Father is tender and full of compassion, I will go to him, and satisfy myself in him.*

4. *I would consider of my communion with God the Son in grace. So the Apostle speaking of our communion with him as Mediator, concludes his Epistles, The grace of our Lord Jesus Christ be with you all. Not to mention any other grace, but his purchased grace of justification, or acceptance with God the directions for this Communion are such as these.—*

I must eye Christ's doings and sufferings; not as for himself but for his Saints, and for their Righteousness. He was made under the Law, that we might receive the adoption of Sons, And

he bare our sins in his body on the Tree. This was the end of Christ's life and death, to work out a complete Righteousness for believers, as to a perfect acceptance before God.

I must approve of this Righteousness of Christ as that alone which is absolutely complete, and able to make me acceptable before God. Of this I am convinced, that if I die this night, there is a necessity of a Righteousness, wherewith I must appear before God; and if I have nothing to commend me unto God but my own Righteousness, oh how should I appear before his glory? there is no other name but Christ whereby I can be saved; and there is no other Righteousness but Christ's whereby I can be justified. Surely shall one say, in the Lord have I Righteousness and strength.

3. I must make an actual commutation with the Lord Jesus as to my sins, and his Righteousness. And to that purpose

- 1. I must hearken to the voice of Christ calling me to him with my burden, Come to me thou poor soul with thy guilt of sin, for that is mine; this agreement I made with my Father from all Eternity, that I should come, and take thy sins and bear them away; they were my lot, give me thy burden, give me all thy sins, thou knowest not what to do with them, I know how to dispose of them well enough, so that God shall be glorified, and thy soul delivered.
- 2. Upon this call I must lay down my sins at the Cross of Christ upon his shoulders. This is faith's great and bold adventure upon the grace, faithfulness, and truth of Christ, to stand by the Cross, and say, Ah! he is bruised for my sins, and wounded for my transgressions, and the chastisement of my peace is upon him: He is thus made sin for me; here I give up my sins to him that is able to bear them; he requires at my hands that I should be content to throw my sins upon him, and to this I consent.
- 3. Having thus by faith given up my sins to Christ, I must draw nigh, and take from him that Righteousness which he hath wrought out for me: To this purpose he tenders himself and his Righteousness to be my Righteousness before God; and by my accepting of it, I complete this bartering and exchange of faith, and come into communion with Jesus Christ, as to my acceptance with God by grace. He was made sin for us, that we might become the Righteousness of God in him.

3. I would consider of my communion with the holy Ghost in comfort. We read usually in the Gospel that he is the Comforter. Oh the condescension of the Holy Ghost! he willingly proceedeth, or comes forth from the Father to be our Comforter; he knew what we were, and what would be our dealings with him; he knew we would grieve him, provoke him; quench his motions, defile his dwelling place, and yet he would come to be our Comforter. Now for my communion with the holy Ghost herein the directions are these.—

1. I must ask him of the Father in the name of Jesus Christ. This is the daily work of Believers; they look upon, and consider the holy Ghost as promised to be sent, and in this promise they know lies all their grace, peace, mercy, and comfort; for by him so promised are these things communicated. O then how should I ask him of the Father, who is as ready to bestow him on me, as I am to give my children

bread? If ye being evil know how to give good gifts unto your children, how much more shall your Heavenly Father give the holy Spirit to them that ask him?

2. *If comfort come, I must learn to act faith distinctly on the Holy Ghost, as the immediate efficient cause of all my comfort. It may be the Spirit is given, and he tenders, or administers consolations, but then I do not consider him as the Comforter, why surely this grieves him: a lively faith will take notice of his kindness; upon every work of consolation that I receive, I should write this Motto, This is from the Holy Ghost, he is my Comforter, and the God of all my consolation.*

3. *I must return praise and thanks, and honor, and glory, and blessings to him on the account of those comforts I receive from him. When I feel myself warmed with joy, supported with peace, or established in obedience, I should then ascribe to him the praise that is his due. And this praising of him is no small part of my communion with him.*

Say now, is not here a Privilege worthy of my consideration? would not a thought of this, and my acting in this, leave a sweet favor in my soul when I am going to my Bed as to my grave? David could say, *Thy statutes have been my song in the house of my Pilgrimage; I have remembered thy name O Lord in the night. And my soul shall be satisfied as with marrow and fatness, and my mouth shall praise thee with joyful lips.* Ay, but when must this be? He answers, *When I remember thee upon my Bed; and meditate on thee in the night-watches.* And he fastens it as a Duty upon all Saints, *Let the Saints be joyful in glory, let them sing aloud upon their beds.* And the Church resolves upon it, *With my soul have I desired thee in the night, and with my spirit within me will I seek thee early.* Surely it is God (saith Elihu who giveth songs in the night. And in the night (saith David) *his song shall be with me.* And 'twas a blessed remedy to his heavy Soul, *I call to remembrance my song in the night.* Oh that with such thoughts and considerations of my communion with God, and Christ, and the spirit of Christ, for of some other Privilege, I might every night go to my Bed! for then like the Philomele should I sing in the night; yea then would *my Soul be satisfied as with Marrow and fatness, and my Mouth would praise him with joyful lips.*

I might instance in many other duties which would then be seasonable, but these are the main; and if this day were my last day, or if this night I must sleep my last in this world, yet I should comfortably hope that in the doing of these duties in a spiritual manner, I had in good measure *redeemed my time;* and that *when I awake,* though I never awake till the Resurrection day, yet then should I see God face to face, and *I should be satisfied with his likeness:* Psal. 17.15.

I have now done; only before we part, I would say something of the deceased party as to our edification, and so an end.

You know I have been sparing in this way, because of many abuses, and especially because all promiscuously look for praises at their death, howsoever they spend their life. But now God hath removed me from this pastoral charge, and I shall not here perform many of these last offices of love, probably never more than this; and therefore at this time I shall crave your patience and attentions to what may be spoken without any prejudice to truth or harm to you.

The Duty I am pressing on you, is to *redeem the time*; and this I believe of the deceased party, that she *redeemed her time*. I shall not speak of her Birth, Education, Progeny, Nobility: *Stemmata quid faciunt?* Alas! what's all this to a Funeral-Sermon? Nor shall I speak of her youth or flourishing time; as I am a stranger to it, so I believe she had, or might have her failings in that time. The temptations of honor, riches, prosperity, and youth are stronger than most imagine; and therefore prayed *David, Remember not the sins of my youth: Psal. 25.7.* and all that are honorable may pray, *Remember not the sins of my honor, nobility, and greatness in the world.* For my part I shall not take notice of these things, or of those times, but rather speak of her *redeeming the time*, since that time that forsaking the World in great measure, she gave up herself in a more retired and solitary way to serve her God.

Now then if here I begin; She hath for these many years *redeemed her time*; as thus,

- 1. In life,
- 2. In Death.

1. In life, it will appear in her general and particular calling.

For the first, ordinarily every Morning and every evening she was exercised in those duties of Meditation and Prayer: This was her course, not by fits and starts, but daily, in her pleasant Walks, or private Chamber, she spent both her early and later hours in Communion with God. Nor speak I this by report only, for of her goodness and bounty she was pleased every Spring to invite me to her House, and by this means I was acquainted with her constant course. Indeed I was the more willing to embrace her welcome, because her House seemed to me as *a College for Religion*, or as a retirement from the noises and more frequent Temptations of the World, and this gave her, and me, and all that pleased, an happy opportunity to continue our devotions without interruption. Some Books she had for contemplation, others for an Holy conversation, others for meditation, others for devotion; of all sorts some, and of all these sorts she made some use; but of all books for constant use and practice she preferred the Bible, telling me often that other Books had their use and delight; till with often reading they became more ordinary, and then they seemed to lose of their former luster, glory, and excellency; but the Bible was in her often-reading ever fresh, and green, and new: She found in it still such per petual streams of Holy, Heavenly, and Spiritual delights, that (as *Teriullian* said) she could not but *admire and adore the fullness of the Scriptures*.

2. Ordinarily she spent the rest of the day in her works of the needle, with her maids about her: Or if other things of Housewifery had interposed, she was never so transported with honor, as to scorn her duty in the way of a particular calling. Well she had learnt that idleness was the rust and canker of the soul, the Devils cushion, pillow, chief reposal, his very tide-time of Temptation; and therefore with conscience and faithfulness she was diligent in her particular, as well as general, calling. Now and then she would have visited poor cottages, and relieved their necessities; but ever was she courteous to the Neighbourhood, and careful in the affairs of her own House. Take all together, and for ought

I know she might be a pattern to most of the Ladies in our Nation, or at least as a bright Morning-star amongst other stars.

2. She *redeemed her time* in death, or near her death; now indeed she was taken off her particular calling, and therefore this time she spent (as she could for sickness) in the exercise of spiritual duties, and spiritual graces. For duties she was much in them, of which we speak before; and for graces she shined, and was most eminent in such as these. As—

1. In meekness: She was of a meek and quiet spirit: seldom have I seen her exorbitant in passions, but often have I seen her amidst provocations quiet, meek, gentle, and easy to be entreated. In her sickness she carried it as a lamb; not a word of passion or peevishness issued out of her lips, so far as I observed. The very Image of Christ was, in this respect, drawn fair within her, *Learn of me, for I am meek: Matth. 11.29.* Christ a meek Christ, and she a meek creature.

2. In humility, She was of high descent, and sprung of Royal blood; yet humble in heart, and lowly in spirit. She never scorned the poorest Creature, but often stooped to wonderful condescensions, as I conceived. In her sickness, as well as death, she laid her honor in the dust. She was far from the opinion of them that think *humility a debasement, and meekness a derogation from their repute*; no, no, she had othwise learned of Christ; humility was her Ornament, and therewith she decked herself (in the Apostles language *1 Pet. 5.5.*) or *clothed* herself, both in health and in sickness, when she could put on no other clothing,. Hence she was styled by some, *the humble harmless Lady.*

3. In patience, submission, and contentedness of spirit to be at God's disposal. She had a sore sickness, and because of her former health it was to her the sorer. Of many years before she had not layn sick in Bed one day, but many a turn had she took in her Walks and Gallery, and through much exercise in that way she had the advantage both of her health and communion with God; but now the Lord laid her on a Bed of sickness, not for a day, or two, or three, or four, but for a long while together. She that before had walked with God, was now God's prisoner; and such was the nature of the sickness, that she could not stir nor move one foot, yet was she patient and submissive to God's hand; she kissed the rod, she learnt the Churches lesson, *I will bare the indignation of the Lord, because I have sinned against him: Micah. 7.9.* She never murmured not repined one whit, but as she was taught, so she learnt and conformed to that frame of *Eli and David, Lord here I am, do with me as seems good in thine own eyes.*

4. In faith. She was ever and anon, during her, sickness acting faith, often she acknowledged her own nothingness, vileness, wretchedness; that she was of little faith, and of no ability, in respect of herself, to help herself. Indeed her weakness in faith, in grace, and in all performances was her constant complaint; and this made me to mind her of that promise, that *he would not quench the smoking flax, nor break the bruised reed, until he brought forth judgment unto victory: Mat. 12.20.* Some others I have seen most confident in their sickness of salvation, whom though I dare not censure, beause unacquainted with their grounds, yet I ingenously acknowledge that I like dearly of an humble, trembling, self-condemning frame.

Sure I am, that they who are vilest in their own eyes, are persons in whom God most delighteth. I remember how *Paul* in Scripture bespattered himself, but are not those passages his beauty-pots? Give me a man amongst you that will lick the dust of Jesus feet, and I dare say of such a one, that Christ will take him into his arms, and lay him in his bosom: it was her condition, she was all in confession of her spiritual poverty, yet she cast herself into the blessed-bleeding arms of Jesus Christ; yea she lay at his feet crying, *Lord, I believe, help thou my unbelief*: and again, *I rest upon Christ, and upon Christ alone for Heaven and Salvation*: and again, *Though the Lord slay me, yet will I trust in him*: and again, *He hath delivered, and he doth deliver, and I trust in him that he will deliver me still*: and again, *Hold out faith, and anon thou wilt come to vision*. This last word, *hold out faith*, was one of the last words she spake on that last day of her life.

5. In her love to Ministers. Her heart was wholly set on Christ; and as a true sign of it, she loved Christ's image, especially in his Ministers. And now I speak my own loss; amongst others she was pleased to cast her affections on the unworthiest of all my Masters messengers. In her lifetime she prefer'd me to this place; the Lord made her the first wheel of his providence in bringing me hither, and it was some trouble to her spirit that I left this pastoral charge before she left the World. Indeed she honored all the Ministers of Christ, yea the very function itself for Christ his sake. Oh how will she rise up in judgment at the last day against those that make it their work to reproach, vilify, and contemn the dispensers of God's word:

6. In her love and charity towards all. Many discords have been in these sad times, and she hath suffered much in many respects, yet in her approaches near to the confines of Eternity, I desired her to forgive others, as she desired God to forgive her; at which she proclaimed it very affectionately, that *She freely forgave all the World; and she desired all whom she had offended to forgive her*. Her children then kneeling about her, she gave them a blessing, as *Jacob* gave to *Joseph* and his children: this blessing was pronounced with that cheerfulness; heartiness, and fervency of spirit, that it melted hearts, and caused a flood of tears round about, her Bed; in so much that she was forced to rouse up herself, and to bespeak them, as Christ did those weeping women, *Weep not for me, but weep for yourselves; why should you weep for me that am going to my Christ, and to those joys prepared by Christ?* And then she gave a charge; the subject of it was a relative, respective duty to be performed by brethren; it concerned him most who was *the beginning of her strength, or the excellency of her power*: *Gen. 49.3.* and so far as Justice, or Religion calls, I presume it will never be forgotten by him.

7. In her desire to die, and to be with Jesus Christ, which was best of all. Sometimes she cried, *Oh when will that good hour come!* And again sometimes, *Oh that I were dissolved, that I might be with Christ!* But telling her of her duty, that she must wait, for waiting was a posture fit for servants; *Psal. 123.2. Behold as the eyes of servants look unto the hand of their Masters, and as the eyes of a maiden unto the hand of her Mistress, so our eyes wait upon the Lord our God until he have mercy upon us.* Why then (said she) *I will wait, why Lord I will wait until my change shall come* Only she minded that promise, *Heb. 10.37. For yet a very little while, and he that shall come will come, and he will not tarry.* One thing was her trouble, she was afraid that her strong heart

would not yield without much struggling to the stroke of death; of this she told me and others once and again; her reasons were best known to herself, but she prophesied truly; for indeed when death came to her heart, she uttered such groans that she outgroaned all our prayers. At last death by degrees overcame the strength of nature, and then she calmly and quietly left the world in the midst of our prayers; just in that passage, that *her soul might be taken up by the Lord Jesus Christ into the Bridegroom chamber.*

You see now how she *redeemed the time* in life and death. As Christ said to the Lawyer, so I say to you, *Go thou and do likewise*, Luke. 10.37. It is but a while that all of you have to live, and therefore I beseech you improve time, lay hold of every season to get to Heaven. *Live every day as if it were your last on earth. Walk accurately exactly, circumspectly, not as fools, but as wise, Redeeming the time, because the days are evil.*

Soli Deo gloria.

P-IA-5. The doctrine & directions but more especially the practice and behavior of a man in the act of the new birth A treatise by way of appendix to the former. By Isaac Ambrose, minister of Christ at Preston in Amounderness in Lancashire. - Ambrose, Isaac, 1604-1664.

THE Doctrine & Directions But more especially The Practice and Behavior of a Man in the act of the NEW BIRTH.

A TREATISE By way of APPENDIX to the former.

By ISAAC AMBROSE, Minister of Christ at Preston in Amounderness in Lancashire.

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MDCL.

AN APPENDIX, Containing both the Doctrine and Directions, but more especially the Practice and Behavior of a man in the act of The Second Birth.

The occasion of this TREATISE.

Hitherto I have given the *Doctrine* and *Application* of the Soul-saving *Second Birth*; but some there are whose hearts are so steely, that all this cannot work upon them: If any such desire yet anymore (and desire they must, or there is no remedy for them) I have, for their help in the *practice*, brought a *Practitioner* afore them. It was *Caesars* great praise, that he bade his Soldiers still, *Come*; and if men had but many *Caesars* or leaders in these practical points, I suppose there would be more followers. A plain *Doctrine* may win some, and a particular *Direction* may win more, but a good *Example* wins most. Howsoever then, concerning the *New Birth*, I have delivered the *Doctrine* in the *Sermons*, and *Directions* in the *Appendix*; yet one thing is wanting, which may help more then either, to wit, the *Practice* of some Saint in this *one necessary thing*: And what Saint? what man that hath writ more on this subject, then *T. H?* it was said of blessed Mr. Bolton, That for himself, he could profess to his comfort on his Deaths-bed, That he never taught any godly point, but he first wrought it on his own heart; the same, do I more then probably think, was the *practice* of this man. Now therefore I thought fit, not only to contract his Books in this Appendix (which some without his privity have unskilfully put out) but also, and that more especially, to set afore you (whosoever you are) those prime, powerful, pathetical expressions of his Soul-pangs in the *New Birth*, as matter for your imitation: These expressions indeed are they I most especially aim at, which if you observe, are always delivered in the first person [I] and I verily believe they were not feigned, but feeling from his own heart and soul. What needs more? if either *Doctrine* in the first part, or *Direction* in the second part, or *Practice* in the third part of the Book (which consists most of *Practice*) can work on your souls, I hope some of these, or all of these, will help you on in the way from Corruption to Christianity, and from the state of Nature into the Kingdom of Grace.

CHAP. I. *The Souls Preparation.*

BEfore the Soul can share in *Christ's* Merits (to speak in the Authors style or language, without any alteration) two things are required:

- 1.

A preparation to receive and entertain *Christ*.

- 2.

An implantation of the Soul into *Christ*.

That there must be a *Preparation*, is the first ground we lay; and herein observe we The

- Matter
- Manner
- Means

of this *Preparation*.

1. For *Matter*: The soul of a sinner must be prepared for *Christ*, before he can entertain him. When Kings go to any place, they send (to make readiness) their Harbengers afore them; if *Christ* (the King of Saints) come into a Soul, there must be a *Preparation* before he enter; and good Reason, he is not a mere man, an ordinary person, but a King, a King of Glory. *David* in this case could call upon his Soul (so we may expound his Gates and Doors) *Lift up your heads, O ye Gates, and be ye lift up, ye everlasting Doors, and the King of Glory shall come in;* as who should say, Be enlarged Love, Joy, Hope; set open, give way, for the Lord is coming: *But who is the Lord? it is the Lord of Hosts, the Lord strong and mighty, the Lord mighty in Battle:* And with that he knocks again, *Lift up your heads, O ye Gates, and be ye lift up, ye everlasting Doors, and the King of Glory shall come in;* as if he should say, What, shall the Lord knock? shall the King of Glory stand? open suddenly, and make all *preparation*.

2. The *Manner* of this *Preparation* consists in these three passages: First, the Soul breaks that League which formerly it hath had with Corruptions, and reserves itself for *Christ*: And secondly, the Soul is most willing to give way to *Christ Jesus*, and to let him overthrow whatsoever shall oppose him: Thirdly, the Soul is content that God should rule all, not only the eye, or hand, or tongue, or heart, but the whole man; it opens all the *Gates*, and desires *Christ* to come, and take all the *Keys* of the house upon him.

3. The *Means* of this *Preparation* is the powerful Ministry, which God hath appointed for this work; and it is discovered in three particulars: First, in a particular Application of the Truth to the Souls of men with courage: Secondly, in a confirmation of the Truth by soundness of Argument, and plain evidence of Scriptures: Thirdly, in a kind of Spiritual heat in the heart and affections of the Minister, answerable to that which he communicates to the people. And this powerful Ministry works on the soul, 1. By discovering what is in a man's heart, so

that the soul seeth that it never saw before, and so is driven to a stand. 2. By driving the soul into an awe of sin, so that it dares not now meddle with sin, as formerly it hath done.

If any soul that hath enjoyed these *Means* any while, is not yet fitted and *prepared*, it is a fearful suspicion, that God will never confer any good to that soul: Go home then (if there be any such) and reason with your own souls, and plead with your own hearts, saying, *Lord, why not yet am I humbled and prepared? will Exhortations never prevail with me? will Terrors and Reproofs never break my heart into pieces? I have heard Sermons that would have shaken the very stones I trod on, that would have moved the very seat I sate on; the very fire of Hell hath flashed in my face; I have seen even the plagues of Hell, and if anything can do me any good, why not then those. Exhortations, Instructions, Admonitions and Reproofs that I have often had? I have had as powerful means as may be, which never yet did me good.* The Lord be merciful to such a poor soul; the Lord turn the heart of such a poor sinner, that he may lay hold of mercy in due time.

CHAP. II.

SECT. 1. *The general Circumstances of Preparation on God's part.*

BUT for a further distribution, which shall be our method: In this *Preparation* two things are considerable; The

- General circumstances.
- Substantial parts.

The general circumstances are twofold, some on

- God's part.
- Mans part.

On God's part they are these,

- 1.

The offer of Christ and Grace.

- 2.

The condition of this offer.

- 3.

The easiness of this condition.

On Mans part, two things are considerable:

- 1.

That corruption doth oppose this Grace.

- 2.

That God will remove this corruption.

The first general circumstance of the souls *Preparation*, is on God's part; wherein is *The offer of Christ Jesus, The condition of this offer, and The easiness of this condition*; we may have all in this one Comparison: As with a Malefactor convicted of High Treason, for plotting some wicked practice against his Prince, if (after the discovery of all passages) the King make a Proclamation, That upon the surceasing of his Enterprises, he shall be pardoned; nay, if the King shall continue to send Message after Message, secretly to tell him, that would he yet lay down his arms and take a pardon, he shall freely be remitted, and graciously accepted into favor again: if this Traitor now should rather fling away his Pardon than his Weapons, then should the King raise an Army and overcome him, and take him, and execute him without any pity or mercy, I appeal to your own Consciences, is he not justly rewarded? What will the world say? he had a fair offer of Pardon, and the King sent Messenger after Messenger unto him; seeing therefore he refused and neglected such offers, it is pity but condemnation should befall him: thus would all say. Why, this is the condition of every poor soul under heaven, we are all Rebels and Traitors; by our Oaths and Blasphemies, we set our mouth against heaven; and yet after all our pride and stubbornness, and looseness and profaneness, and contempt of God's Word and Ordinances, the Lord is pleased to proclaim Mercy still to everyone that will receive it: *All you that have dishonored my Name, All you that have profaned my Sabbaths, and contemned my Ordinances, All you cursed wretches, Come; Come who will, and take Pardon*; therein is the *Offer*: only let them lay aside all their weapons; therein is the *Condition*: and then have Christ for the taking; therein is the *Easiness* of the condition.

Blessed God (may every Soul say) if I will not do this for Christ, I will do nothing; had the Lord required a great matter of me to have attained salvation; had he required Thousands of Rams, and Ten thousand Rivers of Oil; had he required the first-born of my body for the sins of my soul; had he required me to have kneeled and prayed until mine eyes had failed, until my hands had been wearied, until my tongue had been hoarse, and until my heart had fainted, one drop of mercy at the last gasp would have quit all this cost: But what goodness is this that the Lord should require nothing of me, but to lay down my weapons, and to receive Christ offered? Lo the Lord this day hath sent from heaven, and offered Salvation unto you Sons of men; the Lord Jesus is become a suitor to you, and I am Christ's spokesman, to speak a good word for him: O that we may have our errand from you! O that there were such an heart in my people (saith God) to fearme, and keep my Commandments always! Shall the Lord and his Messengers thus woo and entreat? and will any yet stand out against God, and say, I will none of Christ, I will try it out to the last? O then, if the great God of Heaven and Earth shall come with Ten thousand thousand of Judgments, and execute them upon that man; if he shall bring a whole Legion of Devils, and say, Take him, Devils, and torment him, Devils, in Hell forever; because he would not have mercy when it was offered, he shall not have mercy; because he would not have salvation when it was tendered, let him be condemned: If God should thus deal with that man, the Lord should be just in so doing, and he justly miserable.

SECT. 2. *The general Circumstances of Preparation on Mans part.*

The second general circumstance of the souls *Preparation*, is on Mans part; and herein is observable,

- 1.

That Corruption opposeth Grace.

- 2.

That God will remove this Corruption.

First, The first is clear, 1 Cor. 2. 14. *The natural man receiveth not the things of the Spirit of God, neither can he know them; and Acts 7. 51. Ye stiff-necked, and uncircumcised in heart and ears, yedo always resist the Holy Ghost, as your fathers did, so do ye:* Give us a man in the state of Nature, and though all the Mininisters under heaven should preach mercy unto him; though all the Angels in heaven should exhort and entreat him; though all glory and happiness were laid before him, and he were wished only to believe and take it, and it should be his forever; yet in his natural condition he could have no power to receive so blessed an offer: howsoever, this hinders not but he is to wait upon God in the means. And then—

Secondly, God may remove this Corruption, which he himself cannot do: Herein observe we The

- Author
- Time

of this Grace.

First, The Author is God: *I will take away their stony hearts (saith God) and give them an heart of flesh;* I will remove that sturdy heart which is in them, and will give them a frameable, teachable heart, which shall ply, and yield to whatsoever I shall teach them: The taking away of the indisposition of the soul to any duty, and the fitting, framing and disposing of a soul to perform any Spiritual service, is the alone work of God.

Quiet then thy soul, and content thy heart; thou mayst say, *I have an hard heart within, and it will receive no good from without, the Word prevails not, the Sacraments have no power over me, all the means, and cost, and charges that God hath bestowed upon me is lost, and my heart is not yet humbled, my corruptions are not yet weakened:* But in this be thou comforted, though means cannot do it, which God useth at his pleasure, yet the Lord can do it, there is nothing difficult to him that hath *hardness itself* at command.

Be then Exhorted, you that have stony hearts, to have recourse unto this great God of heaven: Should a Physician set up a Bill, That he would cure all that were troubled with the Stone in the Reins, and that we should hear of many healed by him, this would stir up all to repair to him, that labored of this Disease: Why, the Lord this day hath set up a Bill, That he will cure all stony hearts that will but come to him, and all the children of God have found to the proof hereof, to the comfort of their souls: You wives therefore, that have husbands with

stony hearts, and you parents, that have children with stony hearts, tell them, You have heard this day of a Physician that will cure them, and exhort them to repair unto him.

Secondly, the Time of this Grace is either in regard of the

- *Means.*
- *Men.*

1. In regard of the *Means*; and that is, when the Sons of men have the Gospel shining in their faces; if ever good work upon their hearts, it will be then.

This should teach us how thankful we ought to be unto the Lord, that enjoy these liberties in the Land of the living; That a man was born in such a time, in the last Age of the World, in such a place, in this Kingdom, wherein the way of life and salvation is so fully, so plainly, and so powerfully made known, that the Sun of the Gospel shines full in his face, and is not yet set: O how thankful should he be!

And for those that neglect the *Means* of their Salvation, how should we pity them? Me thinks I see a poor creature, that slighted mercy and Salvation when it was offered him; me thinks I see that soul lying upon his deaths-bed, light is departing from his eyes, and his soul is departing from his body; O the name of a *Minister*, of a *Church*, they are as Bills of Indictments against coming the Soul of this man; me thinks I hear such a man say at his last gasp, *The day is gone, the gate is shut, and now it is too late to enter*: And thus the soul departs from his body, the body to the grave, and the soul to hell; O what bitter lamentations will that soul make in hell, *O the golden time that I have seen, and not regarded! O the gracious opportunities of Salvation that my eyes have beheld, and yet I neglected! O the mercy, and grace, and goodness of God, that have been offered unto me! All these I have contemned, and trampled under my feet, and therefore now must I be tormented with the Devil and his Angels, from everlasting to everlasting*. Now the Lord give us hearts to take notice of these things. If I were now breathing out my last breath, I would breathe out this Legacy to all surviving Christians, *This is the accepted time, this is the day of Salvation*. Do you hear? This day is Grace offered, and if any here would entertain it, O what comfort might he have: *I was never humbled afore* (might he say) *but this day I was humbled; I could never before receive mercy, but this day have I received it; O this was a good day to me, now blessed am I forever*.

2. In regard of men on whom God works; that is to say, on some in their tender age, on some in their ripe age, on some in their old age: But however the Lord doth at several times convert several of his servants, yet most, and most usually before their old age; and that some Interpreters wittily observe out of the Parable of the Vineyard, *Mat. 20. 3, 4, 5. The master of the vineyard* (saith the Text) *went out at the third, sixth and ninth hour, and saw some standing idle, and he sent them into his vineyard*: He went then (say Interpreters) on purpose to see and hire, and to send in laborers to work in his Vineyard, but he went out at the *eleventh hour*, not to hire any, he expected not then to have seen any idle; he went out upon some other occasion, and therefore seeing them standing, he wondered at it, saying, *Why stand ye*

here all the day idle? as if he should say, No man will hire you now, it is but an hour to night, and therefore rather a time to leave working, then to begin to work.

O let this provoke us, that while the flower is in prime, we would use all *means* for our good; let us now in the heat and summer of our days, improve ourselves in good works, that so when the harvest comes, we may be gathered into God's Barn: O would we be exhorted to take the best time and opportunity of salvation, then might we receive the fruits of our labors, the salvation of our souls.

CHAP. III. *The substantial parts of Preparation on God's part; or his dispensations of his work on the Soul.*

Hitherto of the *general Circumstances* of the souls preparing for Christ. Now the *Substantial parts* of this *Preparation* are generally two: The

- Dispensation of God's work on the soul.
- Disposition of the soul by God's work.

The Dispensation of God's work discovers itself in drawing the soul

- From sin.
- To himself.

But because these two are made up by one action and motion, we shall therefore handle them together; and the sum is this, That *God by an holy kind of violence (which is called Drawing, Joh. 6. 44.) doth pluck the soul from those sins that harbor in it unto himself:* wherein we may consider two things;

- 1.

What the nature of this drawing is.

- 2.

The means whereby God draws.

First, for the *nature* of this *drawing*, it is of a double kind: 1. There is a *Moral drawing*, when by Reasons propounded, and good things offered to the Understanding and Will, a man comes thereby to have his mind enlightened, and his will moved to embrace things offered: Thus was it with *Paul*, when he was *constrained by Lydia to abide in her house*, Acts 16. 15. 2. There is a *Physical drawing*, when the Lord is pleased to put a new power into the soul of a sinner, and withal to carry the will to the object propounded, that it may embrace it; when the Lord not only offers good things to the soul, but enables the soul to lay hold upon the things offered: And thus the Lord *draws* a sinner from sin unto himself.

Secondly, for the *means* whereby he draws, they are these four:

First, the Lord lets in a light into the soul of a poor sinner, and discovers unto him that he is in a wrong way: This the soul marvels at, because usually it comes on a sudden, the sinner perceiving nothing less, *Isa. 66. 1.*

Secondly, though a man would defeat the power of this light, yet God still follows it with forcible Arguments, and draws with the cord of his Mercy; *I taught Ephraim to go (saith God) taking them by the arms; I drew them by the cords of love, and with the bonds of a man.* This mercy consists in these bonds, or this love is made up of four cords:

1. The Lord reveals himself to be *ready to receive*, and *willing and easy* to entertain poor sinners when they come unto him: *Let the wicked (saith the Prophet) forsake his way, and the unrighteous man his thoughts, and let him return unto the Lord, and he will have mercy upon him, and to our God, for he will abundantly pardon;* the word in the Original is, *He will multiply pardons:* Hast thou *multiplied rebellions?* the Lord will also *multiply pardons:* The bowels of compassion are still open, and the arms of mercy are still spread abroad; he pardoned *Manasseh*, and *Paul*, and *Peter*, and so will he thee, his *pardons* are *multiplied*, there is yet mercy for thee also, and for a thousand thousand more.

2. The Lord is not only *ready* to forgive when men come to to him, but that they may come, he also *calls* and *commands* them: *O but may I (saith a poor sinner) shall I, dare I go unto the Lord God for mercy? may I be so bold to press in for favor at the hands of the Lord? I have been a grievous sinner, and have heaped abomination upon abomination, I am afraid therefore to approach near unto the Lord's presence.* Is it so? hear what the Lord saith, *Come unto me, ye rebellious people, and I will heal your rebellions. You that never prayed, never came to hear, all Rebels, come unto me:* and then the people answer, *Behold, we come unto thee, for thou art our God.* This is great encouragement to a poor sinner, he begins now to wonder, and say, *Lord, shall all my sins be pardoned? shall all my oaths and abominations be forgiven? I that slighted so many mercies, and committed so many follies, shall I be entertained? Yes (saith the Lord) come unto me, and thou shalt be forgiven; come, I command you come.*

3. The Lord doth not only *command* a poor sinner to come in, but when he is nice in this case, saying, *There is mercy with God, but not for me;* the Lord then followeth him still, and sends another *cord* after him, that if it be possible he may *win* him, and woo him to receive mercy of him: If *command* therefore prevail not, he *intreats* and *beseeches* him to come and receive mercy, and this (me thinks) should move the hardest heart under heaven. *We (saith the Apostle) are ambassadors for Christ, although God did beseech you by us, we pray you in Christ's stead, be reconciled unto God:* rather then you should go away from Christ, even *Mercy* itself will come and kneel down before you, and *beseech* you, and *entreat* you, *for the Lord Jesus sake to pity your poor souls, and to receive pardon for your sins:* A sinner is not able to comprehend this, but he begins to be at a stand, and at amazement, *What, that the Lord should beseech him! O that thou wouldst receive pardon for thy sins, and be blessed forever! Good Lord (saith the Soul) is this possible, that the great King of Heaven should come and beseech such a Traitor, such a Rebel as I am, to take pardon? That a King on Earth should proclaim a pardon to some notorious Traitor, this were much; but that the King of Heaven should lay down his Crown, and come creeping to me, and beseech me (on his knee as it were) to take mercy; this is a thing beyond all expectation: What, shall*

Heaven stoop to earth? shall Majesty stoop to misery? shall the great God of Heaven and Earth, that might have condemned my soul, and if I had perished and been damned, might have took glory by my destruction—Is it possible, is it credible, that this God should not only entertain me when I come, and command me for to come, but entreat and beseech me to come and receive mercy from him? O the depth of the incomprehensible love of God! Imagine you saw God the Father entreating you, and God the Son beseeching you, as he doth this day, Come now, and forsake your sins, and take mercy, which is prepared for you, and shall be bestowed upon you: Would not this make a soul think thus with itself, What, for a Rebel? not only to have mercy offered, but to be entreated to receive mercy, it were pity (if I will not take it) but I should go to Hell and be damned forever. The Lord he complains, Why will ye die? as I live, saith the Lord, I desire not the death of a sinner: Turn ye, turn ye, why will ye die, ye sinful Sons of men? Mercy is offered you, the Lord Jesus reacheth out his hand to you: fain would he pluck the Drunkard out of the Alehouse, and the Adulterer from his Whore: O if you break this cord, I know not what to say to you, this is able to break a Mountain in pieces; Shake, O Mountains (saith the Prophet) Why? because God hath redeemed Jacob: The Redemption of Jacob was enough to break a Mountain, let his Mercy break our hearts; it is God that begs, the blessing is our own.

4. If yet all this prevail nothing at all, the Lord will then *wait*, and stay in long *patience and suffering*, to see if any time a sinner will turn unto him. Our Savior follows poor sinners from Alehouse to Alehouse, and says, *I beseech you, Drunkards, take mercy, and have your sins pardoned*: The Lord (as we may say) tires himself, and wearieth himself with *waiting* one day after another, and one week after another: *It may be* (saith Christ) *this week, this Sabbath, this Sermon a sinner will turn unto me; what, will it never be?* Are you not ashamed (my friends) that the Lord Jesus should thus wait your leisure, and follow you from house to house, and from place to place; nay, that Christ should every morning appear to your understanding, and every night come to your bed-side, saying, *Let this be the last night of sinning, and the next day the first day of your repentance: O when will you be humbled? when will you receive mercy, that it may go well with you, and with yours forever!* If none of the other will move you, yet for shame let this *cord* draw you to the Lord: Hear, hear his doleful pangs, *O Jerusalem, Jerusalem, wilt thou not be made clean? O when will it once be?* A woman that is in travel, O how she expects and longs for her delivery I now a throb comes, and then she cries; anon comes a second throb, and then she cries again, *O when comes deliverance?* Thus God the Father takes on him the person of a travelling woman; he travels and travels until he bring forth a son, until some soul be converted, and brought home unto him, *O Jerusalem, wilt thou not be made clean? when will it once be? I have waited one, ten, twenty, thirty, forty years long have I waited on this generation; when will it once be?* The Lord thus travels in patience, looking when we will receive mercy, will never our proud hearts be humbled? will never our stubborn hearts be softened? will never our profane hearts be sanctified? when will it once be? Christ hath waited this day, this week, this month, this quarter, this year, these ten, twenty, thirty, forty years on us: You old sinners, that are gray-headed in your wickedness, how long hath the Lord waited on you? O for shame let him wait no longer, but turn, turn ye unto him, that ye may receive mercy from him.

Thirdly, if *bonds of love* move not, the Lord hath *iron cords*, that will pluck in pieces; to wit, *the cords of Conscience*: which thus disputes, *He that being often reprov'd, doth still harden his heart, shall perish everlastingly*:

But thou being often reprov'd, dost still harden thy heart, therefore thou shalt perish everlastingly.

In this Syllogism are contained the

- Monition
- Accusation
- Condemnation

of Conscience.

In the first Proposition, *Conscience* gives the sinner a *Monition*, to come from sin, upon pain of the heaviest Judgment that can be inflicted. It is the Lord that sends the *Conscience* on this errand, *Go to such a man, and tell him, You have blasphemed God's Name, and you have spoken against God's Saints, and you have broken God's Sabbaths, and you have contemned God's Ordinances; Be it known then unto thee* (saith *Conscience* when it delivers the Message) *That I have a command from Heaven, and from God, I charge you, as you will answer it at the dreadful day of Judgment, take heed of those evils and sinful practices that heretofore you have committed, lest you damn your souls forever.* Will you question his Commission? see *Prov. 29. 1. He that being often reprov'd, hardeneth his neck, shall suddenly be destroyed; if you be often reprov'd, and will not be bettered, then the Lord says, and Conscience from the Lord tells you, Be it at your own peril, ye shall suddenly be destroyed.* No sooner *Conscience* thus perks upon the crown, but the sinner hangs the wing, and withdraws himself from his former lewd courses. But now when wicked persons see their companion is gone, they make after him amain, and then *Conscience* plucks one way, and they pluck another way; at last, by carnal company, and cursed persuasions, the soul is drawn back again to his former wicked courses, and so perhaps this twist is broken, and the sinner is gone.

2. If so, then *Conscience*, that was a *Monitor*, now turns *Accuser* in the minor Proposition; before it was only God's *Herald* to forewarn him, but now it is become a *Pursevant and Sergeant* to Arrest him: it follows him to the Alehouse, and pursues him home, then takes him in his bed, and Arrests him in his sleep; there (by a Meditation) it hailes the soul before the Tribunal seat of God, saying, *Lo, Lord, this is the man, this is the Drunkard, Adulterer, Blasphemer, this is he, Lord; an enemy to thy Servants, an hater of thy Truth, a despiser of thy Ordinances; at such a time, in such a place, with such a company this man despised thy Truth, this is he, Lord, this is the man.* And when *Conscience* hath thus dragged him before God, and accused him, then *Take him, Jailor, take him, Devil* (saith the Lord) *and imprison him; let vexation, and horror, and trouble, and anguish lie upon his soul, until he confess his sins, and resolve to forsake them.* In this case was *David*, when he was forced to say, *My bones waxed old through my roaring all the day long; for day and night thy hand was heavy upon me, my moisture is turned into the drought of summer: What then? O then* (saith *David*) *I acknowledged my sin unto thee,—I confessed my transgressions unto*

thee, O Lord, and so thou forgavest the iniquity of my sin. David he folded up his sins at the first, and therefore his bones were consumed, and he roared continually; when the Lord had him on the Rack, he made him roar again, and would never leave tormenting, till David came to confessing; but when he confessed this sin, and the other sin, then the Lord forgave him the iniquity of his sin. Thus Conscience brings the soul of a sinner on the Rack (as Traitors are used, that will not confess otherwise) and makes him to confess his sins, and then he cries, O the abominations I have committed which the Sun never saw; in such a place, at such a time, O then I railed on God's servants, & blasphemed God's Name, I profaned God's Sabbaths, and contemned his Ordinances: what then? Conscience will make him confess more yet, to the Rack again with him; and then he cries and roars for anguish of spirit, then he confesses all, and resolves to amend, then he will pray, and hear, and sanctify God's Sabbaths, and lead a new life. Thus Conscience receives some satisfaction, and begins to be quiet; and now having got some quiet, his cursed Companions set upon him again, Refresh (say they) your soul with some of your ancient dalliance, &c. To this and the like Temptations of Satan, he listens again, and then he begins to follow his old sins, perhaps with more violence and eagerness then ever he did before; and now is another twist broken likewise.

3. If so, then Conscience that was a Monitor and Accuser, now turns Executioner. The first Proposition admonished, the second accused, if neither of these prevail, then Conscience concludes, *Thou must to execution, thou shalt perish everlastingly.* And now Conscience cries, *Monitions or Accusations could not prevail with this man; Come, come ye damned ghosts, and take away this Drunkard, this Blasphemer, this Adulterer, and throw him headlong into the pit of Hell; he would not be amended, let him be condemned, he would not be humbled, therefore let him be damned.* The man hearing this, then he is amazed, and thinks himself past hope, past help, past cure: Did you ever see or hear a tormented Conscience in these pangs? Now he calls, then he cries, *Lo where Devils stand, the Heavens frown, God is incensed, Hell-mouth is open:* And now a Minister is sent for, who displays to this despairing soul, the Mercy and Grace of God in Christ Jesus; O (replies he) *this is my bane, my damnation, if I had never heard of Mercy, if I had never lived under the Gospel, and the means of Salvation, then had I been an happy man: Alas! it is Mercy I have neglected, it is Salvation I have contemned, how then should I be saved? O the persuasions of the Lord that I have had! the Lord hath even wept over me, as he did over Jerusalem, O that thou hadst known the things belonging to thy peace! yet all these persuasions have I contemned, and therefore certainly to Hell I must go.* The Minister replies, Truth it is, you have done thus, but would you do so still? is it good now to be drunk, or to blaspheme, or to rail on God's Saints, or contemn God's Ordinances? O no, no (saith he) *I now find what the end of those wicked courses will be: God's Word could not prevail with me, the Minister could not persuade me; O the good Sermons that I have heard, the very flames of Hell have even flashed in my face, the Minister hath spent his pains, and would have spent his blood for the good of my poor soul! But alas, I despised the Word, and mocked the Minister: Woe, woe unto me forever; now my Conscience gnaws, and tears, and terrifies my soul here, and I shall to Hell hereafter, and perish forever and ever.* The Minister replies again, The truth is, you have done thus, but would you do so now? would you still blaspheme, and curse, and be drunk, and riotous? or rather would you not now part with all these, and take mercy instead of them? Then the poor soul cries out, *Now the Lord for his mercies sake remove these sins from*

me: O I had never so much delight in my sins heretofore, as now I have woe, misery and vexation for them; but (alas) it is not in my power to help my soul; if the Lord would do this, let him do what he will with it. What (saith the Minister) you are then willing and content to part with your sins: O yes, (saith the soul) I would rather offend all the world then God; I had rather go to hell, then to the committing of a sin; if it would please God to help me, I would forsake my sins with all my heart. Why, now the poor soul is coming again, and God is drawing him again from his corruptions and sinful distempers.

Fourthly, when the soul is thus loosened, the Lord then fully plucks it by the *cord of his Spirit*: with an Almighty hand he cuts the soul off from sin, and takes it into his own hand, that he may govern him, and dispose of him according to his own good will and pleasure. Thus much of preparation for the substance of it on God's part.

CHAP. IV.

SECT. 1. *The substantial parts of Preparation on Mans part, or the disposition of the Soul by God's work.*

NOW are we to observe the disposition of the soul on man's part, which God works on the hearts of whom he *draws*. It is known in two works:

- *Contrition*, whereby the soul is cut off from sin.
- *Humiliation*, whereby the soul is cut off from itself.

For so it is, that either the soul seeth no need to depart from sin, or else it thinks it can help itself out of sin; the first is called *Security*, when the soul being blind, takes rest, and seeing no need to be better, desires it not therefore: Against this the Lord sends *Contrition*, causing men thereby to know the misery of sin, and to see need of a change: The second is *Carnal Confidence*, when a sinner begins to seek succor, and to scramble for his own comfort in his self-sufficiency; against this the Lord works *Humiliation*, causing the soul hereby to see the weakness and emptiness of its *Duties*, and that there is enough in its best services to condemn him forever. Before we speak of the *works*, it is not amiss to begin with the *lets*.

The first is *Security*: When the soul is taken up with a secure course, and rests itself well apaid in his own practices, and therefore it never seeth any need of a change, nor ever goes out for a change: Now while a man lives thus, and blesseth himself in his sin, it is impossible that ever he should receive faith, or by the power of faith repair unto Christ: where faith comes, it ever works a change, *Old things are done away, and then all things are become new*; the Lord therefore to remove this let, he burdens the soul extremely, and says, *You will live in drunkenness, in covetousness; you will have your sins, then take your sins, and get you down to hell with them.* At this voice the Sinner begins to see where he is: *Is this true? (saith he) then I am the most miserable creature under heaven*; therefore as they said, *Men and brethren, what shall we do? We have been thus and thus, but if we rest here, it will be our ruin forever, O what shall we do?* So the soul comes to a restless dislike of itself, and saith, *I must either be otherwise, or else I am but a damned man forever.*

2. When the soul is thus resolved that it must of necessity change, when it seeth his wound and his sin ready before him to condemn him, and it hath (as it were) a little peep-hole into hell; the soul in this distress sends over to *Prayer, and Hearing, and holy services*, and thinks by his wits and *Duties*, or some such like matters, to succor itself; and it begins to say, *My hearing and my prayer, will not these save me?* Thus the soul in conclusion rests on *Duties*: I will not say but these *Duties* are all good, honorable and comfortable, yet they are not God's, but the *Ordinances* of God. It is the nature of a sinful heart, to make the *means*, as meritorious to Salvation: A man that seeth his Drunkenness and his base contempt of God, O then he voweth and promiseth to take up a new course, and he begins to approve himself in reformation of his ways, then he cries, *Now I will have no more drunkenness, now no more scoffing and scorning at those that go to hear the Word: and then he thinks, What can I domore? to heaven I must go.* All this is but a *man's self*: Why so? Christ (who is the Substance of all) and the pith of a Promise is forgotten; a Christ in hearing, a Christ in praying is not regarded, and therefore the poor soul famisheth with hunger. Mistake not, I pray you, these *Duties* must be had and used, but still a man must not stay here: Prayer saith, *There is no Salvation in me*; and the Sacraments and Fasting say, *There is no Salvation in us*: all these are subservient helps, no absolute causes of Salvation. A man will use his bucket, but he expects water from the well; these *Means* are the *buckets*, but all our comfort, and all our life and grace is only in Christ: if you say, your *bucket* shall help you, you may starve for Christ, if you let it not down into the well for water: So though you boast of *Praying, and Hearing, and Fasting, and of your Alms, and building of Hospitals*, and of your good deeds, if none of these bring you to a Christ, or settle you on a Christ, you shall die for Christ, though your works were as the works of an Angel. As it is with a graft therefore, first it must be cut off from the old stock; secondly, it must be pared, and made fit for implantation into another: so the soul by *Contrition* being cut off from sin, then *Humiliation* pares it (pares away all a man's privileges) and makes it fit for the engrafting into Christ Jesus. Thus much of the *lets*, and of the works of *Contrition* and *Humiliation* in general.

SECT. 2. A sight of Sin.

BUT for a further discovery of these two necessary things, we shall now enter into particulars, and begin first with *Contrition*; which contains these steps:

- A sight of sin.
- Sense of Divine wrath.
- Sorrow for sin.

The first step is *A sight of sin*; and sin must be seen

- *Clearly.*
- *Convictingly.*

First, *Clearly*: It is not a general sight, and confused sight of Sin that will serve the turn; it is not enough to say, *It is my infirmity, and I cannot amend it, we are all sinners*: no, this is the ground why we mistake our evils, and reform not our ways; a man must search narrowly, and prove his ways, as the Goldsmith doth his gold in the fire: *I considered my ways, (saith David) and turned my feet unto thy testimonies*; in the Original, *I turned my sins upside down*, he looked all over his ways. And this *clear* sight of Sin appears in two particulars:

1. A man must see his Sin nakedly in its own proper colors, we must not look on Sin through the *Mediums* of profits, and pleasures, and contentments of this world, for so we mistake Sin: but the soul of a true Christian that would see Sin *clearly*, he must strip it of all content and quiet that ever the heart received in it; as the Adulterer must not look upon Sin in regard of the sweetness of it, nor the Covetous man on his Sin in regard of the profit of it: you that are such, the time will come when you must die, and then consider what good these sinful courses will do you: How will you judge of Sin then, when it shall leave a blot on your Souls, and a guilt on your Consciences?

2. A man must look on Sin in the venom of it; and that you may do partly, if you compare it with other things, and partly, if you look at it in regard of itself. 1. Compare Sin with those things that are most fearful and horrible; as suppose any soul here present were to behold the damned in Hell, if the Lord should give any one of you a little peep-hole into Hell, that you saw the horror of the damned, then propound this to your heart, What are those pains which the damned endure, and your heart will shake and quake at it; yet the least Sin that ever you did commit, is a greater evil (in its own nature) then the greatest pains of the damned in Hell. 2. Look at Sin simply as it is in itself, what is it, but *a professed opposing of God himself*? A sinful creature joins side with the Devil, and comes in battle Array against the Lord, and flies in the face of the Lord God of Hosts. I pray you in cold blood consider this, and say, *Good Lord, what a sinful wretch am I? that a poor damned wretch of the earth, should stand in defiance against God! that I should submit myself to the Devil, and oppose the Lord God of Hosts!*

Secondly, *Convictingly*, that Sin may be so to us, as it is in itself; and that discovers itself in these two particulars:

1. When we have a particular apprehension in our own person, that whatsoever Sin is in general, we confess it the same in our own souls: It is the cursed distemper of our hearts, howsoever we hold the Truth in general, yet when we come to our own Sins, to deny the particulars. The Adulterer confesseth the danger and filthiness of that Sin in gross, but he will not apply it to himself: The Rule therefore is, *Arrest thy soul (whosoever thou art) of those sins particularly whereof thou standest guilty*; To this purpose, say, *Is Murder, and Pride, and Drunkenness, and Uncleaness such horrible sins? O Lord, it was my Heart that was proud, and vain; it was my Tongue that did speak filthily, and blasphemously; my Hand that wrought wickedness; my Eye that was wanton, and my Heart that was unclean and filthy; Lord, here they are*: Thus bring thy Heart before God.

2. When the soul sits down with the audience of Truth, and seeks no shift to oppose Truth revealed: when the Lord comes to make racks in the hearts of such as he means to do good

to, the Text saith, *He will reprove the world of sin; that is, He will convince the world of wickedness: he will set the soul in such a stand, that it shall have nothing to say for itself, he cannot shift it off. The Minister saith, God hates such and such a sinner; And the Lord hates me too (saith the soul) for I am guilty of that sin.* Thus many time, when a sinner comes into the Congregation (if the Lord please to work on him) the mind is enlightened, and the Minister meets with his corruptions, as if he were in his bosom, and he answers all his cavils, and takes away all his objections: with that the soul begins to be in a maze, and saith, *If this be so (as it is for ought I know) and if all be true that the Minister saith, then the Lord be merciful unto my soul, I am the most miserable sinner that ever was born.*

You that know not your sins, that you may see them *Convictingly*, get you home to the Law, and look into the glass thereof, and then bundle up all your sins thus: *So many sins against God himself in the first Commandment, against his Worship in the second, against his Name in the third, against his Sabbath in the fourth: Nay, all our Thoughts, Words and Actions, all of them have been sins, able to sink our souls to the bottom of Hell.* And secondly, that you may see them *clearly*, consider of their effect, both in their *Doom*, and in the *Execution*: Only to instance in their *Doom*; Me thinks I see the Lord of heaven and earth, and the Attributes of God appearing before him, *The Mercy of God, the Goodness of God, and the Wisdom of God, the Power of God, the Patience and Long-suffering of God,* and they come all to a sinner, an hypocrite, or to a carnal professor, and say, *Mercy hath relieved you, Goodness hath succored you, Wisdom hath instructed you, Power hath defended you, Patience hath born with you, Long-suffering hath endured you; now all these comfortable Attributes will bid you adieu, and say, Farewell damned souls, you must go hence to Hell, to have your fellowship with damned ghosts: Mercy shall never more relieve you, Goodness shall never more succor you, Wisdom shall no more instruct you, Power shall never more defend you, Patience shall never more bear with you, Long-suffering shall never more endure you:* and then shall you to endless, easeless and remediless torments, where you will ever remember your sins, and say, *My Covetousness and Pride was the cause of this, I may thank my sins for this.* Think of these things (I beseech you) seriously, and see your sins here, to prevent this sight hereafter.

SECT. 3. Sense of Divine Wrath.

THE sinner by this time having his eyes so far opened, that he beholds his Sins; he begins then to consider, That God hath him in chase: And this *sense of Divine Wrath* discovers itself in these two particulars:

- 1.

It works a fear of some evil to come.

- 2.

It possesseth the soul with a feeling of this evil.

First, the soul considers, That the punishment which God hath threatened shall be executed on him sooner or later: he cries therefore, *What if God should damn me? God may do it: And what*

if God should execute his vengeance upon me? Thus the soul fears, that the evil discovered will fall upon him: This is the reason of those phrases of Scripture, *We have not received the spirit of bondage to fear again;* the Spirit shows our *bondage*, and thence comes this fear: *Again, God hath not given us the spirit of fear;* that is, the spirit of *bondage* that works *fear*. It is with a soul in this *fear*, as it was with *Belshazzar*, when he commanded the Cups to be brought out of the House of the Lord; *An hand-writing came against him on the wall, and when he saw it, his thoughts troubled him, and his face began to gather paleness, and his knees knocked against one another;* as if he should say, *Surely there is some strange evil appointed for me;* and with that his heart began to tremble and shake: just so it is with this *fear*, he that runs riot in the way of wickedness, and thinks to despise God's Spirit, and to hate the Lord Almighty, and to resist the work of his Grace: now it may be there comes *this fear and hand-writing against him*, and then he cries, *These are my sins, and these are the Plagues and Judgments threatened against them, and therefore why may not I be damned? why may not I be plagued?*

Secondly, the Lord pursues the soul, and discharges that evil upon him which was formerly feared; and now his Conscience is all on a flame, and he saith to himself, *O I have sinned, and offended a just God, and therefore I must be damned, and to Hell I must go:* Now the soul shakes, and is driven beyond itself, and would utterly faint, but that the Lord upholds it with one hand, as he beats it down with the other; he thinks everything is against him, he thinks the fire burns to consume him, and that the air will poison him, and that Hell-mouth gapes under him, and that God's wrath hangs over him, and if now the Lord should but take away his life, that he should tumble down headlong into the bottomless Hell: Should any man, or Minister, persuade the soul in this case to go to Heaven for Mercy, it replies in this manner, *Shall I repair to God? O that's my trouble! Is not he that great God, whose Justice, and Mercy, and Patience I have abused? And is not he the great God of Heaven and Earth, that hath been incensed against me? Oh, with what a face can I appear before him, and with what heart can I look for any mercy from him? I have wronged his Justice, and can his Justice pardon me? I have abused his Mercy, and can his Mercy pity me? What, such a wretch as I am? If I had never enjoyed the means of mercy, I might have had some plea for myself, but Oh, I have refused that mercy, and have trampled the Blood of Christ under my feet, and can I look for any mercy? No, no, I see the wrath of the Lord incensed against me, and that's all I look for.*

SECT. 4. Sorrow for Sin.

THE next step is *Sorrow for Sin*; concerning which, are two questions: 1. Whether it be a work of saving grace? 2. Whether God work it in all alike?

To the first, I answer, There is a double *Sorrow*, one in *Preparation*, the other in *Sanctification*: They differ thus; *Sorrow in Preparation*, is when the word of God leaves an impression upon the heart of a man, so that the heart of itself is as it were a Patient, and only bears the blow of the Spirit; and hence come all those phrases of Scripture, as *wounded, pierced, pricked*, in the passive voice: So that this *Sorrow* is rather a *Sorrow* wrought on me, than any work coming from any Spiritual ability in me: But *Sorrow in Sanctification* flows from a Spiritual principle of Grace, and from that power which the heart hath formerly received from God's Spirit; so that in this a man is a free worker: Now both these are *saving Sorrows*, but they

differ marvelously; many think, that every saving work, is a sanctifying work, which is false, *Those whom he calleth* (saith the Apostle) *them he also justifies, and whom he justifies, he glorifies*: You may observe, That *Glorification* in this place implies Sanctification here, and glory hereafter; now before *Glorification*, you see there is *Justification and Vocation*, and both these are saving.

To the second, I answer, Howsoever this work is the same in all for substance, yet in a different manner it is wrought in most: Two men are pricked, the one with a pin, the other with a spear; two men are cut, the one with a pen-knife, the other with a sword: so the Lord deals kindly and gently with one soul, and roughly with another: There is the melting of a thing, and the breaking of it with hammers; so there is a difference in persons: for instance, if the person be a scandalous liver, and an opposer of God and his Grace: Secondly, if a man have harbored a filthy heart, and continues long in Sin. Thirdly, if a man have been confident in a formal civil course. Fourthly, if God purpose by some man to do some extraordinary great work: In all these four cases he lays an heavy blow on the heart, the Lord will bruise them, and rend the caul of their hearts, and make them seek to a faithful Minister for direction, and to a poor Christian for counsel, whom before they despised. But if the soul be trained up among godly Parents, and live under a soulsaving Ministry, the Lord may reform this man, and cut him off from his corruptions kindly, and break his heart secretly, in the apprehension of his Sins, and yet the world never see it. In both these we have an example in *Lydia* and the *Jailor*: *Lydia* was a sinful woman, and God opened her eyes, and melted her heart kindly, and brought her to a taste of his goodness here, and glory hereafter: But the *Jailor* was an outrageous, rebellious wretch, for when the Apostles were committed to prison, he laid them up in stocks, and whipped them sore; now there was much work to bring this man home: when the Apostles were singing Psalms, there came an Earthquake, which made the prison doors fly open, and the prisoners fetters to fall off, but yet the Jailors heart would not shake: at last the Lord did shake his heart too, and he came trembling, and was ready to lay violent hands upon himself, because he thought the prisoners had been fled; but the Apostles cried to him, *Do thyself noharm, for we are all here*: with that he fell down before them, and said, *Men and brethren, what shall I do to be saved?* For Conclusion, give me a Christian that God doth please to work upon in this extraordinary manner, and to break his heart soundly, and to throw him down to purpose, though it cost him full dear, this man walks ordinarily with more care and conscience, and hath more comfort coming to himself, and gives more glory unto God.

Is it so, that the soul of a man is thus pierced to the quick, and run through by the wrath of the Almighty? then let this teach all how to carry themselves towards such as God hath thus dealt withal: Are they pierced men? O pity them! let our souls, O let the bowels of commiseration and compassion be let out towards them! let us never cease to do good to them, to the very uttermost of our powers! And to the performance of this, Reason and Religion, and pity (methinks) should move us: Hear the cry, *Oh* (saith the poor soul) *will these and these sins never be pardoned? Will this proud heart never be humbled?* Thus the soul sighs and mourns, and says, *O Lord, I see this sin, and feel the burden of it, and yet I have not an heart to be humbled for it, nor to be freed from it: O when will it once be?* Did you but know this, it would

make your hearts bleed to hear him: Oh! the sword of the Almighty hath pierced through his heart, and he is breathing out his sorrow, as though he were going down to hell, and he saith, *If there be any mercy, any love, any fellowship of the Spirit, have mercy upon me a poor creature, that am under the burden of the Almighty!* O pray, and pity these wounds and vexations of Spirit, which no man finds nor feels, but he that hath been thus wounded. It is a sign of a soul wholly devoted to destruction, that hath a desperate disdain against poor wounded creatures: Is it possible there should harbor such a Spirit in any man? if the Devil himself were incarnate, I cannot conceive what he could do worse.

2. If ever thou wouldst be comforted, and receive mercy from God, labor never to be quiet, till thou dost bring thy heart to a right pitch of sorrow; thou hast a little *slight sorrow*, but Oh! labor to have thy heart truly touched, that at last it may break in regard of thy many distempers; remember, the longer seed-time, the greater harvest: *Blessed are they that mourn, for they shall be comforted*; but *woe to you that are at ease in Zion*: Thou hadst better now be wounded, then everlastingly tormented; and therefore if thou desirest to see God's face with comfort, if thou wouldst hear Christ say, *Come, thou poor heavyhearted sinner, I will ease thee*, Labor to lay load on thy heart, with sorrow for thy sin; O what a comfort shall a poor broken heart find in that day!

SECT. 5. *The extent of this Sorrow.*

Hitherto of *Contrition*; the next work is *Humiliation*, which differs from the other, not in substance, but circumstance: For *Humiliation* (as I take it) is only the extent of *Sorrow for Sin*, of which we have spoken; and it contains these two Duties:

- 1. Submission,
- 2. Contentedness,

to be at the Lord's disposal.

The first part of *Humiliation*, is *Submission*, which is wrought thus: The sinner having now had a *Sight of his Sins*, and a *Sorrow* in some measure for Sin, he seeks far and wide, improves all means, and takes up all *Duties*, that (if it were possible) he might heal his wounded soul: Thus seeking, and seeking, but finding no succor in what he hath or doth, he is forced at last (in his despairing condition) to make trial of the Lord: It is true, for the present he apprehends God to be just, and to be incensed against him, he hath no experience of God's favor for the while no certainty how he shall speed, if he go to the Lord; yet because he sees he cannot be worse then he is, and that none can help him but God, if it would please him: therefore he falls at the footstool of Mercy, and he lies grovelling at the gate of Grace, and *submits* himself to the Lord, to do with him as pleaseth himself, or *as it seemeth good in his eyes*.

This was the *Ninevites* case, when *Jonah* had denounced that heavy Judgment, and (as it were) thrown wild fire about the streets, saying, *Within forty days Nineveh shall be destroyed*: See what they resolved upon, *They fasted, and prayed, and put onsackcloth and ashes; who can tell (said they) but God may turn, and repent him of his fierce wrath, that we perish not?* as if they had

said, We know not what God will do, but this we know, that we cannot oppose his Judgments, nor succor ourselves: Thus it is with a sinner, when he seeth hell fire to flash in his face, and that he cannot succor himself, then he saith, *This I know, that all the means in the world cannot save me, yet who can tell, but the Lord may have mercy on me, and cure his distressed Conscience, and heal all these wounds that sin hath made in my soul?* This is the lively picture of the soul in this case.

Or for a further light, this *Subjection* discovers itself in four particulars:

First, he seeth and confesseth that the Lord (for ought he knows) will proceed in Justice against him, and execute upon him those Plagues that God hath threatened, and his Sins have deserved; he seeth that Justice is not yet satisfied, and those reckonings between God and him are not yet made up, and therefore he cannot apprehend, but that God will take vengeance on him: What else? when he hath done all he can, he is unprofitable still; Justice remains unsatisfied, and saith, *Thou hast sinned, and I am wronged, and therefore thou shalt die.*

Secondly, he conceives, that what God will do, that he will do, and he cannot avoid it; if the Lord will come, and require the glory of his Justice against him, there is no way to avoid it, nor to bear it: and this crusheth the heart, and makes the soul to be beyond all shifts and evasions, whereby it may seem to avoid the dint of the Lord's blow.

Thirdly, he casts away his weapons, and falls down before the Lord, and resigns himself into the sovereign power and command of God. Thus *David*, when the Lord cast him out of his Kingdom, he said to *Zadock*, *Carry back the Ark of God into the City, if I shall find favor in the eyes of the Lord, he will bring me back again, and show me both it and his Habitation: But if he thus say to me, I have no delight in thee; behold, here I am, let him do with me as seemeth good in his eyes.* This is the frame of a poor soul; when a poor sinner will stand upon his privileges, the Lord saith, *Bear my Justice, and defend thyself by all thou hast or canst do:* and the soul answereth, *I am thy Servant, Lord, do what is good in thine eyes, I cannot succor myself.*

Fourthly, the soul freely acknowledgeth, That it is in God's power to do with him, and dispose of him as he will; and therefore he lies and licks the dust, and cries, *Mercy, mercy, Lord:* he thinks not to purchase Mercy at the Lord's hands, but only saith, *It is in God's good pleasure to do with him as he will, only he looks for favor, and cries, Mercy, Lord, mercy to this poor distressed soul of mine:* O (replies the Lord) dost thou need mercy? Cannot thy *Hearing, and Praying, and Fasting*, carry thee to heaven without hazard? Gird up now thy loins, and make thy ferventest Prayers, and let them meet my Justice, and see if they can bear my Wrath, or purchase any Mercy: No, no (saith the sinner) *I know it by lamentable experience, that all my prayers and performances will never procure peace to my soul. nor give my satisfaction to thy Justice, I only pray for Mercy, and I desire only to hear some News of Mercy, to relieve this miserable wretched soul of mine:*▪ Me thinks the picture of those poor famished Lepers, may itly resemble this poor sinner, when the Famine was great in *Samaria*; *There were four leprous men sate in the gate of the City, and they said, Why sit we here until we die? if we enter into the City, the famine is there, and if we sit here, we die also; now therefore let us fall into the hands of our enemies,*

and if they save us alive, we shall live, and if they kill us, we shall but die: They had but one means to succor themselves withal, and that was to go into the Camp of the enemies, and there, as it happened, they were relieved. Thus is the lively picture of a poor sinner in this despairing condition, when he seeth the wrath of God pursuing him, and that the Lord hath beset him on every side; at last he resolves thus with himself, *If I go and rest on my privileges, there is nothing but emptiness; and if I rest in my natural condition, I perish there also: let me therefore fall into the hands of the Lord of Hosts. I confess he hath been provoked by me, and for ought I see he is mine enemy; I am now a damned man, and if the Lord cast me out of his presence, I can be but damned.* And then he comes to the Lord, and he falls down before the footstool of a consuming God, and saith, as Job did, *What shall I say unto thee, O thou Preserver of men? I have no reason to plead for myself, and I have no power to succor myself, my accusations are my best excuse, all the privileges in the world cannot justify me, and all my Duties cannot save me; if there be any mercy left, O succor a poor distressed sinner in the very gall of bitterness.* This is the behavior of the soul in this work of *Subjection*.

The second part of *Humiliation*, is, *Contentedness to be at the Lord's disposal*; and this point is of an higher pitch then the former: For example, Take a debtor who hath used all means to avoid the creditor, in the end he seeth he cannot avoid the Suit, and to bear it he is not able, therefore the only way is to come in, and to yield himself into his creditors hands; but suppose the creditor should exact the utmost, and throw him into prison, *to be content* now to undergo the hardest dealing, it is an hard matter, and a further degree. So when the soul hath offered himself, and he seeth that God's Writs are out against him, and he is not able (whensoever the Judgment comes) to avoid it, nor to bear it, therefore he *submits* himself, and saith, *Lord, whether shall I go? thy anger is heavy and unavoidable;* nay, whatsoever God requires, the soul lays his hand on his mouth, and goes away *contented*, and well satisfied, and hath nothing at all to say against the Lord. This is the nature of *Contentedness*.

Or for a further light, this *Contentedness* discovers itself in these three following particulars:

First, the Soul reflects on God's *Mercy*, which though he beg'd when he *submitted*, yet now he seeth so much corruption and unworthiness in himself, that he acknowledgeth himself unfit for *Mercy*: *O Mercy, mercy Lord!* What (saith the Lord) I had thought your own Duties would have purchased mercy: *O no* (saith the Soul) *it is only Mercy that must relieve, and succor me; but such is my vileness, that I am not fit for the least mercy and favor; and such is the wickedness of this wretched heart of mine, that whatsoever are the greatest plagues, I am worthy of them all, though never so insupportable: All the Judgments that God hath threatened, and prepared for the Devil and his Angels, they are all due to my wretched soul.* *O* (saith the Soul) *had the Devils the like hopes, and means, and patience that I have enjoyed, for ought I know they would have been better then I am:* It is that which shames the Soul in all his sorrows, and makes him say, *Had they the like Mercy? O those sweet Comforts, and those precious Promises that I have had! How many heavy journeys hath the Lord Jesus made to me? How often hath he knocked at my heart, and said, Come to me, ye rebellious children; turn ye, turn ye, why will ye die? O that Mercy that hath followed me from my house to my walk, and from thence to my closet; here Mercy hath conferred with me, and there Mercy hath wooed me; yea, in my night-thoughts when I awaked, Mercy kneeled down before me, and*

besought me to renounce my bad courses, yet I refused Mercy, and would needs have mine own will; had the Devil but such hopes, and such offers of Mercy, they that tremble now for want of Mercy, they would (for ought I know) have given entertainment to it; and what, do I seek for Mercy? shall I talk of Mercy? What, I Mercy? the least of God's Mercies are too good for me, and the heaviest of God's Plagues are too little for me; I suppose (for so is my opinion) that God cannot do more against me then I have justly deserved, but be sure, God will not lay more upon me then I am justly worthy of: Nay, sure it is, the Soul cannot bear nor suffer so much as he hath deserved, if God should proceed in rigor with him; therefore it reasons thus: I only for one sin deserve eternal condemnation, for the wages of all sin is death, being committed against Divine Justice, and against an Infinite Majesty; and then what do all these my sins deserve, committed and continued in, against all checks of Conscience, and Corrections, and the light of God's Word? Hell is too good, and ten thousand hells too little to torment such a wretch as I am: What, I mercy? I am ashamed to expect it; With what heart (I pray you) can I beg this Mercy, which I have trodden under my feet? The Lord hath often wooed me, and when his wounds were bleeding, and his side gored, and his hideous cries coming into mine ears, My God, my God, why hast thou forsaken me? then, even then this Christ have I slighted, and made nothing of his Blood; and can this blood of Christ do me now any service? Indeed I crave grace, but how do I think to receive any? All the Pillars of the Church can testify, how often Grace and Mercy have been offered and offered, but I have ever refused; How then can I beg any grace? O this stubbornness and villainy, and this wretchedness of mine! What, I mercy? it is more then I can expect, I am not worthy of any; Oh no, I am only worthy to be cast out forever.

Secondly, the Soul reflects on *Justice*, and now it acknowledgeth the Equity of God's dealings, be they never so harsh; he confesseth that he is as clay in the hands of the Potter, and the Lord may deal with him as he will: yea, the Soul is driven to an amazement at the Lord's patience, and that he hath been pleased to reprieve him so long, that God hath not cast him out of his presence, and sent him down to hell long ago: It is the frame of the Spirit which the poor lamenting Church had, *It is the Lord's mercy that we are not confounded, because his compassions fail not.* When the Lord hath humbled the heart of a Drunkard or Adulterer, he begins thus to think with himself, *The Lord saw all the evils I committed;* and what then? O then the Soul admires that ever God's Justice was able to bear with such a monster, and that God did not confound him in his drunkenness or burning lusts, and cast him down into hell. *Oh* (saith he) *it is because his mercies fail not, that my life and all have not failed long ago.* Hence it is that the Soul will not maintain any kind of murmuring, or heart-rising against the Lord's dealings; or if Nature and Corruption will be striving sometimes, and say, *Why are not my prayers answered? I know such a soul humbled, and I see such a fowl comforted, and why not I as well as he?* then the Soul stifles, and crusheth, and choaks these wretched distempers, and doth also abase itself before the Lord, saying, *What if God will not hear my prayers? What if God will not pacify my Conscience, doth the Lord do me any wrong? Vile Hell-hound that I am, I have my sin and my shame; Wrath is my portion, and Hell is my place, thither may I go when I will, it is mercy that God thus deals with me.* And now the Soul clears God in his Justice, and saith, *It is just with God that all the prayers which comes from this filthy heart of mine, should be abhorred, and that all my labors in holy Duties should never be blessed; It is I that have sinned against checks of Conscience, against Knowledge, against Heaven, and therefore it is just that I should carry this horror of heart*

with me to the Grave; it is I that have abused Mercy, and therefore it is just that I should go with a tormenting Conscience down into hell: And O that (if I be in hell) I might have a spirit to glorify and justify thy Name there; and say, Now I am come down to hell amongst you damned creatures, but the Lord is righteous and blessed forever in all his doings and dealings, and I am justly condemned.

Thirdly, hence the Soul comes to be quiet and frameable under the heavy hand of God in that helpless condition wherein he is, it takes the blow, and lies under the burden, and goes away quietly and patiently: O this is an heart worth gold! O (saith he) *it is fit that God should glorify himself, though I be damned forever, for I deserve the worst: Whatsoever I have, it is the reward of my own works, and the end of my own ways: if I be damned, I may thank my pride, and my stubbornness, and my peevishness of spirit: What, shall I repine against the Lord, because his wrath and his displeasure lies heavy upon me? Oh no! let me repine against my sin, the cause of all; let me grudge against my base heart that hath nourished these Adders in my bosom, but let me bless the Lord, and not speak one word against him. Thus David, I held my tongue (saith he) and spake nothing, because thou Lord hast done it: So the Soul, when the Sentence of condemnation is even seizing upon him, and God seems to cast him out of his favor, then he cries, I confess God is just, and therefore I bless his Name, and yield unto him; but sin, sin is the worker of all this misery on me. Jeremiah pleading the case of the Church, now going to Captivity, Woe is me for my hurt (saith he) my wound is grievous; but I said, Truly this is my grief, and I must bear it. Such is the frame of an heart truly humbled, it is content to take all to itself, and so to be quiet, saying, This is my wound, and I must bear it; this is my sorrow, and I will suffer it. Thus you see what is the behavior of the Soul in this Contentedness to be at the Lord's disposal.*

Object. But some may object, *Must the soul, or ought the soul to be thus content to be left in this damnable condition?*

Ans. For answer, This *Contentedness* implies two things: First, a carnal security, and a regardlessness of a man's estate, and and this is a most cursed sin. Secondly, a calmness of Soul, not murmuring against the Lord's dispensation towards him; and this *Contentedness* is ever accompanied with the *Sight of a man's sin, and Suing for Mercy*: It ever improves all means and helps that may bring him nearer to God; but if Mercy shall deny it, the Soul is satisfied, and rests well apaid. And this, *Contentedness* (opposed against quarrelling with the Almighty) every humbled Soul doth attain to, although in everyone it is not so plainly seen. To give it in a Comparison: A Thief taken for Robbery, on whom the Sentence of Death hath passed, he should not neglect the *means* to get a Pardon; and yet if he cannot procure it, he must not murmur against the Judge for condemning him to death, because he hath done nothing but Law: So we should not be careless in using all *means* for our good, but still seek to God for *Mercy*: yet thus we must be, and thus we ought to be contented with whatsoever *Mercy* shall deny, because we are not worthy of any favor. The Soul in a depth of Humiliation, it first stoops to the condition that the Lord will appoint, he dares not fly away from God, nor repine against the Lord, but he lies down meekly. 2. As he is content with the hardest measure, so he is content with the longest time, he will stay for mercy be it never so long: *I will wait upon the Lord (saith Isaiah) that hath hid his face from Jacob; and I will look for him: so the humbled sinner, Although the Lord hide his face, and turn away his loving countenance from me, yet*

I will look towards Heaven, so long as I have an eye to see, and a hand to lift up; the Lord may take his own time, it is manners for me to wait: nay, the poor broken heart resolves thus, If I lie and lick, the dust all my days, and cry for mercy all my life long, if my last words might be Mercy, mercy, it were well I might get mercy at my last gasp. Thirdly, as he is content to stay the longest time, so is he content with the least pittance of mercy; Let my condition be never so hard (saith the soul) do Lord what thou wilt for me, let the fire of thy wrath consume me here, only recover me hereafter; if I find mercy at the last I am content, and whatsoever thou givest I bless thy name for it; he quarrels not, saying, Why are not my graces increased, and why am I not thus and thus comforted? No, he looks for mercy, and if he have but a crumb of mercy he is comforted and quieted forever: And now (you may suppose) the heart is brought very low.

Hence we collect, 1. That they which have the greatest parts, and gifts, and ability, and honor, are (for the most part) hardly brought home to the Lord Jesus Christ; they that are most hardly humbled, are most hardly converted: what is *Humiliation*, but the *emptying of the soul from whatsoever makes it swell?* the heart must not joy in anything, nor rest upon anything, but only yield to the Lord, to be at *his disposing and carving*: now these parts, and gifts, and abilities, and means, are great props and pillars for the heart of a carnal man to rest upon, and to quiet itself withal; whence the Apostle, *Not many wise men after the flesh, not many mighty men, not many noble men are called*: Indeed (blessed be God) some are, but not many, few (that have so much of themselves) are brought to renounce themselves; and no wonder for a rich man to become poor, and a noble man to be abased, and a wife man to be nothing in himself, this will cost hot water; and yet this must be in all that belong to the Lord: not that God will take away all these outward things and parts, but that they must loosen their affection from these, if they will have Christ.

2. That an humble heart makes all a man's life quiet, and marvelously sweetneth whatsoever estate he is in; indeed sometimes he may be tossed and troubled, yet he is not distracted, because he is contented; as it is with a Ship on the Sea, when the billows begin to roar, and the waves are violent, if the Anchor be fastened deep, it stays the Ship: so this work of *Humiliation* is the Anchor of the soul, and the deeper it is fastened, the more quiet is the heart: when *Job* in time of his extremity gave way to his proud heart, he quarrel'd with the Almighty, his friends, and all; but when the Lord had humbled him, then, *Behold, I am vile, and base; once have I spoken, yea twice, but now no more.*

And this *Humiliation* quiets a man both in

- Fiercest Temptations.
- Heaviest Oppositions.

1. *In fiercest Temptations*; when Satan begins to besiege the heart of a poor sinner, and lays battery against him, see how the humbled heart runs him out of breath at his own weapons: Dost thou think (says Satan) to get mercy from the Lord, when thy own conscience dogs thee? nay, go to the place where thou livest, & to the chamber where thou liest, and consider thy fearful abominations, sure God will not respect the prayers of any such vile sinners. *True*

(saith the poor soul) *I have often denied the Lord when he called upon me, and therefore he may justly deny me all the prayers I make; yet thus he hath commanded, that seek to him for mercy I must, and if the Lord will cast me away, and reject my prayers, I am contented therewith; What then Satan? What then, saith the Devil? I thought this would have made thee to despair; but this is not all, for God will give thee over, and leave thee to thyself, to thy lusts and corruptions, and thy latter end shall be worse then thy beginning; thou mayest call and cry, and when thou hast done be overthrown; God will leave thee to thyself, and suffer thy corruptions to prevail against thee, and thou shalt fall fearfully, to the wounding of thy conscience, to the grieving of God's people, to the scandal of the Gospel, to the reproach of thy own person. To this answers the humbled soul, If the Lord will give me up to my base lusts, which I have given myself so much liberty in, and if the Lord will leave me to my sins, because I have left his gracious commands; and if I shall fall one day, and be disgraced and dishonored, yet let the Lord be honored, and let not God lose the praise of his Power and Justice, and I am contented therewith; what then Satan? What then, saith the Devil? I sure thought now thou wouldst have despaired; but this is not all, for when God hath left thee to thy sins, then will he break out in vengeance against thee, and make thee an example of his heavy vengeance to all ages to come; and therefore it is best for thee to prevent this untimely Judgment by some untimely death. To this replies the Soul, Whatsoever God can do or will do, I know not, yet so great are my sins, that he cannot, or (at least) will not do so much against me as I have justly deserved: Come what will come, I am contented still to be at the Lord's disposal; what then Satan?* and thus he runs Satan out of breath.

The want of this *Humiliation* many times brings a man to desperate stands, and sometimes to untimely deaths: Alas, why will you not bear the wrath of the Lord? it is true indeed, your sins are great, and the wrath of God is heavy, yet God will do you good by it, and therefore be quiet. In time of war, when the great Canons fly off, the only way to avoid them, is to lie down in a furrow, and so the bullets fly over: So in all Temptations of Satan, lie low, and be *contented to be at God's disposing*, and all these fiery Temptations shall not be able to hurt you.

2. *In heaviest oppositions*: when Satan is gone, then come Troubles and Oppositions of the world, in all which *Humiliation* will quiet the Soul. A man is sometimes Sea-sick, not because of the Tempest, but because of his full stomach, and therefore when he hath emptied his stomach he is well again: So it is with his *Humiliation* of heart, if the heart were emptied truly, though a man were in a sea of oppositions, if he have no more trouble in his stomach, and in his proud heart, then in the oppositions of the world, he might be very well quieted. Cast disgrace upon the humble heart causelessly, and he cures it thus, He thinks worse of himself then any man else can do, and if they would make him vile and loathsome, he is more vile in his own eyes then they can make him: O that I could bring your hearts to be in love with this blessed grace of God!

Is there any Soul here that hath been vexed with the Temptations of Satan, oppositions of men, or with his own distempers? and would he now arm and fence himself, that nothing should disquiet him, or trouble him, but in all, to be above all, and to rejoice in all? O then be *humbled*, and then be above all the Devils in hell: Certainly they shall not so disquiet you, as to cause you to be misled, or uncomforted, if you would but be humbled.

What remains then? Be exhorted (as you desire mercy and favor at God's hands) to this *Humiliation*. And for Motives, consider the good things that God hath promised, and which he will bestow upon all that are truly humbled: I shall reduce all to these three following Benefits:

First, by *Humiliation* we are made capable of all those treasures of Wisdom, Grace and Mercy that are in Christ.

Secondly, *Humiliation* gives a man the comfort of all that good in Christ: Many have a right to Christ, and are dear to God, yet they want much sweet refreshing, because they want this *Humiliation* in some measure. To be truly humbled, is the next way to be truly comforted: *The Lord will look to him that hath a humble contrite heart, and trembles at his word*: The Lord will not only know him (he knows the wicked too in a general manner) but he will give him such a gracious look, as shall make his heart dance in his breast. Thou poor humbled Soul, the Lord will give thee a glimpse of his favor, when thou art tired in thy trouble; when thou lookest up to heaven, the Lord will look down upon thee, and will refresh thee with Mercy; God hath prepared a sweet morsel for his child, *he will revive the humble*: O be humbled then, everyone of you, and the Lord Jesus, *who comes with healing under his wings*, will comfort you, and you shall see the Salvation of our God.

Thirdly, *Humiliation* ushers glory. *Whosoever humbles himself as a little child; shall be greatest in the kingdom of heaven*; He shall be in the highest degree of grace here, and of glory hereafter: for as thy *Humiliation*, so shall be thy *Faith, and Sanctification, and Obedience, and Glory*.

And now (methinks) your hearts begin to stir, and say, *Hath the Lord engaged himself to this? O then (Lord) make me humble*. Now the Lord make me, and thee, and all of us humble, that we may have this mercy. See how *Everlasting happiness and blessedness* looks and waits for every humbled Soul; *Come (saith Happiness) thou that hast been vile, and base, and mean in thy own eyes; Come, and be greatest in the Kingdom of heaven*. Brethren, though I cannot prevail with your hearts, yet let *Happiness*, that kneels down, and prays you to take mercy; let that (I say) prevail with you: If any man be so regardless of his own good, I have something to say to him, that may make his heart shake within him. But Oh!—Who would not have the Lord Jesus to dwell with him? who would not have the Lord Christ, by the glory of his Grace, to honor and refresh him? Me thinks your hearts should yearn for it, and say, *O Lord break my heart, and humble me, that Mercy may be my portion forever*; nay, me thinks every man should say as St. Paul did, *I would to God that not only I, but all my children and servants were not only thus as I am, but also (if it were God's will) much more humbled, that they might be much more comforted and refreshed*. Then might you say with comfort on your deaths-bed, *Though I go away, and leave wife and children behind me, poor and mean in the world, yet I leave Christ with them*: when you are gone, this will be better for them, than all the beaten gold or honors in the world. What can I say? but since the Lord offers so kindly, now *Kiss the Son*, be humble, yield to all God's Commands, take home all Truths, and be at God's disposing: Let all the evil that is threatened, and all the good that is offered prevail with your hearts, or if means cannot, yet the Lord prevail with you; the Lord empty you, that Christ may fill you; the Lord humble

you, that you may enjoy happiness and peace, and be lifted up to the highest pinnacle of Glory, there to reign forever and ever.

CHAP. V. *The Call on God's part, for the Soul to close with, and to rely on Christ.*

Hitherto of our first general, to wit, The *Preparation of the Soul for Christ*: The next is, The *Implantation of the Soul into Christ*; and that hath two parts:

- 1.

The putting of the Soul into Christ.

- 2.

The growing of the Soul with Christ.

As a graft is first put into the stock, and then it grows together with the stock: These two things are answerable in the Soul, and when it is brought into this, then a sinner comes to be partaker of all spiritual benefits.

The first part is, The putting in of the Soul: when the Soul is brought out of the world of sin, to lie upon, and to close with the Lord Jesus Christ; and this hath two particular passages:

- The Call on God's part.
- The Answer on man's part.

The *Call on God's part* is this, When the Lord by the *Call* of his Gospel, and work of his Spirit, doth so clearly reveal the fullness of Mercy, that the Soul humbled *returns Answer*.

In which observe the

- Means
- Cause

whereby God doth *Call*.

1. The *Means* is only the Ministry of the Gospel; the sum whereof is this, That *There is fullness of Mercy, and Grace, and Salvation brought unto us through the Lord Jesus Christ*. Hence the phrase of Scripture calls this *Gospel*, or this mercy, *A treasury; All the treasures of wisdom and holiness are in Christ*: not One treasure, but All treasures; not Some treasures, but All treasures: where the Gospel comes, there is joy for the sorrowful, peace for the troubled, strength for the weak, relief seasonable and suitable to all wants, miseries and necessities, both present and future.

If then sorrow assail thee (when thou art come thus far) look not on thy sins, to pore upon them; neither look into thy own sufficiency, to procure any good there. It is true, thou must *see thy sins, and sorrow* for them, but this is for the lower Form, and thou must get this lesson

beforehand; and when thou hast gotten this lesson of *Contrition and Humiliation*, look then only to *God's Mercy*, and the riches of his Grace in Christ.

2. For the *Cause*: The Lord doth not only appoint the *Means*, but by the work of the Spirit, he doth bring all the riches of his grace into the soul truly humbled: if you ask, How? First, with strength of evidence; the Spirit presents to the broken-hearted sinner, the right of the freeness of God's grace to the soul: And secondly, the Spirit doth forcibly soak in the relish of that grace, and by an over-piercing work, doth leave some dint of supernatural and spiritual virtue on the heart.

Now the word of the Gospel, and the work of the Spirit always go together, not that God is tied to any means, but that he tieth himself to the means: Hence the Gospel is called, *The power of God to Salvation*, because the power of God ordinarily, and in common course appears therein: The waters of life and salvation run only in the channel of the Gospel; there are golden mines of grace, but they are only to be found in the Climates of the Gospel: nay, observe this, when all arguments prevail not with corruption, to persuade the heart to go to God, one Text of Scripture will stand a man instead above all human learning and inventions, because the Spirit goes forth in this and none else.

This may teach us the worth of the Gospel above all other things in the world, for it is accompanied with the Spirit, and brings salvation with it. What if a man had all the wealth and policy in the world, and wanted this? he were a fool: What if one were able to dive deep into the secrets of Nature, to know the motions of the Stars, to speak with the tongues of men and Angels, and yet know nothing belonging to his peace, what avails it? Why do we value a Mine, but because of the gold in it? or a Cabinet, but because of the Pearl in it? O this is that *pearl we sell all for*.

Wouldst thou know whether thou art carnal or spiritual? observe then, if thou hast the Spirit, it ever came with the Gospel: See then how the soul stands affected with the Gospel, and so it stands affected to the Spirit. *Is it so* (may every soul reason with itself) *that I will not suffer the word to prevail with me? then shall I miss of the Spirit, then will Christ none of me*. O remember, the time will come when you must die as well as your neighbors, and then you will say, *Lord Jesus forgive my sins; Lord Jesus receive my soul*: But Christ will answer, *Away, be gone, you are none of mine, I know you not*. Any man, whether noble or ignoble, let him be what he will be, if he hath not the Spirit he is none of Christ's: *His you are to whom you obey*; but Pride and Covetousness you obey: Pride therefore will say, *This heart is mine, Lord, I have domineered over it, and I will torment it*: Corruptions will say, *We have owned this soul, and we will damn it*. You therefore that have made a tush at the Word, *This wind shakes no corn, and these words break no bones*, little do you think that you have opposed the Spirit: What, resist the Spirit? methinks it is enough to sink any soul under heaven: Hereafter therefore think this with thyself, *Were he but a man that speaks, yet would I not despise him; but that is not all, there goeth God's Spirit with the Word, and shall I despise it? There is but one step between this and that unpardonable sin against the holy Ghost, only adding Malice to my Rage: I oppose the Father, perhaps the Son mediates for me; I despise the Son, perhaps the holy Ghost pleads for me; but if I oppose the Spirit, none can succor me*.

CHAP. VI.

SECT. 1. *The Answer on man's part for the Soul to close with, and to rely on Christ.*

Hitherto of the *Call on God's part*; now we are come to the *Answer on man's part*. No sooner hath the *Gospel* and *God's Spirit* clearly revealed the fullness of God's mercy in Christ, but then the whole soul (both the *Mind* that discovers mercy, and *Hope* that expects it, and *Desire* that pursues it, and *Love* that entertains it, and *the Will* that rests on it) gives answer to the Call of God therein. *Mercy* is a proper object of all these, of the *Mind* to be enlightened, of *Hope* to be sustained, of *Desire* to be supported, of *Love* to be cheered: Nay, there is a full satisfactory sufficiency of all good in Christ, that so the will of man may take full *repose and rest in him*; therefore the Lord saith, *Come unto me, all that are weary and heavy laden*; Come *Mind*, and *Hope*, and *Desire*, and *Love*, and *Will*, and *Heart*: they all answer, *We come*: The *Mind* saith, *Let me know this Mercy above all, and desire to know nothing but Christ and him crucified*: *Let me expect this Mercy* (saith *Hope*) *that belongs to me, and will befall me*: *Desire* saith, *Let me long after it*: *O*—saith *Love*, *let me embrace and welcome it*: *O*, saith the *Heart*, *let me lay hold on the handle of Salvation*; here we will live, and here we will die at the footstool of God's Mercy. Thus all go, *Mind*, *Hope*, *Desire*, *Love*, *Joy*, *the Will*, and all lay hold upon the Promise, and say, *Let us make the Promise a prey, let us prey upon mercy, as the wild Beasts do upon their provision*. Thus the faculties of the soul hunt and pursue this *mercy*, and lay hold thereupon, and satisfy themselves herein.

SECT. 2. *A sight of Christ, or of mercy in Christ.*

BUT for a further discovery of these works of the soul, we shall now enter into particulars: And for their order, First, the Lord lets a light into *the mind*, for what the eye never seeth, the *heart* never *desireth*, *hope* never expecteth, the soul never embraceth: If the soul then seems to hang afar off, and dares not believe that Christ will have mercy on him, in this case the Spirit lets in a *light* into his heart, and discovers unto him, that God will deal graciously with him. It is with a sinner, as with a man that sits in darkness, haply he seeth a light in the street out of a window, but he sits still in darkness, and is in the dungeon all the while, and he thinks, *How good were it, if a man might enjoy that light?* So, many a poor humble-hearted broken sinner seeth, and hath an inckling of God's mercies, he heareth the Saints speak of God's love, and his goodness, and compassion; *Ah* (thinks he) *how happy are they, blessed are they, what an excellent condition are they in? but I am in darkness still, and never had a drop of mercy vouchsafed unto me*: At last, the Lord sets a light in his house, and puts the candle into his own hand, and makes him see by particular evidence, *Thou shalt be pardoned, and thou shalt be saved*.

The manner how *the Spirit* works this, is discovered in three passages:

First, the Spirit of the Lord meeting with an humble, broken, lowly, self-denying sinner (he that is a proud stout-hearted wretch knows nothing of this matter) it opens the eye, and now the humbled sinner begins to see (like the man in the Gospel) some light and glimmering about his understanding, that he can look into, and discern the spiritual things of God.

2. Then the Lord says before him all the riches of the treasure of his grace; no sooner hath he given him an eye, but then he lays colors before him (*the unsearchable riches of Christ*) that he may see and look, and fall in love with those sweet treasures; and then saith the soul, *O that mercy, and grace, and pardon were mine! O that my sins were done away!* the Lord saith, *I will refresh them that are heavy laden;* then saith the soul, *O that I had that refreshing!* you shall have rest, saith God; *O that I had rest too, saith the soul!* And now the soul begins to look after the mercy and compassion which is laid afore it.

3. The Spirit of the Lord doth witness or certify thoroughly and effectually to the soul, that this mercy in Christ belongs unto him; and without this, the soul of an humble broken-hearted sinner hath no ground to go unto Christ: what good doth it an hungry stomach to hear that there is a great deal of cheer and dainties provided for such and such men, and he have no part therein? Take a Beggar that hath a thousand pounds told before him (he may apprehend the sum of so much gold and so much silver) *but what is all that to me* (saith he) *if in the mean time I die and starve?* It falls out in this case with a broken-hearted sinner, as with a prodigal child: The Prodigal he hath spent his means, and abused his Father, and now is there a Famine in the Land, and poverty is befallen him; he knows indeed there is meat and clothes enough in his Fathers House, but (alas) what can he expect thence but his Fathers heavy displeasure? if a man should say, Go to your Father, he will give you a portion again; would he (think you) believe this? No (would he say) *it is my Father I have offended, and will he now receive me?* yet should a man come and tell him, that he heard his Father say so, and then show him a Certificate under his Fathers hand that it was so, this would sure draw him into some hope that his Father meant well towards him: So it is with a sinner when he is apprehensive of all his rebellions; if a man should tell such a soul, Go to God, and he will give you abundance of mercy and compassion; the soul cannot believe it, but thinks, *What, I mercy? no, no: Blessed are they that walk humbly before God, and conform their lives to his word, let them take it; but for me, it is mercy I have opposed, it is grace I have rejected; no mercy, no grace for me:* But now if God send a Messenger from Heaven, or if it come under the hand of his Spirit, that he will accept of him, and pass by all his sins, this makes the soul grow into some hopes, and upon this ground it goes unto the Lord: But here observe me, that none either in heaven or in earth, but only God's Spirit can make this Certificate; when it is night, all the candles in the world cannot take away the darkness; so all the means of grace and salvation, all the candle-light of the Ministry, they are all good helps, but the darkness of the night will not be gone, before *the Sun of Righteousness* arise in our hearts. Hence it is that it proves so difficult a matter to comfort a distressed soul; *I shall one day perish,* saith David, *I shall one day go down to hell:* saith the soul, Let all the Ministers under heaven cry, *Comfort ye, comfort ye:* still he replies, *I mercy? and I comfort? will the Lord pardon me? It is mercy I have despised and trampled under my feet, and I mercy? no, no:* Thus we Ministers observe by experience, Some that in their own apprehensions are gone to the bottom of hell, we make known to them Reasons, and Arguments, and Promises, but nothing takes place; whats the Reason? O none but God's Spirit can do it, he must either come from Heaven, and say, *Comfort ye, comfort ye my people, or it will never prevail:* let me speak therefore to you that are

Ministers, you do well to labor to give comfort to a poor fainting soul, but always say, *Comfort Lord, O Lord, say unto this poor soul, that thou art his salvation.*

SECT. 3. Hope in Christ.

The mind being thus enlightened, the Lord calls on the affections; *Come desire, Come love*: but the first voice is to *Hope*, now *Hope* is a faculty of the soul that looks out for mercy, and waits for the same; So the Apostle, *Phil. 1. 20. According to my earnest expectation*: It is a similitude taken from a man that looks after another, and lifts up himself as high as he may to see if any be coming after him; so here the soul stands as it were a tip toe, expecting when the Lord comes; he hath heard the Lord say, *Mercy is coming towards thee, mercy is provided for thee*: now this affection is set out to meet mercy afar off, it is the looking out of the soul: *O when will it be Lord? Thou sayest mercy is prepared, thou sayest mercy is approaching*; the soul standeth a tip-toe, *O when will it come Lord!* here is the voice of *Hope*; *This sinful soul of mine, it may through God's mercy be sanctified; this troubled perplexed soul of mine, it may through God's mercy be pacified; this evil and corruption which harbors in me, and hath taken possession of me, it may through God's mercy be removed; and when will it be, Lord?*

The manner how God's Spirit works this, is discerned in three particulars: 1. The Lord doth sweetly stay the heart, and fully persuade the soul, that a man's sins are pardonable, and that all his sins may be pardoned, and that all the good things he wanteth, they may be bestowed; this is a great sustainer of the soul: when a poor sinner seeth his sins in their number, nature; when he seeth no rest in the creature, nor in himself, though all means, all help, all men, all Angels, should join together, yet they cannot pardon one sin of his; then the Lord lifteth up his voice, and saith from Heaven, *Thy sins are pardonable in the Lord Jesus Christ.*

2. The Lord doth sweetly persuade the soul that all his sins shall be pardoned; the Lord makes this appear, and persuades his heart that he intendeth mercy, that Christ hath procured pardon for the soul of a broken-hearted sinner in special, and that he cannot but come unto it; by this means *Hope* comes to be assured, and certainly persuaded to look out, knowing the Promise shall be at the last accomplished: the former only sustained the heart, and provoked it to look for mercy, but this comforts the soul, that undoubtedly it shall have mercy: *The Lord Jesus came to seek and to save that which was lost*: now saith the broken and humble sinner, *I am lost; Did Christ come to save sinners? Christ must fail of his end, or I of my comfort*: God saith, *Come unto me, all you that are weary and heavy laden: I am weary, and unless the Lord intend good unto me, why should he invite me and bid me come? surely he means to show me mercy, nay he promiseth to relieve me, when I come therefore he will do good unto me.*

3. The Lord lets in some relish and taste of the sweetness of his love, some scent and savor of it, so that the soul is deeply affected with it, and carried mightily unto it, that it cannot be severed; it is the letting in the riches of his love, that turneth the expectation of the soul another way, yea it turneth the whole stream of the soul thitherward.

This Reproves, 1. Those that cast off all *Hope*. 2. Those that without ground will do nothing but *Hope*. 1. If the Lord stir up the heart of his to *hope* for his Mercy, then take heed of that

fearful sin of *Despair*. Despair we must in ourselves, and that is good; but this *Despair* we speak of, is heinous in the eyes of God, and hurtful to thee. 1. Injurious to God, thou goest to the deep dungeon of thy Corruption, and there thou sayest, *These sins can never be pardoned, I am still proud, and more stubborn, this distress God seeth not, God succors not, his hand cannot reach, his Mercy cannot save.* Now mark what the Prophet saith to such a perplexed soul, *Why sayest thou thy way is hid from the Lord?* the Lord saith, *Why sayest thou? is anything too hard for the Lord?* O you wrong God exceedingly, you think it a matter of humility, when you account so vilely of yourselves: *Can God pardon sin to such unworthy creatures? It is true* (saith the soul) *Manasseh was pardoned, Paul was converted, God's Saints have been received to mercy, But can my sins be pardoned? can my soul be quickened? No, no, my sins are greater then can be forgiven.* Why then, poor soul, Satan is stronger to overthrow thee, then God to save thee; and thus you make God to be no God, nay you make him to be weaker then Sin, then Hell, then the Devil. 2. This sin is dangerous to thy own soul, it is that which taketh up the bridge, and cutteth off all passages, nay it plucks up a man's Endeavors (as it were) quite by the roots: *Alas* (saith he) *what skilleth for a man to pray? what profits it a man to read? what benefit in all the means of grace? The stone is rolled upon me, and my Condemnation sealed forever: I will never look after Christ, Grace, Salvation anymore; the time of grace is past, the day is gone.* And thus the soul sinketh in itself, *Will the Lord cast me off forever, and will he show no favor? I said* (saith David) *this is my infirmity:* the word in the Original is, *This is my sickness;* as who should say, *What, is mercy gone forever? this will be my death, then is life gone.*

2. This Reproves and Condemns that great sin of *Presumption*, a sin more frequent, and (if possibly may be) more dangerous; as they said, *Saul had slain his thousands, and David his ten thousands:* So hath *Despair* slain his thousands, but *Presumption* his ten thousands. It is the counsel of *Peter*, That every man should be ready to give an account of his faith and hope that is in him. Let us see the Reasons that persuade you to these groundless foolish *Hopes?* you say, You *hope* to be saved, and you *hope* to go to heaven, and you *hope* to see God's face with comfort; and have you no grounds? it is a foolish *hope*, an unreasonable *hope*.

But comfort ye, comfort ye, poor drooping spirits; *They that wait upon the Lord shall renew their strength:* you say, *You cannot do this, and you cannot do that;* I say, *If you can but hope, and wait for the Mercy of the Lord, you are rich Christians.* If a man have many Reversions, they that judge of his Estate, will not judge him for his present Estate, but for the Reversions he shall have: Haply thou hast not for the present the sense and feeling of God's love and assurance; away with that *feeling*, do not dote upon it, thou hast Reversions of old Leases, ancient Mercies, old Compassions, such as have been reserved from the beginning of the world, and know thou hast a fair Inheritance.

You will say, Were my *hopes* of the right stamp, then might I comfort myself; but there are many false, flashy *hopes*, and how should I know that my *hope* is sound and good? I answer, you may know it by these particulars:

1. A grounded *hope* hath a peculiar certainty in it, it doth bring home unto the soul in special manner, the goodness of God, and the riches of his love in Christ Jesus. It stands not on *Is's* and *And's*, but saith, *It must undoubtedly, it must certainly be mine;* and good Reason, for this

hope hath a Word to hang and hold upon: What is that? *I will wait upon the Lord, and I hope in his Word; it is a Scripture-hope, a Word hope: the Word saith, The Lord came to save those that were lost; why, I find my self to be lost, saith the soul, and therefore I hope: The Lord will seek me, though I cannot seek him; I hope the Lord will find me, though I cannot find myself; I hope the Lord will save me, though I cannot save myself. So the Word saith, He appointeth them that mourn in Zion, to give unto them beauty for ashes: will you have a Legacy of Joy, Mercy and Pity? here it is, the Lord Christ left it you, I bequeath and leave this to all broken-hearted sinners, to all you humble mourning sinners, this is your Legacy, sue for it in the Court, and you shall have it forever.*

2. A grounded hope is ever of great power and strength to hold the soul to the truth of the Promise; hence take a poor sinner when he is at the weakest, under water, when all Temptations, Oppositions, Corruptions grow strong against him, and he saith, *I shall one day perish by the hand of Saul, this proud, foolish, filthy heart of mine will be my bane, I shall never get power, strength and grace against these sins.* Here is the lowest under of a poor soul. If a man should now reply, *Then cast off all hope and confidence, reject the means, and turn to your sins:* Mark how Hope steppeth in, and saith, *Nay, whatsoever I am and do, whatsoever my condition is, I will use the means; I am sure all my help is in Christ, all my hope is in the Lord Jesus, and if I must perish, I will perish seeking him, and waiting upon him.* Why, this is Hope, and I warrant, that soul shall never go to hell; *I will wait for the Lord, yea though he hath hid himself from the house of Jacob.*

The last Use is of Exhortation: I desire you, I entreat you (I will not say, I command you, though this may be enjoined) if you have any hope of Heaven, if you have any treasure in Christ, labor to quicken this affection above all: The means are these—

1. Labor to be much acquainted with the precious Promises of God, to have them at hand, and upon all occasions: These are thy comforts, and will support thy soul, as the body without comfort is unfit for anything; so it is here, unless a man hath that provision of God's Promises, and have them at hand daily, and have them dished out, and fitted for him, his heart will fail.

2. Maintain in thy heart a deep and serious acknowledgement of that supreme Authority of the Lord, to do what he will, and how he will, according to his pleasure. Alas, we think too often to bring God to our bow, *We have hoped thus long, and God hath not answered, and shall we wait still?* Wait! Ah wait, and bless God that you may wait: If you may lie at God's feet, and put your mouths in the dust, and at the end of your days have one crumb of Mercy, it is enough; therefore check those distempers, *Shall I wait still?* It is a most admirable strange thing, that a poor worm, worthy of hell, should take up state, and stand upon terms with God: *He will not wait upon God; Who must wait then? must God wait, or man wait?* It was the Apostles question, *Wilt thou now restore the Kingdom of Israel?* to whom our Savior answered, *It is not for you to know the times and seasons; as who should say, Hands off, it is for you to wait, and to expect mercy, it is not for you to know: If you begin to wrangle, and say, How long, Lord? When, Lord? And why not now, Lord? Why not I, Lord?* now check thy own heart, and say, *It is not for me to know, it is for me to be humble, abased, and to wait for mercy.*

SECT. 4. A desire after Christ.

WHen the soul is humbled, and the eye opened, then he begins thus to reason, *O happy I that see mercy, but miserable I, if I come to see this, and never have a share in it! O why not I (Lord?) why not my sins pardoned? and why not my corruptions subdued? my soul now thirsteth after thee as a thirsty Land, my affections now hunger after righteousness both infused and imputed; Now this desire is begotten thus:*

When the soul is come so far, that after a through conviction of sin, and sound humiliation under God's mighty hand, it hath a timely and seasonable revelation of the glorious mysteries of Christ, of his excellencies, invitations, truth, tenderheartedness, &c. of the heavenly splendor, and riches, of *the pearl of great price*; then doth the soul conceive by the help of the Holy Ghost, this *desire* and vehement longing: And (least any cozen themselves by any misconceits about it, as the notorious sinner, the mere civil man, and the formal Professor) it is then known to be saving:

1. When it is joined with an hearty willingness and unfeigned resolution, *to sell all, to part with all sin*, to bid adieu forever to our darling-delight; it is not an effect of self-love, not an ordinary wish of natural appetite (like *Balaam's*, *Numb. 23. 10.*) of those who *desire* to be happy, but are unwilling to be holy; who would gladly be saved, but are loath to be sanctified; no, if thou *desirest* earnestly, thou wilt work accordingly; for as the *desire* is, so will the *endeavor* be.

2. When it is earnest, eager, vehement, extremely thirsting after Christ, as the parched earth for refreshing showers, or the hunted Hart for the Water-brooks. We read of a Scottish Penitent, who a little before his confession, *freely confessed his fault, to the shame* (as he said) *of himself, and to the shame of the Devil, but to the glory of God; he acknowledged it to be so heinous, and horrible, that had he a thousand lives, and could he die Ten thousand deaths, he could not make satisfaction: Notwithstanding* (said he) *Lord, thou hast left me this comfort in thy word, that thou hast said, Come unto me all ye that are weary and heavy laden, and I will refresh you: Lord, I am weary, Lord, I am heavyladen with my sins, which are innumerable, I am ready to sink, Lord, even into hell, unless thou in thy mercy put to thine hand and deliver me: Lord, thou hast promised by thine own word out of thy own mouth, that thou wilt refresh the weary soul: And with that he thrust out one of his hands, and reaching as high as he could towards Heaven, with a louder voice and a streined, he cried, I challenge thee, Lord, by that word, and by that promise which thou hast made, that thou perform and make it good to me, that call for ease and mercy at thy hands, &c.*

Proportionably, when heavy-heartedness for sin hath so dried up the bones, and the angry countenance of God so parched the heart, that the poor soul begins now to gasp for grace, as *the thirsty Land for drops of rain*; then the poor sinner (though dust and ashes) with an holy humility thus speaks unto Christ, *O merciful Lord God, Thou art Alpha and Omega, the beginning and the end; Thou sayest it is done, of things that are yet to come, so faithful and true are thy Decrees and Promises; That thou hast promised by thine own word out of thy own mouth, that unto him that is a thirst, thou wilt give him of the fountain of the water of life freely. O Lord, I thirst, I faint, I languish, I long for one drop of mercy: As the Hart panteth for the water-brooks, so panteth my soul after thee, O God, and after the yearning bowels of thy wonted compassions: Had I now in possession the glory, the*

wealth, and pleasures of the whole world; nay, had I Ten thousand lives, joyfully would I lay them all down and part with them, to have this poor trembling soul of mine received into the bleeding arms of my blessed Redeemer. O Lord, my spirit within me is melted into tears of blood, my heart is shivered into pieces; out of the very place of Dragons and shadow of death, do I lift up my thoughts heavy and sad before thee, the remembrance of my former vanities and pollutions, is a very vomit to my soul, and it is sorely wounded with the grievous representation thereof: The very flames of Hell, Lord, the fury of thy just wrath, the scorplings of my own conscience, have so wasted and parched mine heart, that my thirst is insatiable, my bowels are hot within me, my desire after Jesus Christ, pardon and grace, is greedy as the grave; the coals thereof are coals of fire, which hath a most vehement flame: And, Lord, in thy blessed Book thou callest and criest, Ho, everyone that thirsteth, come ye to the waters. In that great day of the feast, thou stoodest and cried'st with thine own mouth, If any man thirst, let him come unto me and drink; and these are thine own words, Those who hunger and thirst after righteousness shall be filled. I challenge thee, Lord, in this my extremist thirst after thine own blessed self, and spiritual life in thee, by that Word, and by that Promise which thou hast made, that thou perform, and make it good to me, that lie grovelling in the dust, and trembling at thy feet: Oh! open now that promised well of life, for I must drink, or else I die.

The means to obtain this *desire*, are these three:

1. Be acquainted thoroughly with thine own necessities and wants, with that nothingness and emptiness that is in thyself; a groundless presumption makes a man careless; see into thine own necessities, confess the want of this *desire* after the Lord Jesus Christ.
2. Labor to spread forth the excellency of all the beauty and surpassing glory, that is in the Promises of God: Couldst thou but view them in their proper colors, they would even ravish thee, and quicken thy *desires*.
3. After all this, know it is not in thy power to bring thy heart to *desire* Christ, thou canst not hammer out a *desire* upon thine own Anvil, dig thy own pit, and hew thy own rock as long as thou wilt; nay, let all the Angels in Heaven, and all the Ministers on Earth provoke thee, yet if the hand of the Lord be wanting, thou shalt not lift up thine heart, nor step one step towards Heaven; then go to him who is able to work this *desire* in thy soul. It is the complaint of a Christian, O they are troubled, because they cannot fetch a good *desire* from their own souls, and one falls, another sinks, a third shakes, and they are overwhelmed with discouragement: *What a wretched heart have I? (faith one) I grace? No, no, the world I can desire, the life of my child I long for, and I say with (Rachel) Let me have honor or else I die: but I cannot long for the unconceivable riches of the Lord Jesus Christ; and will the Lord show any mercy upon me? Is it thus? remember now, desires grow not in thy garden, they spring not from the root of thy abilities: O seek unto God, and confess, In truth Lord, it is thou from whom come all our desires, it is thou must work them in us as thou hast promised them to us; and therefore, Lord, quicken thou this soul, and enlarge this heart of mine, for thou only art the God of this desire.* Thus hale down a *desire* from the Lord, and from the Promise, for there only must thou have it: *The smoking flax God will not quench: flax will not smoke, but a spark must come into it, and that will make it catch fire and smoke; thus lay your hearts before the Lord, and say, Good Lord, here is only flax, here*

is only a stubborn heart, but strike thou by thy Promise one spark from heaven, that I may have a smoking desire after Christ, and after grace.

SECT. 5. A Love of Christ.

WE have run through two affections, *Hope & Desire*, and the next is *Love*: A possible good stirs up *Hope*, a necessary excellency in that good, settleth *Desire*, and a relish in that good settled, kindles *Love*. Thus is the order of God's work: If the good be absent, the understanding saith, *It is to be desired, O that I had it!* then it sends out *Hope*, and that waits for that good, and stays till it can see it; and yet if that good cannot come, then *Desire* hath another proper work, and it goes up and down wandering, and seeketh and sueth for Christ Jesus. After this, if the Lord Jesus be pleased to come himself into the view of the heart, which longeth thus after him, then *Love* leads him into the soul, and tells the *Will* of him, saying, *Lo here is Jesus Christ the Messiah, that hath ordered these great things for his Saints and people.*

The Motive or ground of this *Love*, is God's Spirit in the Promise, letting in some intimation of God's love into the soul; thus *Psal. 42. 8. The Lord will command his loving kindness in the day time*: This is a phrase taken from Kings and Princes, and great Commanders in the field, whose words of Command stand for Laws; so the Lord sends out his *loving kindness*, and saith, *Go out, my everlasting love and kindness, take a Commission from me, and to go that humble, thirsty and hunger-bitten sinner, and go and prosper, and prevail, and settle my love effectually upon him, and fasten my mercy upon him; I command my loving kindness to do it.* Thus the Lord doth put a Commission into the hands of his *loving kindness*, that it shall do good to the poor soul, yea though it withdraw itself, saying, *What, I mercy? will Christ Jesus accept of me? No, no; there is no hope of mercy for me: indeed if I could pray thus, hear thus, and perform Duties with that enlargement, and had those parts and abilities, then there were some comfort, but now there is no hope of mercy for me.* We demand, Is this your case? is it thus and thus? are you thus humbled? and have you thus longed for the riches of his Mercy in Christ? Lo then, the Lord hath put a Commission into the hands of his *loving kindness*, saying, *Go to that poor soul, and break open the doors upon that weary weltering heart, and break off all those bolts, and rend off that veil of ignorance and carnal Reason, and all those Arguments: Go (I say) to that soul, and cheer it, and warm it, and tell it from me, That his sins are pardoned, and his soul shall be saved, and his sighs and prayers are heard in heaven; and I charge you do the work before you come again.*

Here is the ground of *Love*, God's love affecting the heart and settled upon it, it breeds a love to God again; *We love him, because he loved us first*: The burning-glass must receive heat of the beams of the Sun, before it burn anything; so there must be a beam of God's love to fall upon the soul, before it can love God again: *I drew them with the cords of a man, even with the bands of love*; God lets in the cords of love into the soul, and that draws love again to God: *He brought me into the banqueting-house, and his banner over me was love; stay me with flagons, comfort me with apples, for I am sick of love.* When the banner of Christ's love is spread over the soul, the soul comes to be sick in love with Christ.

Now this love of God doth beget our love in three particulars:

First, there is a sweetness and a relish which God's love lets into the soul, and warms the heart with; you shall see how the fire is kindled by and by: As when a man is fainting, we give him *Aqua-vitae*; so a fainting sinner is cold at the heart, and therefore the Lord lets in a drop of his *loving kindness*, and this warms the heart, and the soul is even filled with the happiness of the mercy of God; *Let him kiss me with the kisses of his mouth* (saith the Spouse in the *Canticles*) *for his love is better than wine*: The kisses of his mouth, are the comforts of his Word and Spirit; the soul saith, *O let the Lord refresh me with the kisses of his mouth, let the Lord speak comfort to my heart*, and this is better than wine.

Secondly, as that sweetness warms the heart, so the freeness of the love of God let in and intimated, begins even to kindle this love in the soul, that it sparkles again: God setteth out his love towards us, *seeing that while we were yet sinners, Christ died for us*. This commends the love of God, the Lord sends to poor and miserable, sinful broken-hearted sinners, and saith, *Commend my mercy to such a one, and tell him, That though he hath been an enemy to me, yet I am a friend to him, and though he hath been rebellious against me, yet I am a God and Father to him*: When the poor sinner considers this with himself, he saith, *Is the Lord so merciful to me? I that loved my sins, and continued in them, had it not been just that I should have perished in them? but will the Lord not only spare his enemy, but give his Son for him? O let my soul forever rejoice in this inconceivable goodness of God!* Be thy heart never so hard, if it have but the sense of this, it cannot but stir thee to Humiliation.

Thirdly, the greatness of the freeness of this mercy of God, being settled upon the heart, enflames it, the sweetness warms the heart, this freeness kindles the fire, and when the greatness of the sweetness comes to be valued, this sets the heart all on a flame; the Apostle desires, that the *Ephesians being rooted and grounded in love, might be able to comprehend with all Saints, what is the breadth and height of the love of God in Christ*; as if he had said, The unmeasureableness of God's mercy will blow up the soul, and enflame the heart with admirable love of God again, and will make the soul say, *What, I that have done all that I could against this good God? O it breaks my heart to think of it! there was no Name under heaven that I did blaspheme and tear in pieces, more than this Name; no Command under heaven I so much despised, as the Command of God and of Christ; no Spirit that I grieved, so much as the good Spirit of God; and therefore had the Lord only given me a look, or spoken a word to me, it had been an infinite Mercy, but to send a Son to save me, it is incomparable: I could not conceive to do so much evil against him, as he hath done good to me: O the breadth of that Mercy beyond all limits! O the length of that Mercy beyond all time! O the depth of that Mercy below a man's misery! O the height of that Mercy above the height of my understanding! If my hands were all love, that I could work nothing but love, & if mine eyes were able to see nothing but love, and my mind to think of nothing but love, and if I had a thousand bodies, they were all too little to love that God that hath thus unmeasureably loved me a poor sinful Hell-hound: I will love the Lord dearly (saith David) O Lord my strength. Have I gotten the Lord Jesus to be my comfort, my buckler and my shield? if I have any good, he begins it; if I have any comfort, he blesseth it: Therefore I will love thee dearly, O Lord my strength, O how should I but love thee!*

Me thinks there is a poor sincere soul that saith, *My understanding are not so deep as others, my tongue runs not so glib assuch and such; I cannot talk so freely of the things of grace and salvation, I have meaner parts, and cannot enlarge myself in holy Duties and holy Services; I cannot dispute for a Savior, or perform such Duties as others can do: yet, sweet soul, canst thou love Christ Jesus, and rejoice in him? O yes! I bless the Name of the Lord, that all I have, all my friends, and parts, and means, and abilities, are but as dung and dross in comparison of Christ Jesus; it were the comfort of my soul, if I might be ever with him. Say you so? Go thy way, and the God of heaven go with thee: This is a work of God that will never leave thee, it is a badge and proper livery that the Lord Jesus gives only to his Saints; never a mere Professor under heaven ever wore it, never any Hypocrite under heaven to whom God did intend it, but only to those whom he hath effectually called, and whom he will save; therefore though thou wantest all, thou hast this to comfort thee in the want of all; and thou mayest say, I can say little for Christ, my tongue falters, and my memory is weak, yet the Lord knows I love the Lord Jesus. This is enough, David desired no more, but what God was wont to do to his children that loved his name, Do to me (saith the text) as thou usest to dounto those that love thy name; I know thou lovest them that love thee, and wilt save and glorify them in the end, I desire no more but this, do as thou usest to do to those that love thy name. And doth David, a King, desire no more? sure then if thou (poor soul) hast so much as he had, it is enough, be quiet with thy childe's part, Thy lot is fallen into a marvelous fair ground.*

Some may say, this is all the difficult, How may I know whether my love be a true love, or a false love? How may I know, that my love is of the right stamp.

Let every man put his love upon the trial, and examine thus, *Whether doest thou welcome Christ and grace, according to the worth of them?* if thou doest, it will appear in these particulars: 1. Observe the root and rise from whence thy love came, canst thou say, *I love the Lord, because he hath loved me? then thy love is of the right mettle, and know it forever, that that God which cannot but love himself, he cannot but like that love which came from himself: is thy soul affected and enlarged in love to the Lord, because thou hast felt and retained the relish and sweetness of his grace?* canst thou say, *The Lord hath let in a glimpse of his favor? and the Lord hath said in his truth, he looks to him that trembles at his word, the Minister said it, and the Spirit saith it, that my mercy is registered in heaven: Oh how should I love the Lord! my sins are many, which I have bewailed, my sighs and sobs I have put up to heaven, and at the last the Lord hath given me a gracious answer: Oh how should I love the Lord my strength dearly?* If it be thus with thee, thy love is sound, and will never fail.

2. If thou entertain thy Savior, as it beseems him, thou must entertain him as a King, and that is thus; give up all to him, and entertain none with him upon terms of honor, but such as retain to him, or be attendants upon him; love all in Christ, and for Christ, but express thy love and joy to Christ above all: He is as a King, and all the rest are but as retainers; he that loves anything equal with a Christ, it is certain he did never love Christ; to set up anything *cheek by jole* with Christ, it is all one as if a man did put a slave into the same Chamber with the King, which is upon the point to drive him away.

3. The soul that rightly entertains Christ, and studies wholly to give him contentment, he is marvelous wary and watchful, that he may not sad that good Spirit of God to grieve him, and cause him to go away as displeased: See this *Cant.* 3. 4, 5. the Spouse sought long for her beloved, and at last brought him home, and when she had welcomed him, she gives a charge to all the house, *not to stir nor awaken her love, till he please.* When a Prince comes unto the house of a great man, what charge is there given to make no noise in the night, lest such and such a man be awakened before his time? the soul when it hath received the Spirit of the Lord Jesus Christ, doth thus; he gives a peremptory charge to keep watch and ward, and gives a charge to *hope, and desire, and love, and joy, and the mind, and all, not to grieve and molest the good Spirit of God, Let there be no motion but to entertain it, no advise but to receive it, and do nothing that may work the least kind of dislike unto it.*

4. He that truly entertains Christ, rejoiceth in the good and glory of Christ: When *Mephibosheth* had been wrongfully accused to *David*, and when *David* who had taken away all the inheritance from him, was returned in safety; Then said *David* to comfort him, *Thou and Ziba divide the land:* nay, said *Mephibosheth*, *Let him take all, forasmuch as my Lord the King is come again in peace, it matters not for inheritance, and for myself and my life, I pass not, since the King is returned in peace; it is enough that I enjoy thy presence, which is better to me then goods, life or liberty:* So it is with a kind loving heart, which cannot endure to see Christ's honor and glory laid in the dust, but if his praise be advanced, then is he glad, *Lord, I have enough* (saith the soul) *that Christ is mine, and that his honor and glory is magnified, whatsoever becomes of me it matters not; let the world take all, if I may have Christ, and see him praised and magnified:* Let this try any man's spirit under heaven, and labor to bring the soul to this pitch: A Minister in his place, and a Master in his place, and every Christian in his place; let it be our care to honor God, not ourselves; and let it be our comfort, if God may be better honored by others, then by ourselves: This is our baseness of spirit, we can be content to lift up Christ upon our shoulders, that we may lift up ourselves by it; but we should be content to lie in the dust, that the Lord may be praised; and if any of God's people thrive and prosper more then thou, let that be thy joy.

5. He that welcomes Christ truly, covets a nearer union with Christ: *Love* is of a linking and gluing nature, and will carry the soul with some kind of strength and earnestness, to enjoy full possession and fellowship of the thing that is loved; it cannot have enough of it: *Nothing* (saith the soul) *but Christ, still I desire more of that mercy, and holiness, and grace, and love in Christ Jesus:* As it is with parties that have lived long together in one house, and their affections are linked together in way of marriage, they will ever desire to be talking together, and to be drawing on the marriage; so the soul that loves Christ Jesus, and hath his holy affection kindled, and his spirit enlarged therein; when the Lord hath let in some glimpse of his love, he thinks the hour sweet when he prayed to the Lord Christ, he thinks the Lord's-day sweet, wherein God revealed, by the power of his holy Ordinances, any of that rich grace and mercy of his: it is admirable to see how the heart will be delighted to recover the time and place, and means, when and where the Lord did reveal it; *Oh this is good* (saith the soul) *Oh that I might ever be thus cleared and refreshed!* Or as the spouse contracted, thinks every day a year, till she enjoy her beloved, and take satisfaction to her soul in him: So the

soul that hath been truly humbled, and enlightened, and is now contracted to Christ Jesus, *Oh when will that day be* (saith it) *that I shall ever be with my Jesus!* he takes hold of every word he hears, every promise that reveals anything of Christ, *But oh! when will that day be, that I shall ever be with Christ, and be full of his fullness forever?*

And now let me prevail with your hearts, and work your souls to this duty, *Love the Lord, all ye his Saints;* whom will you love, if you love not him? Oh you poor ones, *love you the Lord,* for you have need; and all you rich ones, *love you the Lord,* for you have cause; and you little ones too (if there be any such in the Congregation) he knocks at every man's heart, and persuades every man's soul, *Love ye the Lord.*

The means are these, 1. Labor to give attendance daily to the promise of grace, and Christ; drive away all other suitors from the soul, and let nothing come between the promise and it; forbid all other bands, that is, let the promise confer daily with thy heart, and be expressing and telling of that good that is in Christ, to thy own soul. If all things be agreed between parties to be married, and there wants nothing but mutual affection; the only way to fix their affections upon one another, is to keep company together, so as they meet wisely and holily: So let the soul daily keep company with the promise, and this is the first way.

2. Labor to be thoroughly acquainted with the beauty and sweetness of Christ in the promise: Now there are three things in the promise we must eye and apprehend, that our hearts may be kindled with love in the Lord: 1. The worth of the party in himself, Christ is worthy of it. 2. The desert of the party, in regard Christ deserves it. 3. The readiness of the party in himself to seek our good, Christ seeks it.

1. Christ is worthy in himself: if we had a thousand hearts to bestow upon him, we were never able to love him sufficiently; as *Nehemiah* said, *The name of the Lord is above all praise;* will you let out your love and affections? you may lay them out here with good advantage: what would you love? wouldst thou have beauty? then thy Savior is beautiful, *Thou art fairer than the children of men,* Psal. 45. 2. Wouldst thou have strength? then is thy Savior strong, *Gird thy sword upon thy thigh, O mostmighty,* Psal. 45. 3. Wouldst thou have riches? thy Savior is more rich (if it be possible) than he is strong, *He is heir of all things,* Heb. 1. 2. Wouldst thou have wisdom? then thy Savior is wise, yea wisdom itself, *In him are hid all the treasures of wisdom and knowledge,* Col. 2. 3. Wouldst thou have life eternal? Christ is the Author of life and happiness to all that have him; and he hath not only these in himself, but he will infeof thee in them, if thou wilt but match with him.

2. Christ deserves our love, in regard of benefits to us; be man never so worthy in himself, yet if he have wronged, or expressed the part of an Enemy, a woman saith, *I will not have him though he had all the world,* this takes off the affections; it is not so with the Lord Jesus: as he is worthy of all love in himself, so he hath dealt mercifully and graciously with you: In your sickness, who helped you? in wants, who supplied you? in anguish of heart, who relieved you? it was Jesus Christ: Oh therefore love him, deal equally with him, and as he deserves, so enlarge your hearts to him forever.

3. Christ seeks our *love*: Here is the admiration of mercy, That our Savior, who hath been rejected by a company of sinful creatures, should seek their *love*: for shame refuse him not, but let him have love ere he go: Had the Lord received us, when we had come to him, and humbled our hearts before him; Had he heard, when we had spent our days, and all our strength in begging and craving, it had been an infinite mercy: But when the Lord Jesus Christ shall seek to us by his Messengers (it is all the work we have to do, to woo you, and speak a good word for the Lord Jesus Christ; yea, and if we speak for ourselves, it is pity but our tongue should cleave to the roof of our mouth) when the Lord Jesus shall come and wait upon us, and seek our love, O this is the wonder of mercies! think of this, O ye Saints! The Lord now by us offers love to all you that are weary and have need, What answer shall I return to him in the evening? shall I say, *Lord, I have tendered thy mercy, and it was refused*: Brethren, it would grieve my heart to return this answer: O rather let every soul of you say, *Can the Lord Jesus love me? In truth, Lord, I am out of love with myself, I have abused thy Majesty, I have loved the world, I have followed base lusts, and can the Lord Jesus love such a wretch as I am?* yet saith the Lord, *I will heal their backslidings, I will love them freely*. He looks for no portion, he will take thee and all thy wants; get you home then, and everyone in secret, labor to deal truly with your own hearts; make up a match in this manner, and say, *Is it possible that the Lord should look so low? that a great Prince should send to a poor Peasant, that Majesty should stoop to means? Heaven to Earth, God to man? Hath the Lord offered mercy to me? and doth he require nothing of me but to love him again?* call upon your hearts, I charge you, and say thus, *Lord, if all the light of mine eyes were love, and all the speeches of my tongue were love, it were all too little to love thee: O let me love thee dearly!* If you will not say thus, then say hereafter, You had a fair offer, and that a poor Minister of God did wish you well. Alas, be not coy and squemish, the Lord may have better then you; lie down therefore, and admire at the mercy of the Lord, that should take a company of dead dogs, and now at the last, say as the Prophet did, *Lift up your heads, O ye gates and be ye lift up ye everlasting doors, and the King of Glory shall come in.*

SECT. 6. A relying on Christ.

WE are now come to the work of the *Will*, which is the great wheel and Commander of the soul. The former affections were but as hand-maids to usher in Christ and the Promises; the *mind* saith, *I have seen Christ: Hope* saith, *I have waited: Desire* saith, *I have longed: Love* saith, *I am kindled*: then saith the *Will*, *I will have Christ, it shall be so*: and this makes up the match, the spawn and seeds of faith went before, now faith is come to some perfection, now the soul repositeth itself upon the Lord Jesus.

And this reposing or resting itself, discovers a fivefold act:

First, it implies *A going out of the soul to Christ*: When the soul seeth this, that the Lord Jesus is his aid, and must ease him and pardon his sins, then *let us go to that Christ, saith he*, it is the Lord's call, *Come to me all ye that are weary*: now this voice coming home to the heart, and the prevailing sweetness of the call over-powering the heart, the soul goes out, and falls, and flings itself upon the riches of God's grace.

Secondly, *It lays fast hold upon Christ*: when the Lord saith, *Come my Love, my Dove, O come away! Behold, I come* (saith she) and when she is come, she *fasteneth upon Christ*, saying, *My beloved is mine, and I am his*: Faith lays hold on the Lord, and will not let Mercy go, but cleaves unto it, though it conflict with the Lord; *Should he slay me* (saith Job) *yet will I trust in him*: The case is like *Benhadad's*, who being overcome by *Ahab*, his Servants thus advise him: *We have heard that the Kings of Israel are merciful Kings, we pray thee let us put ropes about our necks, and sackcloth on our loins, and go out to the King, peradventure he will save thy life*: Thus the Servants go, and coming to *Ahab*, they deliver the Message; *Thy Servant Benhadad saith, I pray thee let me live*: and he said, *Is he yet alive? he is my brother*: Now the men diligently observed whether anything would come from him, and did hastily catch at it, and they said, *Thy brother Benhadad, and they went away rejoicing*: This is the lively Picture of a broken-hearted sinner, after he hath taken up arms against the Almighty, and that the Lord hath let in Justice, and he seeth (or hath seen) the anger of God bent against him; then the soul reasons thus, *I have heard, though I am a rebellious sinner, that none but sinners are pardoned, and God is a gracious God, and therefore unto him let me go*: with this he falls down at the footstool of the Lord, and cries, *O what shall I do! what shall I say unto thee? O thou preserver of men! O let me live, I pray thee, in the sight of my Lord!* The soul thus humbled, the Lord then lets in his sweet voice of mercy, and saith, *Thou art my Son, my Love, and thy sins are pardoned*: These words no sooner uttered, but he catcheth thereat, saying, *Mercy Lord? and a Son Lord? and love Lord? and a pardon Lord?* The heart holds itself here, and will never away.

Thirdly, *it flings the weight of all its occasions and troubles (guilt and corruptions) upon the Lord Jesus Christ*: *He that walks in darkness, and hath no light, let him trust in the name of the Lord, and stay upon his God*; that is, if a man be in extremity, hopeless in misery, and walks in desperate discouragements, yea and hath no light of comfort, *Let him trust in the name of the Lord, and stay upon his God*: As when a man cannot go of himself, he lays all the weight of his body upon another, so the soul goes to a Christ, and lays all the weight of itself upon Christ, and saith, *I have no comfort, O Lord, all my discomforts I lay upon Christ, and I rely upon the Lord for comfort and consolation*: *Who is this*, saith *Solomon*, *that cometh up from the wilderness, leaning upon her beloved*, Cant. 8. 5. The party coming is the Church, the wilderness is the troubles and vexations the Church meets withal, and the beloved is the Lord Jesus Christ; now the Church leans herself all upon her Husband, she walked along with him, but he bare all the burden: *Cast all your care upon him* (saith *Peter*) *for he careth for you*, 1 Pet. 5. 7. the Original is, *Hurl your care upon the Lord*: The Lord will not thank you for carrying your cares and troubles about you, he requires that you *Hurl them upon him, for he careth for you*.

Fourthly, it draws virtue, and derives power from the Lord Jesus Christ for succor and supplies, and here is the especial life of Faith, it goes for mercy, and grace, and comfort in Christ, he knows 'tis to be had from him, and therefore he fetcheth all from him; *With joy shall ye draw water out of the wells of salvation*, Isa. 12. 3. The fountain of Salvation is Christ, and all the waters of life, of grace and mercy, are in Christ Jesus: Now it is not enough to let down the bucket into the well, but it must be drawn out also; it is not enough to come to Christ, but we must draw the water of grace from Christ to ourselves; *They shall suck and be satisfied* (saith *Isaiah*) *with the breasts of her consolations, that they may milk out, and be delighted with the*

abundance of her glory: The Church is compared to a child, and the breasts are the Promises of the Gospel; now the Elect must suck out, and be satisfied with it; the word in the Original is, *Exact upon the Promise, and oppress the Promise:* as the Oppressor grinds the face of a poor man, so with an holy kind of oppression, you should exact from the Promise, and get what good you may from it.

Fifthly, *Faith leaves the soul with the Promise;* yea, notwithstanding all delays, denials, discouragements from God, faith brings on the heart still, it will be sure to lie at the gate, and keep the soul with the promise, whatever befalls it. Excellent is that passage, *Gen. 32. 26.* when the Lord and Jacob were wrestling, *Let me go, saith the Lord, I will leave thee to thyself, I care not what becomes of thee;* No, *I will not let thee go, until thou hast blessed me,* saith Jacob: So the faithful soul lays hold upon the Lord for Mercy, Pardon, Power and Grace, and though the Lord seem to give him up to the torment of Sin and Corruption, yet the soul saith, *Though my soul go down to hell, I will hold here for Mercy, till the Lord comfort and pardon, and subdue graciously these cursed corruptions, which I am not able to master myself.* As it is with a Sun-dial, the needle is ever moving, and a man may jog it this way and that way, yet it will never stand still, till it come to the North-point: So when the Lord leaves off a believing heart with frowns, and with the expression of displeasure, and the soul turns to the Lord Christ, and will never leave till it go Godward, and Christ-ward, and Graceward, and saith, *Let the Lord do what he please, I will go no further, till he be pleased to show Mercy.* Thus the soul once come to Christ, it will never away, but ever cleaves to the Promise, and is towards God and Christ, whatsoever befalls it.

But (poor soul) art thou yet shut up in Unbelief? do then as the Prisoners in *New-gate*, what lamentable cries do they utter to every Passenger by? So do thou, look out from the gates of Hell, and from under the bars of Infidelity, and cry, that God would look on thee in mercy, and say, *Spare, Lord, a poor unbelieving wretch, locked up under the bars of Unbelief, good Lord succor, and deliver in thy due time.* David could say, *Let the sighing of prisoners come up before thee;* that indeed was meant of bodily imprisonment, yet the argument prevails much in regard of the Spiritual: *Good Lord, let the sighing of prisoners come up before thee; let the sighing of poor distrustful souls come up before thy Majesty: O send help from heaven, and deliver the soul of thy servant from these wretched distempers of heart.* Is there no cause thus to pray? *He that believeth not* (saith our Savior) *is condemned already:* He is cast in heaven and earth, by the Law and Gospel, there is no relief for him abiding in this condition; lay this under thy pillow, and say, *How can I sleep, and be a condemned man? What if God should take away my life this night? Alas! I never knew what it was to be enlightened, or wounded for sin; I can commit sin, and play with sin, but I never knew what it was to be wounded for sin; I never knew what it was to be zealous in a good cause; O I confess I have no faith at all!* Beloved! would you yield this, then were there some hopes that you might get out of this condition and state, to have a sense of its want, to go to the Lord by prayer, and to ask hearty counsel of some faithful Minister, are the first steps to obtain it. And to help a poor wretch in this case, O you that are gracious, go your ways home, and pray for him: Brethren, let us leave preaching and hearing, and all of us fall to praying and mourning: In truth, I condemn my own soul, because I have not an heart to mourn for him; we reprove his sin, and condemn him of his sin; and we must do so: but where are

the heart-blood petitions that we put up for such a one? Where are *the tears that we make for the slain of our people*? You tender-hearted Mothers and you tender-hearted Wives, if your children or husbands be in this woeful case. O mourn for them, let your hearts break over them, and say, *O woe is me for my children, O woe is me for that poor husband of mine!*

Or secondly, hast thou gotten faith? then labor to husband this grace well, and to improve it for thy best good. It is a marvelous shame, to see those that are born to fair means (I mean the poor Saints of God) that have a Right and Title to Grace and Christ, and yet to live at such an under-rate: I would have you to live above the world, for the Lord doth not grudge his people of comfort, but would have them live cheerfully, and have strong consolations, and mighty assurance of God's love: Is there not cause? why, faith (if it be right) will make the life of a Christian most easy, most comfortable. Unfaithful souls sink in their sorrows upon every occasion; but faith gives ease to a man in all his conversation: 1. Because faith hath a skill, and a kind of flight to put over all cares to another: We take up the Cross, but faith hurls all the care on Christ; an easy matter it is to lie under the burden, when another bears all the weight of it. Look how it is with two Ferry-men, the one hales his Boat about the shore, and cannot get off, but tugs and pulls, and never puts her forth to the Tide; the other puts his Boat upon the stream, and sets up his sail, and then he may sit still in his Boat, and the wind will carry him whither he is to go: Just thus it is with a faithful soul, and an unbeliever; all the care of the faithful soul, is to put himself upon the stream of God's Providence, and to set up the sail of Faith, and to take the gale of God's Mercy and Providence, and so he goes on cheerfully, because it is not he that carries him, but the Lord Jesus Christ: whereas every unfaithful soul tugs and pulls at the business, and can find neither ease nor success; Alas! he thinks by his own wits and power to do what he would. 2. Because faith sweetens all other afflictions, even those that are most hard and full of tediousness; and howsoever it apprehends all troubles and afflictions, yet withal it apprehends the faithfulness of God, ordering all for our good: and that's the reason why all our troubles are digested comfortably, without any harshness at all: When the Patient takes better Pills, if they be well sugered they go down the easier, and the bitterness never troubles him: So it is with Faith, it takes away the harshness of all inconveniencies, which are bitter Pills in themselves, but they are sweetened and sugered over by the faithfulness of God, for the good of the soul; and therefore it goes on cheerfully.

You will say, if faith bring such ease, how may a man that hath faith, improve it to have such comfort by it? I answer, the rules are four:

1. Labor to gain some evidence to thy own soul, that thou hast a title to the promise: The reason why poor Christians go drooping, and are overwhelmed with their sins and miseries, is because they see not their title to mercy, nor their evidence of God's love, *To the word, and to the Testimonies*: Take one evidence from the word, 'tis as good as a thousand, if thou hast but one promise for thee, thou hast all in truth, though all be not so fully and clearly perceived.

2. Labor to set an high price on the promises of God: One promise, and the sweetness of God's mercy in Christ, is better then all the honors or riches in the world; Prize these at this rate, and thou canst not choose but find ease, and be contented therewith.

3. Labor to keep thy promises ever at hand: what is it to me if I have a thing in the house, if I have it not at my need? If a man ready to sound and die, say, *I have as good cordial water as any in the world, but I know not where it is*; he may sound and die before he can find it: So when misery comes, and thy heart is surcharged, *O then some promise, some comfort to bear up a poor fainting, drooping soul, my troubles are many, and I cannot bear them*: Why, now Christ and a promise would have done it; but thou hast thrown them in a corner, and they are not to be found: Now for the Lord's sake let me entreat thee be wise, for thy poor soul; there is many a fainting and aguish fit and qualm comes over the heart of many a poor Christian; persecutions without, and sorrows and corruptions within, therefore keep thy cordials about thee, and be sure that thou hast them within reach, take one, and bring another, and be refreshed by another, and go singing to thy grave, and to heaven forever.

4. Labor to drink in hearty draught of the promise; bestow thyself upon the promise every hour, whensoever thou dost find the fit: coming; and this is the way to find comfort, *Eat Ofriends, and drink ye abundantly O well-beloved*: The Original is, *in drinking drink*; ye cannot be drunken with the Spirit, as you may with wine, *drink abundantly*, were dainties prepared: If an hunger-starved man comes in, and takes only a bit and away, he must needs go away an hungered: Think of it sadly, you faithful Saints of God; you may come now and then, and take a snatch of the promise, and then comes fear, and temptation, and persecution, and all quiet is gone again, it is your own fault brethren, you come thirsty, and go away thirsty, you come discomforted, and so you go away. Many times it thus befalls us Ministers; when we preach of consolation, and when we pray, and confer▪ we think we are beyond all trouble; but by and by we are full of fears, and troubles, and sorrows, because we take not full contentment in the promise, we drink not a deep draught of it: of this take heed too; 1. Of Cavilling and Quarelling with carnal reason. 2. Of attending to the parlies of Satan's temptations; if we listen to this chat, he will make us forget all our comfort.

CHAP. VII. *The growing of the soul with Christ.*

Hitherto of the first part of the souls *implantation*; to wit, *of the putting of the soul into Christ*: We are now come to the second, which is, *The growing of the soul with Christ*. These two take up the nature of ingrafting a sinner into the stock Christ Jesus. Now this growing together is accomplished by two means:

- 1.

By an union of the soul with Christ.

- 2.

By a conveyance of sap or sweetness (all the treasures of grace and happiness) that is in Christ to the soul.

First, Every believer is joined unto Christ, and so joined or knit, that he becomes one spirit. 1. He is joined; as a friend to a friend; as a father to a child; as an husband to a wife; as a graft to a tree; as the soul to a body: So is Christ to a believer, *I live, not I, but the Lord Jesus liveth in me*: Hence the body of the faithful is called *Christ*, 1 Cor. 12. 12. 2. So joined, that the believer comes to be *one spirit* with Christ; this mystery is great, and beyond the reach of that little light I enjoy: Only I shall communicate what I conceive, in these three following Conclusions: 1. That the Spirit of God (the third person in the Trinity) doth really accompany the whole Word, but more especially the precious promises of the Gospel: 2. The Spirit (accompanying the promise of grace and salvation) it doth therein, and thereby leave a supernatural dint and power, a spiritual, and over-powering virtue upon the soul, and thereby carries it, and brings it unto Christ: it is not so much anything in the soul, as a spiritual assisting, and moving, and working upon the soul, by virtue whereof it is moved and carried to the Lord Jesus Christ. 3. The Spirit of grace in the promise working thus upon the heart, it causeth the heart to close with the promise, and with itself in the promise; and this is to be *one spirit*. As it is with the Moon (the Philosopher observes, That the ebbing and flowing of the Sea, is by virtue of the Moon) she flings her beams into the sea, and not being able to exhale as the Sun doth, she leaves them there, and goes away, and that draws them, and when they grow wet, they return back again; Now the sea ebbs and flows, not from any principle in itself, but by virtue of the Moon: so the heart of a poor creature is like the water, unable to move towards heaven, but the Spirit of the Lord doth bring in its beams, and leaves a supernatural virtue by them upon the soul, and thereby draws it to itself.

Hence an Use of Instruction: This may show us that the sins of the faithful, are grievous to the blessed Spirit; not only because of mercies, bonds and engagements which the believer hath received; but because a man is come so near to Christ and the Spirit, to be *one Spirit* with Christ: Should a wife not only entertain a whoremonger into the house, but also lodge him in the same bed with her husband, this were not to be endured; and wilt thou receive a company of base lusts, and that in the very face and sight of the Lord Jesus Christ? What? lodge an unclean spirit, with the clean Spirit of the Lord! the holy Ghost cannot endure this: *Let no filthy communication come out of your mouth*, Ephes. 4. 29. *What if there do?* (you may say) what? a Christian and a Lyar? a Christian and a Swearer? *O grieve not the holy Spirit of God, because by it you are sealed unto the day of Redemption*: The good Spirit of the Lord hath sealed you unto Redemption, and knit you unto himself, and will you rend yourselves from him and grieve him? O grieve not the holy Spirit!

2. For Examination; If thy heart be therefore estranged from such as walk exactly before God, because they are humble and faithful; it is an ill sign; when they are made *one spirit* with Christ, wilt thou be of two spirits with them? I confess a godly heart will have his fits and excursions now and then, but all this while this is poison, and the soul of a godly man sees this and is weary of it, and is marvelously burdened with it, and saith, *O vile wretch that I am, what would I have! and what is he, that I cannot love him? Is it because the good Spirit of the Lord is there? shall I resist the good spirit of the Lord? and so commit the sin against the holy Ghost? away thou vile wretched heart, I will love him*: Thus the soul labors and strives for that exactness, and would fain have that goodness which he sees in another.

Secondly, as there is *an Union with Christ*, so there is a *conveyance of all spiritual grace from Christ, to all those that believe in him*: If you would know the Tenure of this Covenant, and how Christ conveyeth these spiritual graces unto us, it discovers itself in these Particulars: 1. There is fully enough in the Lord Jesus Christ for every faithful soul. 2. As there is enough in Christ, so Christ doth supply or communicate whatsoever is most fit. 3. As the Lord doth communicate what is *fit*, so he doth preserve what he doth bestow and communicate. 4. As the Lord doth preserve what he communicates, so he quickens the grace that he now doth preserve. 5. As the Lord quickens what he preserves, so he never leaves till he perfects what he quickens. 6. As the Lord perfects what he quickens, so in the end he crowns all the grace he hath perfected: And now may I read your Feoffment to you, You poor Saints of God, you live beggarly and basely here: Oh! if you have a Savior you are made forever; it is that which will maintain you, not only Christianly, but Triumphantly; what you want, Christ hath, and what is fit, Christ will bestow; if you cannot keep it, he will preserve it for you; if you be sluggish, he will quicken it in you; what would you have more? he will perfect what he quickens; and lastly, he will crown that he perfects, he will give you an immortal Crown of Glory forever and ever.

Hence we see whether the Saints of God should go to fetch succor and supply of whatsoever grace they want, yea increase and perfection of what they have already; Christ is made *all in all* to his Servants; why then, away to the Lord Jesus; he calls and invites, *I counsel thee to buy of me eye-salve*; if thou be an accursed man, buy of Christ Justification; if thou be a polluted creature, buy of Christ Sanctification: *With thee is the well-spring of life* (saith David) *and in thy light we shall only see light*: it is not with us, but with thee; it is not in our heads, or hearts, or performances, 'tis only in Christ to be found, only from Christ to be fetched: I deny not but we should improve all means, and use all helps, but in the use of all, seek only to a Christ, with him *is the well of life*; away to Christ, wisdom, righteousness, &c. all is in him, and there we must have them.

You will say, What are the *means* to obtain these graces from Christ? I answer: First, eye the Promise daily, and keep it within view. Secondly, yield thyself, and give way to the stroke of the Promise, and to the power of the Spirit; for instance, Imagine thy heart begins to be pestered with vain thoughts, or with a proud haughty spirit, or some base lusts and privy haunts of heart, how would you be rid of these? you must not quarrel, and contend, and be discouraged; No, but eye the promise, and hold fast thereupon, and say, *Lord, Thou hast promised all grace unto thy Servants, take therefore this heart, and this mind, and these affections, and let thy spirit frame them aright according to thine own good will; by that spirit of wisdom (Lord) inform me, by that spirit of Sanctification (Lord) cleanse me from all my corruptions; by that spirit of grace (Lord) quicken and enable me to the discharge of every holy service*: Thus carry thyself, and convey thy soul by the power of the Spirit of the Lord, and thou shalt find thy heart strengthened and succoured by the virtue thereof upon all occasions.

For conclusion (to dart this use deeper into your hearts) *If every believer be joined with Christ, and from Christ there be a conveyance of all spiritual graces unto every believer*; then above all labor for a *Christ* in all things: Never let thy heart be quieted, never let thy soul be contented

until thou hast obtained *Christ*. Take a Malefactor on whom Sentence is passed, and execution to be administered, suggest to him how to be rich, or how to be pardoned, how to be honored, or how to be pardoned, he will tell you, *Riches are good, and honors are good, but O a pardon or nothing*: Ah, but then should you say, he must leave all for a pardon; he will answer again, *Take all, and give me a pardon, that I may live, though in poverty, that I may live, though in misery*: So it is with a poor believing soul, Every man that hath committed sin, must suffer for sin, saith *Justice*; the Sentence is passed, *Every man that believes not, is condemned already*, saith our Savior, What would you have now? thou sayest, *thou wouldst have a pardon*, but wouldst thou not have riches? Alas! *What is that to me* (saith the soul) *to be rich and a reprobate? honored and damned? let me be pardoned, though impoverished; let me be justified, though debased, yea though I never see good day*: Why then labor for a *Christ*, for there is no other way under heaven; get a broken-heart, get a believing heart; but O above all, get a *Christ* to justify thee, get a *Christ* to save thee: If I could pray like an Angel, could I hear and remember all the Sermon, could I confer as yet never man spake, what is that to me, if I have not a *Christ*? I may go down to Hell for all that I have or do; yet take this along, and understand me aright, *Christ is not only a Savior of all his, but he is the God of all grace; as he is the God of all pardoning, so he is the God of all purging and purifying unto the soul of each believer*: grace therefore is good, and duties are good, seek for all, we should do so, perform all, we ought to do so; but Oh, *a Christ, a Christ, a Christ, in all, above all, more then all*. Thus I have shown the way to the Lord Jesus, I have shown you also how you may come to be implanted into the Lord Jesus; and now I leave you in the Hands of a Savior, in the Bowels of a Redeemer, and I think I cannot leave you better.

FINIS. Soli Deo Gloria.

P-IA-6. Ultima, = the last things in reference to the first and middle things: or certain meditations on life, death, judgment, hell, right purgatory, and heaven: delivered by Isaac Ambrose, minister of the Gospel at Preston in Amoundernes in Lancashire. - Ambrose, Isaac, 1604-1664.

ULTIMA, The last things, *in reference to the First and Middle things: OR CERTAIN MEDITATIONS on Life, Death, Judgment, Hell, Right Purgatory, and Heaven:* Delivered by ISAAC AMBROSE, Minister of the Gospel at PRESTON in AMOUNDERNES in LANCASHIRE.

Deut. 32.29

O that they were wise, that they understood this, that they would consider their latter end.

Ecclus. 7.36.

Whatsoever thou takest in hand, remember the end, and thou shalt never do amiss.

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To the Reader.

READER,

NOT to stay thee too long at the door, come in, and thou mayst in this fabric see these several partitions.

- Here is
 - Mans misery in his
 - Life, *Ser. 1.*
 - Death, *Ser. 2.*
 - Judgment, *Ser. 3.*
 - The Execution, *Ser. 4.*
 - God's mercy in our
 - Redemption, *Ser. 5.*
 - Salvation, *Ser. 6.*

The first part may bring thee to a sight, and sense, and sorrow for sin; the second to a sight of Christ, and a comfort in Christ: and these are the principal means of conversion. Nor is the work unprofitable, if thou beest converted; use them as daily Meditations, and they will keep thee from sin, and help thee towards heaven. One of our Worthies can tell thee, that

Nothing more strongly bends men to sin then security, or incogitancie of these things. If thou ask what things? he answers, The end of our creation and redemption, the certainty of death, the uncertainty of life, the severe account we must give, the just retribution we shall have, the misery of the damned in hell, the blessedness of the Saints in heaven, these things being sadly and frequently thought upon, would quench our burnings and lustings after sin. And true thou mayest find it, that such good thoughts, and an inordinate life, are scarce consistible: Will you hear another? A serious and fruitful meditation on these things (so blessed M. Bolton) hath ever been holden very material, and of special moment to make us (by God's blessing) more humble, unworldly, provident and prepared for the evil day. And I take it, everyone of these following subjects would be an excellent theam, or matter for our deliberate meditation. See the Middle things, Chap. 7. Sect. 4. Read then and practice these Meditations, and I trust by these means, thy end will be Heavens happiness. So ends this work, and to that end solely, next to God's glory, I built it for thee. Farewell.

Thine in all services I may, for thy souls salvation, I. A.

Lifes Lease.

GEN. 47.9.

Few and evil have the days of my life been.

WHen Pharaoh was Egypt's King, Joseph Pharaohs Steward, and Jacob Josephs father, there was a great famine which Pharaoh had dreamed, Joseph fore-told, and Jacob suffered: God that sent Joseph to Pharaoh, brings Jacob to Joseph, the same providence so disposing of all, that yet some food must be in Egypt, when nothing was found in all the land of Canaan: Thither come, & welcome (as you may see in the story,) Pharaoh salutes Jacob with this question, *What is thy age? How many are thy days? How many? alas, but few: what are they? alas, but evil: Thus we find Jacob at his Arithmetic, the bill is short, and the number but a cyphar: Will you hear him cast his accounts? First, they are days, and without all rules of falsehood, by subtraction few, by addition full of evil; contract all and this is the sum of all, Few and evil have the days of my live been.*

This Text, briefly, is the Lease of Jacob's life, God the chief Lord inricht his substance, yet limits the grant of his time: will you question the Lease? for what time? no more, but *my life]* saith Jacob: but a life? what years? no years, but *days]* saith Jacob:but days? how many? not many, but *few]* saith Jacob, but few? how good? not good, but *evil]* saith Jacob: who can blaze the arms of life, that finds not in it Cross and Croslet? the lease but a *life]* the term but *days]* the number *few]* the nature *evil]* nay, when all is done, we see all is out of date; the days are not, but are past, they *have been]* *Few and evil have the days of my life been.]*

We must, you see, invert the Text, and begin with that on which all hangs; it is but *my life]* saith Jacob.

Life.

WOULD you know what is that? take but a view of *Nature*, and *Scripture*, & these will sufficiently describe our life.

First, *Nature*, whose dim eye sees thus far: what is it? but a *Rose*, saith *Tifernas*, which if you view in its growth, the cold nips it, heat withers it, the wind shakes it; be it never so fair it withers, be we never so lively, immediately we die and perish.

A *Rose*? that is too beautiful! *Life* is but *grass*, saith *Plautus*, green now, withered anon; thus like the flower that is cut in Summer; as soon as we are born, Death is ready with his Sythe; as soon as we are dead, Angels gather in the harvest, on whose wings we are carried to that Barn of Heaven. *Grass*? no saith *Philemon*, *life* is no better then a *counterfeit picture*: what if the colors be fair, and the resemblance near? the shadow of death, and the Curtains of our grave will darken all. A *picture*? that is too honorable; *life* is (a worse resemblance) but a *Play* saith *Luscinius*, we enter at our birth, and act all our life, presently there is an *exit*, or a back return, and away we go, shutting all up with a sudden Tragedie. A *Play*? that is too large. *Anonymous* being asked what was *life*, he *shows himself a little, then hides himself amain*; his meaning was this, our *life* is but a little *show*, and no sooner are we seen, but immediately are we hid and gone. A *show*? that is too pleasant; *life* is nothing but a *sleep*, saith *Philonius*, we live secure, and Dormise-like we slumber away our time; when all is done, as if all this were too little, we sleep again, and go from (our grave) the bed, to (that bed) our grave. A *sleep*? that is too quiet, it is nothing but a *dream*, saith *Aristophanes*; all our worldly pleasures are but waking dreams, at last Death rouzeth our souls that have slept in sin, then lifting up our heads and seeing all gone we awake sorrowing. A *dream*, or the *dream of a shadow*, saith *Pindarus*; the worst, the weakest *dream* that can be imagined; sure one step further, were to arrive at death's door; and yet thus far are we lead by the hand of *Nature*: nay if you will lower, *death* succeeds *life*, and *life* is but *the image of death*, saith *Cato*. Here is a true picture of our *frailty*, *life* is like *death*; indeed so like; so near together, that we cannot differ each from other.

See here the condition of our *life*; what is it but a *Rose*, a *Grass*, a *Picture*, a *Play*, a *Show*, a *Sleep*, a *Dream*, an *Image of death*? such a thing is *life*, that we so much talk of.

[Use.] And if *Nature* give this light, how blind are they that cannot see *life's* frailty? you need no more but mark the *Destinies* (as Poets feign) to spin their threads: one holds, another draws, a third cuts it off: what is our life but a thread? some have a stronger twist, others a more slender: some live till near rot, others die when scarce born: there's none endures long, this thread of life is cut sooner or later, and then our work is done, our course is finished. Are these the Emblemes of our *life*? and dare we trust to this broken staff? how do the heathen precede us Christians in these studies? *Their books were skulls, their desks were graves, their remembrance an hour-glass*. Awake your souls, and bethink you of mortality: have you any privilege for your *lives*? are not Heathens and Christians of one Father *Adam*? of one mother, *Earth*? the Gospel may free you from the second, not the first death; only provide you for the first to escape the second death. O men, what be your thoughts? nothing but of *Goods* and *Barns*, and *many Years*? you may boast of *Life*, as *Oromazes* the Conjuror of his Egg, which (he said) included the felicity of the world, yet being opened, there was nothing but

Wind: Think what you please, your life is but a *Wind*, which may be stopped soon, but cannot last long by the law of *Nature*.

[2] But secondly, as *Nature*, so *Scripture* will inform you in this point. The *life* of man is but of little esteem; what is it but a *Shrub*, or a *Brier* in the fire? *As the crackling of thorns under the pot, so is the (life or) laughter of the fool*: momentary and vanity, *Eccles. 7.6*. Nay, a *shrub* were something, but our *life* is less no better than a *leaf*, not a tree, nor shrub, nor fruit nor blossom: *We all fade as a leaf, and our iniquities like the wind have swept us away*, *Isaiah 64 6*. Yet a *leaf* may glory of his birth; it is descended of a *Tree*; *life* is a *Reed*, sometimes broken at least shaken, so vain, so infirm so inconstant is the *life* of man: *What went you out to see? a reed shaken with the wind?* *Matth. 11.7*. Nay, a *reed* were something, our *life* is baser, indeed no better than a *rush* or *flag*. *Can a rush grow without mire? though it were green and not cut down, yet shall it wither before any other herb*, *Job 8 11, 12*. What shall I say more? what shall I cry, a *rush*? *All flesh is grass, and all the grace thereof as the flower of the field, the grass withereth, the flower fadeth, surely the people is grass*, *Esa. 40.7*. I am descended beneath just patience; but not so low as the *life* of man; as all these resemble *life*, so in some measure they have *life*: but *life* is a *smoke*, without any spark of *life* in it, thus cries *David*, *My days are consumed like smoke, & my bones are burnt like an hearth*, *Psal. 102.3*. Yet is here no stay, the *smoke* engenders *clouds*, and a *cloud* is the fittest resemblance of our *life*: *Our life shall pass away as the trace of a cloud, and come to naught as the mist that is driven away with the beams of the Sun*. *Wisd. 2.4*. Neither is this all, *clouds* may hang calm, but *life* is like a tempest, it is a *cloud* and a *wind* too, *Remember that my life is but a wind, and that mine eye shall not return to see pleasure*, *Job 7.7*. Nay, we must lower, and find a weaker element, it is not a *wind*, but *water*, said that woman of *Tekoah*, *We are as water spilled on the ground, which cannot be gathered up again*, *2. Sam. 14.14*. yet is *water* both a good and necessary element, *life* is the least part of *water*, nothing but a *foam*, a bubble: *The King of Samaria (that great King) is destroyed as the foam upon the water*, *Hos. 10.7*. I can no more, and yet here is something less, a *foam* or *bubble* may burst into a *vapor*, and *What is your life? it is even a vapor that appeareth for a little time, and afterwards vanisheth away*, *I am. 4.14*. Less then this is nothing, yet *life* is something less, nothing in substance, all it is, it is but a *shadow*, *We are strangers and sojourners as all our fathers were, our days are like a shadow upon the earth, & there is none abiding*, *1. Chr. 29.15*. See whither we have brought our *life*, and yet ere we part, we will down one step lower; upon a strict view we find neither *substance* nor *shadow*, only a mere nothing, a *very vanity*: *Behold, thou hast made my days as an hand breadth, and mine age is nothing in respect of thee, surely every man living is altogether vanity*: *Psal. 39.5*.

Lo here the nature of our life, it is a shrub a leaf, a reed, a rush, a grass, a smoke, a cloud, a wind, a water, a bubble, a vapor, a shadow a nothing.

What mean we to make such ado about a matter of *nothing*? I cannot choose but wonder at the vanity of men, that run, rid, toil, travel, undergo any labor to maintain this *life*, and what is it when they have their desire which they so much toil for? we live, and yet whilst we speak this word, perhaps we die. Is this a land of the living, or a region of the dead? We that suck the air to kindle this little spark, where is our standing but at *the gates of death*? *Psal.*

9.13. Where is our walk, but *in the shadow of death*? Luke 1.79. What is our mansion-house, but *the body of death*? Rom. 7.24. What think ye? *Is not this the region of death, where is nothing but the gate of death, and the shadow of death, and the body of death*? Sure we dream that we live, but sure it is that we die; or if we live, the best hold we have is but *a lease*: God our chief Lord may bestow what he pleaseth, to the rich man wealth, to the wise man knowledge, to the good man peace, to all men somewhat: yet if you ask, Who is the Lessor? God. Who is the Lessee? Man. What is leased? This world. For what term? *My life*.] Thus Jacob tells *Pharaoh*, as the Text tells you, *Few and evil have the days of my life*] *been*.

This is the *Lease*, and now you have it, let us see what *use* you will make of it.

[Use. 1] It is a bad *life* some live, *Come* (say they) *and let us enjoy the pleasures that are present, and let us cheerfully use the creatures as in youth, let us fill ourselves with costly wine and ointments, and let not the flower of life pass by us*. What a *life* is here? Can it be that pleasures, wine and ointments should have any durance in this vale of misery? Suppose thy *life* a continued scene of pleasures, hadst thou *Dives* fare, *Solomon's robes*, *David's throne*, *Croesus* wealth, livedst thou *many years* without any cares, yet at last comes death, and takes away thy soul in the midst of her pleasures: alas, what is all thy glory, but a snuff that goes out in a stench? Couldst thou not have made death more welcome, if he had found thee lying on a pad of straw, feeding on crusts and crumbs? Is not thy pain more grievous, because thou wast more happy? Do not thy joys more afflict thee, then if they had never been? O deceitful world, that grieveest if thou crossest, and yet to whom thou art best, they are most unhappy?

[Use. 2] But to speak to you who have passed the pikes and pangs of the *new birth*, would you have *life indeed*, and enjoy that joy of *life* which is immortal? then hear, revive, watch and awake from sin: were you sometimes dead in sin? O but now live in Christ, Christ is *the life*. John 14.6. Were you sometimes dumb in your dying pangs? O but now abide in Christ, Christ is *the word* of life. John 1.1. Are you as yet babes in Christ, feeble and but weak through *life's* infirmities? why then use all good means, eat and be strong, Christ is *the bread of life* John 6.48. Here is a *life indeed*, would you not thus live forever? then *believe in God, and in Jesus Christ whom he hath sent, and this is life eternal*. John 17.3. O happy *life*, which many a man never dreams of! So much they strive to protract this brittle *life*, which but adds more grief, that they forget Christ, nay, they forget their Creed, which begins with true life, *God*; and ends with life never-ending, *Life everlasting*. Others that hope for heaven, fix not their thoughts on earth; if you be God's servants, lift up your hearts above, for there is *life*, and the *God of life*, the *Tree of life*, and the *Well of life*, the *life of Angels*, and the *Life everlasting*.

One sand is run, and the Text is lessened; but as you have the *lease*, so you may now expect to know the *date*: the *lease* is but a *life*, the *date* lasts but *days*.

Days.]

NOt weeks, nor months nor years; or if a *year*, the best Arithmatick is to reduce or break it into *Days*: so we have it in the last translations, *The days of the year*.

Here then is the

- Sum, a Year.
- Fraction, Days.

First, *a Year*; in the *Spring* is the youthful spring of our age, in the *Summer* is the aged time of our youth; in the *Autumn* is the high noon, or middle of our age, when the Sun (which is our soul) rules in the Equinoctial line of our life; in the *Winter* we grow old and cold, the nips of frost strip the tree of our life, we fall into the grave, and the earth that nourished us, will then consume us. See what is man! *a Spring of tears, a Summers dust, an Autumns care, a Winters woe*: Read but this map, and you need travel no further to enquire of *life*.

The first quarter is our *Spring*, and that is full of sin and misery; the infant no sooner breathes, but he sucks the poison of his parents: in *Adam* all sinned, and since his time all were defiled by his sin. Is it not Nature's rule, that *every man begets one like himself*? And is it not God's rule, that *every sinner begets another no better than himself*? How may a foul vessel keep sweet water? or how may an earthy sinner beget an heavenly Saint? we are all in the same state of sin, and so we fall into the same plunge of sorrow: the child in his cradle sleeps not so secure, but now he wakes, and then he weeps, cold starves him hunger pines him, sores trouble him, sickness gripes him, there is some punishment, which without sin had never been inflicted. It is wonderful to consider, how Nature hath provided for all creatures, birds with feathers, beasts with hides, fishes with scales, all with some defense, only man is born stark naked, without either weapon in his hand, or the least thought of defense in his heart; birds can fly, beasts can go, fishes can swim, but infant-man, as he knows nothing, so neither is he able to do anything: indeed he can weep as soon as born, but not laugh (as some observe) till forty days old: so ready are we born to woe, but so far from the least spark of joy. O mere madness of men, that from so poor, naked and base beginnings, can persuade ourselves we are born to be proud!

And if this be our *Spring*, what (think ye) is our *Summer*? Remember not the sins of this time, prays *David*, Psalm 25.7. and why? *their remembrance is bitter*, saith *Job*, Job 13.26. If mirth and melody should never meet with end, this were an happy life, Rejoice, O young man, in thy youth, let thine heart cheer thee in the days of thy youth, walk in the ways of thine heart, and in the sight of thine eyes; but remember for all these things God will bring thee to judgment, Eccles. 11.9. This judgment is the damp that puts out all the lights of comfort: could not *Solomon* have given the rains, but he must pull again at curb? Must youth rejoice, But for all this remember? what a bar stands here in the very door of joy? alas, that we should trifle thus with toys, which no sooner we enjoy, but in grievous sadness we repent our follies. The wise man that gave liberty to his ways, what cries he but *vanity*, and after, *vanity of vanities*, and at last, *all is vanity*? what was the wisdom of *Achitophel*? a vain thing: what the swiftness of *Hazael*? a vain thing: what the strength of *Goliath*? a vain thing: what the pleasures of *Nebuchadnezzar*? a vain thing: what the honor of *Haman*? a vain thing: what the beauty of *Absalom*? a vain thing. Thus if we see but the fruit that grows of sin, we may boldly say of *laughter, thou art mad, and of joy, what is this thou doest?* Eccles. 2.2.

And if this be our *Summer*, what may be our *Autumn*? an hour of joy, a world of sorrow; if you look about you, how many miseries lie in wait to ensnare you? there is no place secure, no state sufficient, no pleasure permanent, whither will you go? The chamber hath its care, the house hath its fear, the field hath its toil, the Country hath its frauds, the City hath its factions, the Church hath its Sects, the Court hath its envy, here is every place a field where is offered a battle: or if this were better, consider but your states, the Beggar hath his sores, the Soldier hath his scars, the Magistrate hath his troubles, the Merchant his travels, the Nobles their crosses, the great ones their vexations; here is every state a sea, tossed with a world of tempests: or yet if this were happier, bethink you a little longer of your fleeting joys; the sweet hath its sower, the Crown hath its care, the world hath its want, pleasure hath its pain, profit hath its grief, all these must have their end: here is a dram of sugar mixed with an Epha of bitter. Is this manhood, that is subject to all these miseries? Nay, what are these in comparison of all it suffers? It is deformed with sin, defiled with lust, outraged with passions, over-carried with affections, pining with envy, burdened with gluttony, boiling with revenge, transported with rage; all man's body is full of iniquity, and his soul (the bright image of God) through sin, is transformed to the ugly shape of the Devil.

And if this be our *Autumn*, what (I pray) is the *Winter*? then our Sun grows low, and we begin to die by degrees; show me the light which will not darken, show me the flower which will not fade, show me the fruit which will not corrupt, show me the garment which will not wear, show me the beauty which will not wither, show me the strength which will not weaken: behold, now is the hour that thy lights shall darken, thy cheeks wrinkle, thy skin be furrowed, thy beauty fade, and thy strength decay. Here is the ambition of a long *life*, thy *lease* lies a bleeding, and death raps at the door of thy heart to take possession: O forcible entry! will not pleasures delay? cannot riches ransom? dares not strength defy? Is neither wit nor wealth able to deceive nor bribe? what may rent this house, that the soul may but lodge there one night longer? Poor soul that dies (or departs) in unremedied pangs! our sins may run on score, and repentance forget her days of payment. Yet our lease shall end, the date expire, this body suffer, and the soul be driven from her house and harbor. See the swift course of our mortal *Sun*, at *North and South*, in our mothers *womb and tomb* both in one year.

[Use.] Consider this, yet that forget God, you have but a year to live, and every season yields some occasion to tell you, ye must die. In *childhood*, what is your chest of clouts, but a remembrance of your winding sheets? In *youth*, what is your mirth and music, but a summons to the knell? In *manhood*, what is your house and enclosure, but a token of the coffin? In *age*, what is your chair or litter, but a show of the beer, which at last shall convey you to your graves? Man, ere he is aware, hath dressed his herse, every season adding something to his solemnity. Where is the Adulterer, Murderer, Drunkard, Blasphemer? Are you about your sins? look on these objects; *there is a sun now setting, or a candle burning, or an hour-glass running, or a flower decaying, or a Traveler passing, or a vapor vanishing, or a sick man groaning, or a strong man dying*, be sure there is something pulls you by the sleeve, and bids you beware to commit such enormities: Who dares live in sin, that considers with himself he must die soon? And who will not consider, that sees before his eyes so many a

remembrancer? Alas, we must die, and howsoever we pass from childhood to youth, from youth to manhood, from manhood to age, yet there is *none can be more then old*: here is the utmost of our life, *a Spring, a Summer, an Autumn, a Winter*, and when that is done, you know the whole *Year* is finished.

The sum is a *Year*] the Items are *Days*.] And what *Days* can ye expect of such a *Year*? my text, in relation to these *days*, gives us two attributes, the first is *few*, the second is *evil*: if you consider our *days*, in regard of the *fewness*, (which this word seems rather to intimate) you may see them in Scripture brought to *fewer* and *fewer*, till they are well near brought to nothing.

If we begin with the beginning, we find first, that the first man *Adam* had a lease of his life in *fee* and (as Lawyers say) *To have and to hold*, from the beginning to everlasting: but for eating the forbidden fruit, he made a forfeiture of that estate: of this he was forewarned, *In the day that thou eatest thereof thou shalt die the death*; Gen. 2.17. And this he found too true, *Because thou hast eaten of the tree, whereof I commanded thee, Thou shalt not eat*—what then? amongst other curses this was one, *Dust thou art, and to dust thou shalt return*: Gen. 3.19. After him, the longest life came short of the number of a thousand years, *The days of Methuselah* (saith *Moses*) *were nine hundred, sixty, and nine years*: Gen. 5.27. and had he come to a thousand, which never was attained by man, yet *a thousand years are but one day with God*: 2. Pet. 3.8. yea, but as yesterday, saith *Moses*, *A thousand years in God's sight are but as yesterday*: Psalm 90.4. But what speak I of a thousand years? no sooner came the flood, but the age of man (of every man born after it) was shortened half in half. *These are the generations of Sem* (saith *Moses*) Gen. 11.10. to wit, *Arphaxad*, and *Selah*, and *Eber*, none of which three could reach to the number of five hundred years; the longest liver was *Eber*, and yet all his days, before and after his first-born *Peleg*, were but *four hundred, sixty, and four years*: Gen. 11.16, 17. nay, as if half a thousand were more then too much, you may see God halves their ages once again: *Peleg* lives as long as any man after him, and yet his days were neither a thousand, nor half a thousand, nor half of half a thousand; no, no more then *two hundred, thirty and nine years*, Gen. 11.18, 19. but this was a long *life* too: If we come to arrive at the time of *Jacob*, we shall find this little time well-near halved again; when he spoke this text, he tells he was *one hundred and thirty years old*, and after this he lived no longer then seventeen years more, so *that the whole age of Jacob was but* (seven score and seven) *an hundred forty, and seven years*. Gen. 47.28. Nay, to leave *Jacob* a while, and to come a little nearer ourselves, in *Moses* time we find this little time halved again, he brings seven score to seventy, *The days* (saith he) *of our age are threescore years and ten, and though men be so strong that they come to fourscore years, yet is their strength then but labor and sorrow, so soon passeth it away, and we are gone*. Psal. 90.10. Here is *halves of halves*, and if we *half* it a while, sure we shall *half* away all our time: nay, we have a custom goes a little further, and tells us of a number a great deal shorter, we are fallen from seventy to seven, in *life's leases* made by us. Nay, what speak I of years, when my text breaks them all into *days*? *Few and evil have the days been*, so our former translation, without any addition of *years* at all: and (if you mark it) our *life* in Scripture is more often termed *days* then *years*: the book of *Chronicles*, which writes of men's lives, are called according to the interpretation, *Words of days*: to this purpose we read, *David was old, and full*

of days. 1 Chron. 23.1. and in the days of Jehoram, Edom rebelled. 2 Chron. 21.8. So in the New Testament, In the days of Herod the King. Matth. 2.1. and, in the days of Herod the King of Judea. Luke 1.5. In a word, thus Job speaks of us, our life is but days, our days but a shadow: we know nothing (saith Job) and why so? our days upon earth are but a shadow. Job 8.9.

Lo here the length of our little life, it is not forever; no, Adam lost that estate, & he that lived longest after Adam, came short of the number of a thousand years: nay, that was halved to somewhat less than five hundred, and that again halved to little more than two hundred; Jacob yet halves it again to a matter of seven score, and Moses halves that again to seventy, or a little more: nay, our time brings it frō seventy to seven: nay, Jacob yet brings it from years to days few and evil have the days] of the year] of my life been.

[Use. 1] Teach us, O Lord, to number our days, that we may apply our hearts unto wisdom, Psal. 90, 12. Moses Arithmetic is worthy your meditation; learn of him to number, pray to God your teacher, think every evening there is one day of your number gone, and every morning there is another day of misery coming on; evening and morning meditate on God's mercy, and your own misery. Thus if you number your days, you shall have the less to account for at that day, when God shall call you to a final reckoning.

[Use. 2] But miserable men, who are not yet born again, their days run on without any meditation in this kind: What think they of, but of long days, and many years? And were all their days as long as the day of Joshua, when the Sun stood still in the midst of heaven, yet it will be night at last, and their Sun shall set like others. True, God may give some a liberal time, but what enemies are they to themselves, that of all their days allow themselves not one? If any man long after life, and to see good days let him refrain his tongue from evil, and his lips that they speak no guile. How live they that would needs live long, and follow no rules of piety? many can post off their conversion from day today, sending Religion afore them to thirty, and then putting it off to forty, and not pleased yet to overtake it, promise it entertainment at threescore; at last death comes, and allows not one hour: In youth these men resolve to reserve the time of age to serve God in; in age they shuffle it off to sickness, when sickness comes, care to dispose their goods, loathsomeness to die, hope to escape, ma•tyrs that good thought. O miserable men! if you have but the Lease of a Farm for twenty years, you make use of the time, and gather profit; but in this precious farm of Time, you are so ill husbands, that your Lease comes out before you are one penny worth of grace the richer by it. Why stand ye here all the day idle? there are but a few hours or days that ye have to live; at last comes the night of death, that will shut up your eyes in sleep till the day of doom.

You see now the term of our Lease, our Life lasts but Days.] and although we live many days, yet in this thy day, saith Christ; and, Give us this day our daily bread, say we as if no day could be called thy day but this day: if there be anymore, we shall soon number them, my text tells you they are not many, but few, Few and evil have the days of my life been.

Few]

Our Lease is a Life, our Life is but Days, our Days are but Few. The Phoenix, the Elephant, and the Lion fulfill their hundreds; but man dieth when he thinks his Sun yet riseth, before his

eye be satisfied with seeing, or his ear with hearing, or his heart with lusting, death knocks at his door, and often will not give him leave to meditate an excuse before he comes to judgment; Is not this a wonder to see dumb beasts outstrip man's life? The Phoenix lives *thousands* (say some); but a thousand years are a long life with man: *Methushalem* (you saw) the longest liver, came short of this number; and yet, could we attain to so ripe an age, what are a thousand years to the days everlasting? If you took a little mote to compare with the whole earth, what great difference were in these two? and if you compare this *life* which is so short, with the *life* to come which shall never have end, how much less will it yet appear? *As drops of rain are unto the sea, and as a gravel stone is in comparison to the sand; so are a thousand years to the days everlasting.* But will you have an exact account and learn the just number? It was the Arithmetic of holy men to reckon their days but *Few*;] as if the shortest cut were the best account. The Hebrews could subduct the time of sleep, which is half our life. so that if the days of men were *threescore years and ten*, here's *five and thirty years* struck off at one blow. The Philosophers could subduct the time of weakness, which is most of life; so that if *vivere* be *valere* that only a *true life, which enjoys good health*, here's the beginning and the ending of our days struck off at a second blow. The Fathers could subduct all times not present, and what say you to this account? were the days of life at noon, man grown to manhood? look ye back, and the time past is nothing; look ye forward, and the time to come is but uncertain: and if time past and time to come stand both for ciphers, what is our life but the *present*? and what is that but a *moment*? Nay, as if a *moment* were too much, look at Scripture, and you will see it brought to a lesser pass: *Job* (for his part) goes about to subduct the time of his birth, which is the bud of life; *Let the day perish* (saith he) *wherein I was born; nay let it not be joined unto the days of the year, nor let it come into the count of months*, *Job* 3.6. *Solomon* could subduct not only childhood but the time of youth too, which is the strength of life: *Take away grief out of thine heart, and cause evil to depart from thy flesh; for childhood and youth both are but vanity*, *Eccles.* 11.10. *Paul* could subduct the time of sin, which is the joy of life, *She that lives in pleasure* (lives not, nay she) *is dead while she is alive*, *1. Tim.* 5.6. Sum all and suppose that the time of *birth, and childhood, and youth, and sin* were gone, to what an epitome were man's *life* come? Think of this all ye that travel towards heaven, had we not need to make haste, that must go so long a journey in so short a time? How can he choose but run, that remembers his *days are few*? nay, that every *day* runs away with his *life*? The workman that sets a time for his task, he listens to the clock, and counts the hours, not a minute must pass, but his work goes onwards: how then do we neglect our time while we should serve God? *Work while it is day*, saith Christ; and, *this is the day of salvation*, saith the Apostle. Would you know your task? you must *work*: would you know the time? it is *this day*: a great task, a short time, had we not need with *Moses* to *number our days*, lest we loose a minute? It is true, of all numbers we cannot skill to number our days: we can number our sheep, our oxen, our fields, our coin; but we think our days are infinite, and never go about to number them. The Saints that went before us cast another account; *Moses* had his *tables*, *Job* had his *measures*, all agree both for *measure* and *number*, magnitude and multitude, our life is but short, our days are but *few*. *Few*] and evil they have been.

Give me leave a little to amplify on this point: would we thoroughly know the shortness of out time, the fewness of our days? I shall then set before you the *magnitude* of the one, and the *multitude* of the other:

And first, for the *magnitude* of the time of our life; A man (say the Philosophers) is *Microcosmus, a little world: little* for goodness, but *a world* of wickedness. Of this *world* if you will have the dimensions according to the rules of Geometricians, *the length, breadth, and depth* of our short *life*; then first for our *length* from East to West, from our birth to our burial. I need not to take so many paces, as will make *mille passus*, a mile; our little life bears no proportion to such a length: I dare not say as *Stobaeus* relates, that our life hath the last of a cubits length: for that's more then the Scripture will afford it: it is but *a span, or hand breadth*, saith *David*, that's little: nay, *Alcaeus in carmine Lyrico*, saith, it is but an *inch long*, that's less: nay, saith *Plutarch*, *All our life is but a prick, a point*: yet less, saith *Seneca*, *it is a point that we live, and less then a point*. that's less then either I can say, or you conceive. What is it? not *a mile, but a cubit, but a span, but an inch, but a point, nay less then that*: here's little longitude of life. Well, but our latitude perhaps is greater: no, take a measure if you please from one pole to another, as we stand betwixt the terms of life and death and weresoever we are, death is within *an hand-breadth* of our life: if we be on the sea, there's but *a thick board* betwixt us and drowning: if on the land, there's but *a shoe-sole* betwixt us and our grave: if we sleep, our bed is our bodies grave, and there's but *a sheet*, (perhaps a winding-sheet) betwixt us and it: when we are awake, our body is our souls grave, and there's but *a few skins* (as say Physicians) betwixt death and us. What is it? but the breadth of *an hand, of a board, of a shoe-sole, of a thin sheet, of a small skin*: there's little latitude you see. Well, but our profundity may help all this: go to therefore, and see what that is. I shall not lead you down many steps, for indeed there are not many steps to lead you down: in one word come to the center of the heart of man: The *Grecians* to express the shallowness of this life, give the same name to the heart, that they do to death. 〈 in non-Latin alphabet 〉 is the heart, the author of life; and 〈 in non-Latin alphabet 〉 is destiny, the worker of death; to show that as every man hath an heart; so death hath a dart for every man. Christians! mortals! consider your magnitude in all these dimensions; alas, how is it that many of you make yourselves so great? what mean those titles which you take upon you? *Your Greatness, Your Highness, your*— I know not what. O consider the mortality of your bodies and that will tell you the just scantling of yourselves.

2. For the *multitude of our days*, he was branded with the name of a fool, that thought he had *many years* to live. *Moses* tells us, *The days of our years are threescore years and ten*, Psal. 90.10. But now (as you heard) we value our life but at *seven years*, as if six years we had to labor, and to do all we had to do; but the seventh were a Sabbath *to rest with God*, Revel. 14.13. nay yet the Scripture comes somewhat lower, and because a plurality might cause a security, it bestows but a unity upon our years, thus *Jacob* in this text reckons of a great number of one year, *The days of the year of my life are an hundred and thirty year*. Gen. 47.9. nay *Austin* comes shorter, and compares our life to a quarter of a year, like *Jehoahash* reign, which lasted *about three months time*. 2 Kings 23.31. nay, the Scripture descends from *months* to *days*, *Few and evil are my days*, saith *Jacob*: implying that this life is but *a few days*, or *but one day*, as some would

have it, which is the meaning of Christ's prayer, *Give us this day our daily bread*. Matth. 6.11. And yet that we may not think our death a great way off, the Scripture tells us, it is not a day to come: no, *boast not of tomorrow, for thou knowest not what a day may bring forth*. Prov. 27.1. thy day is this present day, and therefore saith the Apostle, *To day if you will hear his voice*, Heb. 3.7. nay, to speak further, this day (saith Job) is past already, *we are but of yesterday*, Job 8.9. nay, as if a day were too long for the life of man, most resembles it to the *grass that grows up in the morning, and is cut down in the evening*, Psal. 90.6. and Gregory compares it to *Jonah's gourd, that came up in a night, and perished ere the day was come*, Jonah 4.10. *The evening and the morning make but one day*. Gen. 1.5. but our day is oft times *an evening without a morning*, and oft times *a morning without an evening*. Nay, yet to go lower, as if half a day were more then our life could parallel, Moses compares it to *a watch*, which is but the fourth part of a night. Psal. 90.4. yea and as if this were longer then our life doth last, the Scripture calls it but *an hour*. John 5.25. *The hour is coming, and now is*, saith Christ: nay our life is but *a minute*, or if we can say less, *a moment, in a moment they go down to the grave*, saith Job, Job 21.13. and *in a moment shall they die* saith Elihu. Job 34.20. *And a lying tongue is but for a moment*, saith Solomon, Prov. 12.19. and *our light affliction is but for a moment*, saith Paul, 2 Cor. 4.17. Lo here the length of our little life, this is the gradation that God makes of it: at first a matter of *seventy years*, but these were tythed from *seventy to seven*, this number again was made no number, *one single year: a year? nay a month, nay a day, nay an hour, nay a minute, nay a moment, as soon as we were born, we began to draw to our end*. Wisd. 5.13. There's but *one poor moment* which we have to live, and when that is spent, our life is gone, How? but *one?* and *a moment?* *one* is the least number that is, and *a moment* the shortest time that ever was: O what mean men to plot and project for the time to come, as if this life would never be done? O consider of the littleness of the time that thou hast to live! O consider of the greatness of the matter that depends upon it; thy body, soul, heaven, and hell, all hangs on this thread, a short life, a few days.] *Few] and evil have the days of my life been.*

You have learned *Moses Arithmetic* to number your days; practice a while, and you find this use.

[Use. 1] God shortens your time, you that are unregenerate, lest you defer your repentance: it is said of the Devil, that he is *busy, because his time is short*, Revel. 12.12. and are you worse then Devils? is not your time shorter? and yet are you more negligent? how do you give way to that old serpent? he delays no time to bring you to hell, and ye neglect all times to get you heaven: What is your life but a *Jonas gourd*, suddenly sprung up, and by and by withered again, and gone? whatsoever ye do, your wheel whirls about apace: in a word, *ye die daily*, and you all know thus much, that you have everyone of you a poor soul to save. I have wondered at men, that desire time after time, one time after another, why if your souls perish, the day will come soon enough. *It makes me weep* (said one of a better stamp) *when my hour-glass is beside me, and I see every drop of sand follow other so speedily*. Your days are but *few*, and yet who knows whether *this day* his sun may set? Take heed, you unregenerate, if death come unawares, it is the price of your souls how you are provided! Who (alas) would defer to be good, that knows not how soon he may go to judgment? The enemy keeps a daily watch, a

friend prepares for your welcome, and are you such enemies to yourselves, that never are prepared to welcome death?

[Use. 2] But to speak to thee, whosoever thou art that readeest, *regenerate* or *unregenerate*, the best counsel thou canst learn, is to be still in a readiness; think every day thou risest to be thy day of death, and every night thou goest to bed, that thou art laid down in the grave: if thou shouldst forget, will not each object be a remembrancer? thy sheets, of thy winding-sheet; thy coverings, of thy clasping dust; thy sleep, of thy death; with whom (I may say truly) thou shakest hands every night: who can forget his *grave*, that lies him down in his bed? and who then would not so provide himself, as if every night he went to his grave? Our days are but *few*, and the night will be ere long that we die indeed. What are we but Tenants at will in this Clay Farm? the foundation of all the building is a small substance, always kept cold by an intercourse of air, the pillar is but a little breath, the strength some few bones tied together with dry strings, howsoever we piece and patch this poor cottage, it will at last fall *into the Lord's hands*, and we must give surrender only in this tenor, *Few] and evil have the days of my life been.*

You now see the time of our *Lease* to the full, out *life* lasts but *days*, our *days* are but *few*, who is so fond to settle his care on this *Lease*, that so soon is expired, nay, with a blast is gone out? The man that is wedded to this world, enjoys neither length of *days*, nor a *day* of joy; as he is mortal, so is he miserable: you shall see my Text join both the hands, nothing indeed but death can loose the bonds, the *days of my life are few*, the *few days of my life are evil*; *few* in number, *evil* in nature; neither many, nor good, but *few*, and *evil*.

Evil.]

Our life is but *days*, our *days* are but *few*, our *few days* but *evil*: Into what a sea of misery have I now rushed sail? Evil life, evil days; but *few*, yet *evil*.

There waits on our life

- *Sin*,
- *Punishment*.

Both these are *evil*; *Sin*, as the father, plays the Bankrupt; and *Punishment*, the son, must pay the debt: first, *Lust conceives and brings forth sin, then sin being finished brings forth death*. Here is both the work and wages, first we commit, and then we suffer *evil*.

The *evils* we commit are *sins*, and see what a troop of enemies march about us; if you expect the battle in array, what say you to those *evils original*? these are the inheritance which we have from our first parents; it is the same infection that distilled from them abides in us, and therefore the same punishment is due to us, that fell on them. O the flood-gate of *evils* that now are opened! *Adams sin* is ours by imputation, we are twigs of one root, streams of one fountain, and by the same reason partakers of one sin. And as no *evil* is alone, so besides that *imputed*, we have another *inherent*, this is the proclive disposition that we have to *evil*, because of the loss of those powers that we had to good; *First, the sin of the person infected*

nature but now the sin of nature infects the person: Is not the mind doubtful of the ways of God? Is not the will prone to all manner of *evil*? Are not the affections disordered in their actions? But as for *goodness, and holiness, and virtue, and grace, and temperance, and innocence*, all these ornaments are lost; *Adam* received them for himself and us, and therefore lost them from us, as from himself: what wonder, if we being spoiled, nature be left naked; a rotten root must needs bear rotten branches; and if the first man be infected with sin, what follows, but a corruption of the whole nature of man?

But these are but the seeds, what say ye to the offspring? Evils original beget evils actual, and such are they (as *Austin* defines them) *Whatever we say, or do, or think against the Law eternal*. How many of these Furies haunt us? our *saying, doing, thinking*, all is *evil* that is against God's command: his *will* is the rule that should measure all our *actions*, our *actions* are the frame that should be measured by his *will*; here then is sins *material* and *formal*, the *actions of man diverted from the will of God*; and if all these be *evils*, how many *evils* are they all?

Look at our *omission of good duties*, and come they not in like moats in the Sun? How many alms have we denied? How many blessings have we refused? How many Sermons have we neglected? How many Lord's days have we mis-spent? This was the sin of that rich man, of whom though *Lazarus* had no hurt, yet because he could receive no good therefore *he was tormented in that flame*. You know a day will come, when a bill of negatives shall be framed against the wicked, not what ye have done, but what ye have not done: *I was hungry, and ye gave me no meat; I was thirsty, and ye gave me no drink; I was a stranger, and ye lodged me not; I was naked, and ye clothed me not; sick and in prison, and ye visited me not*, Matth. 5.42. It is the not doing your duties must incur that heavy sentence, *Depart from me ye cursed*. Mere harmless men are no fit members for God's kingdom; if you mean to avoid evil, you must neglect no good: alas, who would slip any occasion, that considers the just reward of this *evil of omission*.

But these are not half the count, there be *evils of Commission*, whereby we fight against God, and provoke his justice against us: of all the Commandments which we should perform, there is not one precept which we have not broken; God himself is dishonored, his worship is neglected, his name is blasphemed, his days are profaned: if we go any further parents are disobeyed, injury is maintained, adultery is committed, robbery is practiced, false witness is produced, covetousness is followed: thus is the manner of our keeping the Commandments, from the first to the last having transgressed against all. *Hide thy face from my sins, O Lord, and put away all mine iniquities*. We had need to pray, *Hide them*, for if they be not hid, how many of these *evils* will rise up in judgment against us?

But here is no end, there be *evils external* that accompany the body, and what part of the body is not possessed with some *evil*? Look at the senses, and wherein hast thou employed thine eyes, but in beholding vanity? wherein thine ears, but in hearkening to lies? wherein thy tasting, touching, smelling, but in sensual pleasures? and as the senses, so are the members full of evil, *The head is sick, the heart deceitful, the tongue unruly, the teeth as swords, the jaws as knives, the hands are full of blood, and the feet swift to shed blood*. Thus from the sole of the feet to the crown of the head, there is *nothing whole, but wounds, and swellings, and sores full of corruption*, Esa. 1.6.

And if these be our *outward*, what be those *inward evils*? should I thrust my hand into your bosoms, O how leprous should I pluck it out again! that *Understanding* created full of light, is now so blind, that *it perceives not the things of the spirit of God, neither can it know them, for they are spiritually discerned*. No doubt there is in us a remaining spark of Nature, and that is the light of reason which makes us men; but if you look at this reason, it perceives only natural and external things; it can perceive thy house adorned, thy lands tilled, thy grounds stocked; but those spiritual blessings, celestial promises, eternal privileges, it cannot see, nor so much as think of: What are all our thoughts but vanity, and *imagination of man's heart, but only evil*, Gen. 8.21. Neither is this all, God framing man's soul, planted in it two faculties, the *Understanding* that informeth, and the *Will* that followeth: and as the *Understanding*, so is the *Will*; it receives from *Reason* (her Counselor) sensual advice, and sends forth to the *Affections* (her Courtiers) injunctions of vanity; here is a Counselor indeed, what is it but *reason without reason*? and here is a *will* indeed, what is it but a slave to sin, without any *will* to good? Man is so holden captive with the yoke of sin, that of his own nature he can neither *aspire by desire nor travel by endeavor to any goodness*. I say not, but (as Bernard) *to will is in us all*, but to will *evil* is of nature, to will *good* is of grace, away then with our abilities, and confess we with the Apostle, that *to will is present with me, but I find no means to perform that which is good*, Rom. 7.18.

And yet this is not all, take a view of those *affections* which attend the *will*, and how are all *evil*? It is God should be the object both of our *will* and *affections*, and what say you? do you love him, and fear him, and trust in him, and serve him? your sins say, no: we can do nothing that good is, but we run upon *evil*; see thine *anger* like a Serpent, thy *desire* like a Wolf, thy *fear* like an Hart, thine *envy* like a Viper, all thy *passions* are become sensual, and *Every man is a beast by his own knowledge*, Jer. 10.14.

Blessed God! what a world of *evils* are within us? *We have sinned (O Lord) above the number of the sands of the seas, our transgressions (O Lord) are multiplied, our offenses are exceeding many*: Many sure, that contain these streams, and yet how many are the rivulets that issue from them? There be *evils* of weakness against God the Father, whose attribute is Power; there be *evils* of ignorance against God the Son, whose attribute is Wisdom; there be *evils* of malice against God the holy Ghost, whose attribute is Love. Can we add anymore? Mark but our thoughts, our delights, our consents to *evil*: or if these be not enough, see a swarm indeed that continually assault us, *anger, hatred, envy, distrust impatience, avarice, sacrilege, pride, despair, presumption, indevotion, suspicion, contention, derision, exaction*, (give me leave to breathe in the numbering of this bedroll) *perjury, blasphemy, luxury, simony, perplexity, inconstancy, hypocrisy, apostasy*: here is a number numberless, *gross sins, little sins, known sins, hid sins*; *Who can understand his errors? O Lord, cleanse me from my secret faults*, Psal. 19.12. The days of life are few, but the *evils* God knows how many; he that would number them may tell a thousand, and yet not tell one of a thousand: Can the proudest Pharisee justify himself? Remember the swarms that lurk in thy venomous conscience, number thy wanton words, thy carnal thoughts, thy unchristian gestures, thy outrageous sins, & come they not in by troops and herds, thicker then the frogs in Egypt? well may we stand amazed at their number, and as

convicted prisoners, cry for that Psalm of mercy, *Lord have mercy on us, most evil wretched sinners.*

Thus you see, Beloved, how *evil* be our *days*, since every day we do *evil*: then to wander no further, now we have found such a world of them, will you see them in a map? here is *evils original, evils actual, evils of omission, evils of commission, evils of the body evils of the soul*; well may we pray, *Deliver us from evil*: what, so many *evils of sin*? now the Lord deliver us.

[Use. 1] Remember yourselves, and who will not sing *David's burden, Mine iniquities are gone over my head, and as a weighty burden, they are too heavy for me to bear*? There is in sin (saith *Austin*) both weight and number, and is any one so dull or dead, that he is sensible of neither? go ye to the balance, and what a mass lies upon you? enough and enough again to sink you down to hell: go ye to the count, and what a swarm comes upon you? a million, and a million of millions to keep you out of heaven; when all your sins must be called to account before that Judge of the world, what account shall be given of this account that is endless? see them like the stars, only these set and rise, but your sins rise, and never set; see them like your hairs, only these shed and lose, but your sins grow ever more and more; see them like the sands, only these are covered with the floods and waters, but your sins lie still open and are ever before you: think on these stars, these hairs, these infinite innumerable sands of sins, and when all is done, let your tears be the flood to hide them over. It was *David's* saying, *Every night wash I my bed, and water my couch with my tears*: if your days be *evil*, let not your night slip without repentance; go not to bed, but beat your breast with the Publican; lay you not down, but withal lift up your voice *Lord be merciful unto me a sinner*: How sweet a rest doth that night bring, whose sleep is prevented with the consideration of our sins? though we are begirt with a thousand devils this would be as the watch of our souls, and the safeguard of our persons.

[Use: 2] But I must speak with a difference: I stand over some of you, who are so far from *washing away your sins with tears*, that I fear you never took much notice of the multitude of your sins: should I tell you that you brought sin enough with you to damn you, when you first came into this world; should I tell you, that you have everyone committed thousands, and thousand of thousands of actual sins and yet any one of those thousands is enough to send you packing to hell: You would think these strange points; but if God be true, there is no sin of man, either originiall or actual, either of omission or commission, either of the body, or of the soul, which without repentance will not produce eternal death: and therefore in God's fear take notice of your sins, set before you the Commandments of God, and thereto comparing your life, you may find out such a catalogue of your sins, that will thoroughly convince you of your damnable estate,

You may ask, to what end should we be so careful to find out our sins? I answer to a very good end, both in respect of the

- Unregenerate,
- Regenerate.

First, in respect of the unregenerate: this is the first step of repentance; this is one of those paces that will lead you towards heaven. You may be sure, without repentance no heaven, without confession no repentance, and without finding out sin there can be no confession. It were good therefore, and a singular means to bring you out of corruption into Christianity, and out of the state of nature into the kingdom of grace, that you would everyone of you have a Catalogue of your sins. If you will not, I can tell you who will, there is an adversary called *Satan* (the adversary of mankind) that stands at your back, and (I may say figuratively) with a scroll in his hands, wherein he writes down your sins; not a day passeth on, but he can easily tell how many sins you have committed all day. Lord, that men would think on it! Are you about any sin? at that very time Satan is registering the act, and time and place, and every circumstance: now woe, woe to man, that lets Satan do his work for him! Would you do this yourself, would you but study for a Catalogue of your own sins, that so you might confess them to God, and repent you thereof, this would be a dash in the devils book, so that he could not have whereof to accuse you; but if still you go on securely in sin, and never go about to call your sins to remembrance, a day will come (woe worth the day) when that roaring Lion shall set all your sins and transgressions in order before you: then shall you read (perforce) your sins original and actual, of omission and commission, of your bodies and souls. And I must tell you, herein is a great policy of Satan, he lets you alone in your security a while, if you will not trouble him, he will not trouble you; if you will not tell your own sins, neither will he tell you of them; but he will change his note (at furthest) when your *few evil days* finish: it is the very case as many creditours deal with their debtors, while they have any doings as they say, and are in trading, they will let them alone, in policy they will say nothing; but if once down the wind, in sickness, poverty, disgrace, or the like, then comes Serjeant after Serjeant, arrest upon arrest, action upon action: just thus is Satan's dealing with the unregenerate man; if you will but sin, and never call yourselves to a reckoning, in policie he will say nothing, but when the score is full, and death comes to arrest you, then will he bring out his black book of all your sins committed all your *days*. O I tremble to speak of it! then shall your sins fall as foul on your souls, as ravens on the fallen sheep, and keep you down forever in the dungeon of despair.

Secondly in respect of the regenerate; that you have ready by you (or by heart) a catalogue of your sins, is necessary in many respects.

First, to humble you: for no sooner shall the poor soul look on all the sins he hath committed, both before and after his regeneration, but confessing them in prayer, it will pull down his heart, and make the wound of his remorse to bleed a fresh, as before: and therefore this catalogue is most necessary in days of humiliation.

Secondly, it is necessary to prepare you for the receiving of the Sacrament; for indeed I would have none to presume to taste on that Supper, but first to view over all his sins, and to confess them in payer to his heavenly Father: there be many that in Confession look on their sins, as they do on the stars in a dark cloudy night, they can see none but the great ones, of the first or second magnitude, it may be here one and there one; but if they were truly enlightened, and informed aright, they might rather behold their sins, as those innumerable

stars that appear in a fair frostie winters night; they are many, and many: and therefore take a little pains in composing your catalogue, that so you may confess all (at least for the kinds) before you presume to come near that Table of the Lord.

Thirdly, it is necessary in times of desertion, or visitation: yea, if the Lord shall please to exercise you with any cross, or disgrace, or discountenance, loss of goods, disease of body, terror of soul, or the like; you may be sure as no misery comes but for sin, so then the enumeration of your sins from a bleeding broken heart, is the prime and first means to cause that Sun of mercy to break through the clouds, and to beget a clear day; alas, our *days* are *evil*, and sure we have as good reason as ever *Jacob* had to confess it: for my part, though I keep my catalogue to myself, yet in the general I cannot but confess to you all, *My days have been evil, evil, evil: Few and evil.*

And now we have done with the work, it rests that you should know your wages; there be days of sin, and then days of sorrow; as you have spent your days, so must you have your rewards; first we trespass, and then we pay for it; first we sin, and then we suffer *evil*.

[2] 2. The evils that we suffer may be ranked in this order; first, *evils original* fill up the scene, and what a multitude of *evils* do enter with them? No sooner had *Adam* sinned, but a world of miseries fell on man, so that as the infection, in like manner the punishment distills from him. *By one man* (saith the Apostle) *entered sin into the world*: what, sin alone? no, but *death by sin, and so death went over all men* Rom. 5.12. Infants themselves bring their damnation with them from their wombs; or if that be omitted, how many are the miseries of this life, as the fore-runners of that judgment? Look at the *mind* and what think ye of our *ignorance*, not only that of willful disposition, but (as the Schools distinguish) of pure negation; if it be not a sin, what is it but a punishment for sin? that our understanding should be obscured and darkened, our knowledge in things natural wounded, in supernatural utterly extinguished: O the miserable issue of that monster Sin! But as *evils* come by heaps, so of the same parent here is another brood, *Ignorance* and *Forgetfulness*; and is not this a misery, after all our time and study to get a little knowledge, quickly to forget that we are so long a learning? Man in his whole state, before the fall, could not forget things taught him; but now (as the hour-glass) we receive in at the one ear, and it goes out at the other; or rather (like the sieve) we always keep the bran, but let the flower go, so apt are we to retain the bad, but we very easily forget the good. And is this all? nay, yet more *evils*; see but our *affections*, and to what a number of infinite sorrows, griefs, anguishes suspicions, fears, malices, jealousies, is the soul of man subject? So prone are we to these miserable passions, that upon any occasion we fall into them; or for want of cause from any other, we begin to be passionate with ourselves: *Why hast thou, O Lord, set me against thee? I am become irksome and burdensome even unto mine own self*, Job 7.20.

Alas, poor man how art thou beset with a world of miseries? and yet, as if all these summed up together, could not make enough, look at the body, and how many are its sufferings? *In the sweat of thy face shalt thou eat thy bread*, said God, Gen. 3.19. The Spider spins, and weaves, and wastes her very bowels to make her net, and when all is done, to what purpose serves it, but to catch a fly? If this be vain work, how vain is man in his fond imitation? the birds and

beasts can feed themselves, without any pains, only man toils night and day, on sea and land, with body and mind; yet all is to no purpose, but to catch a fly, to protract a life, or to procure some vanity. And yet, as if misery had no mean; besides our *industry*, how is this body stuffed with many an *infirmity*? all the strength of man is but a reed, at best shaken, perhaps broken, howsoever weakened by every wind that blows upon it. The Physicians distinction of *Temperamentum ad pondus, & justitiam*, gives us thus much to learn, that no constitution is ever so happy, to have a just temper according to its weight; some are too hot others too cold all have some defects, and so are disposed to all kind of *infirmities*: man cannot carry himself, but he must needs carry about with him many forms of his own destruction. The books of the Physicians tell us of many diseases, and yet many are the diseases which their books cannot tell of: we see in our own days, most labor of new sicknesses, unknown to our fathers; or if any of us be free from any of these, yet every ones body nourisheth the causes, and may be a receptacle of a thousand diseases. How *evil is sin*, that incurs so many *evils of punishment*?

But as if all were too little (because our sins are so many) if you will number anymore, here is yet another reckoning, *evils original, and evils adventitious, evils of necessity, and evils of chance*. Austin saith, *What shall we say of those innumerable accidents that befall a man?* as heat, and cold, and thunder, and rain, and storms, and earthquakes, and poisons, and treasons, and robberies, and wars, and tumults, and what not? go whither you will, and every place is full of some of these *evils*: if you go on sea, every wave threatens you, every wind fears you, every rock and sand is enough to drown you: if you go on land every step dangers you, every wild beast scares you, every stone or tree is enough to kill you: if you go no whither, you cannot be without danger: *Eli* was sitting, and what more secure? yet at the news of God's Ark, that it was taken by the *Philistines*, he falls down backwards, and his neck was broken. *Korah* was standing, what more sure? yet as soon as *Moses* had made an end of speaking, the earth opened her mouth, and swallowed him and his family, and all the men that were with him. Indeed *Absalom* was riding, & what way more ready to escape the enemy? yet, as the mule carried him under a great thick oak, his head caught hold of the oak, & he was taken up between the heaven and the earth and the mule that was under him went away. Whatsoever we do, or whithersoever we go, so long as we do *evil*, these *evils* will meet us. Go into the ship, there is but a board betwixt thee and the waters: walk on the ground, there is but a shoe-sole betwixt thee and thy grave: take a turn in the streets, and so many perils hang over thee, as there are tiles on the houses; travel in the country, and so many enemies are about thee, as thou meetest beasts in the fields; if all these places be so dangerous, then retire to thy house, and yet that is subject to fire, or water, or if it escape both, it may fall on thy head: whithersoever we turn us, all things about us seem to threaten our death. Our *days* are *evil* indeed, and who is it that is exempted from every of these *evils*? Sinners are corrected, good men are chastened, there is none escapes free.

To see a little the state of God's own friends and children: Was not *Abel* murdered by his brother? *Noah* mocked by his son? *Job* scoffed by his wife? *Eli* slain for his sons? will you all at once? take one for all, and see *Jacob* our Patriarch, a notable example of extreme infelicity: he is threatened by his brother, banished from his father, abused by his uncle, defrauded of

his wife, was not here misery enough to break one heart? But after this, for another wives sake, see him enter into a new service, *In the day he is consumed with heat, in the night with frost:* an hard service sure! nay after this that he got his *Rachel*, see then a division betwixt her and *Leah*, two sisters brawling for one husband yet neither content, after both enjoyed him. Blessed Saint! how wast thou haunted with afflictions? yet after this, he agrees his wives, and they all run from their father, and now see a fresh pursuit; behind him, *Laban* follows which an Hue and Cry, before him *Esau* meets him with 400 men; to go forwards intolerable, to go backwards unavailable; which way then? It was an Angel of God, nay the God of Angels that now must comfort him.

And yet again after his first entry into his own country, his wife *Rachel* dies, his daughter *Dinah* is ravished his son *Reuben* lies with his concubine, and if the defiling of a wife be so great a grief to the husband, what sorrow and shame, when the wickedness is committed by a man's own son? what can we more? If ye his heart be unbroken, here's another grief great enough to match all the rest, his son, his *Joseph* (they report) is lost, and what news hears he of him, but that he is torn with wild beasts? and now see a man of miseries indeed! *He rends his clothes, he puts sackcloth about his loins, he will not be comforted, but surely* (saith he) *I will go down into the grave unto my son mourning.* Alas poor *Jacob*! what can they say to comfort him? To comfort, said I? nay, yet hear the tidings of a new misfortune, a famine is begun, and another of his sons is kept in prison: What a grief is here? Another in prison, and nothing to redeem him but his only *Benjamin*; here is the loss of son after son, *Joseph is not, and Simeon is not, and now ye will take Benjamin, all these things are against me.* We need no more, if *Jacob* thus number, how many are the miseries he did daily suffer? would you have the sum? He himself the best witness of himself, affirms it to *Pharaoh*, *Evil, Evil. Few and Evil] have the days of the years of my life been.*

So miserable is our *life*, that no man can take his breath before some *evil* or other do seiz on his person: if you would that we knit up all in one bundell, there be *evils original, evils adventitious, evils of the mind evils of the body, evils that are common, evils of the chosen,* we had need pray again, *Deliver us from evil.]* What? so many *evils of suffering?* Now the Lord deliver us.

[Use. 1] What is sweet in this life, which so many miseries will not embitter? If this be a vale of rears, where is thy place to pleasure? If this life be a nest of cares, how canst thou settle so great a vanity as sin in a field of such misery as the world? *O ye sons of men, how long will ye blaspheme mine honor, and have such pleasure in vanity, and seek after leasing?* Were men not mad in their ways, or utterly besotted in their imaginations, well might these miseries of our life breed their neglect of the world. Can we choose but wonder to see how busily thou heapest up riches yet knowest not who shall eat the grapes of thy planted vineyard? God gave thee a countenance erected towards heaven, and must it ever be groveling and poring on the earth? God gave thee a soul to live with his blessed Angels, and wilt thou make it a companion fitter for no other then brute beasts? *There is an evil sickness* (saith *Solomon*) *that I have seen under the Sun;* and what is that, but *riches reserved to the owners for their evil.* See here the just judgment of a righteous God, to this end is thy riches, thou wouldest live at ease, and

outlast many years, therefore thy life is but miserable, and thy death must be sudden, thy *days are but few, and thy few days are evil.*

[Use. 2] But to comfort all you that live in the fear of God, it may be your *days are evil,*] and what then? this is to make *trial of your love to God,* and a *trial* it is of *God's love to you.*

First it makes *a trial of your love to God;* Certainly if you have but a spark of this *love,* your days cannot be so *evil,* but in the midst of those *evils* you shall find some inward consolations that will sweeten all. It is memorable how *Jacob* for *Rachel* serves *Laban* seven years, but yet (saith the Text) *they seemed to him but a few days for the love he had to her.* Nay, after *Laban* had deceived him in giving him blear-eyed *Leah* instead of beautiful *Rachel,* *Jacob* then serves him another seven years prentiship; love makes the heart cheerful in the worst of sufferings: though *Jacob* was consumed with *drought* in the *day,* and *frost* in the *night,* which many and many a time made his rest and *sleep to depart from his eyes;* yet his *love* of fair *Rachel* sweetens all his labors. Why thus thus will it be with you that *wait on the Lord* your God: what though miseries come upon you as thick as hail-storms in a sharp winters day? you may remember you have a better master then *Laban,* a better service then *Jacob's,* a fairer prize then *Rachel:* who is your master but such an one as will surely keep his covenant, even the Lord your God? what is your service, but such a one as is most glorious and honorable, even a *light burden, a perfect freedom?* what is your prize, but such a one as surpasseth all prizes whatsoever, even the beauty of heaven, the beatifical vision of our blessed God, If then you but *love God* as *Jacob* did *Rachel,* what matters it how *evil* your *few days* be? nay be they never so *evil,* and were your days never so many, yet an hundred, a thousand years spent in God's service, they would seem but a *few days* for the *love* you bear to him. O Lord work in us this *love,* and then command what thou wilt, persecution, affliction, the Cross, or death, no service so hard, but we shall readily obey thee.

Secondly, as your *evils of sufferings* try your *love to God,* so they are a *trial* (or token) of *God's love to you:* *Our light affliction which is but for a moment causeth unto us a far more excellent and an eternal weight of glory;* and if this be the end, who would not endure the means? O divine mercy! therefore the dugs of this life taste bitter, that thereby God may wean us from the love of this world to attain a better: Certainly God is good unto us in tempering these so fitly; bitterness attends this life, that thou mayest sigh continually for the true life. Wouldst thou not run through dangers for a kingdom? wouldst thou not fetch a crown for fear of a thorn? nay, who would not go to heaven, although it were with *Elijah* in a whirlwind? *I count* (saith *Paul*) *that the afflictions of this life are not worthy of the glory which shall be shown unto us.* Come then ye that thirst for long life, believe in God, and you shall have life eternal. All is well that ends well: though a while we sink in miseries, yet at last the joys of heaven will refresh us: then shall we live in love, rejoice in hymns, sing forth in praises the wonderful works of our Creator and Redeemer, this is that *life* of heaven, and when our *life* ends here, Lord grant us *life everlasting.*

Thus far have you seen the state of our *life,* this *lease* breeds sorrow, but the reversion is our joy; no sooner shall this *life* expire, but God will give us the purchase of his Son, that inheritance of heaven; comfort then thy soul that wades through this sea of miseries, and

the Lord so assist us in all our troubles, that he *lead us not into temptation, but deliver us from evil. Amen.*

Have been.]

Our *life* is but *days*, our *days* are but *few* our *few days* but *evil*, and now when all is done, we find all is out of date. *Few and evil have] the days of my life been.]*

This last word is the leases expiration: and why *have been?]* If you will needs know the reason.

The time that is past is best known to *Jacob*.

And the life of *Jacob* is but as the time that is past.

First, the time that is past is best known to *Jacob*: old men can tell old stories, and something it delights them to remember the storms gone over them. We all know how

- Many years we have lived.
- Great miseries we have suffered.

Jacob tells you, as you may tell each other, our *years* have been *few*, our *few years* have been *evil*. To make this good. *Have they not been few?* Let me ask some old man, whose hairs are dipt in snow, whose *golden ewer is broken, whose silver cord is lengthened*, how many be thy years? It may be thou wilt answer, as *Moses* gives the number, a matter of *threescore years and ten*, or *fourscore years*: I cannot say but it is a long time to come, but alas, what are these *fourscore years* now they are gone? Tell me you that have seen the many changes both of *Moon* and *Sun*, are they not swiftly run away? you may remember your manhood, childhood, and I pray what think ye? was it not yesterday? is it not a while since? who will not wonder to see how quickly it is gone, and yet how long it was a coming? The time to come seems tedious, especially to a man in hope of bliss, the time now past is a very nothing, especially to a man in fear of danger: go down to those cast-away souls that now suffer in hell flames, and what say they of their *life*, but *as soon as we were born we began to draw to our end*, *Wisd. 5.13.* go down to those putrefied bodies, and find amongst them the dusts of *Adam, Seth, Enoch, Kenan, Mahalaleel, Jered, Enoch, Methushalem*, everyone of whom lived near to the number of a thousand years, are they not dead? and what is their epitaph, but, *they lived and died?* *Gen. 5.* To sum up all in one, and to make this one serve for all, *Jacob* is *an hundred and thirty years old* (for so you see it registered in God's book) yet now being demanded to tell his age, he answers but *Days*, and his days are but *Few*; how should they be many that now are gone already? these few days, they *have been.]*

2. And as time past tells our days, so it counts all our miseries, *who cannot remember the miseries he doth suffer?* The poor, the sick, the banished, the imprisoned, the traveler, the soldier, everyone can write a Chronicle of his life, and make up large volumes of their several changes. What is the history of the Bible but an holy brief Chronicle of the Saints grievous sufferings? See the miseries of the Patriarchs described in the books of *Moses*: see

the wars of the Israelites set down in the books of *Joshua*: see the afflictions of *David* in the books of *Samuel*, *Ezra*, *Nehemiah*, *Esther*, *Job*, everyone hath a book of their several calamities, and if all our miseries were but thus abbreviate, *I suppose the world would not contain the books that should be written.*] There is no man so cunning to know his future condition; but for those things which *have been*, everyone can read them. Look then (beloved) at the time now past, and will you not say with *Jacob*, your days *have been evil*? *Evil* for your sins, and *evil* for your sufferings: if you live more *days* what do you but increase more *evils*? the just man sins seven times a day, and everyone of us perhaps seventy times seven times: do we thus multiply sins? and think we to subtract our sorrows? think but of those storms that already have gone over our heads famines, sores, sicknesses, plagues, have we not seen many seasons unseasonable, because we could find no season to repentance? Our Springs have been graves rather than cradles, our Summers have not shot up but withered our grass, our Autumns have took away the flocks of our sheep, and for our latest Harvest, the heavens themselves have not ceased weeping for us, that never yet found time to weep for ourselves. And as this procured the famine, so famine ushered the pestilence. O the miseries miserable that at this time fell upon us! Were not our houses infected? our towns depopulated? our gardens made our graves? and many a grave a bed to lodge in it a whole family? Alas, what an hideous noise was heard about us? In every Church bells tolling, in every hamlet some dying, in every street men watching, in every place, everywhere, wailing and weeping, or groaning and dying. These are the evils that *have been*,] and how should we forget them that have once seen them with our eyes? *Call to mind time past*, was the rule of *Bernard*, & what better rule have we to square our lives, then the remembrance of those *evils* which our lives have suffered? Look back then with *Jacob*, and we have good reason to *redeem the time past*, because *our days have been evil*.

[2] 2. But there is yet another reason why these *few evil days have been*.] As the time past is best known to *Jacob* so the life of *Jacob* is but as the time past. *Go to now* (saith S^t. *James*) *ye that say today or tomorrow we will go into such a City, and continue there a year, and buy and sell, and get gain, and yet ye cannot tell what shall be tomorrow.* James 4.13. It is a mere presumption to boast of the time to come: can any man say he will live til tomorrow? look back ye that trust to this staff of Egypt, there is no man can assure you of this day, *Man knoweth not his time*, saith the Preacher, Eccles. 9.12. As near as it is to night, it may be before evening someone of us may be dead, and cold, and fitter to lodge in our graves under earth, then in our beds above it; nay, assure yourselves, our life is of no long continuance: what speak we of tomorrow, or this day? we are not sure of (that least of times division) a very hour: *watch therefore* (saith our Savior) and will you know the reason? *for ye know neither the day, nor the hour when the Son of man will come*, Matth. 25.13. The man with ten or twenty dishes set before him on his table, when he hath full intelligence that in one of them is poison, will he not refuse all, lest in eating of any be run upon the hazard of his life? What is our life but a few hours? and in one of them death must needs come; watch then for the hour is at hand, and we know not how soon it will seiz upon us. This hour the breath thou drawest may be thy infection, this hour the bread thou eatest may be thy poison, this hour the cup thou tastest may be *that cup that must not pass from thee*. But what speak we of this hour, seeing it is come, and gone? The

sweetest ditty that Moses sung, were his briefs and semibriefs of life, and what is it but a *watch*? Psalm 90.4. what is it but a *sleep*? Psalm 90.5. we watch when it is dark, we sleep when it is night; if then our life be no more but a night-work, what is truer then this wonder, our *life is done, our days they have been?*

You may think we go far to prove so strange a paradox, yet Job goes further; what are we *but of yesterday, for our days upon earth are but a shadow?* Job 8.9. See here the chronologie of man's frailty, we have a time to live, and when is it, think you? not tomorrow, nor do day, nor this hour, nor last night, it is as long since as *yesterday itself*. Are not we strangely deceived? What mean our plots and projects for the time to come? why our life is done, and we are now but dead men. To speak properly, *In the midst of life we be in death*, our whole life being truly (if not past, yet) *as the time past* that is gone and vanished. The similitude or resemblance will run in these respects, the time past

- cannot be recalled.
- suddenly is vanished.

And so is our *life*: can we recall that which is fled away? the the life that we led yesterday, you see it is gone; the life that we led last night, it is past and done; the life that we led this morning, it is now a going, nay, it is gone as soon as we have spoken. *Nicodemus* saying according to the flesh was true, *How can a man be born which is old? can he enter into his mothers womb again, and be born?* John 3.4. How should a man recall that is past? can he receive again the soul once given, and begin to live? man never so great in power, and *spreading himself like a green bay tree, a tree*] most durable; *a bay tree*] most flourishing; *a green bay tree*] that is most in prime, if anything will stand at a stay, what is more likely? yet *he passed away* (saith the Psalmist) *and lo he was gone, I sought him but he could not be found*, Psalm 37.35, 36. We cannot stay time present, how should we recall time past? See here the man on whom the eyes of the world are fixed with admiration, yet for all this he *passeth*] without stay, he is *gone*] without recall, *I sought him but to find him*] is without all recovery. Time was that *Adam* lived in paradise, *Noah* built an Ark, *David* slew *Goliath*, *Alexander* overcame the world: where be these men that are the wonder of us living? we all know they are long since dead and the times they saw shall never come again. How fond was that fiction of *Plato*, that after the revolution of his tedious year, then he must live again and teach his Scholars in the same chair he sate in? our faith is above his reason, for *the heavens shall pass away, the elements shall melt with heat, and the earth with the works therein shall be burnt up*, 2 Pet. 3.10. Where then is the life of *Plato*, when all these things shall turn to nothing? we may now for his learning praise him where he is not, and he may then for his error be damned and tormented where he is. Is there any man with skill or power can call back but yesterday? once only we read of such a miracle, but it was only by the hand of God Almighty. *Hezekiah* was sick, 2 Kings 20. and to confirm the news that he must recover, he requires a sign. *What shall be the sign that the Lord will heal me, and that I shall go up into the house of the Lord the third day?* this was no temptation, for you see how the Prophet gives him satisfaction, *This sign shalt thou have of the Lord; wilt thou that the shadow go forward tenn*

degrees, or go back tenn degrees? Hezekiah thinks of death, and the Prophet restores his life, not only a time of fifteen years to come, but of ten degrees now gone, and thus it was observed in the dial of Ahaz. This was a miracle that but once happened since the beginning of the world; he then that sleeps away his time in expectation of Hezekiah's sun, may sleep till his death, and then not recall one minute of his life; as the time, so our life, if once past it is irrevocable, irrecoverable.

2. And as it cannot be recalled again, so suddenly it is vanished; *Nothing makes life long, but our hope to live long: take away those thoughts of the time to come, and there is nothing swifter then the life that is gone.* Suppose then thou hadst lived so long, as from Adam to this time: as Austin saith, *Certainly thou wouldest think thy life but short:* and if that were short, which we think so long, how long is our *life*, which in comparison of that is so extremely short? The time once past, we think it suddenly past, and so is *life* gone in a moment, in the twinkling of an eye, so soon indeed, before it can be said, *This it is.*] In everyone of us death hath ten thousand times as much as life, the life that is gone is deaths, and the life yet to come is deaths, our *now* is but an instant; yet this is all that belongs to life, and all the life which any of us all is at once possessed of: here is a *life* indeed, that so soon is vanished, before it can be numbered or measured; it is no time but *now*, yet stays not till the syllable *now* may be written, or spoken: what can I say? the life that I had when I began to speak this word, it is now gone since I began to speak this word. May we call this life that is ever posting towards death? Do we what we can, & could we do yet more, all we do, and all we could do, were to no purpose to prolong our life: see how we shore this ruinous house of our body with food, with raiment, with exercise, with sleep, yet nothing can preserve it from returning to its earth; we go, and we go suddenly, witness those two *Caesars*, who put off themselves whilst they put on their shoes; *Fabius* (styled *Maximus* for his exploits, and *Cunctator* for his delaying) yet could not delay death, till notice might be taken he was sick: but how many examples in this kind have we daily amongst us? you know how some lately have gone safe to bed, and yet in the morning were found dead and cold: others in health and mirth laid down by their wives, and yet ere mid-night found breathless by their sides. What need we further instances? You see how we go before we know where we are; the life that we had, what is it but a nothing? the life that we have, what is it but a moment? and all that we can have, what is it but a fleeting wind, begun and done in a trice of time, before we can imagine it. In a word, our Sun now sets, our day is done: ask *Jacob* (the Clock-keeper of our time) this Text tells the hour and now struck, you hear the sound? our days are gone, few and evil they *have been.*]

The Conclusion: Occasioned by the death of CHARLES BRIDGEMAN, who deceased about the age of twelve, in the year of our Lord 1632. he was a most pious son of a most pious mother, both now with God.

HEre I thought to have finished my Text and Sermon; But here is a sad accident to confirm my saying, and whilst I speak of him, what can I say of his state, his person, his birth, his life, of all he had, and of all he was, but that *they have been.*

Sweet rose, cropped in its blossom, no sooner budded, but blasted; how shall we remember his days, to forget our sorrows? no sooner had he learnt to speak, but (contrary to our

custom) he betook him to his prayers; so soon had grace quelled the corruption of his nature, that being yet an infant, you might see his proneness to learn, nay, sometimes to teach them this duty, who waited on to teach him his devotion: not long after he was set to school, where he learned by book, what before he had learned by heart: the sweet care, good disposition, sincere religion, which were in this child, all may remember which cast but their eyes upon him. O God, how hast thou bereaved us of this Gem? Sure it is (as it was said of another) for this cause only, that it might shine in heaven. But this was but the beginning of his days, now they are past, they *have been.*]

Go a little further, we left him at school, but how learned he *Christ, and him crucified?* this was the knowledge taught him by the Spirit of God in a wonderful manner. *Out of the mouths of babes and sucklings hast thou, O God, ordained strength.* To consider again his religious words, his upright actions, his hearty devotions, his fear of God, all then concluded, as they did of *John, What manner of child shall this be?* No question the grace of God was with him. If I should instance in any of these his frequency in prayer, his reading of Scripture, his reasoning with others to get knowledge to himself, we may wonder at God's power in this child's poor weakness: Excuse me whiles I tell nothing but truths, and I hope they will tend to our own instruction. In the morning he would not stir out of doors, before he had poured out his prayers; at noon he would not eat any meat, before he had given the Lord thanks; at night he would not lie down on his bed, before he had kneeled down on his knees: we may remember those times, when sometimes that he had forgotten this duty, no sooner had he been in bed, but up he would have got again, and so kneeling down on his bare knees, covered with no garment but his linens, he would ask God forgiveness for that sin of forgetfulness; neither have his brothers escaped without his reprehension: for had they eat any meal or meat without a grace, his check was usual; *Dare you do thus? unless God be merciful unto us, this bit of bread might choke us.* The wise sentences, the religious words, which often dropt from his mouth like honey can we remember them, and not grieve at the death of him that spake them? What comfort had we in those days? What sorrow have we to think those days are done? Surely we cannot speak it without bitterness of soul, *they are gone, they have been.*

Thus he lived: will you know how he died? First, a lingering sickness seized upon him, against which to comfort him, one tells him of possessions that must fall to his portion: *And what are they?* (said he) *I had rather have the Kingdom of Heaven, then a thousand such inheritances.* Thus he minds Heaven; and God, so minding him, presently sent him his sickness that should summon him thither. And now how should I repeat his words with the life that he spake them dying? No sooner had God struck his body with that fatal sickness, but he asks, and needs would know his souls estate: *I have heard of the soul* (said he) *but what is the soul? the mind?* he questions, and questioning answers, better (I fear) then many, too many gray headed amongst us; but the answer given, how the soul consisted of the Will and the Understanding, he says, *he is satisfied, and now understands better then he did before.* Another comes to him, and then he begins another question, now he knows the soul, he desires yet to know further, *How his soul may be saved?* O blessed soul, how wisely couldst thou question for thine own souls good! The answer given, *by faith applying Christ's merits:* he heard it, and had it, anon telling them, who before had taught it him. Resolved in these

questions, he questions no further, but will now answer them, that go about to question him: One asks him, whether he had rather live or die, he gives the answer, and not without *Paul's* reason, *I desire to die* (said he) *that I might go to my Savior*. O blessed Spirit, bow didst thou inspire into this child thy wisdom and goodness! This done, his pain begins again to afflict him, and this occasions another thus to question him, whether he would rather still endure those pains or forsake his Christ? *Alas* (said he) *I know not what to say as a child, for these pains might stagger a strong man, but I will strive to endure the best I can*. Upon this he presently calls to mind that Martyr, who being in prison, the night before his burning put his finger in the candle, to know how he could endure the fire; O (said he) *had I lived then, I would have run through the fire to have gone to Christ*. Sweet resolution of a silly child! who can hear, and not wonder? wonder, and not desire to hear that he may wonder still? Blessed child, hadst thou lived that we might have wondered at thy wisdom! but his days were determined, and now is the number turned to this poor cypher, they are not, they *have been*.

I cannot leave him yet, his sickness lasts long, and at least three days before his death, he prophesies his departure, and how strange a prophecy? not only that he must die, but foretelling the very day, *On the Lord's day* (said he) *look to me*. Neither was this a word of course, which you may guess by his often repetition, every day asking till the day came indeed, *What, is Sunday come?* At last the looked-for day came on, and no sooner had the Sun beautified that morning with his light, but he falls into a trance; What (think ye) meant his blessed soul, whilst the body itself used such an action? his eyes were fixed, his face cheerful, his lips smiling, his hands and arms clasping in a bow, as if he would have received some blessed Angel, that there was at hand to receive his soul; but he comes to himself, and tells them how *he saw the sweetest boy that ever eyes beheld*, and bids them, *Be of good cheer, for he must presently go with him*. One standing near, as now suspecting his time of dissolution, bids him say, *Lord, into thy hands I commend my spirit*; Yes (said he) *Into thy hands, Lord, I commit my spirit which is thy due; for why? thou hast redeemed it, O Lord my God most true*. Who will not believe this child now sings in Heaven, that so soon had learned this *David's Psalm* on earth? I cannot hold myself, nor will I hold you long; but how may I omit his heavenly ejaculations? Beloved, I beseech you pardon me whilst I speak his words, and I will promise you to speak no word, but the very same formally which were his own: *Pray, pray, pray, nay yet pray, and the more prayers the better all prospers: God is the best Physician: into his hands I commend my spirit: O Lord Jesus receive my soul. Now close mine eyes, forgive me father, mother, brothers, sister, all the world. Now I am well, my pain is almost gone, my joy is at hand, Lord have mercy on me, O Lord receive my soul unto thee*. Where am I whilst I speak these words? Blessed Saint, now thou singest in Heaven, God hath bid thee welcome, the Angels are hugging thee, the Saints rejoice with thee, this day is the Crown set on thy head, this day is the Palm of victory in thy hand now art thou arrayed in the shining robes of Heaven, and all the Host do triumph at thy coronation. Sweet soul, how am I ravished to think upon thee! What joy is this? The Patriarchs salute thee, the Prophets welcome thee, the Apostles hug thee, all hands clap for joy, all harps warble, all hearts are merry and glad. O thou Creator of men and Angels, help us all to Heaven, that when our days *have been*] we may all meet together in thy blessed Kingdom.

I have done: turn back by the same thread that led you through this labyrinth, and you shall have in two words the sum of this whole Text.

The time of our *Lease* what is it but our *Life*? what is this *Life*, but a number of *few days*? what are these *days*, but a world full of *evil*? But a *life*, but *days*, but *few*, but *evil*; can we add anymore? Yes, *Life* is *life* howsoever we live, and better you think to have a bad *lease* in being, then our *life* to be quite extinguished; nay, be not deceived, this *life* is but *death*, the *days* that we spend, they are past and done, *few and evil they have been*. Thus ends the Text with the expiration of our *Lease*: yet is not all done, when we loose this life we have another freehold prepared in Heaven, and this is not leased, but purchased; not for a life, but inheritance; not for *days* but forever: Cross but the words of my Text, and *many and happy shall the ages of thy life be in Heaven, forever and ever*. Amen.

FINIS.

Deaths. Arrest.

LUKE 12.20.

This night thy soul shall be required of thee.

Mans Body (we say) is closed up within the Elements, his Blood in his Body, his Spirits in his Blood, his Soul in his Spirits and God or Satan in his Soul. Who holds the possession we may guess in life, but then is it most apparent when we come to death: The tree may bend East, or West, or North, or South; but *as it falleth so it lieth*: Our affections may look up or down, towards heaven or hell; but as we die we receive our doom, and then whose we are shall be fully made manifest to all the world. There is a parable of poor *Lazarus*, whose life was nothing but a catalogue of miseries, his body full of sores, his mind full of sorrows; what spectacle could we think more pitiful, whose best dainties were but broken crumbs, and his warmest lodging but the rich man's gates? Here is a parable of a certain rich man, who enjoys (or at least purposeth) a delicious fare, he hath lands *verse. 16.* fruits, *verse. 17.* buildings, *verse. 18.* and if this be the Inventorie, what is the sum? see it collected in the verse succeeding, *Soul, thou hast much goods laid up for many years; now live at ease, Eat, drink, and take thy pastime*. These two estates thus different, how should they be but of divers tenures? *No man can serve God and Mammon*. See *Lazarus* dying, and *the Angels carry him in Abraham's bosom*. See this rich man dying, and *they* (that is, devils) *require his soul*. God receives one, and his soul is in heaven; Satan takes the other, and drags down his soul to hell; *he is comforted* that received pains, and *thou art tormented* that wast full of ease: this is the doom, and that he may undergo this, death now gives the summons, *This night thy soul shall be required of thee*.

The Text we may christen *Deaths Arrest*, it is we that offend his Majesty of heaven, and his precepts are given unto Death to attach our souls. See here a president, a rich man taken on a sudden, who must instantly appear before the Judge of heaven: when? *this night.*] What? *thy soul.*] Why? *it is required.*] Of whom? *of thee.*]

Or if this will not find the offender, see yet a more narrow search, every word is like some dark closet, therefore we will open the windows that you may have full light. This Text is *Deaths Arrest*, which as it must be executed, so it admits of no other time but *This*] This what? this day, whilst the Sun gives light to the world, and the light gives pleasure to the eye? this were some comfort: no, but then suddenly whilst all sleep securely, not *This day* but *This night.*] And what, this night? Is it to attach the body of some great personage, whose looks might affrighten Officers had they come by day? No, let his body rot in dust, whilst the *Soul* must answer his defaults: it is not thy body; 'tis *thy soul.*] And what, of his *soul*? Is this a subject liable to arrests? rather can they beg it at his hands, or will he yield it at their fair entreaties? no, it is neither beg'd nor entreated; but by virtue of God's Writ, it is *required.*] And how required? of his sureties bound for his good appearing? he hath many friends, and all, either have or would have entered bonds: no, he must go without bail or main-prize, it is not required of his sureties, but himself; not of others, but *of thee*] *is thy soul this night required.*

You hear the Texts harmony, of each string we will give a touch, and first note the time, *this night.*

This.]

[Doctrine.] NO other but *This?* were it a fortnight, a seven-night, any but *This*] night, and his griefs were lessened; the news is more heartless in that it comes more sudden. You may observe, *Then are the greatest losses when they come on us by heaps, and without fear or suspicion of any such matter.* Here was a man swimming in his fullness, and a sudden death robs him of all his treasures. To give you a full view, see his possessions, and how great was the loss, because of the suddenness: *This*] night.

[1] First, those *goods*, whereof he boasted, are now confiscate; not a penny, not a dram, not a mite shall be left him, save only a token of remembrance (I mean his winding-sheet) which he carries along with him to his grave.

[2] Secondly, his *goods and grounds* both were took from him at his death; he that commanded so much of earth must now have no more earth to pleasure him but a grave; what a change was this? his *grounds* were fertile, and they brought forth *plenteously*, but a blast of death hath struck both the fruit and *ground*; and nothing is now left him but a barren Tomb.

[3] Thirdly, his *lands and houses* both went together. You may guess that great demesns must have stately Halls: we read of his building, and especially of his Barns; when these were too little for his store, he tells us, he will *pull them down, and he will build greater.* He never thinks of any little room in the bowels of the poor. Was his harvest so great that his barns would not hold it? Whence came the blessing but from God? How is it then he forgets God that bestowed this blessing? It is written, *When ye reap the harvest of the Land, ye shall not reap every corn of your field, neither shalt thou gather the gleanings of the harvest.* How? not reap it? not gather it? what then? why, *Thou shalt leave them for the poor, and for the stranger: I am the Lord your God,* Levite. 19.9. When *Ruth* came to glean in the fields of *Boaz*, that good Master

commands his servants, *Let her gather among the sheaves, and do not rebuke her.* Had this Worldling been so pitiful to the poor, his barns might have stood, himself might have lived, his soul have been saved. But now what a strange lot happens on him? his Halls, Houses, Barns, Buildings, all run round in a dance of Death before his eyes.

[4] Fourthly, his *house and friends* both left him when death came: The Parable is common: A man hath three *friends*, two whereof he loved most entirely, the third he made no account of: this man being sent for to come before his King, he desires his first *friend* to go with him, but he could not, only he would give him something for his journey: He desires his second *friend* to go with him, but he would not, only he would bring him a little piece of his way: When both these forsook him, he goes to the last, which before he esteemed least, and this *friend* was the party that went with him to the King, and answered for him in all his causes: This is the case of every man dying; the King our Judge sends death his Serjeant to summon you to your judgment. Come to your first *friends*, (I mean your riches) alas! they cannot go with you, but give you a sheet as necessary for your journey: Come to your second *friends* (I mean your acquaintance) alas! they will not go with you, but bring you to your graves, and there leave you to yourselves: Come to your last *friends*, which you now least think of (I mean your Consciences) and you shall find that is the truest *friend* that will go with you to the Judge, answer for you to the King, and either acquit you, or condemn you; bring you to the gates of heaven, or deliver you to the goal of hell. Have a care of your *Consciences*, if you mean to speed well at this day: how blessed a man had this Worldling been, if only a good *conscience* had accompanied him to the Judge of heaven? but now when death summons him, there is no *friend* to solicit, no Advocate to plead no man to speak one word in his souls behalf: it is his *bad conscience* keeps him company, and though all others leave him, he can devise no means to shake this from him.

[5] Fifthly, there is a jewel irrevocable, of which this sudden death robs him, I mean his *time*, and what a loss was this? all his goods, grounds, barns, buildings, were they more worth than the world itself, yet were they not able to restore one minute of his time: if this could be purchased, what a rate would he give for a little respite? nothing is now so precious as a piece of *time*, which before by months and years he lavishly mis-spent: they that pass away *time* with mirth and *pastime*, shall one day see to their grief what a loss they have; now we revel it out, dally it away, use all means and occasions to make it short enough; but when this golden shower is gone, and those opportunities of salvation lost by negligence, then we may wish, and wish again, *Oh had we a little time, a little space to repent!* Imagine that this worldling (whom now you must suppose to lie frying in hell flames) were dispensed with for a little *time*, to live here again on earth amongst us; would but the Lord vouchsafe him one hour of a new trial, a minute season of a gracious visitation, oh how highly would he prize, how eagerly would he apprehend, with what infinite watching, praying, fasting, would he improve that short time, that he might repent him? I know not how effectually this may work an your hearts, but I am fully persuaded, if any damned creature had but the happiness to hear this Sermon, you should see how his very heart would bleed within him; bleed said I? nay, break and fall asunder in his breast like drops of water. Oh with what inflamed attention would he hear and listen? with what insatiable grasping would he lay hold on

Christ? with what streaming tears would he water his cheeks, as if he would melt himself, like *Niobe*, into a fountain? Blessed God! how fond are foolish men that never think of this till their *time* be lost? we that are alive have only this benefit of opportunity, and if we neglect it, a day will come (we know not how soon) that we shall be past it, and cannot recover it, no not one hour, if we would give a thousand, ten thousand, worlds for it. What can I say? reflect on yourselves, you that have souls to save; you have yet a little *time* (and the *time* present is that time) what then, but so use it now, as when you are gone, you need not with grief wish you here again?

Sixthly, yet more loss, and that is the loss of losses, the loss of his *soul*; his *riches, lands, houses, friends, time*, and all were nothing to his *soul*. This is that Paragon, Peere, Rose, and Spouse of our well-beloved Christ. How many a tear shed he to save it? what groans cries, prayers, tears, and blood, poured he before God, that he might redeem it from the jaws of Satan? and is this lost notwithstanding all this labor? O sweet Jesu! what a loss is this? thou wast born, lived, died, and that a shameful death, (the death of the cross) and all this suffering was to save poor *souls*: yet see a *soul* here lost, and the blood of God, though able, not effectual to redeem it. Whose heart would not melt into blood, that but knew this misery? Suppose you could see the *soul* of this wretched worldling, no sooner had it left the body, but immediately was it seized on by infernal fiends, now lies it on a bed of fire, tortured, tormented scourged, and scorched in those furious flames; there his conscience stings him, his sorrow gripes him, his pain so handles him, that he cries, and roars, *Woe, woe, and alas evermore*. Who now for shadows of short pleasures, would incur these sorrows of eternal pains? In this world we can weep and wail for a loss of trifles: an house, a field, an Ox took from us, is enough to cruciate us; but how shall we bewail the loss of a *soul*, which no sooner plunged into that pit of horror, but it shall feel a punishment without pity, misery without mercy, sorrow without succor, crying without comfort, torment without ease, a world of mischief, without all measure or redress? Such is the loss of this man's silly *soul*, whilst he was cheering it with an home-bred solace; *Soul, thou hast much goods laid up for many years*: God whispers in his ears, and tells him other news: What? of his *soul*: how? it is *required*: when? *this night*: a fearful sound unlookt-for message, speedy dispatch, no more delays, nor days, only *this night*, for then must his *soul* be taken from him.

[7] You see all his losses; and now to contract them, there is one grief more then all, that *all is lost on a sudden*. Losses that come by succession are better born with, but *all on a sudden* is the worst of all; yet such is the misery of man, when he goes, all goes with him, and he and all pass away *on a sudden*: *As in the days of Noah, they ate, and drunk, married, and gave in marriage, and knew nothing till the flood came, and took them all away; so is the coming of the Son of man*, Matth. 24.38. How many have been thus took tripping in their wickedness? *Belshazzar* in his mirth, *Herod* in his pride, the Philistines in their banqueting, the men of Ziklag in their feasting, *Jobs* children in their drunkenness, the Sodomites in their filthiness, the Steward in his security, this Churl in his plenty: miserable end, when men end in their sin. Call to mind this (O my *soul*) and tremble: sleep not in sin, lest the sleep of death surprise thee: *The hour is certain, in nothing but uncertainties*; for sure thou must die, yet thou knowest not on what day, nor in what place, nor how thou shalt be disposed when death must be entertained. Do you

not see most die, whiles they are most busy how to live? he that once thought but to begin to take his ease, was fain that very night (whether he would or no) to make his end: would you have thought this? he but *flourished like a green bay tree*, his thoughts full of mirth, his soul of ease, *but I passed by, and loe he was gone*: gone, whether? his body to the grave, his soul to hell, in the midst of his jollity, God threats destruction, Devils execution, death expedition, and thus like a Swan he sings his funerals. There is that saith, *I have found rest, and now will I eat continually of my goods, and yet he knoweth not what time shall come upon him, and that he must leave those things to others, and die*, Eccus 11.19. The higher our Babel-tower of joy is raised, the nearer it is to ruin and confusion. Sodom, in the heat of their sins, had that shower of fire poured on their heads: *Nebuchadnezzar*, in the height of his pride, became suddenly a beast, that ruled before as a King: once for all, here was a man solacing, singing warbling out pleasant songs of ease and pastime; but (O the misery) in the midst of his note here is a sudden stop; he dreams of *longs and larges*, he hears of *briefes and semi-briefes*, no longer a day, but *this very night*, and then shall *thy soul* be taken from thee.

See here the many losses of one man, *his goods, his grounds, his houses, his friends, his time, his soul, and all on a sudden*, whilst the word is spoken, *this] night*.

[Use. 1] Our neighbors fire, cannot but give warning of approaching flames. *Remember his judgment, thine also may be likewise: unto me yester-day, and unto thee today*. Whose turn is next God only knows, who knows all. *Is not madness in the hearts of men whiles they live?* In the least suspicion of loosing worldly riches, all watch and break their sleep; you shall see men work, and toil, and fear, and care, and all too little to prevent a loss; but for all these losses which are linked together, our *riches, lands, houses, friends, time, and soul*, and all we have, there is few or none regards them: O that men are so careful in trifles, and so negligent in matters of a great importance! It is storied of *Archimedes*, that when *Syracuse* was taken, he only was sitting secure at home, and drawing circles with his compass in the dust. Thus some we have, that when the eternal salvation of their souls is in question, they are handling their dust, nothing but suites or money-matters are their daily objects: but (alas) what will your *goods or grounds, or houses, or friends* avail you, when *death* comes? Where did ever that man dwell, that was comforted by any of these, in that last and sorest conflict? Give me a man amongst you, that spends the span of his transitory life in grasping gold, gathering wealth, growing great, enriching his posterity, without any endeavor, or care to treasure up grace against that fatal hour; and I dare certainly tell him, whensoever he comes to his deaths bed, he shall find nothing but an horrible confusion, extremest horror and heaviness of heart; nay, his soul shall presently down into the kingdom of darkness, and there lie and fry in everlasting fires. Nor speak I only to the covetous (though my text seem more directly to point at them) but whosoever thou art that goest on daily in a course of sin, in the fear of God unbethink thee of mortality: some of you may think I speak not to you, and others, I speak not to you; the truth is I speak to you all, but to you more especially that to this day have sinned with delight, but never as yet felt the smart for sin upon your souls or consciences: O beloved! this is it I call for, and must call for till you feel a change, a thorough-change in you: would but some of you at this present examine you consciences, and say, whether have I not been inordinate in drunkenness, or wantonness, or

covetousness? whether have I not sworn an oath, or told a lie, or dissembled in my heart, when I have spoken? O who can say amongst you, *I am clean, I am clean?* and assure yourselves if you are guilty, you must either feel hearts grief, or you can never be provided for deaths dismal arrest. If you were but sensible of sin, if you felt but the weight and horror of God's wrath for sin, I am verily persuaded you would not take a quiet sleep in your beds for fear, and horror, and heaviness of heart: what is it but madness of a man to lie down in ease upon a feather bed, and to lodge in his bosom that deadly enemy, sin?

But (horror of horrors!) what if *this night*, whilst you sleep in your *sin*, *death* should arrest you on your beds? This I tell you is no wonder, are not sudden deaths common and ordinary among the sons of men? How many have we heard that went to bed well over night, for ought any man could tell, and yet were found dead in the morning? I will not say carried away out of their beds, and cast into hell fire; whether it be so or no, the Lord our God knows: but howsoever it is with them, if we for our parts commit sin, and repent not thereof by crying, and sobbing, and sorrowing for sin; it may be *this night*, (and that is not long to) you may sleep your last in this world, and then shall your souls be hurried by Devils to that infernal lake, whence there is no redemption. O beloved! O wretch, whosoever thou art! *Canst thou possibly sleep in such a case as this?* Canst thou go to bed with a conscience laden with sin? Canst thou take any sleep (which is the brother of death) when thou liest now in danger of eternal death? Consider, I pray, what space, what distance, how far off is thy soul from death, from hell, from eternity? *no more but a breath, one breath and no more; no more but a step, one step and more:* O beloved! were not this lamentable, that someone of us that now are standing, or sitting, should *this night* sleep his last, and tomorrow have his body brought to be buried; yea, and before tomorrow morning have his soul (which the Lord forbid) cast from his bed of feathers, to a bed of fire? and yet alas! alas! if any of us *this night* die in his sin, or in a state unregenerate, thus will it be with him whosoever he be; tomorrow may his body lie could under earth, and his soul lodge in hell with this miserable rich man.

[Use. 2] But let me speak to you, *of whom I hope better things*; it is good counsel for you all to expect death every day, and by this means, death foreseen cannot possibly be sudden; no, it is he only dyes suddenly, that dyes unpreparedly, *Watch therefore*, saith our Savior, be ever in a readiness: and finally, that this rich man may be your warning, you that tender your souls, learn that lessen of our Savior; *Lay not up for yourselves treasure upon earth, where moth and rust doth corrupt, and where thieves break thorough and steal: but lay up for yourselves treasures in Heaven, where neither moth nor rust doth corrupt, and where thieves do not break thorough, nor steal:* Mat. 6.19, 20. You will say, What treasures are those? I answer: These treasures are those stocks of grace that will last forever, it is that *circumspect walking*, Ephes. 5.15. that *fervency of spirit*, Rom. 12.11. that *zeal of good works*, Tit. 2, 14. that *purity*, which S^t. John makes a property of every true hearted professor, 1 Joh. 3.3. In a word, it is the work, the life, the power of that prayer, that *the rest of our life hereafter may be pure and holy*; these are heavenly hoards indeed, O that we would treasure up such provision against the day of calamity! If while it is called *today*, we would make our peace with his heavenly Highness, by an humble continued exercise of repentance, if in this time of grace we would purchase God's favor, and those rarest jewells of faith and a good conscience, if now before we appear at the dreadful

Tribunal, we would make God and his Angels our friends in the Court of Heaven, O then how blessed would our deaths be to us? came it never so suddenly, still should death find us ready, and if ready, no matter how suddenly, yea though it were *this] this night*.

I have broke ope the writ, and you see when it must be served *this] night*; but in this *Quando* there is both *suddenness, and sadness*, it is not *this day*, but *this night]* Let *this]* end this days discourse, and the next day we will lay open the *nights* dark sadness: it is a dismal time, and God give us grace so to provide, that we may be ready with oil in our lamps, and enter with our Savior into his blessed Kingdom.

Night.]

HE sins all day, and dyes at *night*, and why at *night*? This you know is frequent, and there is reason, *most are begot, and born, and therefore die at night*: but we must further then the lists of nature, *this night* was more then ordinary, as being the fittest time to aggravate his grief: weigh but the circumstances.

[1] First, It was a night of *darkness*, and this may increase the horror of his judgment: think but what a fear seized on the Egyptians, when *no power of the fire must give them light, nor might the clear flames of the stars lighten the horrible night* that fell upon them. The Husbandmen, the Shepherds, the work-men, all were bound with one chain of darkness, *No man saw another, neither rose up from the place where he was for three days*, Exod. 10.23. Was not this fearful *darkness*? you may guess it by the effects, they were troubled, and terrified, and swooned, as though their own souls should betray them. *Whether it were an hissing wind, or a sweet noise of birds, among the spreading branches, or a pleasing fall of waters running violently, or a terrible sound of stones, or the running of skipping beasts, or the noise of cruel beasts, or the echo that answereth again in the hollow mountains, these fearful things made them to swoon for fear*: And if thus the *Egyptians*, how was it with this Worldling? a *darkness* seized on him that engendered a thousand times more intolerable torments. This was the *image of that darkness which should afterward receive him, and yet was he unto himself more grievous then the darkness*. It was not an outward, but an *utter darkness*, not only to be not seen, but to be felt and feared. Imagine then what visions, what sounds, what sights, what sudden fires appeared unto him? Unhappy Worldling, look round about thee; although it be *dark*, here is something to be seen: above is the angry Judge, beneath is the burning lake, before is gloomy darkness, behind is infallible death, on thy right and left hand a legion of evil angels, expecting every moment to receive the prey. Here is a sight indeed, able to break the very heart-strings of each seer. If some have lost their wits, by means of some dreadful sight; yea, if the very suspicion of Devils have caused many men to tremble, and the hairs of their heads to stand staring upright; what then was the fear and terror of this man, when so many dreadful, horrible hellish monsters stood round about him, now ready to receive him? *O ye sons of men, stand in awe and sin not, commune with your own heart, and in your chamber, and be still*: Will not this fear you from your sins? Suppose then you lay on your beds of death, were the Judge in his throne, your souls at the Barre, ths accuser at your elbows, and hell ready open to shut her mouth upon you: O then, how would you curse yourselves, and bewail your sins? What horrible visions would appear to you in the *dark*? horrible indeed? *In so much* (saith one) *that*

were there no other punishment than the appearing of Devils, you would rather burn to ashes, than endure their sights. Good God, that any Christian should live in this danger, and yet never heed it till he sees its terror! How many have gone thus fearfully out of this miserable world? I know not what you have seen, but there is very few which have not heard of many, too many, in this case: What were Judas thoughts, when he strangled himself that his bowels gushed out again? What were Cain's visions, when he ran like a vagabond roaring and crying, *Whosoever findeth me shall slay me?* What are all their affrights that cry when they are a dying, *they see spirits and Devils flying about them, coming for them, roaring against them,* as if an hell entered into them, before themselves could enter it? I dare instance in no other but this wretched miser: What a *night* was that to him, when on a sudden a *darkness* seized on him, that never after left him? Thus many go to bed, that never rise again, till they be wakened by the fearful sound of the last Trumpet: and was not this a terror? whose heart doth not quake? whose flesh doth not tremble? whose senses are not astonished whilst we do but think on it? And then what were the sufferings of himself in his person? He might cry, and roar, and wail, and weep, yet there is none to help him; his heart-strings break, the blessed Angels leave him, Devils still expect him, and now the Judge hath pronounced his sentence, *This night, in the dark,* they must seiz upon him.

[2] Yet this was not all the horror, it was a *night* both of *darkness and drowsiness, or security in sin.* He that reads the life of this man, may well wonder at the fearful end of so fair beginnings: walk into his fields, and there his cattle prosper; come nearer to his house, and there his barns swell with corn; enter into his gates, and there every table stands richly furnished; step yet into his chambers, and you may imagine doun-beds curtain'd with gold hangings: nay, yet come nearer, we will draw the curtains, and you shall view the person; he had toiled all day, and now see how securely he takes his rest, *this night,* he dreams golden dreams, of ease, of mirth, of pastime, (as all our worldly pleasures are but waking dreams) but stay a while and see the issue: just like a man who starting out of sleep, sees his house on fire, his goods ransacked, his family murdered, himself near lost, and not one to pity him, when the very thrusting in of an arm might deliver him: this, and no other, was the case of this dying miser: at that *night* while his senses were most drowsy, *most secure,* death comes in the dark, and arrests him on his bed: *Awake, rich Cormorant! what charms have lulled thee thus asleep? Canst thou slumber whilst death breaks down this house thy body, to rob thee of that jewel thy soul? What a deep, dull, drowsy, dead sleep is this? O fool! this night is thy soul assaulted, see death approaching, Devils hovering, God's justice threatening, canst thou yet sleep? and are thine eyes yet heavy? Behold, the hour is at hand, and thy soul must be delivered into the hands of thine enemies:* heavy eyes! he sleeps still, his care all day had cast him into so dead a sleep *this night,* that nothing can warn him until death awake him, That thief is most dangerous that comes at *night,* such a thief is death, *a thief that steals men,* which then is most busy whilst we are most drowsy, *most secure in sin;* Hark the sluggard that lulls himself in his sins, *Yet a little more sleep, a little more slumber, is not his destruction sudden, and poverty coming on him like an armed man?* Prov. 6.11. *Watch* (saith our Savior) *for you know not when the master of the house cometh, at even, or at midnight, at the cock-crow, or in the morning, lest coming suddenly he should find you sleeping* Mark 13.35. Was not this the wretchedness of the foolish virgins? how sweetly could

they slumber? how soundly could they sleep until mid-night? they never wake, nor so much as dream to buy oil for their lamps: imagine then how fearful were those summons to these souls, *Behold the Bridegroom, go ye out to meet him*. Sudden fears of all others are most dangerous: was it not a fearful waking to this rich man, when no sooner that he opened his eyes, but he saw death's ugliness afore his face? what a sight was this? at his door enters the *King of fear*, accompanied with all his abhorred horrors, and stinging dread: on his curtains he may read his sins, arrayed and armed in their grisliest forms, and with their fieriest stings; about his bed are the powers of darkness, now presenting to his view his damnable state, his deplorable misery: what can he do that is thus beset with such a world of woeful work, and hellish rage? his tongue falters, his breath shortens, his throat rattles, he would not watch, and now cannot resist; the cry is made, the mid-night come, God sounds destruction, and thus runs the proclamation, *This night so drowsy, thy soul must be taken from thee*.

[3] And yet more horror; it was a night of *drowsiness and sadness*. How is he but *sad*, when he sees the night coming, and his last day decaying? Read but the copy of this rich man's Will, and see how he deals all he hath about him; he bequeaths his garments to the moth, his gold to rust, his body to the grave, his soul to hell, his goods and lands he knows not to whom, *Whose shall these things be?* Here is the man that made such mirth all day, and now is he forced to leave all he hath *this night*. It is the fruit of merry lives to give sad farwells. You that sport yourselves, and spoil others; that rob God in his members, and treasure up your own damnations, will not death make *sorry hearts for your merry nights?* a night will come as *sad as sadness* in her sternest looks, and then what a lot will befall you? O that men are such cruel Caitiffs to their own souls! Is this a life (think ye) fit for the servants of our God, revelling, swearing, drinking, railing? what other did this miser? he would eat, and drink, and revel, and sing, and then came fear as desolation; and his destruction on a sudden as a whirl-wind: If this be our life, how should we escape his death? Alas for the silly mirth that now we pleasure in! you may be sure a *night* will come that must pay for all, and then shall your pleasures vanish, your griefs begin, and your numberless sins (like so many envenomed stings) run into your damned souls, and pierce them through with everlasting sorrow: away with this fond, foolish, sottish vanity, *The end of mirth is heaviness* saith Solomon, Prov. 14.13. What will the sons and daughters of pleasure do then? all those sweet delights shall be as scourges and Scorpions for your naked souls, Then (though too late) will you lamentably cry out, *What hath pride profited us? or what profit hath the pomp of riches brought us? all those things are passed away as a shadow, or as a Poste that passeth by:* Look on this man as he lies on his bed of death, here is neither smile nor dimple, *All the daughters of music are brought low*. His voice is hoarse, his lips pale, his cheeks wan, his nostrils run out, his eyes sink into his head, and all the parts and members of his body now lose their office to assist him: Is this the merry man that made such pastime? Sweet God! what a change is this? *Instead of sweet smell there is a stench, instead of a girdle a rent, instead of well-set hair baldness, instead of beauty burning;* instead of mirth mourning and lamentation, *weeping, and wailing, and gnashing of teeth*. Must not *sadness* seize on that soul which incurs this doom? Here is a malefactor stands at bar, indited

by the name of *Fool*, charged with the guilt of treason, condemned by the Judge of heaven, and this *night* (*the saddest that ever he saw*) is that fearful execution, that *his soul is taken*.

[4] And yet more horror: It was *a night of sin*, and this doth increase the sorrow. *How dear in the sight of the Lord is the death of his Saints?* and we may say on the contrary, *How abominable in the sight of the Lord is the death of the wicked?* Was not this a grief to be took thus tripping in his wickedness? even now whilst he was busily plotting his ease and pastime, death stands at his door, and over-hears all his plots and projects. It was a death to his soul to be took in *his sin*: hear how he roars and cries, *O that I had lived so virtuously as I should; had I embraced the often inspirations of God's blessed Spirit; had I followed his Laws, obeyed his Commands, attended to his will how sweet and pleasant would they now be unto me? We and alas that I had not foreseen this day, what have I done, but for a little pleasure, a fleeting vanity, lost a Kingdom, purchased damnation?* O beloved! what think ye of yourselves, whilst you hear this voice? you sit here as senseless of this judgment, as the seats, the pillars, the walls, the dust nay, as the dead bodies themselves on which you tread: but suppose (and it were a blessed meditation) you that are so fresh and frolic at this day, that spend it merrily, use it profanely swearing, revelling, singing, dancing; what if this *night*, while you are in your *sin*, the hand of death should arrest you? Could I speak with you on your death-beds, I am sure I should find you in another case: how? but sorrowing, grieving, roaring, that your time were lost; and these words not heeded, whiles the time well served? how would you tear your hair, gnash your teeth, bite your nails, seek all means possibly to annihilate yourselves? and can nothing warn you before death seize on you? take heed, if you go on in *sin*, the next step is damnation. It was the Apostles advice, *Now it is high time to wake out of sleep, for now is our salvation nearer, then when we believed*, Rom. 13.11. If this wretched man had observed the present time, how happy had he been this hour of his departure? But as Officers take malefactors, drinking or drabbing; so is he nearest danger, when deepest in the mire of pleasure. Look at all those that are gone before us, and which of them thought their end so near, while they lived so merry? I must needs tell you, there is *a fire, a worm, a sting, a darkness, an hell* provided for all wicked wretches, and there most certainly must you be *this night*, if you die *this day* in your natural state of *sin*. Lord! that men should be so strangely bewitched by the Prince of the air, as for the momentary enjoyment of some glorious miseries, bitter-sweet pleasures, heart-vexing riches, desperately and willfully to abandon God, and to cast themselves headlong into the jaws of Satan. Such a prodigious madness seized on this Worldling, he sings, he revels, he dallies, then dies. Thus greatest evils arise out of greatest joys, as the ears with vehement sounds, and the eyes with brighter objects, so many by felicity have lost both their sense and being. *Gallus* dies in the act of pleasure, *Ishbosheth* dies in the midst of sleep, the Israelites die in their day of lust, this Worldling dies in that *night of sin*, even then on a sudden *his soul is taken*.

[5] And yet more horror, it was *a night of death*, and this was the worst of all: *the darkness, drowsiness, sadness, sin*, all were nothing to this, all nothing in themselves, if *death* had not followed: this is that *most terrible of all terribles*, all fears, griefs, suspicions, pains, as so many small brooks, are swallowed up, and drowned in this Ocean of misery. Now rich man! what sayest thou to thy *barns, buildings, riches, lands*? Do these pleasure thee in this thy extreme

and dying agony? Thou liest *this night* on thy departing bed, burdened with the heavy load of thy former trespasses, the pangs come sore and sharp upon thee, thy breast pants, thy pulse beats short, thy breath itself smells of earth and rottenness: whither wilt thou go for a little ease or succor? what help canst thou have in thy heaps of gold, or hoard of wealth? should we bring them to thy bed, (as we read of one dying, *commanded that his golden vessels and silver plate should be set before him, which looking on, he promised to his soul, it should have them all, on condition of his stay with him, but the remedy being silly, at last most desperately he commends it to the Devil, seeing it would not stay in his body, and so gave up the ghost.*) Alas, these trifling treasures can no more deliver thee from the arrest of that inexorable Serjeant, then can an handful of dust. Wretched men! what shall be your thoughts, when you come to this miserable case? full sad and heavy thoughts (Lord thou knowest): you may lie upon your beds, like wild bulls in a net, full of the fury of the Lord: *In the morning thou shalt say, would God it were evening; and at even thou shalt say, would God it were morning: for the fear of thine heart wherewith thou shalt fear, and for the sight of thine eyes which thou shalt see, Deut. 28.67.* Here is the terror of that *night of death*, when you may wish with all your hearts, that you had never been born; if the Lord once let loose the cords of your conscience, what account will you make of crowns, of possessions? all these will be so far from healing the wound, that they will turn rather into fiery Scorpions, for your further torments. Now, now, now is the dismal time of *death*, what will you do? whither will you go? to whom will you pray? the Angels are offended, and they will not guard you; God is dishonored, and he will not hear you; only the Devil had your service, and only hell must be your wages. *Consider this, ye that forget God, lest ye be torn in pieces, and there be none to deliver you:* It is cruel for your souls thus to suffer, to be *torn*, and *torn in pieces*, and so *torn in pieces that none may deliver you*. Better this Worldling had been a worm, a toad, an adder, any venomous creature, then so to live, and thus to have died; yet hither it is come, his sickness is remediless, his riches comfortless, his torments easeless, still he must suffer, and there is none to deliver, *he is torn, torn in pieces, and none may deliver him*. What need you more, now we are come to this period? his glass is run, his Sun is set, his day is finished, and now *this night*, the very *night of Death*, his soul is *required, and received of him*.

Lo here the dismal, dreadful, terrible time of this man's departure, it was in the *night, a night of darkness, drowsiness, sadness sin, death, and destruction*.

[Use. 1] Who will not provide each day against this fearful *night*? howsoever we pass away our time in sin, we must of necessity, ere it be long, lie gasping for breath upon our dying beds, there shall we grapple hand to hand with the utmost powers of death and darkness: what should we do then, but sow our seed while the seed-time lasteth? we have yet a day, and how short this day is, God only knows: be sure *the night cometh wherein none can work*, and then what a fearful time will come upon us? I know there be some that dream of doing good in another world, or at least will defer it longer, till some time hereafter, such vain hopes of future performances hath undone many a soul: *I must work the work of him that sent me, while it is day*, saith our Savior. The way-faring man travels not in *darkness*, but while the *day* shines on him, then he knows he is under the protection of the Laws, the light of the Sun, the blessing of heaven; *Are there not twelve hours in the day? if any man walk in the day, he stumbleth*

not, because he seeth the light of this world; but if a man walk in the night, he stumbleth, because there is no light in him.] Do good then, and lay hold of every season which may get you to heaven. Let the whole course of your life be a conscionable preparative against death. Suppose every day your last, as if at night you should be called to account before that high and great tribunal: in a word, whatsoever you think, or speak, or do, say thus with yourself, *Would I do thus and thus, if I knew this night to be my last?* Who is it would sin, if he thought at that instant he must go to judgment?

[Use. 2] But if we neglect the *day*, be sure the *night* will come to our condemnation: where be those wonders that so dazzled our eyes, while the *day* shone on them? Where is *Absalom's* beauty, *Jezabel's* paint, *Saul's* personage; nay, where is this wretched Worldling? he had a *day* to work out his own salvation, and that being lost, at last came *night*, before he had gone two steps toward heaven. O beloved! *walk while ye have light, that ye may be children of the light.* You may be sure the meanest soul that hath the work of grace upon it, death is to him no *night*, but the *daybreak of eternal brightness.* This may make us in love with the sincerity of religion, this may make us to labor, and never cease laboring till we have gotten out of the state of nature, into the state of grace. O that I could say of everyone of you, as *Paul of the Ephesians,* *Ye were once darkness, but now are ye light in the Lord.* Ye were once carnal, but now are ye spiritual: ye were once unregenerate, but now are ye a first-fruits dedicated to God. If it were thus with you, then (to your comfort) upon your dying beds you should meet with a glorious troop of blessed Angels, you should feel the glorious presence of the sweetest comforter, you should see the glorious light of God's shining countenance, you should have a *night* (if it were *night*) turned all into a *mid-day.* Now the Lord give you such a *day*, whensoever you die, through Christ our Lord.

You have heard the time of Deaths arrest,] *This night.]* Now for the party we'll make a privy search, and if we stir one word, we shall find him at next door, it is *thy soul.]*

Thy Soul.]

THE party under arrest is the rich man's *Soul,*] no warranty could prevail, no riches satisfy, no strength rescue, death now demands it, and there's none can redeem it, therefore *This night they will have his soul.]*

Every man hath a jewel better worth then a world, and the loss of this is so much more dear, by how much it is more precious. What profits it a man to gain a world, and to lose his soul? (said our Lord and Savior) *Mat. 16.26.* Nay, what are a thousand worlds when the soul is valued? Give me leave to ope the cabinet, and you shall see the jewel that is arrested; it is the *Soul]*

The *Soul;* what's that? it is (saith *Austin*) *a substance that is created, invisible, incorporeal, immortal, most like to God, as bearing the image of its Creator.* Please you that we illustrate this description, and you shall see how every word shows forth some excellencies (as the glorious lustres) of this glorious pearl the *Soul.]*

First, if you ask what is the *Soul,* 'tis a *substance.]* How fond were the opinions of some Philosophers? one would have it to be nothing, [*vox, & praeterea nihil,*] and how many of us

are of this opinion? Do not we live as if we had no souls at all? The epicure is for his belly, the ambitious for his body, but who is he that provides for his soul? Sure we imagine it to be nothing valuable, or how should our estimation of it be so gross and vile, to prefer the *body*, to neglect the *soul*?] There were other Philosophers went a pace yet further, and they gave it a being, but what? no better then an accident, that might live or die without death of the subject; this they call 〈 in non-Latin alphabet 〉 *humorum*, a certain temper composed of the elements, or nothing but the harmony of those humors in the body. Is this the *soul*? then of all creatures are men (say we), *of all men are we* (saith the Apostle) *most miserable*, most unhappy. Look at beasts, and in this respect we and they *are even as one condition*, Eccles. 3.19. Look at trees, and in their corruption you may see, the like constitution both of us and them. Look at stones, and by their dissolution we may argue this temper of composition in them also: if then our soul were nothing but this 〈 in non-Latin alphabet 〉, not only men, but beasts, and plants, and stones, and metals have a *soul*: far be this from your thoughts, whose souls are prized to be of more worth then a world, there being nothing in the world that may *give a recompense for our souls*, Matth. 16.26. Others have gone a little further, and they suppose it to be a *substance*: but how? only bodily, and not spiritual; such gross conceits have many idolaters of the Deity, as if this our image were of God's own *substance*, and this *substance* nothing else but a bodily being. A *spirit* (saith our Savior) *hath not flesh and bones, as you see me have*. It is the body is the flesh, but the *soul* is the spirit: the body you may see and handle, but the *soul* is not seen, not handled: as the Disciples then did err in supposing a spirit when they saw his body, no less is their error, in supposing a body where is only a spirit. The worst *soul* is better then the best of bodies. *O precious soul* (saith Bernard) *espoused to thy God, endowed with his spirit, redeemed by his Son, what art thou to the flesh, whose being is from heaven*. Others again have passed this opinion, and they call it a form: but what? only material, not *substantial*, and such as are the souls of beasts that die with their bodies, as being deduced from the matter of some bodies pre-existent. It is not so with the souls of men, which though for a while they are knit and united to this house of clay, yet may they be separated from it, and subsist without it: this is that goodness of God, that as our souls are intellectual, so their being is perpetual, not but that our souls might die (seeing everything that is of nothing may return into the same nothing whence it sprung) but that God so sustains them by his glorious goodness, that as he gave the first being, so he would continue that he gave. *What have we, that we have not received?* Or to speak of the *soul*, what are we that God, and God only hath not bestowed upon us? our parents begot our bodies, God only gave our souls: our bodies are buried again in the womb of our common mother, but our souls return to God, as to their chiefest good. So immaterial is the *soul*, that neither will nor understanding depends on the dying organ. What then is the *soul*? *a nothing, an accident, a body, a form only material*: no, but on the contrary, *an ens, a substance, a spirit, a form, a substantial being of itself subsisting*.

But we'll ascend a little higher, it is a *substance created*,] not traduced, (as some would have it.) I must confess the opinion was not a little strong, that as our bodies, so our souls were both propagated from our parents. *Tertullian*, and the Fathers of the West (as *Jerome* witnesseth) were most on that side: the reason of this opinion was because of *original sin*,

which defileth the *soul*, as well as the body of each man sprung from *Adam*, they could see no means how both were corrupted, except withal the *soul* were propagated. But are not our *souls* as the Angels? and therefore if our *souls*, then may the Angels beget one another; nay if this were true, what *soul* were generated, but another were corrupted: for the rule is infallible, *There can be no generation without a transmutation*, and so would every *soul* be subject to corruption. Concerning that objection of *original sin* (if the *soul* were not traduced from the loins of *Adam*, how then should that *sin* be imputed to our *souls*?) I must confess the question is intricate, we should rather believe it, then enquire of it, and we may better enquire of it then understand it, and yet more easily understand it, then express it. But so well as we can, we shall untie the knot. First then, we say 'tis a fallacy to divide *soul and body*, for not the *soul* without the *body*, nor the *body* without the *soul*, but the whole man sin'd in *Adam*, as the whole man is begot of *Adam*; so soon therefore as the *soul* is conjoin'd to the *body*, and of the *soul and body* is constituted whole man, that man being now made a member of *Adam*, is said to sin with him, and to derive that sin from him. But for a further satisfaction, although the *soul* depend on God according to its substance, yet is it created in that *body* which is produced of the parents: thus in some sort we may say that the *soul* is begotten, (*non quoad essentiam, sed quoad* 〈 in non-Latin alphabet 〉 ,) God only gives the essence, but to exist comes from the parents. What is the *soul* but a form of the *body*? and of what *body*, but of that which is organical, as being apt for the *soul*? This aptness then whereby it is prepared for the form, being received from the parents, we may say of the *soul*, that thus it is generated, as not beginning to subsist before the *body is prepared*. This is true in some sort, though not properly. Consider then the excellency of man's *soul*, which is not born, but *created*,] and howsoever now it is bespotted with sin, yet was it then pure and undefiled, as the untouched virgin: how is it but pure, which the hands of God hath made? it was the devil that caused sin, but all that God made was good, and *very good*, Gen. 1.31. and such a *soul* hath every man. It is created by God, infused by his Spirit, of nothing made something, and what something, but an excellent work, befitting such an excellent workman?

[3] And yet there be more stairs to ascend: it is thirdly *invisible*.] Hath any man seen God? or hath any man seen God's image (which is the *soul*) and lived? Substances that are more pure are less visible. We see but darkly through a glass, nay, the best eye upon earth looks but through a lattice, a window, an obscuring impediment, mortal eyes cannot behold immortal things; how then should this corruptible sight, see a *spiritual soul*? the object is too clear for our weak eyes, our eyes are but earthly, the *soul* of an heavenly nature. O divine being! not only heavenly, but heaven itself: as God and man met both in Christ, so heaven and earth met both in man: would you see this earth? that is the body, *Out of it wast thou taken, and into it must thou return*, Gen. 4.19. would you see this heaven? that is the *soul*, *the God of heaven gave it, and to the God of heaven returns it*, Eccles. 12.7. The body is but a lump, but the *soul* is that breath of life: of earth came the *body*, of God was the *soul*: thus earth and heaven met in the creation, and *the man was made a living soul*, Gen. 2.7. *the sanctified soul is an heaven upon earth, where the sun is understanding, the moon is faith, and the stars gracious affections*: what heaven is in that *body*, which lives and moves by such a *soul*? yet so wonderful is God's mercy

to mankind, that as reason doth possess the *soul*, so the *soul* must possess this body. Here is that union of things visible, and invisible: as the light is spiritual, incorruptible, indivisible, and so united to the air, that of these two is made one, without confusion of either; in like manner is the *soul* united to this *body*, one together, distinguished asunder: only here's the difference, the light is most visible, the *soul* is invisible, she is the breath of God, the beauty of man, the wonder of Angels, the envy of devils, that immortal splendor which never eye hath seen, never eye must see.

[4] And yet we must up another step, it is fourthly *incorporeal*.] as not seen with a mortal eye so neither clogged with a bodily shape: I say not but the *soul* hath a body for his organ, to which it is so knit and tied, that they cannot be severed without much sorrow or struggling: yet is it not a body, but a spirit dwelling in it: the body is an house, and the *soul* the inhabitant: everyone knows the house is not the inhabitant, and yet (O wonder!) there is no room in the house where the inhabitant lives not: would you please to see the rooms? *the eye is her window, the head is her tower, the heart is her closet, the mouth is her hall, the lungs her presence chamber, the senses her cinque-ports, the common-sense her custom-house, the fantasy her mint, the memory her treasury, the lips are her two leave'd doors, that shut and open, and all these, and all the rest, (as the motions in a Watch,) are acted and moved by this spring, the Soul.* See here a composition without confusion, the *soul* is in the body, yet it is not bodily: as in the greatest world the earth is more solid, the water less, the air yet lesser, the fire least of all; so in this little world of man, the meaner parts are of grosser substance, and the *soul* by how much more excellent, by so much more spiritual, and wholly with-drawn from all bodily being.

[5] And yet a little higher, it is fifthly *immortal*.] It was the error of many Fathers, That bodies and souls must both die till doomes-day, and then the bodies being raised, the souls must be revived. Were that true, why then cries Stephen, *Lord Jesus receive my spirit?* or why should Paul be dissolved, that he might be with Christ? Blessed men are but men, and therefore no wonder if subject to some error. Others more absolutely deny the souls immortality, *We are born (say they) at all adventures, and we shall be hereafter, as though we had never been;* (Why so?) *for the breath is a smoke in our nostrils, and the words as a spark raised out of our hearts, which being extinguished, the body is turned into ashes, and the spirit vanisheth as soft air.* What, is the *soul* a smoke? and the spirit no better then the soft vanishing air; wretched men! *Have you not read what is spoken of God, saying, I am the God of Abraham, and the God of Isaac, and the God of Jacob? now God (saith Christ) is not the God of the dead, but of the living. Abraham, Isaac, Jacob, they are not dead then in (the better part) their souls, but passed indeed from the valley of death, unto the land of the living. Whosoever liveth and believeth in me (saith our Savior) shall never die,* John 11.26. Not *die,*] against some, *never die*] against others: what can we more? only live and believe in him that redeemed us, and be sure his promises shall never fail us; our souls must live, live forever. Sweet soul, blessed with the felicity of eternal life! here's a joy unspeakable, that this *soul* now clogged with cares, vexations, griefs, passions, shall one day enjoy those joys immortal, not for a day, or two, (though this were more then we can imagine) but through all eternity; *There shall be no defect, nor end:* after millions of ages the *soul* must still live in her happiness, it is not of a perishing, but an everlasting substance.

[6] And yet the perfection of the *soul* goes higher; it is *most like to God,*] so far it transcends all earthly happiness: I cannot say, but in some sort all creatures have this likeness; every effect hath at least some similitude with its cause, but with a difference; some only have a being, as stones; others, being and life, as plants; but man above all hath a being, life, and reason, and therefore of all other the most like unto his Creator.

[7] Can we anymore? yes, one step higher, and we are at the top of *Jacob's ladder*: *The soul is not only like God, but the image of God.* I cannot deny, but there is some apparance of it in the outward man and therefore the body in some measure partakes of this image of the Deity, it was man, and whole man that was corrupted by sin, and (by the law of contraries) it was man, and whole man, that was beautified with this image. Please you to look at the body, is it not a little world, wherein everything that God made was good? as therefore all goodness comes from him, so was he the pattern of all goodness; that being in him perfectly, which only is in us partly. This is that *Idaea*, whereby God is said to be the exemplar of the world: man then in his body being as the worlds map, what is he but that image, in which the builder of the world is manifest? but if you look at the parts of his body, how often are they attributed (though in a metaphor, yet in resemblance) to his Maker? our eyes are the image of his wisdom, our hands are the image of his power, our heart is the image of his knowledge, and our tongue the lively image of his revealed will: God therefore, before he made the body, said, *Let us make man in our own image:* and what was the meaning, but that *soul and body* should both bear the image of his Majesty? Be astonished then, ye men of the earth! If this dust, this clay, this body of ours be so glorious, what think ye of the *soul*, whose *substance, faculties, qualities, dignities, every way represents God's omnipotent Essence?* Look on this glass, and first for *substance*, is the soul invisible? why so is God: *No man hath seen him at any time,* Joh. 1.18. Is the soul incorporeal? why so is God: *We ought not to think him like unto gold, or silver, or stone graven with art,* Acts 17.29. Is the soul immortal? why so is God: *He is King of Kings, and Lord of Lord's, who only hath immortality,* 1. Tim. 6.16. Is the soul spiritual? why so is God: *God is a spirit, and they that worship him, must worship him in spirit,* John 4.24. Is the soul one essence? why so is God: *There is one God and Father of all, who is above all, and through all, and in you all,* Ephes. 4.6. See here the lively image of God in every soul of man. But there is another character imprinted in every faculty, so that not only the *substance*, but the *powers of the soul* bear this image in them: As there is one God and three persons, so there is one *soul* and *three faculties*: the Father, Son, and holy Ghost are but one God; the *Understanding, Will, and Memory* are but *one soul*: the Father is not the Son, nor the Son the holy Ghost; so the *Understanding* is not the *Will*, nor the *Will* the *Memory*: and yet the Father is God, the Son is God, and the holy Ghost is God; so the *Understanding* is the *soul*, the *Will* is the *soul*, and the *Memory* is the *soul*. I dare not say, but there is some difference. *This trinity in us we rather see it then believe it; but that Trinity of Persons, we more believe it then see it:* Howsoever then our soul is no proof of the Godhead, yet is it a true sign of that *image of God in the soul*. Nay, yet (as if this stamp were of a deeper impression) see the dowry of God's Spouse, and who wonders not at the qualities & conditions with which the *soul* is arrayed? *The Kings daughter is all glorious within, her clothing is of broidered gold.* What say you to that heavenly knowledge inspired into us? God that created man, *filled him with knowledge of understanding, and shown them good and*

evil, Eccles 17.6. What say you to those heavenly impressions that are stamped upon us? such are *the new man's marks, which after God is created in righteousness and true holiness*, Ephes. 4.24. These make the soul like God, and God loving to the soul; is it not clad with righteousness, as with a garment? witness the integrity of Adam, in that sweet subjection, his soul to the Lord, his affections to the soul, his body to the affections, the whole man to God, as to the chiefest good: and as truth and mercy meet together, so *righteousness and holiness* kiss each other: this righteousness to God is it that makes us righteous afore God, and this is that holiness wherein we are created. O blessed image! how nearly dost thou resemble thy Creator? he is the pattern of perfection, and we bear the image of that pattern. *Be ye holy, for I am holy*, 1. Pet. 1.15. And yet again, as if this picture were of deeper die, how like is the soul to its Creator in her full dominion over all the creatures? *Thou art bountiful, O my soul, as Tirzah, comely as Jerusalem, terrible as an army with banners*. What is it will not stoop to this God's Vicegerent? *Beasts, and birds, and serpents, and things of the sea are tamed, and have been tamed of the nature of man*, Jam. 3.7. What a thing is this soul? she can tame the wild, command the proud, pull down the lofty, do what she will, by compounding, comparing, contemplating, commanding. O excellent nature! that sittest on earth, canst reach to heaven, mayest dive to hell, nothing being able to resist thy power, so long as thou art subject to that power of God. Is this the soul? *Lo, what is man that thou art mindful of him? thou hast made him to have dominion in the works of thy hands, thou hast put all things in subjection under his feet*, Psal. 8.6.

O my soul, my soul! what can we say of such a creature? to sum up all, she is in nature a substance, created by God, invisible of men, incorporeal with Angels, immortal through grace, most like to God in a way of nearness, and bearing his image in the glorious stamp of her created likeness.

Is this the darling of our Lord? where then is the rich man that hath lost this pearl? he that could tell his soul, *Soul, thou hast much goods laid up for many years, live at ease, eat, drink and take thy pastime*. Now on a sudden his soul is taken, and whose shall those things be which he hath provided? The loss of all losses is the loss of a soul, without which, had we never so much, we could truly enjoy nothing; what trust then in your earthly treasures? what stay in such broken staves of reed? one day you shall find them most deceitful, leaving your naked souls to the open rage of wind and weather, to the scourges and scorpions of guiltiness and fear: Could you purchase a monopoly of all the world, had you the gold of the West, the treasures of the East, the spices of the South, the pearls of the North, all is nothing to (this incarnate Angel) this invaluable soul. O wretched worldling! what hast thou done then to undo thy soul? was it a wedge of gold, an heap of silver, an hoard of pearl, to which thou trustest? see, they are gone, and thy soul is required.] Alas, poor soul! whither must it go? to heaven? to its Creator? to God that gave it? no, there is another way for wandering sinners; *Go ye into everlasting fire, prepared for the Devil and his Angels*: thither must it go with heaviness of heart, into a kingdom of darkness, a lake of burning, a prison of horrible confusion of terrible tortures: O poor soul! what a misery is this? *darkness, burning, confusion, torments*, are these the welcomes of his soul to hell? what meant the rich man in his unhappy fore-cast? he propounded to his soul a world of ease, of *pleasure, of pastime*; it proves far otherwise: this other world is a world of torments, which (like infinite rivers of Brimstone) feed upon his

soul without ease or end. What avails now his pompous pride at his doleful funerals? the news is sounded [*he is dead*] friends must lament him, passing-peals ring for him, an hearse-cloth wrap him, a tomb-stone lie over him, all must have mourning suites, and (may be) rejoicing hearts; but all this while his *soul* his going to judgment, without one friend, or the least acquaintance to speak in his cause: O that his *soul* were mortal, and *body and soul* to be buried both together in one grave! must his *body* die, and his *soul* live? in what world, or nation? in what place or region? it is another world, another nation, where Devils are companions, brimstone the fire, horror the language, and eternal death the souls eternal life; never to be cured, and never must be ended. O my *soul* (saith Bernard) *what a terrible day shall that be, when thou shalt leave this Mansion, and enter into an unknown region? who will deliver thee from these ramping Lions? who can defend thee from those hellish monsters?* God is incensed, hell prepared, justice threatened, only mercy must prevent, or the *soul* is damned. View this rich man on his deaths-bed, the pain shouts through his head, and at last comes to his heart, anon death appears in his face, and suddenly falls on to arrest his *soul*; Is it death? what is it he demands? can his goods satisfy? no, the world claims them: must his *body* go? no, the worms claim that: what debt is this, which neither goods, nor *body* can discharge? [*Habeas animam ejus coram nobis*] God's warrant bids *fetch the soul*: O miserable news! the *soul* committed sin, sin morgaged it to death, death now demands it; and what if he gain the world, he must lose his *soul*: *This night [thy soul] shall be required of thee.*

[Use. 1] *Animula vagula, blandula*, said the heathen Emperor; *Pretty, little, wandering soul, whither goest thou from me? wilt thou leave me alone, that cannot live without thee?* O what conflicts suffers the poor *soul*, when this time is come, must the *soul* be gone? help friends, physic, pleasure, riches, nay, take a world to reprove a *soul*; so different are the thoughts of men dying, from them living: now, are they for their pleasure, or profit, the *body*, or the world; but then, nothing is esteemed but the *soul*. what can we say? but if you mean your *souls* must be saved, O then let these precious, dear, everlasting things breathed into your *bodies* for a short abode, scorn to feed on earth, or any earthly things: it is matter of a more heavenly metal, treasures of an higher temper, riches of a nobler nature, that must help your *souls*. Do you think that ever any glorified *soul*, that now looks God Almighty in the face, and tramples underfoot the Sun and Moon, is so bewitched as was *Achan* with a wedge of gold? no, it is only the Communion of Saints, the society of Angels, the fruition of the Deity, the depth of eternity, which can only feed and fill the *soul*. So live then, as that when you die, your *souls* may receive this bliss, and *the Lord Jesus our Savior receive all your souls.*

[Use. 2] I must end, but gladly would I win a *soul*: *If the reward be so great (as you know it) to recover a sick body, which for all that must die, of what reward is that cure to save a soul, which must ever, ever live?* O sweet *Jesu* why sheddest thou the most precious and warmest blood of thy heart, but only to save *souls*? thou wast scourged, buffeted, judged, condemned, hanged; was all this for us? and shall we do nothing for ourselves? *What is it thou wouldst have had, if thou couldst wish it good?* not thy house, nor thy wife, nor thy children, nor thy good, nor thy clothes, but no matter for thy *soul*; I beseech you, value not your *souls* at a less price than your *shoes*; you can please the flesh with delicates, which is naught but worms meat; but the *soul* pines for want, which is a creature *invisible, incorporeal, immortal, most like to God*: are we thus

careful of pelf, and so careless of this pearl? certainly, *I cannot choose but wonder, when seeing the streets peopled with men that follow suits, run to Courts, attend and wait on their Counselors for this case, and that case, this house, or that land, that not one of these, no nor one of all us will ride, or run or creep, or go to have counsel for his soul:* I must confess, I have sometimes dwelt on this meditation: and (Beloved, let me speak homely to you) be our Counsellors in this Town, every week solicited by their Clients? and have we no Clients in soul-cases? not one that will come to us with their cases of conscience? sure you are either careless of your souls, or belike you have no need of particular instructions: O let us not be so forward for the world, and so backward for the soul! yet I pray mistake not; I invite you not for fees, as noble *Terentius*, when he had petitioned for the Christians, and saw it torn in pieces before his face, gathered up the pieces, and said, *I have my reward; I have not sued for gold, silver, honor, or pleasure, but a Church:* so say I, in midst of your neglect; I have not sued for your good, or silver, for your houses, or lands, but for your souls, your *precious souls:* and if I cannot, or shall not woe them to come to Christ, God raise up some child of the Bride-chamber which may do it better; if neither I, nor any other can prevail, O then fear that speech of *Eli's* sons, *they hearkened not unto the voice of their father, because the Lord would slay them:* 1 Sam. 2.25.

In such a case, *O that my head were full of water, and mine eyes a fountain of tears, that I might weep day and night for your sins!* O that I could wash your souls with my tears from that filth of sin, wherewith they are besmeared and defiled! O that for the salvation of your souls, I might be made a sacrifice unto death! But the Lord be praised, for your souls and my soul Christ Jesus hath died; and if now we but repent us of our sins, and believe in our Savior, if now we will but *deny ourselves, and take up his cross and follow him;* if now we will but turn unto him, that he may turn his loving countenance unto us, if now we will but become *new creatures,* and ever-hereafter walk in the *holy path,* the *narrow way* which leads unto heaven, why then may our souls be saved. This is that we had need to care for, not so much for the *body,* as for the *souls good:* to this purpose saith *Hugo,* *Why clothe we the body in silks, which must rot in the grave, and adorn not the soul with faith and good works, which one day must appear before God and his Angels.* O think of this day, *this night,* this hour of death, for then must your Souls be taken from you.

Thus far you see the rich man's arrest: God enjoins it, death serves it, the time was *this night,* and the party is, *his Soul.*] God give us grace to provide our souls, that when death arrests we may be ready, and then, *O God, have thou mercy on our Souls.*

Shall be required]

The original is 〈 in non-Latin alphabet 〉 , *They shall require it:* wherein you have, the

- Sergeants,
- Arrest.

The Sergeants, *They,*] and the arrest itself, *They require]* his soul.

We'll first take a view of the *Sergeants.*

They: who? not *God*, he *knows not* sinners, what should he do with a drunken, profane, covetous, sensual *soul*, he that never so much as thought on *God* in this life, will *God* accept of the commending of his *soul* to him at his death? no, the Lord of heaven will none of it: he that forsook *God*, is justly forsaken of *God*: See the true weight of this balance, he would not receive *God's* grace into his *soul*, and *God* will not receive his graceless *soul* into heaven. But who then? will *the Angels* take it? no, they have nothing to do with the *soul* of a dying sinner, the *Angels* are only porters for the *souls* of the just: Poor *Lazarus* that could neither go, nor sit, nor stand for sores, it is he must be carried on the wings of *Angels*, but for this rich man, not the lowest *Angel* will do him poorest service. Who then? will the *Saints* receive it? no, they have no such commission to receive a *soul*: that blind opinion (which everyone may blush at) that *Saint Peter* should be heavens porter, and that none may go in, but to whom he will open: if it be true, why may not a *Saint* help a departing *soul*? Away with this dreaming folly! not *Peter*, nor *Paul*, nor all the *Saints* of heaven have any such privilege; if *God* will not hear us, what will our prayers do to *Saints*? Heaven is too far off, they cannot hear, or were it nearer they will not, cannot help: it is *God* must save us, or we perish ever. Who then are the *Sergeants*? not *God*, nor *Saints*, nor *Angels*: no, there is another crew, *Death* and *Devils* stand in a readiness, and they are the parties that arrest this prisoner.

Stay, what would *death* have? the *soul* cannot die, and for the *body*, no matter who receives it. O yes! there is a death of the *soul*, as well as of the *body*: I mean not such a *death* whereby it may be annihilated, but a *second death* that shall ever accompany it: this is a *death* of the *soul*, that will always keep it in deaths pangs. But not to speak of this *death*, there is another *death temperall*, that shall sever the *soul* and *body* each from other: these two twins that have lived together since their first espousall, these two lovely ones that were made, and met, and married by the hands of *God* these two made one, till *death* them depart, and make them two again, now is their rueful time of divorce: when *death* comes he gives over the *body* to the grave, and arrests the *soul*, to appear in presence before *God's* high Tribunal. Such a Bailiff hath now laid hands on this rich man's *soul*, when he least thought on it, *death* comes on a sudden, and arrests his person. O wretched worldling! who is this behind thee? call we this *God's* *Sergeant*? What grim, ugly, monstrous visage is this we see? have ever any of you seen the grisly picture of *death* before you? how was it but with *hollow eyes*, *open skull*, *grinning teeth*, *naked ribs*, *a few bones knit together with dry strings*, as presenting to your eyes the most deformed image of a man in moldes? But what's that in his hands? *an hour-glass*, and *a dart*: the one expressing the decreasing of our life, and the other *death's* stroke, that he gives us in our *death*. Such emblemes are most fit to express mortality: and imagine such a thing to arrest this rich man, would it not terrify him, whilst looking back, *death* suddenly claps him on his shoulder, away he must with this messenger, all the gold and pearl of East and West cannot stay him one hour: now rich man, what avails all thy worldly pleasure? Hadst thou in thy hands the reigns of all earthly kingdoms, wert thou *exalted as the Eagle*, and thy nest set among the stars, yet all this, and whatsoever else thou canst imagine, is not worth a button: where did that man dwell, or of what cloth was his garment, that was ever comforted by his goods, or greatness, in this last and sorest conflict? See worldling, *death*

requires thy soul, no bribe will be taken, no entreaty will prevail, no riches rescue, nothing at all redeem, death, death is impartial.

But (O horror!) *death* is not all, see yet more *Sergeants, Devils, and Dragons* are about thy bed, and these are they that will hurrie away thy *soul* to hell. How? *Devils*; O worldling stay thy *soul*, and never yield it! better to die a thousand deaths, then to leave it in their hands; but alas, thou canst not choose, thy last hour is come, and here is neither hope, nor help, nor place of any longer terrying. See but the misery of a miserable *soul*! what shall it do? whither shall it fly from these damned *Furies*? would they take it, and tear it into nothing, it were somewhat tolerable: but to tear it in pieces, and never to make end of tearing, to give it torments without all patience or resistance; this is that load which it cannot bear. and yet (O extremity!) it ever, ever must be born. Think on this, *O my soul*! and whilst thou hast a minutes stay in this body, call upon God to prevent this *arrest of Devils*: was it not (think ye) a terror to this rich man, when so many hell hounds waited for his *soul*? we read of *one man, who being took away with a Devil through the air, was said so to roar and yell, that many miles distant his noise was heard, to many a man's trembling.* And if a *soul* had but the organs of a sound, what a shriek would it make, being seized on by a *Devil*? witness the cries of many desperate *souls*, when as yet they are safe in their beds, how do they roar and rage? how do they call and cry, *Help, help us, save us, deliver us from these fiends about us!* these are those evening wolves enraged with hellish hunger, these are those ramping Lions ever ready to devour our *souls*, these are those walkers up and down the earth, which are now come and entered into this rich man's lodging. *Wheresoever the dead carcass is, thither* (saith our Savior) *will the Eagles resort:* and wheresoever a damned *soul* is, thither with a lacrity will these spirits come: O how they fly and flutter round about him, what fires do they breathe to enkindle them on his *soul*? what claws do they open, to receive her at the parting? and what astonishment is that poor *soul* in, that perceives these *Sergeants* even ready to clasp their in her burning arms? See (O Cosmopolite) what thy sin hath caused! lust hath transported thine eyes, blasphemy thy tongue, pride thy foot, oppression thy hand, covetousness thy heart, and now *Death and Devils*, they are the *Sergeants* that *require thy soul*.

[Use.] Reflect these thoughts on your own *souls*, and consider with yourselves, what may be your cases; it may be as yet thou standest upright without any changes, hitherto thou hast seen no days of sorrow, but even *washed thy steps with butter, and the rock hath poured thee out rivers of oil.* Alas! was not this the case of this wretched worldling? yet for all this, you see a night came that paid for all: and so may it be with thee; a day, an hour, a moment, is enough to overturn the things that seem to have been founded, and rooted in Adamant; who can tell whether *this night*, this storm may fall upon thee? art thou not strangely nailed and glued unto sense? art thou not stupidly senseless in spiritual things, that for pelf, vanity, dung, nothing, wilt run headlong and willfully into easeless, endless, and remediles torments? Yet such is thy doing, (if thou beest a worldling) to get riches to thy body, and let *death and devils* have thy *soul*. O beloved, consider in time, and seeing you have such a terrible example set before you, let this worldling be your warning.

We have done with the Sergeants, but what's their office? to beg? to sue? No, but to force, to require, *thy soul is required*.

How? *requiried?* is any so bold to approach his gates, and make a forcible entry? Yes, God hath his special Bailiffs that will fear no colors, riches cannot ransom, castles cannot keep, hollows cannot hide, hills nor their forts protect: Sits *Herod* on his Throne? there's a Writ of *Remove*, and the worms are his Bayliffs: is *Dives* at his Table? Death brings the *Mittimus*, and Devils are his Jaylours: sits *Lazarus* at his gates? the King greets him well, (we may say) and Angels are his keepers: poor, rich, good, bad, all must be served at the Kings suit, no place can privilege, no power secure, no valor rescue, no liberty exempt: with a *non omittas propter aliquam libertatem*, runs this Warrant: O rich man? what wilt thou now do? *The sorrows of death compass thee, and the floods of Belial make thee afraid*. What? no friends to help? no power to rescue, is there no other way but yield and die for it? O misery! enough to break an heart of brass again: Imagine that a Prince a while possessed some royal City, where (if you walk the streets) you may see peace flourishing, wealth abounding, pleasure waiting, all his neighbors offering their service, and promising to assist him in all his needs and affairs: if on a sudden this city were besieged by some deadly enemy, who coming (like a violent stream) takes one hold after another, one wall after another, one castle after another, and at last drives this Prince only to a little Tower, and there sets on him; what fear, anguish, and misery would this Prince be in? If he looks about, his holds are taken, his men are slain, his friends and neighbors now stand aloof off, and they begin to abandon him; were not this a woeful plight trow you? even so it fares with a poor *soul* at the hour of her departure: the *body* wherein she reigned like a jolly Princesse, then droops and languishes; *the keepers tremble, the strong men bow, the grinders cease, and they wax dark that look out at the windows*▪ no wonder, if *fear be in the way*, when *the arms the legs, the teeth, the eyes* (as so many walls wherein the *soul* was environed) are now surprised and beaten to the ground: her last refuge is the *heart*, and this is the little *Tower* whither at last she is driven: But what, is she there secure? no, but most fiercely assailed with a thousand enemies, her dearest friends (*youth, and Physic*, and other helps) which soothed her in prosperity do now abandon her, what will she do? the enemy will grant no truce, will make no league, but night and day assailes the *heart*, which now (like a Turret struck with thunder) begins all to shiver? here is the woeful state of a wicked *soul*, God is her enemy, the Devil her foe, Angels hate her, the earth groans under her, hell gapes for her: the reason of all, sin struck the alarm, and death gives the battle: it is but *this night* (a minute longer) and then will the raging enemy enter on her. *Death* is no beggar to entreat, no suitor to woe, no petitioner to ask, no soliciter to crouch and crave a favor: *she runs raging, ruling, charging, requiring*: hark this rich man's arrest, *thy soul shall be required*] *It shall?* yes, the word is peremptory; what? *be required?* yes, it comes with authority. Here's a fatal *requiring*, when the *soul* shall be forced by an unwilling necessity, and *devils* by force hurrie her to her endless fury. Adieu poor *soul!* the Writ is served, the Goal prepared, the judgment past, and Death (the Executioner) will delay no longer; *This night thy soul shalt be required of thee*.

[Use. 1] But to whom speak I? Think of it you miserably covetous, *that join house to house and call the lands after your own names: You may trust in your wealth, and boast yourselves in the*

multitude of your riches, but none of you call by any means redeem his brother, no nor himself, Psal. 49.6. When Death comes, (I pray) what composition with the Lord of heaven? could ever any buy out his damnation with his coin? howsoever you live, mirrily, deliciously, go richly, yet Death will at last knock at your doors, and (notwithstanding all your wealth, honors, tears, and groans of your dearest friends) will take you away as his prisoners, to his darkest dungeon. Your case is as with a man who lying fast asleep upon the edge of some steep high rock, dreams merrily of Crowns, Kingdoms, Possessions; but upon the sudden, starting for joy, he breaks his neck, and tumbles into the bottom of some violent sea: Thus is your danger every hour, Satan makes you a bed, lulls you asleep, charms you into golden dreams, and you conceive you are wallowing in the Sea of all worldly happiness; at last death comes (against which there is no resistance) and then are you suddenly swallowed up of despair, and drowned in that pit of eternal death and perdition,

I have read of some, whom (in some sort) we might parallel with this rich man concerning their fearful horrid departure out of this miserable world: yea, I suppose the Books are so working, that any man whosoever he is, that would but read them, and ponder them in a serious way, they would certainly work in him much matter of humiliation, and make him to fly *sin*, as the very sting of a scorpion.

One of them I mean to speak of was an *Englishman: Abbot*. that relates the story, tells indeed of two in one year that died thus uncomfortably; the one so many ways looking homewards, that he died miserably rich: the other so lashing outward that he died miserably poor, both of different ways of life, yet both of uncomfortable passages out of the world. The one coming to his deaths-bed, the Author reports of him, that *first the Devil presented himself unto him to be his Physician, and after Christ appeared to him sitting on the Throne, condemning his unprofitable life, and bidding him shift for himself, for he would have nothing to do with him:* The other (of whom I mean to speak) as if he would prevent Christ, condemned himself to hell forever and ever: *O (said he) that I might burn along time in that fire, so I might not burn in hell. — I have had (said he) a little pleasure, and now I must go to the torments of hell forever.* Then praying to God (as he was pressed by others) to forgive him his sins, and to have mercy upon him, he would add, *but I know God will not do it, I must go to hell for evermore.* Whatsoever came between whiles, this was the close, *I must be burned in Hel, I must to the furnace of Hel, millions and millions of ages.* The Author of this story (who was Minister of the place where he lived) went to him, offered him the comforts of the Gospel, opened to him the promises of the largest size, shown him that God was delighted to save souls, and not to destroy them, and that his sweet promises were without exception of time place, person, or sin, except that against the holy Ghost, which he assured him too, was not committed by him: and what was the issue? all this could not fasten on him, but still he would answer, *Alas, it is too late, I must be burned in hell.* That man of God (the Shepherd of his soul) seeing his soul in this danger, came to him again and again, and at last secluding the company, he presses him with tears in his eyes, not to cast away that soul for for which Christ died; he told him, that Christ rejected none that did not reject him: but for all this he could have no other answer, but *that he had cast off Christ, and therefore must go to hell.* The Minister replies, Yet pray with me (saith he) that Christ would come again, there is yet an hour in the day, and if Christ come, he can and will

assist you, to do a great deal of work on a sudden: no, he would not hear of that: *former counsels and prayers might have done me good, said he, but now it is too late.*

O horror, that ever any soul should suffer these conflicts for sin! But what sins were they? He was (saith the Author) *no Swearer, no Whoormonger, no Thief, no scoffer at Religion, no perjured wretch, no willful liar at all, only Drunkenness and neglect of men's bodies* (for he was an Apothecary) *neglect of Prayer, God's Word, and his Sacraments*, so awakt his trembling Conscience, that he was forced to pass this fearful doom upon his soul, *I must be burned in the furnace of hell, millions of millions of ages: and at last (the Lord knows) in idleness of thoughts, and talk, he ended his miserable-miserable life.*

The other I mean to speak of was an *Italian*, under the Jurisdiction of *Venice*, called *Francis Spira*, who being excessively covetous of money, and for fear of the world having renounced the truth, which before he professed, he thought at last he heard a direful voice speaking to him; *Thou wicked wretch, thou hast denied me, thou hast broken thy vow; hence Apostate, and bear with thee the sentence of thy eternal damnation:* at this voice he trembling and quaking fell down in a swoon; and after recovering himself, he professed that he was captivated under the revenging hand of the great God of heaven, and that he heard continually that fearful sentence of Christ, now past on his own soul: his friends to comfort him propounded many of God's promises, recorded in *Scripture; Oh but my sin* (said he) *is greater then the mercy of God:* nay, answered they, the mercy of God is above all sin; God would have all men to be saved: it is true (said he) *he would have all men that he hath elected to be saved; but he would not have Reprobates to be saved;* and I am one of that number: after this roaring out in the bitterness of his spirit, he said, *It is a fearful thing to fall into the hands of the living God.* These troubles of mind brought him to a distemper of body, which the Physicians perceiving, they wisht him to seek some spiritual comfort: those comforters come, and observing the distemper to arise from the sense and horror of hell pains; they ask him, Whether he thought there were any worse pains then what he endured? he said, *He knew there were far worse pains; yet do I desire nothing more, said he, then that I may come to that place, where I may be sure to feel the worst, and to be freed from fear of worse to come.*

As on this manner he was speaking he observed (saith my Author) divers flies that came about him, and some lighted on him; whereat, presently remembering how *Beelzebub* signifies the God of Flies; *Behold, said he, now also Beelzebub comes to his Banquet, you shall shortly see my end, and in me an example to many of the justice and judgment of God.* Then he began to reckon up what fearful dreams and visions he was continually troubled withal, *That he saw the Devils come flocking into his chamber, and about his bed terrifying him with strange noyses; and that these were not fancies, but that he saw them as really as the standers by: and that besides these outward terrors, he felt continually a racking torture of his mind, and a continual butchery of his conscience, being the very proper pangs of the damned wights in hell.*

But of all the rest, most desperate was that last speech of his, when snatching a knife (as intending to mischief himself, but stopped by his friends) he roared with indignation, *I would I were above God, for I know he will have no mercy on me;* and thus living a while, he appeared at length a very perfect anatomie, expressing to the view nothing but sinews, and bones,

vehemently raging for drink; ever pining, yet fearful to live long; dreadful of hell, yet coveting death; in a continual torment, yet his own tormentor; consuming himself with grief and horror, impatience and despair, till at last he ended his miserable-miserable life.

And now (beloved) if such be the departure of a sinnfull soul, O who would live in sin to come to such a departure! For my part, I dare not say these parties, thus miserable in their own apprehensions, are now among Devils in hell: I find the Authors themselves to incline to the right hand; besides, what am I, that I should sit in God's Chair? only this I say, that their miserable deaths may very well give warning to us all; nor need you think much at me for uttering these (*terribilia*) terrible stories: for if sometimes you did not hear of God's judgments against sin; a day might come, that you would most of all cry out on the Preacher: To this purpose, we have a story of a certain rich man, who lying on his death-bed, *My soul* (said he) *I bequeath to the Devil, who owns it; my wife to the Devil, who drew me to my ungodly life, and my Chaplain to the Devil who flattered me in it.* I pray God I never hear of such a Legacy from any of you: sure I had better to tell you aforehand to prevent it, then not telling you to feel it. And let this be for my Apology in relating these stories.

[Use. 2] But for a second Use, give me leave, I pray you, to *separate the precious from the vile.* Now then to sweeten the thoughts of all true penitents, the souls of Saints are not *required*, but *received*. Rejoice then ye righteous that mourn in *Zion*; what though a while ye suffer? death is a Goal-delivery to your souls, not bringing in, but freeing out of thralldom. Here the good man finds sharpest misery, the evil man sweetest felicity; therefore it is just, that there should be a time of changing turns; The rich man's Table stood full of delicates, *Lazarus* lacks crumbs, *but now he is comforted, and thou art tormented.* *Woe unto you that laugh, for you shall mourn,* Luke 6.25. *Blessed are you that mourn, for you shall rejoice,* Matth. 5.4. Happy *Lazarus!* who from thy beggary and loathsome sores wert carried by Angels into *Abraham's bosom*: happy Thief, who upon thy true repentance, and unfeigned prayer, wert received from the Cross to the Paradise of thy Savior: happy are all they that suffer tribulation, *Death* shall lose their souls from bonds and fetters, and instead of a *Bailiff* to arrest them, shall be a *Porter* to conduct them to the gates of heaven: There shalt thou tread on Serpents, trample on thine enemies, sing sweet Trophies: were not this enough? thy Conquests shall be crowned by the hands of Seraphims, triumphed with the sound of Angels, warbled by the Choir of Spirits, confirmed by the King of Kings, and Lord of Hosts. Happy *Soul!* that art not *required by Devils*, but *received by Angels*: and when we die, Lord Jesus send thine Angels to receive our Souls.

You see now *Deaths Arrest*, and what remains further, save to accept of some *Bail*? But what *Bail*, where you have the Kings Commandment from his own mouth? this *requiring* is not of any other, but himself; of no surety, but *of thee* (saith God) must thy *Soul be required*.

Of thee]

ONce more (you see) I have brought this rich man on the stage, his doom is now at hand, and *Death* (God's messenger) summons him to appear by *Requiring of his soul*] but of whom is it *Required*? had he any Sureties to put in? or was any *Bail* sufficient to be taken for him? no, he

must go himself, without all help or remedy, it was he that sinned, and it is he must pay for it; *Of thee] it is required.*

How? *of thee?* Sure *Death* mistakes; we can find thousands more fit, none more fearful; there stands a *Saul*, near him his armor-bearer; behold a *Judas*, such will outface *deaths* fury; nay, rather than if fail in its office, they will not much question to be their own *Deaths*-men: but this *Of thee* (who art at league with hell, in love with earth, at peace with all) is most terribly fearful.

Stay *Death!* there stands a poor *Lazarus* at the gates, like *Job* on his dung-hil, his eyes blind, his ears deaf, his feet lame, his body struck with *Boyls*, and his *Soul* choosing rather to be strangled and die, then to be in his bones: were not this a fit object for *deaths* cruelty? would he spare the rich, he should be welcome to the poor: but *Death* is inexorable, he must not live, nor shall the *Beggar* beg his own *death* for another: *Of thee] it is required.*

But (*Death!*) yet stay thy hand, here's a better surety; what needs *death* a press, when he may have volunteers? there stands an *old man* as ready for the grave, as the grave for him; his face is furrowed, his hairs hoary, his back bowing, his hammes bending, and therefore no song is fitter then *old Simeons*, *Lord now lettest thou thy servant depart in peace*: Youth is loath, but Age is merry to depart from misery; let *Death* then take him that standeth nearest *deaths*-door: No, the old must die, but the young may; he must die soon, yet be sure thou shalt not live long, *Of thee] it is required.*

Cannot this serve? let *death* yet stay his hand, there stands a *servant* waiting at this rich man's beck, as if he would spend his own life to save his Masters; he can make a Pageant of Cringes, act a whole speech of flatteries, every part owes him service, feet to run, hands to work, head to crouch, and as *the eyes of a maiden unto the hand of a Mistress*, so the eyes of his servants look unto the hands of their Master: but where be these attendants when *death* comes? was ever any Master better then Christ? were ever any servants truer then his Apostles? yet see their fidelity, must their Savior die? one betrays him another forswears him all run from him, and leave him alone in midst of all his enemies: what then is the trust of servants? the rich man may command and go without, if *death* should require them, they would not, or if they should desire *death*, he will not; his *arrest* concerns not the servants, it is for the Master himself he that command others, now *death* commands him: *Of thee] it is required.*

Will not all do? Let *death* but stay this once: there stands a *friend*, that will loose his own, to save his life: *Greater love then this hath no man* (saith our Savior) *when any man bestoweth his life for his friends*, John 15.13. Riches may perhaps procure such love, and get some friend to answer *deaths* quarrel which he owes this man: *Jonathan* loves *David*, *David Absalom*; and sure it was a love indeed, when *Jonathan* preserves the life of *David*, and *David* wisheth a death to himself in the stead of *Absalom*: *O my son Absalom, would God I had died for thee: O Absalom, my son, my son.* But where be any friends so respective of this Worldling? He wants a *Jonathan*, a *David*; upon a strict inquiry we find *no friend, no father, no son, neither heirs nor assigns to whom he may bestow his lands.* But what if he had friends as near to himself as himself? no man can

die or another: or as the Psalmist, *No man may deliver his brother, nor make agreement unto God for him: for it cost more to redeem their souls, so that he must let that alone forever.* Should the poor man beg, the old man pray, his servants kneel, his friends lie at deaths feet, and all these offer up all their lives for this rich man's recovery, all were but vain▪ it is thy Soul is arrested, and it is thyself that must yield it: *Of thee] it is required.*

You see there is no way but one with him: to conclude then, we'll bid him his farewell (this is the last friendship we can do this rich man) and so we'll leave him.

The hour is come, and the dawning of that dreadful day appeareth; now he begins to wish that he had some space, some piece of time to repent him; and if he might obtain it, O what would he do! or what would he not do? *Releive the weak, visit the sick feed the hungry, lodge the stronger, clothe the naked, give half his goods to the poor, and if he had done any wrong restore it him again seven-fold;* but alas! all is too late, the candle that but follows him cannot light him to heaven; a sudden death denies his suit, and the increasing of his sickness will give him no leisure to fulfill those duties: what cold sweats are those that seiz upon him? his senses fail, his speech falters, his eyes sink, his breast swells, his feet die, his heart faints such are the outward pangs: what then are the inward griefs? if the body thus suffers, what cares and conflicts endures the soul? had he the riches of Croesus, the Empires of Alexander, the robes of Solomon, the fare of that rich man who lived *deliciously every day,* what could they do in the extremity of these pangs. *O rich man, thou couldst tell us of pulling down barns, and building greater; but now imagine the vast cope of heaven thy Barn, (and that were large enough) and all the riches of the world thy grain (and that were crop enough) yet all these cannot buy a minute of ease, now that death will have thy body hell thy soul.* O dark dungeon of imprisoned men! whose help wilt thou crave? whose aid wilt thou ask? what release canst thou expect from such a prison? the disease is past cure, the sickness wants remedy: alas! what may recover now the heart strings break asunder? thy date expires, thy last breath goes, and now is *thy Soul and Body required of thee.*

I have hitherto with Nathan beat sinful David on a strangers coat. You must give me leave to take off the mask, and show you your own faces in this glass.

Believe thou (O man) who readest this, that shortly there will be two holes where thine eyes now stand, and then others may take up thy skull, and speak of thee dead, as I have done to thee living: how soon I know not, but this I am sure of, *Thy time is appointed thy months are determined, thy days are numbered, thy very last hour is limited.* And what follows, but that thy body lie cold at the *root of the rocks,* at the foot of the mountains? Go then to the graves of those that are gone before us, and there see; are not their eyes wasted, their mouths corrupted, their bones scattered? where be those ruddy lips, lovely cheeks, sparkling eyes, comely nose, hairy locks? are not all gone as a dream in the night, or as a shadow in the morning? alas! that we neglect these thoughts and set our minds wholly upon the world and its vanity! we are careful, fearful, and immoderately painful to get transitory riches, like children following Butter-flies; we run, and toil, and perhaps miss our purpose: but if we catch them, what is it but a fly to besmear our hands? Riches are but empty, and yet be they what they will be all at last will be nothing. *Saladine* that great Turk, after all his conquests,

gets his shirt fastened to his spear in manner of an Ensign, this done, a Priest makes Proclamation, *This is all that Saladine carries away with him, of all the riches he hath gotten.* Shall a Turk say thus, and do Christians forget their duties? Remember yourselves, ye sons of earth, of Adam; what is this earth you dote on? be sure you shall have enough of it, when your mouths must be filled and crammed with it, and (as your souls desire it, so) at that day shall your bodies turn to it. O that men are thus given to gasping greediness! there is a generation, and they are too common amongst us, that we may preach and preach (as they say) our hearts out, yet will not they stir a foot further from the world, or an inch nearer unto God, but could we speak with them on their death-bed, when their consciences are awaked, then should we hear them yell out those complaints, *What hath pride profited us? or what good hath riches with our vaunting brought us?* Assure yourselves *this day, or this night* will come, and imagine (I pray) that the ten, twenty, thirty, forty years, or months, or days, or hours, which you have yet to live, were at an end; were you at this present stretched on your beds, wearied with struggling against your wearied pangs, were your friends weeping your Physicians parting, your children crying, your wives houlng, and yourselves lying mute and dumb in a most pitiful agony.

[1] Beloved Christian! (whosoever thou art) stay a while (I pray thee) and practice this meditation: *Suppose thou now feelest the cramp of death wresting thy heart-strings, and ready to make that rueful divorce betwixt thy body and thy soul; suppose thou liest now panting for breath, swimming in a cold fatal sweat; suppose thy words were fled, thy tongue struck dumb, thy soul amazed, thy senses frightened; suppose thy feet beginning even to die, thy knees to wax cold and stiff, thy nostrils to run out, thine eyes to sink into thy head, and all the parts of thy body to lose their office to assist thee; upon this supposal lift up thy soul, and look about thee, (O I can tell thee, if thou livest and diest in sin) there would be nowhere any comfort, but a world of terror and perplexity: look upwards, there shouldst thou see the terrible sword of God's justice threatening; look downwards, there shouldst thou see the grave in expectation ready gaping; look within thee, there shouldst thou feel the worm of conscience bitter gnawing; look without thee, there shouldst thou see good and evil Angels on both sides, waiting whether of them should have the prey: now alas! (then wouldst thou say) The soul to depart from the body were a thing intolerable, to continue still therein were a thing impossible, and to defer this departure any longer (supposing this hour thy last hour) no Physic could prevail it were a thing unavoidable: what then would thy poor soul do, thus environed with so many straights? O fond fools of Adams sin, that neglect the time till this terrible passage! how much wouldst thou give (if thus it were) for an hours repentance? at what rate wouldst thou value a days contrition? worlds are worthless in respect of a little respite, a short truce would seem more precious then the Treasures of Empires, nothing would then be so much esteemed as a trice of time, which before by months and years thou lavishly mis-spent, Think on thy sins, nay, thou couldst not choose but think, Satan would write them on the curtains of thy bed, and thy agashed eyes would be forced to look upon them, there wouldst thou see thousands committed, not one confessed, or thoroughly repented, then too late thou wouldst begin to wish, *O had I lead a better life, and were it to begin again, O then how would I fast and pray, how repent, how live!* Certainly, certainly, if thou goest on in sin, thus would be*

thy departure, thy carcass lying cold among the stones of the pit, and thy soul, by the weight of sin, irrecoverably sinking into the bottom of that bottomless burning lake.

[Use 2] But to prevent this evil, take this use of advice for thy farwell: whilst yet thy life lasteth, whilst yet the Lord gives thee a gracious day of visitation, ply, ply all those blessed means of salvation, as prayer, and conference, and meditation, and Sermons, and Sacraments, and fastings, and watchings, and patience, and faith, and a good conscience; in a word, so live, that when this *day or night of death* comes, thou mayest then stand firm and sure: as yet thou art in the way of a transitory life, as yet thou art not entered into the confines of Eternity: if now therefore thou wilt walk in the holy path, if now thou wilt stand out against any sin whatsoever, if now thou wilt take on thee the yoke of our Savior Christ, if now thou wilt associate thyself to that sect and brotherhood, that is *everywhere spoken against*; if now thou wilt direct thy words to the glorifying of God, and to give grace unto the hearers; if now thou wilt delight in the word, the ways, the Saints, the services of God; if now thou wilt never turn again unto folly, or to thy trade of sin, though Satan set upon thee with his baits and allurements, to detain thee in his bondage, but by one darling delight, one minion-sin, then I dare assure thee, *dear, right dear would be thy death in the sight of the Lord*: with joy and triumph wouldst thou pass through all the terrors of death, with singing and rejoicing would thy soul be received into those sacred mansions above. O happy soul, if this be thy case! O happy *night or day*, whensoever the news comes, that then must *thy soul be taken from thee!*

You may think it now high time, that we bid this far-well-funeral Text adieu. then for conclusion let every word be thy warning. Lest *this*] be thy time provide for *this* and every time; lest *the night*] be dreadful, *Do not sleep as do other, but watch and be sober*; lest *thy soul*] should suffer, desire the sufferings of thy God to satisfy, lest death *require*] it of thee by foree, offer it up to God with a cheerful devotion; and lest *this of thee*] be fearful, who hast lived in sin, correct these courses, amend your ways, and the blessing of God be with thee all thy life, at the hour of death, now, henceforth, and forever.

AMEN.

FINIS.

Doomes-day

MATTH. 16.27.

Then shall he reward every man according to his works.

THE dependence of this Text is limited in few lines, and that your eyes wander no further then this verse, therein is kept a general Assize; the Judge, Officers, Prisoners stand in array, the Judge is God, and *the Son of man*; the Officers Angels, and they are *his Angels*; the Prisoners men, and because of the Gaol-delivery, *every man*. If you will have all together, you have a Judge his circuit, his habit, his attendants, his judgments: a Judge, *the Son of man*; his circuit, *he shall come*; his habit, *in the glory of his Father*; his attendants, *with his Angels*: what now

remains, but the execution of justice? then without more ado see the Text, and you see all; the scales in his hand, our works in the scales, the reward for our works, of just weight each to other; *Then he shall reward every man according to his works.*

This Text gives us the proceeding of *Doomes-day*, which is the last day, the last Sessions, the last Assize that must be kept on earth, or is decreed in heaven; if you expect Sheriffs, or Judges, Plaintiffs or Prisoners, all are in this verse, some in each word. *Then]* is times Trumpet that proclaims their coming. *He]* is the Judge that examines all our lives. *Reward]* is the doom, that proceeds from him in his Throne. *Man]* is the malefactor, *every man]* stands before him as a prisoner, *Works* are the inditements, and *according to our works]* must go the trial howsoever we have done, good or evil.

Give me yet leave, this Judge sits on trials as well as prisoners; it is an high Court of appeal, where Plaintiffs, Counsellors, Judges all must appear and answer: would you learn the proceedings? there is the Term, *Then]* the Judge, *he]* the sentence, *shall reward]* the parties, *very man]* the trial itself, which you may find in all to be just and legal, *every man his rewards according to his works.]*

We have opened the Text, and now you shall have the *hearing*.

Then.]

Then: when? the answer is

- Negative,
- Positive.

First, *Negative, Then]* not on a sudden, or (at least) not at this present. This life is no time to receive rewards, *the rain and Sun* pleasure both the *good and bad*, nay, oftentimes the bad fare best, and God's own children are most fiercely fined in the furnace of affliction, *The earth is given into the hands of the wicked*, saith Job: but, *if any man will follow me, he must take up his cross*, saith our Savior. Joy, and pleasure, and happiness attend the ungodly, while God's poor servants run thorough the thicket of briars and brambles to the kingdom of heaven: but *shall not the Judge of all the world do right?* a time shall come when both these must have their change; *Mark the upright and behold the just, for the end of that man is peace, but the transgressors shall be destroyed together, and the end of the wicked shall be cut off:* Psal. 37.38. The effect of things is best known to us in some issue of time, and *then* shall we have our rewards, when *the Son of man shall come in the glory of his Father*. Let this admonish us to have patience in all our expectations: what is it to suffer a while, an inch of time, considering the reward is great indeed, everlasting in durance? *Rest in the Lord* (saith David) *and wait patiently for him, fret not thyself for him which prospereth in his way:* and will you know the reason? *for yet a little while, and the wicked shall not be, but the meek shall inherit the earth, and shall delight themselves in the abundance of peace:* Psal. 37.10, 11. So they shall indeed, if only they will expect a little time; not now, but *Then]* stay yet a while, and be sure anon *the reward* shall be given.

2. But to answer positively, this *Then* is no other then *Doomes-day*, and when that shall be, will be known best by

- Conjectures,
- Signs.

We will begin with the former.

[1] Some would have it in the year 6000. from the beginning of the world: this was the sentence of *Elias* (say the Jews) whose prophesy thus runs, *two thousand years before the Law, two thousand under the Law, and two thousand under the Gospel*: how untrue this sounds, any one may guess that considers: in the first number he fails because it was too little; in the second number he errs, because it was too much: and if *Elias* say amiss for the time now past, how should we believe him for that yet to come? Others, besides testimony produce reason, that as God was creating the world six days, so he must be a governing it six thousand years, heres a seeming proportion, but upon what reason? Every day, (say they) must be a thousand years with man, because *a thousand years, are but as one day with God*. It were too frivolous a pains to repeat anymore, or to answer these: *Is not this sacrilege, to break into God's place and pry into his Sanctuary?* Why should we presume to know more then God would have us? Look at the Apostles, were they not God's Secretaries? Look at the Angels, are they not God's Heralds? Look at Christ himself, is he not the Son of God? and yet as he is the Son of man, he speaks of all, *Of that day and hour knoweth no man, no Angel, neither the Son, but the Father only*: Mark 13.32. *It is not for us to seek where the Lord hath not a tongue to speak* Why should we know more then other men, then all men, then Angels, then Christ himself, who (as man) was either ignorant of it, or (at least) had no commission to reveal it. *It is not for you to know the times and seasons, which the Father hath put in his own power*, Act. 1.7. It is a better use which our Savior makes, *Take heed, watch, and pray, for ye know not when the time is*, Mark 13.33. *As a thief in the night*, so is *Doomes-day*, it come suddenly, it will come shortly: would you needs know when? why then when you least imagine such a matter, then when worldly honors profit nothing, then when kindred & acquaintance fail, then when the world shall be set on fire, then] then] he shall reward every man according to his works.

[2] But secondly, if *conjectures* fail, the *signs* are certain: *Jerome* reports of fifteen miracles for fifteen days, which he writes to have found in the Hebrews Annals, and immediately must precede the Judges coming. *The first day* (saith he) *the sea shall swell, and lift up her waves at least fifteen cubits, above the height of the highest hills. The second day* unlike to the former, *the sea shall ebb again, and the waves be fallen till they scarce be seen. The third day* the sea must return to its ancient course, and so abide that day as it was before. *The fourth day*, sea monsters shall appear above the sea, whose bellowing roars shall fill the air with cries, which God alone understands, and men shall tremble at. *The fifth day*, all the fowls of the air shall flock together, and meeting in the fields shall there chatter, and starve for fear of the approaching times. *The sixth day*, floods of fire shall rise up against the firmament, which kindling at the falling Sun, shall run like a lightning to the rising morn. *The seventh day*, all stars and planets shall shoot out fiery comets. *The eighth day*, there shall be a general earth-quake, and the motion so violent, that the ground shall hop, and the living

creatures not stand on their feet, that walk on the tottering floores. The ninth day trees shall sweat blood. The tenth day, all the stones of the earth shall war together, and with a thundering noise break one upon another. The eleventh day all buildings shall be ruined, and all the hills and mountains melt into dust and powder. The twelfth day, all beasts of the field shall come from their woods and dens, and so abstaining from their food, shall roar and bellow up and down the plains. The thirteenth day, all graves shall be open, from the rising up of the Sun, unto the going down of the same. The fourteenth day, all men shall come abroad, and such a distraction seize on their heavy hearts, that they shall lose the speech and volubility of their tongues. And the fifteenth (which is the last day) the living men shall die, and the dead shall live again, all above earth be changed, and those in their graves be raised and recovered.

I will not say these things are certain, (I leave you to the author that recites them) but if any whit true, why (blessed Lord!) what a day of appearance shall this be? I know not (saith one) what others may think of it, but *for myself, it makes me tremble to consider it. It is a day of anger and wrath, a day of trouble and heaviness, a day of obscurity and darkness, a day of clouds and blackness, a day of the trumpet and alarm against the strong cities, and against the high towers:* Zeph. 1.15. I will but run thorough the signs, as we find them in God's writ, and then see if your hearts will not fail for fear.

Then] shall the Sun be darkened: can Nature stand and suffer a general Eclipse? when God died, the Sun could discolour its beauty, and suit itself in black to its makers condition; and now man dies, the Sun is clad again in mourning robes. Alas! what can it do but mourn? God lives, but man-kind dies: though he was the Creator, yet we are the Creatures for whom it was created: *when the householder dies, the family grieves:* were all eyes dry, here is the eye of the world weeps itself blind to see this dissolution: Is man bereft of compassion, for whom the Sun itself undergoes this passion? think on those times, when darkness that may be felt, shall spread over all the earth; how should plants but wither? or beasts of the field but waste? how should men but die, when they stumble at noon-day? their eyes shall fail them, the light forsake them: miserable men! the Sun shall not shine on them, because God will judge them. But this not all.

Then] shall the moon not give her light: as the day and night are both alike with God, so the day and night shall be alike with man: the Sun will not lend his luster, nor can the Moon borrow anymore light: but what strange war makes this confusion of nature? the Sun shall look black, and *the Moon be turned into blood.* Here is a new Moon, and such a change as before was never seen: there is no increase, no full, no wane, but all the light is at once extinguished: unhappy creatures that depend upon her influence! how should they live, when she herself wades in blood? God made these *Lights for signs, and for seasons, for days, and for years:* but now signs are out, seasons past days are done, years abolished: *The Angels hath sworn by him that lives forever, that time shall be no longer,* Rev. 10.6. Who will not believe that hears this sacred oath? was it a man? no, an *Angel:*] did he say it? no, he *swore it:*] how? by himself? no, it was *by him that lives forever:*] and what? that time must be little? nay it must be *no longer, time shall be no more]* How shall it be anymore? the Sun is disfigured, the Moon disrobed, both eclipsed. But this not all.

Then] shall the stars be shaken; the powers of Heaven shall move, and the Lamps of Heaven shall tremble: these were God's threats against the *Babylonians*, Isaiah 13.10. *For the stars of Heaven, and the Planets thereof shall not give their light.* Against the *Egyptians*, Ezek. 32.7. *I will cover the heaven, and make the stars dark over thee:* Against all his enemies, Joel 3.15. *The Sun and Moon shall be darkened,* (but not they alone, for) *and the stars themselves shall withdraw their shining:* But what speak we of darkness, or the stars not shining? they shall not only dim, but down. *In those days* (saith our Savior) *after that tribulation, the Sun and Moon shall darken, and the stars of heaven shall fall:* how fall? so thick (say Expositors) *that the Firmament shall seem to be without all light.* I cannot say these signs shall be real; whether it is by subtraction of their light, or the conceit of brain-troubled sinners or the fall of some inflamed vapors, or the Apostasy of some enlightened persons: for certain (to speak literally) there shall be some change in the whole order of Nature: *Sun and Moon, Stars and Planets,* all must lose their lights, and by all likely-hood, it is the glory of the Judge that will dazel those Candles. Neither is this all.

Then] shall the Elements melt, the fire shall fall down from heaven, the air turn itself into vapors, the Sea swell above all Clouds, the earth be full of yawning Cliffes, and violent tremblings. A fire shall first usher the Judge, and such a fire as shall have the property of all fires; that fire in its sphere, this fire on earth, the fearful fire which torments in hell, all shall meet in one, and according to their several qualities, produce their several effects: *the just shall be refined by one, the wicked shall be tormented by another, the earth be consumed by a third:* There is no creature but it must be fuel for this fire; as the first world was destroyed with water, to quench the heat of their lust, so must this be destroyed with fire to warm the cold of our charity. But not the *fire* alone.

Then] shall the air breed wonders: what shall be seen but lightnings, whirl-winds, coruscations, blazing stars, flashing thunders? here a *Comet* runs round in a circuit, there a *Crown* compasseth that *Comet*; near them a fiery *Dragon* fums in flames everywhere appears a shooting fire, as if all above us were nothing but *inflamed air*. Yet not the *air* alone.

Then] shall the waters roar, Rivers shall wax dry, the Sea froth, and foam, and fume: those that dwell near shall wonder at the swelling tides, others a far off shall tremble at the roaring noise: what threats are those which the *Surges* murmur? war is proclaimed by noise, set on by blasts, continued by storms, the floods and tides shall run over all the plains, the the Sea and waves shall mount up to the very skyes; now would they war with Heaven, then overwhelm the earth, anon will they sink to hell: and thus shall they rove and rage, as if they would threat all the world with a second inundation. Nay yet again.

Then] shall the earth be shaken in divers places (saith *Matthew*) *in all places* (saith *Joel*) *for all the earth shall tremble before him:* here is an Earth-quake indeed; not some part of the land, by reason of some cloystered wind, but the *Rocks, Mountains, Castles, Cities, Countries,* some shall remove, others be ruined; thus all the earth shall be as a swallowing gulf, that all things here situated, may be then devoured. What can I more?

Then] shall Plants cease their growth, Beasts want their sense, men loose their reason: were this but little? you may wonder more. The Sibylls could affirm, that *Nature should both cease, and change her being*, the Trees instead of growth should sweat out blood, the Beasts should bellow up & down the fields, then want their sense. Men should have disfigured faces, astonished hearts, affrighted looks, then lose their reason: nay, what marvel then, if at the worlds end, they be at their wits end? O fearful signs, enough to move flintie stones! if this be the *Term*, what is *the Suit, the Bill, the Doom, the Execution?* a Trump shall summon, Death will arrest, God must have appearance, and *Then]* is the day: *Then]* he shall reward every man according to his works.

What a Chaos is here, when the world must be thus turned topsie torvie? *the Sun the Moon, the Starrs;* come yet lower, *the Fire, the Air, the Sea, the Earth;* nay *Trees, and Beasts, and Men,* all must be out of order in the whole course of Nature.

[Use. 1] Who can read or hear this Prognostication of *Dooms-day*, and not wonder at the signs which shall hang over our heads? we see by experience when any out-ragious storm happens on Sea or Land, how wonderfully men are dismayed, how strangely astonished: now then, when the Heavens, the Earth, the Sea, the Air shall be wholly distempered and disordered; when the *Sun* shall threaten with mourning, the *Moon* with blood, the *Stars* with their falling: yea when all the heavens shall shrink and pass away as a paper scroule, who then dares eat or drink, or sleep, or take a minutes rest? Be sure these days shall come, and the signs shall pass: *Awake ye Drunkards, and weep all ye drinkers of Wine, because of the new wine; for it shall be pulled from your mouths. Gird yourselves, and lament ye Priests, howl ye Ministers of the Altar: alas! for the day, for the day of the Lord is at hand, and as a destruction from the Almighty shall it come.* What are ye insensible of these signs? the imprisoned thief fears at the news of the assize: and is the sinner so impudent that he fears nothing? The day shall come when the men of earth shall fear, and be full of fear; every sign shall breed a wonder, and ever sight shall breed a wondrous terror, men shall hide themselves in the caves of beasts, and the beasts seek shall to save themselves in the houses of men: where then shall the wicked stand, when all the world shall be thus in uproar.

[Use. 2] Yet a word for us all, we have all warning, and we had best to provide; yet the weather is fair, we may frame an Ark to save us from the flood; yet are the Angels at the gates of *Sodom*; yet is *Jonas* in the streets of *Nineveh*: yet the Prophet woos, *O Judah, how should I entreat thee?* yet the Apostle prays, nay, *we pray you in Christ's stead that ye will be reconciled unto God:* to conclude, yet the Bride-groom stays the Virgins leisure; Lord that they would make speed, seeing the joys of heaven tarry for them. This *Term* is at hand, and is it not time to petition to the Judge of heaven? what a dangerous course is it, never to call to mind that *Time of Times*, until we see the Earth flaming, the Heavens melting, the Judgment hastening, the Judge with all his Angels coming in the Clouds, to denounce the last doom upon all flesh, which shall be unto some *Woe, woe*, when they shall call to the mountains to cover them, and for shame of their sins, hide themselves (if it were possible) in hell fire: if we have any fear this should move fear, if we have any care this should move us all to be careful indeed. We have not two souls that we may hazard one, neither have we two lives,

that we may trust to another, but as thy last day leaves thee, so will this *Doomes-day* find thee. Who would not but accept the fatherly fore-warning of Christ our Savior? See you not how many signs, as the Heralds and fore runners of his glorious coming? *The abounding of iniquity the waxing cold of charity, the rising up of Nation against Nation.* Was there ever less love? was there ever more hatred? Where is that *Jonathan* that loves *David* as his own soul? nay, where is not that *Joab*, that can embrace friendly, but carries a malicious heart towards *Abner*? sure we are near the end indeed, when *charity is grown thus cold.* You then that would have the comfort of the day, take these signs for warnings, provide for him who hath thus long waited for you; and *seeing you look for such things, be diligent that ye may be found of him in peace, without spot, and blamless.* Who would endanger their souls for a little sin? busy Clients heed nothing but their cause, and if you would recover heaven, be sure that ye mark this *Tearm.* The time draws on, now the Writs are out, anon comes the Judge, and *Then* is the day. *Then] he shall reward every man according to his work.*

You see the *Tearm*, and now you may expect to view the *Judge*: the *Tearm* is *Then*] the *Judge* is *He.*] Stay a while and the next time you shall see him in his judgment seat.

He.]

HE? who? if you look at the fore-going words you may see who he is: *The son of man shall come in the glory of his father, and it is he that shall reward us according to our works.*

This title of the *Son of man*, denotes unto us the humility of the *Son of God*; what is *the Son of man*, but *man*? and *this tells us how humble he was for us*, that being God▪ was made *man*, or the *Son of Man*, which is as all one, according to that, Psal. 8.4. *What is man that thou art mindful of him, or the Son of man that visitest him?*

It is true, *God is the Judge of all*: Heb. 12.23. and yet it is as true, this God is man, Acts 17.31. *God (saith Paul) will judge the world, but it is by that man whom he hath ordained.* God hath the power, but God as man hath only the Commission. *He (who is God) hath given him Authority to execute judgment.* And would you know the reason? it is only *because he is the Son of man*, Joh. 5.27. In a word, *God shall judge*, the whole Trinity by prescription, Christ only in execution: the Father judgeth but by the Son; or as the Evangelist *John, the Father judgeth no man but hath committed all judgment to the Son*: John 5.22.

But because *as man*, there appears in him a double form, *as humbled, as glorified*; we'll discuss these questions, which resolve all doubts.

- 1. Whether Christ, *as man* shall appear unto us, when he will reward us.
- 2. Whether man, *as glorified* shall appear unto us, when he will reward us.

To the first we say, *that only as man he will appear our judge, who as man appeared when himself was judged*; what better reason to express the benefit of our redemption then so to judge us as he did redeem us? was he not *man* that suffered, died, and was buried? and is he not *man* that one day shall come to judge both the quick and dead? *he that came obscurely to be judged by the unjust, shall then appear openly to judge all the just*: the same man, who is God and man, shall be

our judge in his human nature, by his divine power. Thus we say, *God*, (who is the ancient of days) hath the power original; but *man* (who is the Son of God) hath the power traduced, and therefore saith *Daniel*, *One like the Son of man came with the clouds of heaven, and came to the ancient of days, and they brought him here before him, and there was given him dominion, and glory, and a kingdom.*

[Use.] Consider this, ye that are going to the Bar; what a sight will this be to the faithless *Jews*, stubborn *Gentiles*, wicked *Christians*, when every eye shall see him, and they also which pierced him: *This is the man* (shall they say) *that was crucified for us, and again crucified by us*: why alas! every sin is a Cross, every oath is a Spear, and when that day is come, you must behold *the man*, whom thus you do crucify by your daily sins: Sure this will be a fearful fight; where is the bloody swearer, that can tear his wounds, and heart, and blood and all? at this day of *Doom* those wounds shall appear, that heart be visible, that body and blood be seen both of good and bad, and then shall that fearful voice proceed from his Throne, *this was the heart thou piercedst, these are the wounds thou racedst, and this is the blood thou spilledst*: Here is the fearful judgment, when thou that art the murderer shall see the slain man sit thy Judge, what favor canst thou expect at his hands, whom thou hast so vilely abused by thy daily sins? be sure *the Son of man will come, as it is written of him, but woe be unto that man by whom the Son of man is betrayed, it had been good for that man if he had not been born*, Matth. 26.24.

To the second question we answer; that *as Christ shall appear in the form of man, so this man shall appear in a glorious form*: he that is a Mediator betwixt God and man, must both intercede for man to God, and communicate those things which are of God to man, to this purpose both these offices are agreeable to him, in that he participates of both extremes; he is man to abide the judgments due from God, he is God to convey all his benefits unto man: as then, in his first coming, he pleased God by taking the infirmities of man upon him, so in his second coming will he judge us men, by appearing in that glory which he derives from God. But look about you! who is this Judge arrayed in such a majesty? *A fire devours before him, and behind him a flame burns up*, on every side the people tremble, and all faces shall gather blackness: here is a change indeed, he that was in a cratch, now sits on a Throne; then Christ stood like a Lamb before *Pilate*, now *Pilate* stands like a malefactor before Christ, he that was once made the footstool of his enemies, must now judge, *till he hath made all his enemies his footstool*. Where shall they run? and how shall they seek the cliffs of the rocks, and hollow places? the glory of his Majesty kindles a flame, while *the heaven and earth shall fly from the presence of this Judge*. *O ye heavens! why do ye fly away? what have ye done? why are ye afraid?* it is the Majesty of the Judge that will amaze the innocent, the greatness of whose indignation, will be able to strike all the heavens with terror and admiration; when the Sea is out-ragious, and tempestuous he that stands on the shore will be struck into a kind of fear: or when the Father goes like a Lyon about his house, in punishing his bond-slave, the innocent son stands in great fear and trouble: and how then shall the wicked tremble, when the very heavens shall be afraid? *If the goodly Cedars of Lebanon be shaken, what shall become of the tender twiggs in the Desert? if the sturdy Rams stoop and tremble, how will the bleating Lambes cry and run away? and if the just and righteous scarcely be saved, where shall the ungodly and the sinner appear?* The

mountains and heavens shall melt before the Lord; and what stony hearts have we, that (for all this) are nothing at all yet moved?

But (may be) I prevent you expectation, if here be a Judge where is the guard? behold him coming from above with great power and glory: would you know this habit? he is clothed with Majesty: seek you the color; 'tis the brightness of his Father: would you view his attendants? they are an host of Angels: look you for the guard? they are a troop of shining Cherubims: nay, yet see a longer train, a further company, the souls of Saints descend from their imperial seats, and attend the Lamb with great glory, and glorious majesty: never was any Judge Lord of such a circuit: his footstool are the Clouds, his seat the Rain-bow, his justices Saints, his officers Angels, and the Arch-Angels Trump proclaims a silence, whilst a just sentence comes from his mouth on all the world. Thus are the Assizes begun to be solemnized *the thrones (as Daniel saw in in his vision) were set up, and the ancient of days sate down, his garments white as snow, and the hair of his head like pure wool his Throne like the fiery flame, and his wheels as burning fire, Dan. 7.9.* This is the Judge whose coming is so fearful, ushered by a fiery flood, appareled in snowy white, carried in his circuit on burning wheels, and attended with the number of thousand thousands. O ye Jews, behold the man, whom before you crucified like a Malefactor, behold him in his Throne, whom you said, his Disciples had stolen by night out of his grave: behold him in his Majesty, *whom you would not deigne to look upon in his humility; the baser you esteemed his weakness, the heavier must you find and feel his mightiness.* The Son of man appears, and the kindred of the earth must mourn; such a shout of fury follows the sight of his Majesty, that the vaults shall echo, the hills resound, the earth shake, the heavens change their situation, and all be turned to a confusion; then shall the wicked weep and wail, and yet their tears not serve their turn, their sins past betray them, their shame present condemns them, and their torment to come confounds them; thus shall they bewail their miserable hap, their unfortunate birth, and their cursed end: *O fearful Judge, terrible as an Army with Banners; turn away thine eyes from us, which overcome the proudest Potentates: the Kings of the earth shall be astonished, and the Nations of the Isles shall fear from far: Every eye shall see him whom they have pierced, and tremble at the presence of his sight. Conceive the guilty prisoner coming to his trial, will not the red robes of his Judge, make his heart bleed for his blood-shed? doth not that scarlet Cloath present a monstrous hew before his eyes? O then! what sight is this, when the man slain, sits in the judgment seat, the rosie wounds of our Savior still bleeding (as it were) in the prisoners presence? These are the wounds, not as tokens of infirmity, but victory, and these now shall appear, not as if he must suffer, but to show us he hath suffered.* See here an object full of glory, splendor, majesty, excellency, and this is *He*] the man, the judge the *rewarder of every man according to his works.*

The Judge we have set in his Throne, and before we appear, let us practice our repentance, that we answer the better.

[Use. 1] Think but (O sinner) what shall be thy reward, when thou shalt meet this Judge; The adultery for a while may flatter beauty, the Swearer grace his words with oaths, the Drunkard kiss his cups, and drink his bodies-health, till he bring his soul to ruin: *but*

remember for all these things God will bring thee to judgment. Cold comfort in the end: the Adulterer shall satisfy his lust, when he lies on a bed of fire, all hugged and embraced with those flames; the swearer shall have enough of wounds and blood, when Devils torture his body, and rack his soul in hell, the Drunkard shall have plenty of his Cups, when scalding lead shall be poured down his throat, and his breath draw flames of fire instead of air: as is thy sin, so is the nature of thy punishment, the just Judge shall give just measure, and the balance of his wrath poize in a just proportion.

[Use. 2] Yet I will not discomfort you, who are these Judges dearest favorites; Now is the day (if you are God's servants) that Satan shall be trod under your feet, and you with your Lord and Master Christ, shall be carried into the holiest of holies. You may remember how all the men of God in their greatest anguishes here below, have fetched comfort by the eye of faith at this mountain: *Job* rejoiced being cast on the Dung-hill, that his Redeemer lived, and that he should see him at the last day stand on the earth: *John* longed and cried; *Come Lord Jesus, come quickly*; and had we the same precious faith, we have the same precious promises: why then are we not ravished at the remembrance of these things? certainly there is an happy faith (wheresoever it shall be found) that shall not be ashamed at that day▪ *Now therefore little children abide in him, that when he shall appear, we may have confidence*▪ Confidence; what else? *I will see you again* (saith our Savior-Judge) *and your heart shall rejoice, and your joy no man taketh from you.* O blessed mercy, that so triumphes against judgment; our hearts must joy, our joys endure and all this occasioned by the sight of our Savior; for *He] shall reward every man according to his works.*

We have prepared the Judge for sentence: he hath rid his circuit in the Clouds, and made the Rain-bow his chair of state, for his judgment seat; his Sheriffs are the Saints, that now rise from the Dust to meet their Judge, whom long they have expected: the summons is sent out by a shout from heaven; the cry no sooner made, but the graves fly open, and the dead arise: stay a while till I ready them; you have seen the Judge, and now we prepare the *judged.* *He] is the Judge; every man] the judged:* and *He shall reward every man according to his works.*

Every man.]

The persons to be *judged* are a world of men, all men of the world, good, and bad, elect and reprobates, but in a different manner: To give you a full view of them, I must lead your attentions orderly through these passages, there must be a *Citation, Resurrection, Collection, Separation:* follow me in these paths, and you may see both the men and their difference, before they come to their judgments.

First, there is a *summons* and *Every man* must hear it; it is performed by a shout from heaven, and the voice of the last Trump; the clangor of this Trump could ever sound in *Jerome's* ears, *Arise ye dead, and come to judgment:* the clangor of this Trump will sound in all men's ears, it shall wake the dead out of their drouzy sleep, and change the living from their mortal state, make devils tremble, and the whole world shake with terror: *A terrible voice, a Trumpet shall sound, that shall shake the world, rend the rocks, break the mountains, dissolve the bonds of death, burst down the gates of hell, and unite all spirits to their own bodies.* What say you to this Trump,

that can make the whole Universe to tremble? no sooner shall it sound, but *the the earth shall shake, the mountains skip like Ramms, and the little hills like young sheep*: it shall pierce the waters, and fetch from the bottom of the Sea the dust of *Adams* seed, it shall tear the rocky Tombes of earthly Princes, and make their haughty minds to stoop before the King of heaven; it shall remove the center, and tear the bowels of the earth, open the graves of all the dead, and fetch their souls from heaven or hell, to reunite them to their bodies. A dreadful summons of the wicked, whom this sudden noise will no less astonish, then confound; the dark pitchy walls of that infernal pit of hell, shall be shaken with the shout, when the dreadful soul shall leave its place of terror, and once more re-enter into her stinking Carrion, to receive a greater condemnation: what terror will this be to the wicked wretch? what woeful salutations will there be between that body and soul, which living together in the height of iniquity, must now be re-united to enjoy the fullness of their misery? The voice of Christ is powerful, *the dead shall hear his voice, and they shall come forth, they that have done good unto the resurrection of life, and they that have done evil, unto the resurrection of condemnation.*

You hear the *summons*, and the next is your *appearance*; death the Goaler brings all his prisoners from the grave, and they must stand and *appear* before the Judge of heaven.

The *summons* is given, and *every man* must *appear*: Death must now give back all their spoils, and restore again all that she hath took from the world. What a gastly sight will this be, to see all the Sepulchers open, to see dead men rise out of their graves, and the scattered dust to fly on the wings of the wind, till it meet together in one compacted body? *Ezekiel's* dry bones shall live: thus saith the Lord, *I will lay sinews upon you, and make flesh grow upon you, and cover you with skin, and put breath in you, and you shall know that I am the Lord*, Ezek. 37.6. This dust of ours shall be devoured of worms, consumed by Serpents, which crawl and spring from the marrow of our bones: look in a dead man's grave, and see what you find; but dust, and worms, and bones, and skulls, putrefied flesh, an house full of stench and vermin; Behold then the power of God Almighty, out of this grave and dust of the earth; from these chambers of death and darkness, shall arise the bodies of the buried, the graves will fly open, and the dead go out; not an hair, not a dust, not a bone shall be denied, but whatsoever holds their dust shall yield their bodies: *I saw the dead* (saith *John*) *small and great stand before God; and the Sea gave up the dead which were in it, and death and hell delivered up the dead which were in them, and they were judged every man according to their works*, Revel. 20.13. what a wonderful sight will this be, to see *the sea and earth* bring forth in all parts such variety of bodies: to see so many sorts of people & nations to come together? huge armies, innumerable, as the Caterpillars of *Egypt*, all shall arise, and everyone appear before the Lord's Tribunal: worms, and corruption, cannot hinder the resurrection, he that said to *Corruption, thou art my father, and to the worm thou art my sister and mother*, said also, *I know that my Redeemer liveth, and mine eyes shall behold him*. O good God! how wonderful is thy power? this flesh of ours shall turn to dust▪ be eat of worms, consume to nothing, if there be any relics of our ashes, the wind may scatter them, the blasts divide them, our feet trample them, the beasts digest them, the vermin devour them; if nothing, yet time will consume them. But for all this, God is as able to raise us from the dust, as to create us of the dust, not

one dust of this clay shall perish, though scattered, divided trampled, devoured, consumed, it shall be gathered, recovered, revived, refined and raised; and as one dust shall not be lost of one man, so neither shall one man be lost of all the world: this is that general day that shall congregate all, they shall come from the four winds and corners of the world, to make an universal appearance; all the children of Adam shall then meet together; yea, all the kindreds of the earth shall meet together, and mourn; *Assemble yourselves, and come all ye heathen to the valley of Jehoshaphat, for there will I sit to judge all the heathen*, Joel 3.12.

The summons are sounded, the dead raised, and yet to give you a fuller view of the parties, see how God the Judge now sends his messengers, to fetch the living bodies to his Court.

[Use. 3] *He shall send his Angels (saith our Savior) and they shall gather together his Elect from the four winds, from one end of heaven to another*, Matth. 24.31. True it is, all shall be gathered, yet with a difference, some with a swift pace fly to the Throne, where is the hope of their deliverance; others draw and pull back, while the Angels hale them to the Judgment seat; the righteous have nimble swift bodies, that fly to the Judge, as a Bird to her nest and young ones; but the wicked have their bodies black and heavy, they cannot fly, but flag in the air, and the Angels do not bear, but dragge them to the judgment seat: how can this choose but fear the wicked, when like malefactors, they are brought before the wrathful judge? as they were born or buried, so must they rise again naked and miserable; what a shame is this? and yet the more horrible, in that their nakedness shall be covered with a filthy blackness; needs must desperate fears sieze one the soul, when it is again united to her body, transformed to such an ugly form: is this the body fed with delights and delicates? is this the flesh pampered with ease and lust? is this the face masked from the wind and Sun? are these the hands decked with Rings and Diamonds? how become these so swarthy horrible, which before were so fair and amiable? this the change of the wicked, when through sorrow and confusion they shall cry to the Rocks, *cover our nakedness*, and to the hills *hide our ugliness*; nay, rather than appear, *let the infernal Furies tear and totter us into a thousand pieces*. Look your beauties (Beloved) in this glass: such is the end of this worlds glory, so vain the pleasure of this body. Now is the end of all things come and what remains, but a sea of fears and miseries rushing on them: before shall the Angels drag them, behind shall the black Crew follow them, within shall their consciences torture them, and without shall hot flames of fire fume, and fry and furiously torment them; fear within, & fire without: but worse then all, a Judge above all, thither must they go, Angels usher them, Devils attend them, the Cryer hath called them, the Angels trump hath summoned them, and now they must appear.

We have brought all together, now we must part them asunder, *the sheep shall be put on the right hand, and the goats on the left, as every man hath deserved*.

Two travellers go together, feed together, lie together, sleep together, but in the morn their ways part asunder: thus the sheep and goats eat together, drink together, sleep together, rot together but at this day there shall be a separation, *let them grow together, corn and tares until the harvest*: this world is the floor, fan while you will, there will be some chaff; love peace like lambs their will be some goats to trouble; the sheep and goats live both together in one fold, the world; lie both together in one cote, the grave: the world is a common Inn, which

entertains all manner of passengers: the rode-way to death, is the Kings high-way free for all travellers: after the passage of this weary day, death hath provided a large bed to lay all in, the grave: all live together, and all lie together, all rest together, and all rot together: but when this night is past, and the last day is sprung, then is the woeful separation; some turn on the right, and those are the blessed; others on the left hand, and those are the cursed. Here is the beginning of woes, when the wicked shall curse, and howl, like the fiendes of hell. *O Lord, punish me here (saith one devoutly) rack me in pieces, cut me in shreds, burn me in fire, so that I may be there placed at thy right hand:* Blessed are they that have a place amongst those elect sheep; what now remains but their doom, which is a lot that must befall *every man?* for *he shall reward* (not one, or some, but everyone) *every man according to his works.*

The Summons are given, the dead are raised, the prisoners conducted to the bar, and the *sheep* and *goats* severed asunder each from other.

[Use. 1] And now see the parties thus *summoned, raised, gathered, severed;* is not here a world of men to be judged all in one day? *Multitudes, multitudes in the valley of decision, for the day of the Lord is near in the valley of decision.* Joel 3.14. Blessed God! what a multitude shall stand before thee? all tongues, all nations, all people of the earth shall appear at once, all we shall then behold each son of *Adam*, and *Adam* our grand-father shall then see all his posterity. Consider this, *high and low, rich and poor, one with another, God is no acceptor of persons.* Hark, O beggar, petitions are out of date, and yet thou needest not fear thou shalt have justice, this day all causes shall be heard, and thou (though a poor one) must appear with others to receive thy sentence. Hark, O Farmer, now are thy lives and leases together finished, this day is the new harvest of thy Judge, who *gathers his wheat into his garner, and burns up the chaff in fire unquenchable,* no boon, no bribe, no prayers, no tears can avail thy soul: but as thou hast done, so art thou sentenced at the first appearing. Hark, O Land-lord, where is thy purchase to thee and thy heirs forever? this day makes an end of all, and happy were thy soul, if thou hadst no better land then a barren rock, to cover and shelter thee from the Judges presence. Hark, O Captain, *vain now is the hope of man to be saved by the multitude of an host:* hadst thou command of all the armies on earth and hell, yet couldest thou not resist the power of Heaven: see, the trump sounds, and the alarm summons thee, thou must appear. Hark, O Prince, what is the crown and scepter against thunder? the greatness of man, when it comes to encounter with God is weakness and vanity. Hark, all the world, *From him that sitteth upon the glorious throne, unto him that is beneath in earth and ashes; from him that is clothed in blue silk and weareth a crown, even to him that is clothed in simple linen:* all must appear before him, the *Beggar, Farmer, Land-lord, Captain, King, and Prince,* and *every man,* (when that day is come) shall receive his rewards according to his works.

[Use. 2] But O here is the misery, *Every man* must appear, but *Every man* will not think on it: would you know the sign of that man which this day shall be blessed? it is he, and only he, that again and again thinks on this day, that *Jerome*-like meditates on this *summons, and resurrection, and collection, and separation.* Examine then yourselves by this rule; is your mind often carried to these objects? soar you on high with the wings of faith; and a sound eye to this hill? why then, you are right birds, truly bred, and not of the bastard brood? I pray you

mark it, every cross and disgrace, and slander, and discountenance, loss of goods, disease of body or whatsoever calamity if you are the children of God, and destined to sit at the right hand of our Savior) they will ever and anon, be carrying your minds to those objects of *Doomes-day*. And if you can but say that experimentally you find this true in yourselves, if ordinarily in your miseries, or other times, you think on this time of refreshing, then be of good comfort, for you are of the brides company, and shall enter into the marriage-chamber to abide there there forever. But if you are destitute of these kind of motions, O then strive for these properties, that are the inseparable breathings and movings of an holy heart, sound mind, and blessed person: every day meditate that every man shall appear one day, *and receive his reward according to his works*.

You see how we have followed the cause, and well-near brought it to final sentence, the *term* is discovered, the *Judge* revealed, the prisoners *prepared*, and the next time we shall bring them to the bar, to *receive their rewards*. This time depart in peace, and the God of peace keep your souls spotless without sin, that you may be well prepared for this day of judgment.

According to his works.]

WEe have brought the prisoners to their trial, and now to go on, how should this trial be? I answer: not by faith, but *works*; by faith we are justified, by *works* we are judged: faith only causeth, but *works* only manifest that we are just indeed. Here then is the trial, that every soul of man must undergo that day. *Works* are the matter that must be first inquired of: and is there any wicked man to receive his sentence? let him never hope to be saved by another's super-erogating, the matter of enquiring is not *aliena*, but *sua*, not another's, but *his*] *works*. Or is there any good man on whom the smiling Judge is ready to pronounce a blessed doom? Let him never boast of meriting heaven by his just deservings; see the reward given, not *propter*, but *secundum*, (as *Gregory* tells us) not *for his works*, as if they were the cause, but *according to his works*] as being the best witnesses of his inward righteousness.

But the better to acquaint you with this trial, there be two points, of which especially we are to make inquiry.

- First, how all men's works shall be manifest to us?
- Secondly, how all men's works shall be examined by God?

1. Of the *manifestation of every man's work*, *John* speaketh, *And I saw the dead small and great stand before God, and the books were opened, and another book was opened, which is the book of life, and the dead were judged out of those things which were written in the books according to their works*, Revel. 20.12. God is said to have *books*, not properly, but figuratively: all things are as certain and manifest to him, as if he had registers in heaven to keep records of them. Remember this, O forgetful! you may commit, add multiply your sins, and yet run on score till they are grown so many, that they are out of memory; but God keeps them in a register, and not one shall be forgotten, there is a *book and books*, and when all *the dead shall stand before God* to receive their sentence, then *must these books be opened*.

That is, the book of

- God's memory,
- Mans conscience,
- Eternal life.

There is a *book of God's memory*, and herein are all the acts and monuments of all men whatsoever, enrolled and registered; *A book of remembrance was written before God, for them that feared the Lord, and thought upon his name*, Malac. 3.16. This is that which manifests all secrets, whether mental or actual; this is that which reveals all doings, whether good or evil. In these Records are found at large *Abel's sacrifice, Cain's murder, Absalom's rebellion, David's devotion, the Jews cruelty, the Prophets innocence, good men's intentions, and the sinners actions*; nothing shall be hid when this book is opened, for all may run and read it, stand and hear it. How fond are we that imagine heavens eye (such is *this book*) to be shut upon us? Do we not see many run to corners to commit their sins? there can they say, *Let us take our fill of love until the morning, for darkness hath covered us, and who seeth us? who knoweth us?* Isaiah. 29.15. But are not the Angels of God about you? *We are a spectacle to the Angels* (saith the Apostle) I am sure we must be to both, *to Angels, and to men, and to all the world*: O do not that before the Angels of God, yea before the God of Angels, which you would shame to do in the sight and presence of an earthly man! Alas, must our thoughts be known, and shall not dark-corner sins be revealed? must every word and syllable we speak be writ and recorded in God's memorable book: and must not ill deeds, ill demeanors, ill works of darkness be disclosed at that day? yes; *God shall bring every work unto judgment, with every secret thing, be it good or evil*, Eccles. 12.14. Wail ye wicked, and tremble in astonishment. Now your closet-sins must be disclosed your private faults laid open, God's keeps the account-book of every sin, every transgression: *Imprimis*, for adultery, *Item* for envy, blasphemy, oaths, drunkenness, violence, murder, and every sin, from the beginning to this time, from our birth to our burial, the total sum, eternal death and damnation: this is the note of accounts, wherein are all thy offenses written, the debt is death, the pay perdition, which fury pays over to destruction.

But there is another *book*, that shall give (a more full, I cannot say, but) a more fearful evidence then the former, which is *the book of every man's conscience*: Some call it the *book of testimony*, which every man still bears about him. There is within us a *Book* and Secretary, the *Book* is Conscience, and the Secretary is our soul: whatsoever we do is known to the soul, and writ in our *book* of conscience: there is no man can so much as commit one sin, but his soul, that is privy to the fact, will write it in this *book*. In what a woeful case will thy heart then be? in what strange terror and trembling must it stand possessed, when this must be opened, and thy sins revealed? *It is now perhaps a book shut up and sealed, but in the day of judgment shall be opened*: and if once opened, what shall be the evidence that it will bring forth? there is a private Sessions to be held in the breast of every condemned sinner, the memory is Recorder, grief an Accuser, truth is the Law, damnation the Judgment, hell the Prison, Devils the Jaylours, and Conscience both Witness and Judge to pass sentence on thee.

What hopes he at the general Assize, whose conscience hath condemned him before he appear? Look well to thy life, thou bearest about thee a book of testimony, which though for a time it be shut, till it be full fraught with accusations, yet then (at the *Day of Doom*) it must be opened, when thou shalt read, and weep and read, every period stop with a sigh, every word be enough to break thy heart, and every syllable reveal some secret, thy own conscience (upon the matter) being both witness, Judge accuser and condemner.

But yet there is another *book* we read of, and that is the *book of life*: Herein are written all the names of God's elect, from the beginning of the world till the end thereof: these are the golden leaves; this is that precious *book* of heaven, wherein if we are registered, not all the powers of hell, or death, or devils shall blot us out again. Here is the glory of each devout soldier of our Savior, how many have spent their lives, spilled their bloods, run upon sudden deaths to gain a perpetual name? and yet for all their doings, many of these are dead, and gone, and their memories perished with them; only Christ's soldier hath immortal fame, he, and only he is writ in that book that must never perish. Come hither ye ambitious! your names may be writ in Chronicles, yet lost; writ in durable marble, yet perish; writ in a monument equal to a Colossus, yet be ignominious. O were you but writ in this *book of life*, your names should never die, never suffer any ignominy! It is an axiom most true, *they that are written in the eternal leaves of heaven shall never be wrapped in the cloudy sheets of darkness*. Here then is the joy of Saints, at that *Day of Doom* this *book* shall be opened, and all the elect whom God hath ordained to salvation, shall see it, read it, hear it, and greatly rejoice at it. The Disciples casting out devils, return with miracles in their mouths, *O Lord (say they) even devils are subject to us through thy name. True (saith Christ) I saw Satan as lightning fall from heaven, notwithstanding in this rejoice not, that the spirits are subject unto you, but rather rejoice because your names are written in heaven, Luke 10.20*. And well may the Saints rejoice that have their names written in God's *book*, they shall see them (to their comfort) writ in letters of gold, penned with the Almighty's finger, engraven with a pen of a diamond: thus will this *book* give in the evidence, and accordingly will the Judge proceed to sentence.

[Use 1] Consider (thou that readest) what *books* one day must be set before thee: a time will come when every thought of thy heart, every word of thy mouth, every glance of thy eye, every moment of thy time, every office thou hast born, every company thou hast used, every sermon thou hast heard, every action thou hast done, and every omission of any duty or good deed thou hast left undone, shall be seen in these *books* at the first opening of them: thy conscience shall then be suddenly, clearly, and universally enlarged with extraordinary light to look upon all thy life at once; God's memory shall then shine forth, and show itself, when all men looking on it as a reflecting glass, they shall behold all the passages of their misspent lives from their births to their burials. Where is the wicked and deceitful man? wilt thou yet commit thy villainies, treacheries, robberies, murders, debates, and impieties? Let me tell thee (if so) to thy hearts-grief, all thy secret sins, and closet villainies, that no eye ever looked upon (but that which is a thousand times brighter than the Sun) shall then be disclosed and laid open before Angels, men, and devils, and thou shall then and there be horribly, universally, and everlastingly ashamed: never therefore go about to commit any sin, because it is midnight, or that the doors are locked upon thee, suppose it be concealed,

and lie hid (in as great darkness as it was committed) till *Dooms-day* again, yet then shall it out with a witness, and be as legible in thy forehead, as if it were writ with the brightest stars, or the most glistering Sun beam upon a wall of crystal.

[Use. 2] As you mean the good of your souls amend your lives, call yourselves to account while it is called *today*, search and examine all your thoughts, words, and deeds, and prostrating yourselves before God, with broken and bleeding affections, pray and sue that your names may be writ in heaven, in that *Book of life*.] This will be the joy of your hearts, the peace of your souls, the rest of your minds: yea how glad will you then be to have *all these books* laid open? by this means (I speak it to the comfort of all true hearted Christians) shall your obedience, and repentance, and faith, and love, and zeal, and patience, &c. come to light and be known. God is not unrighteous to forget your works of labor and love. No, all must out, especially at that day when the *books* shall be open, our *works manifested*, and as we have *done*, so must we be *rewarded*, for *then he shall reward every man according to his works*.]

The *books* are *opened*, and now are the matters to be *examined*: there is first a *view*, and then a *trial*.

[2] The *Law-book* whereby we are *tried* contains three leaves, *Nature, the Law, and the Gospel*: the Gentiles must be tried by the first the unbelieving Jews and Gentiles by the second, and the faithful Jews and Gentiles by the last. Those that confess no God but nature, must be judged by the law of nature: those that confess a God, no Christ, must be judged by the Law of God without the merits of Christ: those that confess God the Father, and believe in God the Son, shall be judged by the Gospel, which reconcileth us to God the Father by the merits of Christ. Atheists by the law of nature, infidels by the law of God, Christians by the Gospel of our Savior Christ. To the statutes of the former who can answer? our hope is in the latter, we appeal to the Gospel, and by the Gospel we shall have our trial: *They that have sinned without the law; shall perish without the law; and they that have sinned under the law, shall be judged by the law. But God shall judge the secrets of all hearts* (of all our hearts) *by Jesus Christ according to my Gospel*, Rom. 2.12.16.

[Use.] Let this then forewarn us what we have to do: *It is the Gospel that will either thoroughly justify thee, or extremely condemn thee. The Spirit shall convince the world of sin*, (saith Christ) and why so? but *because they believe not on me*, John 16.9. There is no sin but infidelity, no righteousness but faith: not that adultery, intemperance, malice, are no sins; but if unfaithfulness remain not all, these sins are pardoned, and so they are as if they were no sins indeed. How quick a riddance true repenting faith makes with our sins? they are too heavy for our shoulders, and we cannot bear them; faith only turns them over unto Christ, and we are disburthened of them: whereas there would go with us to judgment an huge kennel of lusts, an army of vain words, a legion of evil deeds, faith instantly dischargeth them all, and kneeling down to Jesus Christ, beseecheth him to answer for them all, howsoever committed. O then make we much of faith! but not of such a faith neither, as goes alone without works: it is nothing at this judgment to say, *I have believed, and not well lived*: the Gospel requires both, faith to believe, and obedience to work: not only to *repent and believe the Gospel*, Mark 1.15. but to *obey from the heart that form of doctrine*, Rom. 6.17. True

indeed, thou shalt be saved for thy faith, not for thy works, but for such a faith as is without works thou shalt never be saved; we say therefore, works are disjoined, from the act of justifying, not from the person justified: heaven is given to us for Christ's merits, but we must show him the fair copy of our lives. O then let this move us to abound in knowledge, and faith, and repentance, and love, and zeal, and clothing, and feeding, and lodging the poor members of Christ Jesus, and howsoever all these can merit nothing at God's hands, yet will he crown his own gifts, and reward them in his mercy. Say then, dost thou relieve a poor member of Christ Jesus? dost thou *give a cup of cold water to a Prophet in the name of Prophet*? Christ doth promise thee of his truth he will not let thee lose thy reward: certainly he will not, so thy works be done in faith: why this is the covenant, the glad tidings, the Gospel, to live well and believe well. O let not that which is a word of comfort to us, be a bill of inditement against us! albeit in our justification we may say, *Be it to us according to our faith*; yet in our retribution it is said (as you have it before you in this Text read unto you) *Then he shall reward every man* (for manifestation of his faith) *according to his works*.

A little to recall ourselves, *The Prisoners are tried, the Verdict's brought in, the inditement is found* and the Judge now sits on life and death, even ready with sparkling eyes to pronounce his *sentence*. This we must defer a while, and the next time you shall hear what you have long expected. The Lord grant us an happy issue, that when this day is come, the sentence may be for us, and we may be saved to our endless comfort.

Shall reward.

WHAT Assize is this that affords each circumstance of each prisoners trial? the time is *Then*,] the Judge is *He*,] the Prisoners *Men*,] the evidence *Works*,] which no sooner given in, but the sentence follows, which is, *to reward] every man according to his works*.

This *reward* is nothing in effect but a retaliation, if we live well here, God will *then crown his own gifts*; but if we sin without repentance, we may not escape without punishment. There is a God that sits and sees, and anon will *reward us*.

But to unfold this *Reward*,] there lies in it a

- Doom, and
- Execution.

God speaks it in the first effects it in the second: he gives it in our *doom*, and we receive it in the *execution*.

The *doom* is of two sorts, according to the parties that receive it. One is an *absolution*, which is the *doom of Saints*; the other is a *condemnation*, which is the *doom of reprobates*: there is a *reward* on the right hand bestowed on the blessed, and an heavy *judgment* which falls on the left hand upon the heads of the wicked.

To begin with that in our meditation, which our Savior begins with in action: Imagine what a blessed day will this be to the godly, when standing on the right hand of the Judge, they shall

hear the heavenly music of their happy sentence, *Come ye blessed of my Father, inherit the kingdom prepared for you from the beginning of the world.*

In which gracious speech we may observe four gradations. First, a gentle invitation, *Come*. Secondly, a sweet benediction, *Ye blessed of my Father*. Thirdly, heavens possession, *inherit the Kingdom*. Fourthly, a glorious ordination to felicity, *prepared for you from the beginning of the world*.

First, you have *Come*.] It is the sweet voice of Christ inviting the Saints before, and now giving their welcome to his heavenly Canaan? he hath called often, *Come all that labor, Come all that travel: The Spirit and the Bride say, Come, and let him that heareth, say, Come; and let him that is a thirst Come*. Thus he calls all men to his grace, but only the elect to his glory: now he desires every man to *Come*, but the righteous alone shall have this *Well-come*. O how leaps that soul with joy, that hears this voice of her sweet Savior! all the music of Angels cannot so ravish the mind, as this voice of our Savior glads the soul, now are the gates of heaven open, and the Judge, who is Master of the feast, bids the guests *Come* and *Well-come*.

But who are they? *Ye blessed of my Father,*] a word able to make them blessed, when pronounced. Down on your knees rebellious sons; and so long as you live on earth, beg, pray, sue for the blessing of your Father in heaven. They that are God's servants, are no less his sons, therefore every morn, night, and noon, ask blessing boldly, and God will bestow it liberally. The first Sermon that ever Christ preached, was full of blessings, Matth. 5. *Blessed are the poor in spirit. Blessed are they that mourn. Blessed are the meek. Blessed are the merciful*. And as he begun, so he concludes, *Come ye blessed, ye blessed of my Father*.

Must they come? for what? to *inherit the kingdom*.] Of all tenures inheritance is best, of all inheritances a kingdom is most excellent, but that all shall inherit, and that there is no scantling, this is heavens wonder, and the Angels bliss. An heavenly inheritance sure, that is *continued without succession, divided without diminution, common without envy, forever happy, and without all misery*. This is the inheritance of the just, the possession whereof makes every Saint no less glorious then a King. Kings are they indeed, whose dominions are not limited nor their borders bounded, nor their people numbered, nor the time of their reign prescribed. *Such glorious things are spoken of thee, O thou City of God*.

Is this your inheritance? but upon what right? it is *prepared for you from the beginning of the world*.] Had the Lord such care to provide for his children before they were? how may his sons triumph born to such dignity? God will so certain their salvation, that he hath prepared it for them from before the foundation of the world. O blessed souls, if you be God's servants! though a while you suffer sorrow and tribulation, yet here is the hope of Saints, *it is your Fathers good pleasure to give you the kingdom*. Heaven is prepared of old, there is the place of God's majesty, and there the Saints of God shall receive the crown, the *reward* of victory.

[Use.] I cannot express what this joy affords to the one half of it. Come blessed souls, bathed in repenting tears, here is a sentence able to revive the dead much more the afflicted. Are you now sorrowing for your sins? leave it a while, and meditate with me on this ensuing melody. *Hear yonder a quire of Angels, a song of Zion, an heavenly consort, sounding to the Judge*

whilst he is pronouncing of thy sentence. Blessed souls! how pant you dances at the uttering of each syllable? *Come]* saith our Savior, and if he but say *Come*, joy, happiness, glory, felicity, all come on heaps into the endeared soul. *Ye blessed]* saith our Savior, and if he but say *Blessed*, the Angels, Archangels, Cherubims, Seraphims, all joy at the enjoying of this blessed company. *Inherit the kingdom]* saith our Savior, and if he but say *inherit*, crowns, scepters, garlands, diadems, all these are the inheritance of God's adopted children. *Prepared for you]* saith our Savior, and if he but say *Prepared*, the love, mercy, election, compassion of our Lord will shine forth to the soul to her everlasting comfort. O ravishing voice! *I charge you O daughters of Jerusalem, if you find my well-beloved, th• you tell him I am sick of love.* What else? you that are God's servants are no less his spouse, your soul is the bride, and when the day is come (this day of doom) *God give you joy, the joy of heaven forever and ever.*

But I must turn to the left hand, and show you another crew, prepared for another sentence.

And what a terrible sentence will that be, which at first hearing will make all ears glow and tingle? *His lips* (saith the Prophet) *are full of indignation, and his tongue like a consuming fire,* Isaiah 30.27. What fire so hot as that fiery sentence, *Depart ye cursed into everlasting fire prepared for the devil and his angels.* Here is every particular full of horror, gradually enhancing their judgment. First, a grievous refusal, *Depart.* Secondly, the loss of salvation, *from me.* Thirdly, that deserved malediction, *ye cursed.* Fourthly, the horror of pains, *into everlasting fire.* Fifthly, the preordnance of their torments, *prepared for the devil and his angels.*

First, they must *depart.*] This seems nothing to the wicked now: *depart?* why they are contented to be gone, much more delight have they in sin, then in God's service. But as when a gracious Prince opening his long locked up treasury, bids in some to receive, but others to *depart*, this must needs be a disgraceful vexation: so when the glory of heaven, and those invaluable treasures shall be opened, and dealt about to the faithful, what horror will it be to the reprobates to be cast off with a *depart?* no share accrues to them, no not so much as one glimpse of glory must cheer their dejected countenances, but as ill-meriting followers they are thrust from the gates with this watch-word to be gone, *Depart.*

But whence? there is the loss, *from me,*] and if from me, then from all that is mine, my mercy, my glory, my salvation. Here is an universal spoil of all things, of God in whom is all goodness, of the Saints in whom is all solace, of the Angels in whom is all happiness, of heaven, wherein all pleasures live ever and ever. *Whither O Lord shall the cursed go that depart from thee? into what haven shall they arrive? what Master shall they serve?* is it thought so great a punishment to be banished from our native soils? what then is this to be banished from Almighty God? and whither, but into a place of horror; to whom? but to a cursed crew of howling reprobates. *Depart from me.*

Who are they? *Ye cursed]* Christ hath before invited you with blessings, but these refused, now take you the curse to your despite: *the wicked man* (saith the Prophet) *as he hath loved cursing so let it come unto him:* hath he loved it? let him take his love: *as he hath clothed himself with cursing, as with a garment, so let it come into his bowels, like water, and like oil into his bones,* Psal. 109.18. No sooner our Savior cursed the Fig-tree, but leaves and boughs, body and root,

all wither away, and never anymore fruit grows thereon; and thus shall the wicked have a curse, like the *Ax which put to the root of the tree, shall hew it down, and cast it into the fire. Go ye cursed.*

But whither must they go? *into everlasting fire:*] O what a bed is this for delicate and dainty persons? no feathers but fire, no friends but furies; no ease but fetters, no light but smoke, no Chimes nor Clock to pass away the night, but timelesse eternity. A fire? intolerable, a fire burning, never dying? O immortal pains! *which of you (saith the Prophet) is able to dwell in the burning fire? who can endure the everlasting flames?* it shall not be quenched night nor day, the smoke thereof shall go up evermore; *the pile is fire, and much wood, and the breath of the Lord like a river of brimstone kindles it.* What torment, what calamity can be compared with the shadow of this? the wicked must be crowded together like brick in a fiery Furnace: there is no servant to fan cold air on their tormented parts, not so much as a chink, where the least puff of wind might enter in to cool them: it is a fire, *an everlasting fire.*

For whom? *prepared for the Devil and his Angels*] heavy company for distressed souls: the Serpents policy could not escape hell, nor can the craft of our age so deal with this Serpent, as thereby to prevent this fire: it was sure prepared for some, as some have prepared themselves for it; burning in lust, in malice, in revenge, until themselves, their lust, malice, revenge, and all burn together in hell. *Tophet is prepared of old,* whither that day-star as fallen from heaven, and a black crew of Angels guard him round in that lake of hell: there must these howling reprobates keep their residence; the last sentence that never is recalled, is now pronounced: what! *Go; Who? ye cursed: Whither? into everlasting fire: to what company? to a crew of Devils and their Angels.* O take heed that ye live in God's fear! least that leaving his service he give you this reward; *Depart ye cursed.*

[Use.] And is not this worthy your meditation? Consider, I pray you, what fearful tremblings seiz on their souls that have their sentence for eternal flames? If a *Lord have Mercy on thee, Take him away Jailor,* will cause such shedding of tears, folding of arms, and wringing of hands, what will this sentence do, *Go ye cursed? &c.* O which way will they turn? or how will they escape the Almighty's wrath? to go backward is impossible, to go forwards intolerable; whose help will they crave? God is their Judge, heaven their fo, the Saints deride them, Angels hate them, all creatures cry for vengeance on them. God Lord! what a world of misery hath seized on these miserable souls? their Executioners are Devils, the Dungeon Hell, the earth stands open, and the cruel Furnace ready-boiling to receive them: into what a shaking fit of distractions will these terrors drive them? every part shall bear a part in this doleful ditie, *eyes weep, hands wring, breasts beat, hearts ache, voices cry, horror, dread, terror, confusion are lively equipages of this tragick Scene.* Now (O man of earth) what will all thy wealth avail thee? what can all thy pleasures profit thee? one drop of water to cool thy fiery tongue in hell, is more worth then a world of treasures: all the gold and precious stones the world affords, will not buy one bottle of water: all thy golden gods, and silver plates cannot prevail one dramme of comfort; but rather as they were thy bane on Earth, so they will aggravate thy pain in Hel. Who pities not the vilest creature, to see it suffer torments, and no way to release it? who then will not pity this end of the wicked, when they must suffer, and suffer,

yet never feel ease of pain, nor end of torments? A sentence not to be revoked, yet unsufferably to be endured; torment on torment, anguish on anguish, fire upon fire, and though a River (nay, a sea) of tears drop from their eyes, yet cannot one spark be quenched, *the worm never dies, the fire never goes out. Go ye into everlasting fire*, not piled of consuming wood, or the black moulds, turning to white ashes, but kindled, by the Judges breath, of pitch and sulphur; Rivers of boiling Brimstone run from everlasting springs: in these hot Bathes was that *Dives* dived, when those fiery words came flaming from his mouth as spitting fire: *Let Lazarus dip the tip of his finger in water to cool my tongue*: Alas! what should a drop of water do on a finger, when rivers cannot quench the tip of his tongue? he lies on a bed of never-dying flames, where brimstone is the fuel, devils the kindlers, the breath of an offended God the bellows, and hell the furnace, where body and soul must ever lie and frie in scorching torments. O let the heat of these flames quench the heat of our sin: if once the sentence pass, there is no reprieve to be hoped for; this is the last *Day of Doom*, when our sins must be revealed, our *Reward* proportioned, and as we have done, so we must be sentenced: *for then he shall reward] every man according to his works.*

Thus you have heard the sentence of the just and wicked: and now is the Judge rising from his glorious seat; the Saints that were invited guard him along, and the sentenced prisoners are delivered to the Jaylers to be bound in burning Steel and Iron, *the reward of Execution.*

The *sentence* being past in all prescribed order, the *Execution* must needs follow: but as there is a double *sentence*, so a double *retribution*: first, for the wicked, who immediately after the sentence shall be chased into hell, the *Execution* being speedily and fearfully done upon them, with all horror and haste by the Angels. O what a screech of horror will be heard? what woes and lamentations will be uttered, when Devils, and Reprobates and all the damned crew of hell, shall be driven into hell, whereunto they shall be thrust with violence, never to return again? How desperate is their case, when none will comfort them? the Saints deride them, Angels mock them, their own friends scoff them, devils hate them, the earth groans under them, and hell will swallow them. Down they go howling, and shrieking, and gnashing their teeth, the effect of a most impatient fury. The world leavs them, the earth forsakes them, hell entertains them, there must they live and die, and yet not live nor die, but dying live, and living die; death in life, life in death, miserable ever. If the drowning of the old world, swallowing up of *Korah* and his complices, burning up of *Sodom* with brimstone, were attended with such terrors and hideous out-cries, how infinitely transcendent to all possibility of conceit, expression, or belief, will the confusions and tremblings of that red-dread-fiery day be? It is not a few but many; nor many only, but all the wicked of the earth, being many millions of men, shall be dragged down, with all the Devils of hell to torments without end, or ease, or past imagination; then to speak it again, that I may the deeper imprint it in your minds and memories: sure there was horrible shrieking, when those five filthy Cities first felt fire and brimstone drop down upon their heads; when those Rebels saw the ground cleave asunder, and themselves and all theirs, *Go down quick into the pit*: when all the sons and daughters of *Adam* found the flood rising, and ready to over-flow them all at once. But the most horrid cry that ever was heard, or ever shall be heard in Heaven, or in Earth, in this world, or in the world to come, will be then when all the forlorn condemned

reprobates upon sentence given, shall be violently and unresistably hailed down to hell; neither shall any tears, or prayers, or promises, or suits, or cries, or yellings, or calling upon *Rocks and Mountains*, or wishes never to have been, or now to be made nothing, be then heard, or prevail in their behalf: nay, (yet more to increase their torments) there is not one in Earth or Heaven that will speak one word in their behalf: but without mercy, without stay, without any farewell at all, they shall be immediately and irrecoverably cast down into the bottomless pit of easeless, endless, and remediless torments. Oh! what then will be the gnawings of the never-dying worm? what rage of guilty consciences? what furious despair? what horror of mind? what distractions and fears? what tearing their hair, and gnashing of teeth? In a word, what wailing, weeping, roaring, yelling, filling heaven, and earth, and hell? O miserable Caitiffs, caught and wrapped in the snares of Satan! What need we more? this is the Judges charge, the Sheriffs Commission, the sinners execution, *Take them away, cast them into utter darkness, there shall be weeping and gnashing of teeth.* A darkness indeed, that must ever be debarred from the sight of heaven: no sun-shine ever peeps within those Walls, no light, no fire, no candle, alas! nothing is there but Clouds and darkness, thick smoke, and fiery sulphur: and such is the portion of sinners, the *Reward* of the wicked.

[Use.] What faith or fear have the wicked that go dancing and leaping to this fire, as it were to a Banquet? or like *Solomon's fool*, that runneth, and *swiftly runneth to the stocks*? is this our pleasure, to sin a while, and burn forever? for one small spark of silly joy, to suffer universal and perpetual pains? Who buys at so dear a rate? *Fear, and the pit, and the snare are upon thee, O inhabitant of the Earth, and he that fleeth from the noise of the fear, shall fall into the pit, and he that cometh up out of the pit, shall be taken in the snare: for the windows from an high are open, and the foundations of the earth do shake: the earth is utterly broken down, the earth is clean dissolved, the earth is moved exceedingly, the earth shall reel to and fro, like a drunken man, and shall be removed like a Tent, and the iniquity thereof shall be heavy upon it, so that it shall fall, and rise no more, Isaiah 24.17.* O miserable fear to the wicked! If the Earth fall, how shall the sinners stand? Nay, *They shall be gathered together as prisoners in the pit, and they shall be shut up in the prison, never more to be visited, released, or comforted.* Be forewarn'd then (beloved!) *least you also come into this place of torment.* It is a fearful prison, and God give us grace so to arraign, judge, cast, and condemn ourselves here, that we may escape this *execution* of the damned hereafter.

I have no will to end with terror: Then to sweeten your thoughts with the joy of Saints, look upwards and you may see a blessed company.

After the wicked are cast down into hell, Christ and the blessed Saints ascend into heaven. From the Tribunal Seat of Judgment Christ shall arise, and with all the glorious company of Heaven, march towards the Heaven of Heavens. O what comely march is this? what songs of triumph are here sung and warbled? *The voice of thy Watchmen shall be heard, they shall lift up their voice and shout together, for they shall see eye to eye, when the Lord shall bring again Zion, Isaiah 52.8.* Here is a victory indeed, the soldiers in arrayed order both Marching and Triumphant: Christ leads the way, the Cherubims attend, the Seraphims burn in love, Angels, Archangels, Principalities, Powers, Patriarchs, Prophets, Priests, Evangelists, Martyrs,

Professors, and Confessours of God's Law and Gospel, following, attend the Judge and King of glory; singing with melody, as never ear hath heard, shining with Majesty as never eye hath seen, rejoicing without measure, as never heart conceived. O blessed train of soldiers, goodly troop of Captains! each one doth bear a palm of victory in his hands, each one must wear a Crown of glory on his head; the Church Militant is now Triumphant, with a final overthrow have they conquered Devills, and now must they enjoy God, life, and heaven: And thus as they march along, heaven opens unto them: O infinite joy! *Tell me, O my soul, what an happy hour will that be, when thou shalt first enter into the gates of heaven, when the Blessed Trinity shall gladly entertain thee, and with a Well done good and faithful servant, bid thee, Come, and enter into thy Masters joy: When all the Angels, and Archangels shall salute thee, when Cherubims and Seraphims shall come to meet thee, when all the powers of heaven shall congratulate thy coming, and joy for thy arrival at the Port of peace?* Here is the end of the Godly, the fruits of his end, the Reward itself. What can I say? but live in GOD'S fear, and the LORD reward you; nay, he will so, if you live so, for *Then he shall reward every Man according to his works.*

And now this Sermon done, you see the Court is dissolved: Stay but to receive A Writ of review, and you shall hear in a word all the news of this Assize, from the beginning to the ending.

What a strange Assize was this, where every circumstance was to the wicked so terribly fearful? the *Term* full of horror, the *Judge* full of Majesty, the *Prisoners* full of anguish, the *Trial* full of fear, the *Doom* full of grief to the wicked, as of comfort to the elect. *Seeing therefore that all these things are thus, what manner of Persons ought ye to be in holy conversation and godliness?* A word of judgment could make *Jeremiah* weep, just *Job* be afraid, *Felix* to tremble, and cannot this usual sound of the hammers a little mollify our stony hearts? how is the *gold* become dross, and the *silver* iron? we run over reason, and tread upon conscience, and fling by counsel, and go by the word and poste to death; but will you not remember, that *for all these things you must come to judgment?* Be sure there is a Term for our appearance, *Then]* there is a Judge that will sit upon us *He.]* There is a band of Prisoners *Every man.]* There is a Bill of Indictment framed, *according to our works.]* And last of all, there is a sentence after which follows the Execution, *the reward]* due to us, which then he will give us: only now bestow on us those graces of thy Spirit, and then (O Lord) *Reward us according to our works.* AMEN.

FINIS.

Hels horror.

MATTH. 13.30.

Bind them in bundles to burn them.

THis Text is the harvest of Tares, and that that you may know the husbandry, here is first the sowing, verse. 25. Secondly, the coming up, verse. 26. Thirdly, the overseers of it, verse. 27. Fourthly, their intent to weed it, verse. 28. Fifthly the sufferance of its growth till the harvest verse. 29. Sixthly, the harvest itself, verse. 30. Or yet to give you the Parable in a more ample

wise, here is *a man sows good seed in his field, and the enemy whilst his servants sleep, sows tares amongst the wheat*: the seeding done, and the fertile soil made *fruitful* by heavens showers the *blade* of the corn *springs up*, and the *tares appear* in their kind amongst them: those heavenly Angels, which are God's stewards of this field pitching their watchful eyes about, first see, then run to their Master with this message, *Master, sowedst thou not good seed in thy field? from whence then hath it tares?* God, whose all-knowing wisdom can resolve all doubts, tells them expressly, *an enemy had done this*: an enemy sure, yea as Peter calls him, *a devouring enemy*: such is the fruit issuing from so bad an author. Yet see the sedulous care of God's holy servants, they will not spare to root up what envy sows, and with a willing obedience expect only his command, *Wilt thou that we go and gather them up?* nay, see the Almighty disparkling a while his beams of mercy, all must stay till the harvest, and then goes forth his royal command to the reapers: *Gather ye together first the tares, and bind them in bundles to burn them.*

But, me thinks, I hear you say to me as the Disciples to our Savior, *Declare unto us this Parable*; for the doing of which I shall place before you a field, *the world*; the reapers, *Angels*; the householder, *God*; good men, *as corn*; the wicked, *as Tares*; the harvest that must gather all, is *the end of the world*, and then are the reapers enjoined this heavy task, *Separate the bad from the good, and cast them into hell fire to burn them.*

See here the miserable condition of impenitent souls, each circumstance aggravates their torment, and that you may in this text view a *Series* of the causes, here is first the efficient, *Bind]* the material, *them]* the formal, *in bundles]* the final, *to burn them.]* Every word like so many links, makes up this fiery chain of torment. *Bind:]* heavy doom to be fettered in hell fire! *them:]* miserable souls to be captived in those bands! *in bundles:]* cruel anguish to be crowded in throng heaps! *to burn them:]* intolerable heats to be scorched, blistered, burned. And yet see here at once, this heavy, miserable, cruel, intolerable doom, fall on the wicked; the command is out, what? *Bind]* whom? *them]* how? *in bundles]* for what? *to burn them.]* Not a word, but it speaks horror to the damned, either *Binding*, or *bundling*, or *burning*: *Bind them in bundles to burn them.*

The work you see, is ordered *now we put in our sickle*, only God prosper our *labor*, till we have done the *harvest*.

Them]

WE will begin first with the subject, that you may know of whom it is spoken, *Bind them]* Them? whom? If you will view the precedent words, the text tells you they are *Tares*, *Gather ye first the Tares, and bind them.* In God's field there is Corn and Cockle, and as for the one there is provided a barn, so for the other there is nothing better then *binding* and *burning*.

The Greek word calls them 〈 in non-Latin alphabet 〉, *tares*; the Hebrews call them *Hadul*, *thistles*, or *thorns*; and both are apt expressions of the matter in hand: what are *tares* for? but to be *gathered*, *bound*, and *burned*, saith our Savior: and what are *thorns* for? but to be *rejected*, *cursed*, and *burned*, saith the Apostle, Heb. 6.8. Such is the penalty of this weed of the earth (for they are neither better) that as men deal with *thorns*, who first cut them up with bills,

then lay them up to wither, and lastly, burn them in the furnace; so God deals with *Tares*, he weeds them, *binds them, burns them*; not a *Tare* escapes the fire, but all come to combustion.

But only to follow the Original, they are called 〈 in non-Latin alphabet 〉, *Tares*; and that of a double derivation, the first is 〈 in non-Latin alphabet 〉, *quasi* 〈 in non-Latin alphabet 〉 because they *hurt the corn wherewith they are joined*; the second is, 〈 in non-Latin alphabet 〉 *quasi* 〈 in non-Latin alphabet 〉, because they *innitiate, associate, and so unite themselves with the corn, as if they were the very same*. To begin with the last.

We all come together to the Church, and amongst us are *Tares* and *Wheat*, good and bad; in all companies there will be evil intruders, Satan among the Angels, *Saul* among the Prophets, *Judas* among the Apostles, *Demas* among the Professors, yet who can discern the *tares*, but God alone who knows our hearts? Hypocrites can work dissimulation in a web, and this so cunningly is platted, that no difference is discerned: such are hot meteors in the air, which shoot and show like stars, but are indeed nothing less: your eyes may be fixed on heaven, your ears all listening to this Sermon, yet (as I condemn none, so) I never knew, but Darnell hath ever been in God's field. *The Church* Christ calls *a net, an house, a floor, a field*: a *net* that takes fish, good and bad; an *house*, that harbours vessels of wrath and honor; a *floor*, whereon is poured wheat and chaff; a *field*, wherein is sowed Corn and Cockle: thus good and bad seed are a while as that *treasure hid in the field*, which cannot be discovered: but is there not a God that *searcheth both the heart and reins? Be not deceived, ye deceivers of the world! God is not mocked*; it is not a false heart with a fair look, it is not a mere show of Religion which God accepts: Silly *Tares*, hide close your sins in the darkest sorrows, or mount up your heads amongst the flourishing wheat, yet know there is *a fan that will purge the floor*; you would grow, and you shall grow till the harvest, God suffers that seed till the fruit grows ripe, but then, *Gather the tares, and bind them* (wicked dissemblers) *bind them in bundles to burn them*.

Secondly, as the *Tares* are *hypocritical*, so are they *hurtful*, they seem at unity, but are at enmity with the wheat about them: and these *Tares* are either *heretics*, as most Fathers understood them; or any *sinner* whosoever, that is *a child of the wicked one*, as our Savior did expound them.

First, they are *heretics*, wicked *Tares* indeed: and that you may know who are these: 〈 in non-Latin alphabet 〉 is a choice, or election, at first a good word in Philosophy, taken for a right form of learning: but now in Divinity it is a word of disgrace, and intends a stubborn deviation from the deceived truth. This infection (like the *Tares*) first begins *whiles men sleep*, the Pastors negligence gives way unto it, and because of its little seed, or small beginning, it is never heeded, or regarded, till the whole house be infected: thus Popery crept up in the dark, like a thief putting out the lights, that he might rob the house more securely; and as it began with a little, so it went on by degrees, till an universal Apostasy was (as it were) over the face of the world. *Austin* saith of *Arius* his heresy, *It was at first but a little spark*, but it spread so at last, that *the flame of it singed the whole world*: so the Pope rose by degrees, first above Bishops, then above Patriarchs, then above Councils, then above Kings, then above Scriptures, even so the Apostle speaks of Antichrist, *He hath exalted himself above all that is*

called God, 2 Thess. 2.4. Heresy creeps in at a little hole, like a plague that comes in at the windows, and then propagates itself beyond all measure: O that these Tares were weeded, that *Ishmael* were cast out of doors, so that *Sara* and her son *Isaac* might live in quiet and peace; or if they must grow until the harvest, what remains, but, *I beseech you, brethren, mark them which cause divisions and offenses, contrary to the doctrine that ye have learned, and avoid them.*

But as *heretics*, so all *reprobates* whatsoever are the *Tares* here spoken of, they are offenders on all hands, both in doctrine and conversation: and thus our Savior interprets, *The good seed are the children of the kingdom, but the Tares are the children of the wicked one,* ver. 38.

And most fitly are the *reprobates* called *Tares*, in respect of their

- Intrusion here.
- Separation hereafter.

First, as the *Tares* grow amongst corn, so the wicked all their life associate themselves with the godly; the Church (saith *Austin*) is full both of wheat and chaff. *I avoid the chaff lest I become chaff, but I keep the floor lest I become nothing.* What else? in this life the best company is not free from the intrusion of *Tares*, therefore cries *David*, *Woe is me that I am constrained to dwell with Mesech, and to have my habitation among the tents of Kedar,* Psal. 120.4. No greater discomfort then to cohabit with the wicked: are they not *pricks in our eyes*, and *thorns in our sides*? yea they are thorns indeed, saith the Lord to *Ezekiel*, *Lo the thrones and briars are with thee, and thou dost dwell among Scorpions,* Ezek. 2.6. Sure we had no need of security, that are thus compassed with enemies, the briars may scratch us, the thorns prick us, the Scorpions sting us, we can hardly so escape, but some of these will hurt us. A good man with ill company, is like a living man bound to a dead corps, and (may I appeal to yourselves) is the living likely to receive the dead? or the dead more likely to suffocate the living? O ye children of the kingdom, bless you whiles you live, loe the *Tares* are among you like wolves amongst lambs; be wise then in your carriage, and save yourselves, your own souls.

Secondly, as the *Tares*, so *reprobates* shall one day be separated from the Wheat, the good: *In the time of harvest* (saith our Savior) *I will say to the reapers Gather ye first the Tares;* here is that woeful separation between true Christians, and the profane wretches of this world. It is begun at death, and then must they part till the day of doom, but when that comes, there must be a final separation, *He shall sit upon the throne of his glory, and before him shall be gathered all nations, and he shall separate them one from another, as a shepherd divideth his sheep from the goats,* Matth. 25.32. Here is a separation indeed, not for a day, or a year, but for timeless eternity. Lo a vast and immeasurable gulf betwixt heaven and hell, so that as *Abraham* tells the rich man, *They that would pass from hence to you cannot, neither can they pass to us, that would come from thence,* Luk. 16.26. This is that endless divorce of the *Wheat and Tares*, this is that unpassable distance twixt heaven and hell, through all eternity. O miserable *Tares!* what a loss hath befallen you? now you live with the *Wheat*, and you o'retop them, trouble them, vex them with your society, but hereafter you must shake hands forever; for *the wheat must*

be gathered into God's barn, his kingdom, whilst the miserable Tares are gathered by Angels, and bound up in bundles for the burning.

Lo here a world of *Tares*, and that I may give you them in a map, what are they but *hypocrites, heretics, reprobates*; all children whosoever, that hath Satan to their father, for of *them*] is this spoken.

[Use.] The proverb is, *Ill weeds grow apace*, nay they are so common, that it is hard to set the foot besides them▪ Look into your hearts, you sons and daughters of *Adam*, 〈◇〉 •ot your furrows full of cockle and darnel? the earth (saith the Philosopher) is now an own mother to weeds, but a stepmother to good herbs; man by a proclivity to his own inclination, is apt to produce weeds and *tares*▪ but ere he can bring forth herbs and graces, God must take pains with him indeed: no husbandman so labors his grounds, as God doth our hearts: happy earth that yields him an expected harvest; and that our parts may be herein, what shall we say unto thee, O thou preserver of men? *Awake O north wind, and come thou south, blow upon my garden, that the spices thereof may flow out, yea let my beloved come into his garden, and eat his pleasant fruits*, Cantic. 4.16.

And yet again, that I may weed the *Tares* amongst us, consider with yourselves, you that go on in your sins, will you run upon ruin, and can we say nothing to keep you out of the fire? O sweet Savior! what didst thou endure for us, that we might escape this durance? and yet we are secure, and care not, vilifying that blood that was of more value then a world. Think of it, you that are in the blade ere the harvest come: No man desires to purchase land, that will bring forth nothing but weed; and shall God buy so base a ground, that will be no better, at so inestimable a price, as the incorruptible blood of his only Son? O ye weed of the earth, turn yourselves, or be ye turned into wheat, call, and sue, and cry for the mercy of God in Christ our Savior: yea again, and again, beg of your Jesus that he may root up your weed, and plant in you his graces, that like good corn you may fructify here, and when the harvest comes, you may be *gathered into his barn*, and remain in his kingdom.

Thus far you see the *prisoners*, the next point is the *chains* wherewith these prisoners are bound: but of that hereafter. Remember in the mean time the *Tares*, and as good seed bring ye forth good fruit, *some thirty, some sixty, some an hundred fold*, that when the reaping comes, we may be ready for the barn, and then *Lord Jesus, come when thou wilt, even Lord Jesus come quickly*. Amen.

Bind.]

THE ma•••ctor, whose hands are pinion'd, legs chained, feet corded, may lie restless in his thoughts, easeless in all parts: the wicked are cast into a prison under lock and bolts, where the devil is *jailor*, hell the *prison*, and the *bolts* such other as burning steel and iron. See here a *jailor, jayle, and manacles*, all which are provided for the damned: and because of their relation each to other, give me leave to produce them in their order.

The *Tares* must be bound, and for the executing of this doom, the Judge here delivers them over to the *jailor*. *Jailor?* whom? *good and bad Angels*: for both these are the executioners of God's direful sentence.

First the *good Angels*, so saith our Savior, *The reapers are the Angles*, ver. 39. and he will say unto the reapers, ver. 30. *Gather ye first the Tares, and bind them up in bundles*. They which are all mercy to the good, are here the executioners of God's judgments on the wicked. Thus was Sodom destroyed by an Angel, Gen. 19. The army of Sennacherib was overthrown by an Angel, 2 King 19. Seventy thousand men of Israel were struck with pestilence by an Angel, 2 Sam. 24. Blasphemous Herod was smitten by an Angel, Act. 12.23. Yea the *Tares* themselves must be gathered by *Angles*, who will bind them in heaps like faggots, and then cast them into hell fire to burn them.

How fearful is it, to fall into the hands of God's host? no power can resist, no policy prevail, all the stratagems of war are but folly to God's wisdom; then into what moats and atoms shall the proud dust of sinful man be torn? what? dares he struggle against heaven? See God and Angels are become his enemies, and whose help should he have, when heaven itself makes war? Mountains and rocks are no defense against God: shields and spears cannot keep safe the *Tares*: no, God hath his warriors that will pluck, and tear, and torture reprobates: the *Angels* are his reapers, that must *Gather the Tares, and bind] them in bundles to burn them*.

But secondly, *good and bad Angles* both join in this office to *bind the Tares*: if there be any difference, it is in this, the *good Angles* begin, and the *bad* continue, to make the *binding* everlasting. Here is a *jailor* indeed, and if you would see him in his form, you may take the description from that great Leviathan, Job 41.18. *By his neesings a light doth shine, and his eyes are like the eye lids of the morning, out of his mouth go burning lamps, and sparks of fire leap out; out of his nostrils goeth smoke as out of a seething pot or cauldron; his breath kindleth coals, and a flame goeth out of his mouth*, Job 41.18, 19, 20, 21. What an ugly devil is this, whom God only mystically describes with such terrible shapes? his neesing flames, his eyes stare, his mouth shoots fire, his nostrils smoke, his very breath sets all a burning round about him. Such a *jailor* hath God prepared for hell-prisoners. As God hath fettered him, so he lays fetters on them, revenging his own malice on his fellow-sufferers. The devil first tempts, and then he fetters *Tares*: while men live on earth, he lays snares for souls: thus he prepared flatterers for Rehoboam, liars for Ahad, concubins for Solomon, sorcerers for Pharaoh, witches for Saul, wine for Benhadad, gold for Achan, a ship for Jonah, and a rope for Haman: but he that makes gins, and nets, and snares on earth, makes bolts, and hammers, and whips in hell; thus he hath prepared darkness for Herod, a fire for Dives, plagues for Pilate, brimstone for Judas, snares for Demas, and fiery fetters for all Reprobate *Tares*: what need poor souls any further fetters, whom the Devil once shuts within his Den? Dare you live in such a nest amongst speckled poisons? there Serpents girdle the loins, and Cockatrices kill with their eyes, and Dragons spit fire from their mouths, and Wolves all devour men's souls, and Lions roar for the prey, and Vipers sting and strike with their Tayls: O fearful *Jailers!* what strange kind of furies live in hell.

You see the *Jailer*, now turn your eyes from so bad a spectacle, and let us view the *Den* where this *Monster* lies.

The Hebrews call it *Sheol*, a great Ditch or Dungeon; the Greeks 〈 in non-Latin alphabet 〉, even darkness itself; the Latins *Infernus*, a place under ground: all agree, it is a Dungeon under earth, containing these two properties.

- *Deepness.*
- *Darkness.*

1. *It is deep:* as heaven is high so (most probable it is) that hell is deep. *John* calls it a *bottomless pit*, *Revel.* 9 1. as if Reprobates were always falling, yet never could find bottom, where to rest; or howsoever this be a Metaphor, yet without question, heaven and hell are as opposite as may be: and whether the Center be the *place of torment*, or (as others think) *all the gulfs of the Sea, and hollows of the earth, as being more capable to contain the damned*, I leave it to the Schools; as for the Pulpit, I think this prayer more fit, *Lord show us what it is, but never where.*

Secondly, the *deepness* is yoked with *darkness*; such a dungeon fits the *Tares*, they committed works of *darkness*, and *are cast into utter darkness*; a *darkness* that may be felt, thick Clouds that may be handled, damps and mists that strike at their hearts with sensible griefs. This is that bottomless pit in the heart of the earth: there shines no Sun, no Moon, nor Stars; there is no light of Candle, Torch, or Taper; shine the Sun never so fair, it is still night there; the Dungeon is dark, and this makes the place more sad, more uncomfortable. Let Poets fain of *Tantalus* tortures, *Prometheus* Vultures, *Ixions* Wheel, and *Charons* rowing, these come far short to express the pains of those that rage in hell: there plagues have no ease, cries have no help, time has no end, place no redemption: it is the dark prison where the *Tares* are chained, and the wicked bound in fetters of fire and darkness. Could men have a sight of hell whiles they live on earth, I doubt not their hearts would tremble in their bosoms: yet view it in a way of meditation, and see what you find? are there not wonderful engines, sharp and sore instruments of revenge, *fiery Brimstone*, *pitchy Sulphur*, *red hot chains*, *flaming whips*, *scorching darkness*? will you anymore? *the worm is immortal*, *cold intolerable*, *stench indurable*, *fire unquenchable*, *darkness palpable*: This is that prison of the damned, then whose eyes dare behold such amazing objects? but if not see, yet listen with your ears, is there any charm in hell to conjure away Devils, or to ravish souls? what music affords the place, but roaring, and crying, and houlings? *cursing their Hymns*, *wailing their tunes*, *blasphemies their ditties*, *lachrymae their notes*, *lamentations their songs*, *screeching their streins*, these are their evening and their morning songs; *Moab shall cry against Moab*, one against another, all against God. O fearful Prison! what torments have the *Tares* that lie here fettered? their feet are chained in the stocks, and the Iron pierceth their souls; it is a Dungeon where the light never shined, but the walls are as black as pitch, the vaults are smoaked as Chimneys, the roof as dark as hell, nay the *Dungeon is hell*, where the *Tares* lie bound and fettered. Think of this *Jail*, ye offenders of God's Law, and Majesty; the Angels see our doings, the Judge now expects our returning, the *Tares* grow till the harvest, and if still they offend, death apprehends them, God will judge them, the *Jailor* take them, *Hell* imprison them, there are they *bound*: You hear the

Evidence brought in, and the sentence gone out, *Take them, Bind them. bind them in bundles to burn them.*

And if this be the *Iaylers Goal*, what then be the *Bonds or Chains*?

The Angles which kept not their first estate (saith Jude) God hath reserved in everlasting Chains, and God spared not the Angels that sinned (saith Peter) but cast them down to hell, and delivered them into Chains of darkness. Thus Christ doomed him that had not on his wedding garment, *Bind him hand and foot:* and what may these *Chains and Bonds* insinuate, but that the *Tares are tied to their torments?* might they but remove from place to place, this would afford some ease; might they but stir a foot, or but turn about, or have any little motion to refresh their tormented parts, this would yield some comfort; but here is an universal binding, *hand and foot* body and soul, all must be bound with *everlasting Chains*. The Reprobates are packed and crowded together, like Bricks in a fiery furnace, having not so much as a Chink where any wind may enter in to cool them. O ye that live in the sinful wealth of this world, consider but this one punishment of hell, and be afraid! if a man enjoying quietment of mind, and health of body, should lie chained on a soft Down-bed for a month, or a year, how would he abide it? but this is nothing: If a man should lie sick of a Fever, swoln in a Dropsy, pained with the Gout, and (though it were for the recovery of his health) without any turning, tossing, stirring, this were a great torture sure, and a question it were, whether the disease or the physic were more intolerable? witness poor Patients, who change their sides, wish other beds, seek other rooms, and all these shifts but to mitigate their pains: how wretched then are the *Tares* bound in *Chains*? they are not in health, nor bound for a month, nor sick of a Fever, nor lie for a year, their pain is grievous, their bonds heavy, their torments durable, their restless rest eternal. The worm shall gnaw their spirit, the fire torture their flesh; were these nothing, yet small sorrows grow great with continuance; the fire shall torture, yet never cease; worms gnaw the heart, yet never gnaw in sunder the strings: wretched souls are *bound* indeed, whose *bonds* are never out of date: A seven years prentiship would ere long expire, but what are seven years to a world of ages? the reprobates must serve years, ages, even to a million of millions, and yet are never free: O bondage not to be uttered, yet must be endured! Is it not a Bedlam fury, that must have such bonds? a little to express their torments by our sufferings, which yet are nothing, nothing in comparison: what means these *Chains, and whips, and links, and scourges? Iron Chains, whips of steel, fiery links, knotty scourges?* furies shake their bolts to frighten souls, the Irons strike through their ears, and the hooked Engines tear their Bowels, as if the torment of *Tares* were the delight of Devils. Here is a *prison* indeed, where is nothing heard but yells, and groans, and sudden cries; the fire slakes not, the worm dies not, the *chains* loose not, the links wear not, revenge tyres not, but forever are the torments fresh, and the fetters on fire, as they came first from their Forge.

What a strange kind of torture falls upon the wicked? they are bound to fiery pillars, and Devils lash at them with their fiery whips: Is there any part of man scapes free in such a fray? *the flesh shall f*, the blood boil, the veins be scorcht, the sinews racked, Serpents shall eat the body, furies tear the soul;* this is that woeful plight of *Tares*, which he bound in Hell. The sick

man at Sea may go from his ship to his boat, and from his boat to his ship again: the sick man in his bed, may tumble from his right side to his left, and from his left to his right again; only the *Tares* are tied hand and foot, bound limme and joint, their feet walk not, their fingers move not, their eyes must no more wander as before, loe all his bound. O these manacles that rot the flesh, and pierce the inward parts! O unmatchable torments, yet most fit for *Tares!* sin made them furious, hell must tame their Frensy; the Judge thus commands, and the Executioners must dispatch; fetter them, fire them, *Bind] them in bundles to burn them.*

I have lead you through the Dungeon, let this fight serve for a terror, that you never come nearer: To that purpose (for exhortation) consider:

Alas! all hangs on life, there's but a twine thread betwixt the soul of a sinner, and the scorching flames, who then would so live, as to run his soul into hazard? the Judge threatens us, Devils hate us, the bonds expect us, it is only our conscience must clear us, or condemn us. Search then thy ways, and stir up thy remembrance to her *Items:* hast thou dishonored God, blasphemed his name, decayed his image, subduing thy soul to sin, that was created for heaven? repent these courses, ask God forgiveness, and he will turn away thy punishments. I know your sins are grievous, and my soul grieves at the knowledge: many evils have possessed too many, drunkenness, and oaths, and malice, and revenge, are not these guests entertained into all houses? banish them your hearts, that the King of glory may come in: *As I live* (saith the Lord) *I desire not the death of the wicked, but that the wicked turn from his way and live.* Would God bestow mercy? and should we refuse his bounty? as you love heaven, your souls, yourselves, leave your sins.

[Use. 2] And then (here is a word of consolation) the penitent needs not fear hell, God's servant is freed from bonds; yea, *if we love him who hath first loved us,* all the chains, and pains of hell can neither hold, nor hurt us.

[Use. 3] O then ye Sons of *Adam* (suffer a reproof) what do ye, that ye do not repent you of your sins? is it not a madness above admiration, that men (who are reasonable creatures) having eyes in their heads, hearts in their bodies, understanding like the Angels, and consciences capable of unspeakable horror never, will be warned, until the fire of that infernal Lake, flash and flame about their ears? Let the Angels blush, heaven and earth be amazed, & all the Creatures stand astonished at it. I am sure a time will come, when the *Tares* shall feel, what now they may justly fear; you hear enough, such weed must be bound, thus straight is the Lord's command; *Bind] them in bundles to burn them.*

But all is not done, *Chains have their links,* and we must bring all together. Sinners are coupled in hell as *Tares* in *Bundles:* But of these when we next meet, in the mean while let this we have heard, *Bind* us all to our duties, that we hear attentively, remember carefully, practice conscionably, that so God may reward accordingly, and at last crown us with his glory. *The tares must be bound up in bundles;* but Lord make us free in Heaven, to sit with *Abraham, Isaac,* and *Jacob,* in thy blessed kingdom.

In bundles.]

The command is out: what? *Bind*] whom? *them*] how? *in bundles.*] The tares must on heaps, which gives us a double observation.

- General,
- Special.

In the general it intimates these two points; *the gathering of the weed, and its severing from the wheat*: both are bound *in bundles*, but the *wheat* by itself, and the *tares* by themselves: as at that doom (when all the world must be gathered, and severed) some stand at the right hand, others at the left; so at this execution, some are for the *fire*, and others for the *barn*; they are *bundled* together, yet according to the difference of the several parties, each from the other.

[Observ. 1] First, *the tares must together*: *Woe is me* (saith David) *that I am constrained to dwell with Mesech*: and if David think it woeful to converse with his living enemies, then what punishment have the wicked, whom the Devil and damned, the black angels and everlasting horror must accompany forever? *The tares must be gathered, and bundled*, and the more *bundles*, the more and more miseries: Company yields no comfort in hell fire; nay what greater discomfort then to see thy friends in flames, thy fellows in torments, the fiends with flaming whips, revenging each others malice on thyselves and enemy? It was the rich man's last petition, when he had so many repulses for his own ease, to make one suit for his living brethren; he knew their company would increase his torment, to prevent which he cries out, *I pray thee, father Abraham, that thou wouldest send Lazarus to my fathers house, for I have five brethren, that he may testify unto them, lest they also come into this place of torment*. Why, it may be God will hear him for them, especially making such a reasonable request as this was, that *Lazarus* might only warn his brethren of future judgment: no, but to teach you, if you sell your souls to sin, to leave a rich posterity on earth, you shall not only yourselves (without all remorse and pity) be damned in hell; but your posterity shall be a torment to you whilst they live, and a greater torment, if they come to you when they are dead. To converse with Devils is fearful, but altogether to accompany each other, is a plague fit for *tares*: In this life they flourished amongst the wheat, *Let them grow both together, corn and tares until the harvest*. But the harvest come, God will now separate them both asunder, and as in heaven there are none but Saints, so in hell there are none but reprobates: to increase this torment, as they grow together so all their conference is to curse each other: *Moab shall cry against Moab, father against son, son against father*: what comfort in this company? The Devil that was author of such mischiefs) appears in most grisly forms, his angels (the black guard of hell) torture poor souls in flames: there live swearers with their flaming tongues, usurers with talent hands, drunkards with scorched throats, all these tares like fiery faggots burning together in hell flames? this is the first punishment, *all the tares must meet, they are bundled together*.

[Observ. 2] Secondly, *as the tares must together, so they must together by themselves*; thus are they *bundled*, and *severed*, *bundled* all together, but from the *wheat* all asunder.

Hell is called damnation, *Because it brings Heavens loss, and this by consent of most Divines, is the more horrible part of hell: so Basil; To be alienated or separated from the presence of God, his Saints, and Angels, is far more grievous, then the pains of hell. So Chrysostom, The pain of hell is intolerable indeed, yet a thousand hels are nothing to the loss of that most glorious kingdom. So Bernard, It is a pain far surpassing all the tortures in hell, not to see God, and those joys immortal, which are prepared for his children.* O then what hels are in hell, when besides the pains of sense, there is a pain of loss, the loss of God, loss of Saints, loss of Angels, loss of Heaven, loss of that beatifical vision of the most Sovereigne Good; our everblessed Maker. Consider with yourselves, if at the parting of the soul and body there be such pangs, and gripes, and stings, and sorrows: what grief then will it be, to be severed forever from the Highest and supreamest Good, Suppose your bodies (as some Martyrs have been used) should be torn in sunder, and that wild horses, driven contrary ways, should rack and pul your arms and legs, and heart, and bowels, one piece frō another, what an horrible kind of death would this be, think you? and yet a thousand rentings of this member from that, or of the soul from the body, are infinitely less then this one separation of the soul from God. When *Jacob* got rhe blessing from his brother *Esau*, it is said in the Text, that *he roared with a great cry and bitter, saying to his father, Hast thou not reserved one blessing for me also?* Imagine then, when the *wheat* must have the blessing how will the *tares* (figured in *Esau*) roar and cry, and yell, and howl again? and yet notwithstanding this unspeakable rage, all the tears of hell shall never be sufficient to bewail the loss of heaven. Hence breeds that worm that is always gnawing at the conscience, *a wor••*: (saith our Savior) *that dies not*, Mark 9.44. It shall lie day and night, biting, and gnawing, and feeding upon the bowels of the damned persons. O the stings of this worm! no sooner shall the damned consider the cause of their misery, to wit, the mis-spending of their time, the greatness of their sin, the many opportunities lost, when they might have gotten Heaven for a tear, or a sigh, or groan from a penitent heart; but this worm (or remorse) shall at every consideration give them a deadly bite, and then shall they roar it out, *Miserable wretch, what have I done? I had a time to have wrought out the salvation of my soul, many a powerful searching Sermon have I heard, any one passage whereof (had I not wickedly and willfully forsook mine own mercy) might have been unto me the beginning of the new birth; but those golden days are gone, and for want of a little sorrow, a little repentance, a little faith, now am I burning in hell fire: O precious time! O days, months, years, how are ye vanished, that you will never come again? And have I thus miserably undone myself? Come Furies, tear me into as many pieces as there are moats in the Sun, rip up my breast, dig into my bowels pull out my heart, leave me not an hair on my head, but let all burn in these flames, till I molder into nothing.* O madness of men, that never think on this all the days of your visitation, and then when the bottomless pit hath shut herself upon you, thus will this worm gnaw your hearts with unconceivable griefs. Be amazed, O ye Heavens! tremble thou Earth! let all creatures stand astonished; whilst the *Tares* are thus sentenced, *Bundle them, and burn them.*

Thus far of the word in general: but if we look on it with a more narrow eye, it gives to our hands this special observation.

The tares must have chains proportionable to their sins: Bind them in bundles] saith my Text, not in one, but in many faggots, *an Adulterer with an Adulteress, a Drunkard with a Drunkard, a Traitor*

with a Traitor, as there be several sins, so several *Bundles*, all are punished in the same fire, but all are not punished in the same degree; some have heavier chains, and some have lighter, but all in just weight and measure. The Proud shall be trod underfoot, the Glutton suffer inestimable hunger, the Drunkard feel a burning thirst, the Covetous pine in wants, the Adulterer lie with Serpents, Dragons, Scorpions, Give me leave to *bind these in bundles*, and so leave them for the fire; they are first *bundled*, then *burned*.

[1] Where is Lady *Pride* and her followers? see them piled for the furnace: you that jet it with your *bals and bracelets, tyres and tablets, rings and jewels, and changeable suits*, think but what a change will come, when all you (like birds of a feather) must together, to be *bound in bundles*. What then will your pride avail, or your riches profit, or your gold do good, or your treasures help, when you must be constrained to *vomit up again your riches, the increase of your house departing away, and a fire not blown utterly consuming you and them*. The rich man in the Gospel could for a time go richly, fare sumptuously, and that not only on Sabbaths or Holy-days, but (as the text) *every day*: yet no sooner had death seized on his body, but he was fain to alter both his suit and diet; hear him how he begs for water, that had plenty of wines, and see him that was *clothed in purple*, now apparelled in another suit, (yet of the same color too) even *in purple flames*: O that his delicate morsels must want a drop of water, and that his fine apparel must cost him so dear, as the high price of his soul! why rich man is it come to this? the time was that *purple and fine linen* was thy usual apparel, that banquets of *sumptuous dishes* were thy ordinary fare, but now not the poorest beggar (even *Lazarus* himself) that would change estate with thee: Change, said I? marry no: *Remember* (saith old *Abraham*) *that thou in thy life time receivedst thy good things, and likewise Lazarus evil things; but now he is comforted, and thou art tormented*: Luke 16.25.

[2] But there are other *Bundles*, where is Gluttony and her surfetters? Do we not see how the earth is plowed, the sea furrowed, and all to furnish one Epicures table? *Sivill* sends fruit, *Canary* sugars, *Moluques* spices, *Egypt* balsamum, *Candy* oyls, *Spain* sweet meats, *France* wines, our own land cannot satisfy, but foreign kingdoms and countries must needs be sacrificed to our belly-gods: but what dainties have such *Nabal's* when they come to hell? there is a black banquet prepared for devils and reprobates; the first dish is *weeping*, the second *gnashing of teeth*, and what mirth is there where these two courses must last all the feast? The lazy Friar sweating at ⟨◇⟩ long meats and meals, *Heu quantum patimur* cries he? *alas how much do we suffer which are Friars?* but alas how much must you suffer at this supper, where *the meat is poison, the attendants furies, the music groans, and time without end the sauce of every dish?* See here the provision for the damned, their chains loose not, their fire cools not, their worm dies not, their woes end not, such gall and vinegar bitters every morsel. God hath proportioned this punishment for these sheaves, they are sent from surfeits to an empty dungeon, that sent away beggars empty from their doors.

[3] But more *Bundles* yet, where is *Drunkenness* with her rioters? *Lo they are trodden underfoot*, saith the Prophet, they *whose tables were full of vomit and filthiness*, are now driven to that scarcity and want, that not a cup of wine, nor a draught of beer, nor a drop of water can be got in all hell for them. *Sin must have its punishment in a just proportion*: the tongue of that rich

man that had turned down so many •uns of wine, cannot procure in hell one pot of water to cool it: in his tongue he sinned, in his tongue he is tormented: fiery heats breed a scorching thirst, yet because he denied *Lazarus* a crumb of bread, *Lazarus* must not bring him a drop of water: how? *a drop of water?* alas, what are ten thousand rivers, or the whole sea of water unto that infinite world of fire? here is a poor suit indeed, what begs he, but a cup of water, an handful of water, *a drop of water*, nay were it but a wet finger, to cool the tip of his scorched tongue? Hearken ye drunkards, and fear these flames that one day must parch your tongues. Here you may recreate yourselves by sleep when you have too much, or by idle company when you would have more, but hereafter you shall find no means to qualify these pains: sleep there is none, though it be nothing but an everlasting night: friends there be none, though all could profess their everlasting loves; you may indeed commerce with some company, but who are they save devils and reprobates, (miserable comforters) in the same condemnation? Who is not sober, that knows what portion must befall these reprobates? their mouths dry as dust, their tongues red as fire, their throats parched as coals, all their bowels clung together as the burning parchment. *He that sows iniquity shall reap vanity*; the drunkard that abuseth so much wine, must there want a little water, his tongue shall cleave to the roof of his mouth, and goblets of boiling lead run down his throat: as the pleasure, so the pain, *he was comforted, and is tormented.*

[4] And yet more *Bundles*, where is *Covetousnes* and her gripers? O the iron age we live in! was there ever less love? ever more dissembling? the covetous hoardeth, holdeth, oppresseth, or it may be puts out to usury, but never without sureties, pledges, morgages, bills or bonds; Think of those bonds ye covetous, that must *hind you in bundles*; had you then ten thousand worlds, and were they all composed of purest gold, and brim-full with richest jewels, yet would you call them all at the foot of some *Lazarus*, for one drop of water, or one puff of wind, to cool any part or piece of your tormented members. See the cruel effect of sin, he that hath no pity, shall not be pitied, no, *he shall have judgement without mercy, that hath shown no mercy*, James 2.13. Thus to pay the covetous in his own coin, coffers and chests shall be brought before him, there shall devils ring him a peal of this damned coin, *of pounds, of shillings, of pence*, these accounts shall sound through his ears; and to satisfy his heart, melted gold shall be poured down his throat, yea he shall be served too with his meat in pl^{•••} and plate and meat all boil together to his loathed supper; thus hath God satisfied him that could never satisfy himself, his gold now wants no weight, his silver is not scarce, mountains and loads are prepared for him to his greater torments.

[5] Yet again more *Bundles*, where is *Adultery* with her minions? Lo ugly fiends do embrace them, and the furies of hell be as their bosom concubines. I have read somewhere▪ but I will not deliver it as a truth) that a voluptuous man dying, and going to this place of torment, he was there saluted in this fearful manner: *First, Lucifer commands to fetch him a chair, and forthwith an iron chair red-hot with sparkling fire was brought, and he set thereon: this done, Lucifer commands again to fetch him drink, and a drink of melted lead was brought in a cup, which they straightway pouring into his open mouth, anon it came running out of all his members: this done, Lucifer commands again, that according to his use they should fetch him musitians to make him merry, and a sort of musitians came with hot glowing trumpets, and sounding them at his ears*

(whereto they laid them) anon there come sparks of fire leaping out of his mouth, his eyes, and nostrils, all about him; this done, Lucifer commands again, that according to his wonted manner he should have his Concubines, and upon this they bring him to a bed of fire, where Furies give him kisses, fiery Serpents hug about his neck, and the gnawing worm sucks blood from his heart and breasts, forever and ever. Howsoever in this story, it may be altogether truth was not brought a bed, yet imagine what a welcome shall be to the damned souls? their eyes shall startle, their ears glow, their nostrils suck up flames, their mouths taste bitterness, and for the sense of feeling (according to the measure of their sin) they are wrapped in the grisly embracements of stinging and stinking flames: where now are those dainty delights, sweet music, merry company? are all left behind? and is there no recreation in those smokie vaults? Unhappie dungeon, where there is no order but horror, no singing but howling, no ditties but their woes, no consorts but shrieks, no beauty but blackness, and no perfumes or odour, but pitch and sulphur. Let the heat of this fire cool the heat of your lust, pleasure ends with pain. *In as much (saith God) as the harlot glorified herself, and lived in pleasure, so much give ye to her torment and sorrow: Rev. 18.7.*

You see now (Beloved) what Tares are in *bundles, the Proud, Gluttons, Drunkards, Covetous, Adulterers*; these and such others are *bundled* by the *Reapers* at the general harvest.

[Use.] O then, having yet a little time, how should we labor to escape *Hels horror*? let the *Proud* be humbled the *Epicure* fast, the *Drunkard* pray, the *Adulterer* chastise himself to pull down his body, and for the *Covetous wretch* let him with all holy greediness lay out his bags for the eternal good of his soul: Alas, one foot in heaven is better then all your lands on earth. *I had rather be a door-keeper in the house of my God, then to dwell in the Tents* (in the houses, in the Palaces) *of the wicked*. Now then in the fear of God, reform your lives, and your harvest without question, shall be the joy of heaven; or if *Tares* will be *Tares*, what remains but *Binding, and Bundling? Bind them, Bundle them, Burn them.*

The harvest is done, and the Angels sing and shout for their ended task: the *Tares* are reaped, the furrows cleansed, the sickles laid aside, the sheaves *Bundled*: and to shut up all, they must be *Burned*: But stay we them a while, and at our next meeting we will set them on fire. God make us better seed, that we may receive a better crop, even that Crown of glory in the highest heavens.

To burn them.]

WE have followed the Prisoners from the Barre, and brought them to the stake, what remains further, but to kindle the Faggots, and so to shut up all with the *burning*?

Hell-fire (at the first naming) makes my soul to tremble, and would the boldest courage but enter into a serious meditation, what it were to lie everlastingly in a red hot scorching fire, how could he choose but stand astonished at the consideration? it is a *furios fire*: Rouze up (beloved) for either this, or nothing will awake you from the sleep of sin wherein you snort too securely.

Some differences there are about this *fire*: many think it a *Metaphoricall*, others a *material fire*; be it whether it will, it is every way fearful, and far above the reach either of human or Angelical thoughts to conceive.

If it be *Metaphoricall* (as *Gregory* and *Calvin* are of mind) then is it either more, or nothing less terrible, when the Holy Ghost shadows unto us the joys of heaven by *gold, and pearls, and precious stones*, Revel. 21. there is no one thinks but those joys do far surpass these shadows: and if the pains of hell are set out by fire and flames, and brimstone, and burning, what pains are those, to which these are nothing but dumb shows or types?

Or if hell fire be *material* (as *Augustine* and *Bullenger* do conjecture) yet is it far beyond any fire on earth: mark but the difference: our *fire* is made for comfort: *hell-fire* is created for nothing else but torment: our *fire* is blown with some airy breath of man, but *hell fire* is blown with the angry breath of God; our *fire* is fed with the fuel of Wood or Cole, but *hell fire* is tempered with all the terrible torturing ingredients of Sulphur, and Brimstone; or (to cut the way nearer) I will reduce all the differences to some of these four, and so proceed in their order; they differ first in *heat*, secondly in *light*, thirdly in *their object*, fourthly, in *duration*.

First, in *heat*, *The pile thereof is fire and much wood, and the breath of the Lord, like a stream of brimstone doth kindle it*, Isaiah. 30.33. This *fire* is not made by the hand of man, nor blown from the bellows of some forge, nor fed with any fuel of combustible matter: no, it is the arm of God, and the breath of God, and the anger of God that kindles it sharply, and continues it everlastingly; and (I pray) *if the breath that kindles it, be like a stream of brimstone*, what is the *fire* itself? you know there is a great difference betwixt the heat of our breath, and the *fire* in our chimnies: now then if the breath of God that kindles *hell fire* be dissolved into brimstone: What a fearful *fire* is that, which a great torrent of burning Brimstone doth ever mightily blow? A torrent of Brimstone said I? no, it is not Brimstone, but *like Brimstone*, like to our capacity, although for the nature this *like* is not *like*; nay, could we know exactly what this breath were, you would say (I warrant you) it were far more hotter then ten thousand Rivers of Brimstone, were they all put together: *Our God* (saith the Apostle) *is a consuming fire*, Heb. 12.29. And if God be a *fire*, what then is *hell fire*, kindled by the breath God? *O my soul, how canst thou but tremble at the thought of this fire, at which the very Devils themselves do quake and shiver?* Pause a while and consider, wert thou arraigned at some earthly bar, thy doom past, the execution at hand, and thy body now ready to be cast, (as many a Martyrs was) into some burning fire, or boiling Caldron: O how wouldest thou shout and roar, and cry through the extremity of torment? but what is a boiling Caldron, to that boiling sea of fire and brimstone? pitch and sulphur, boil altogether, were not this enough? see there the perplexing properties of such heats; they burn as Brimstone, darkly to grieve the sight, sharply to afflict the sense, loathsomly to perplex the smell: it is a *fire* that needs no bellows to kindle it, nor admits of the least air to cool it; the fuel wastes not, the smoke vents not; the chimnies are but Reprobate credits, where they lie scorching, burning, houling their lullabies, and their nurses furies. The flames of *Nebuchadnezzar's fire*, could ascend forty nine Cubits; but if hell be a bottomless pit, sure these flames have an endless height, how hot then

is that glowing Oven, where *the fire burns lively the blasts go strongly, the wheels turn roundly, and the darkened fuel are those damned souls that burn in an heat surpassing ours, unspeakable of us, here is one difference.*

Secondly, as hell fire differs from ours in *heat*, so in *light*. *Cast that unprofitable servant (saith our Savior) into utter darkness, Mat. 25.30. Utter] to perplex the mind, Darkness] to confound the eye. Consider but the terror of this circumstance, if a man alone in darkness, should suddenly hear a noise of ghosts, and spirits coming towards him, how would his hair bristle, his tongue falter, his blood run to the heart? yea, (I dare say) although he felt never a lash from them on his body, yet the only howling of devils, would make his very inmost heart to shake and shudder? O then, what horror is that when darkness must surround thee, and devils hollow to thee, and reprobates shrill at the lashing of their bodies, and all hell be filled with the cries and echoes of Woe. woe. woe for their torments, and the darkness? May be you will object, if there be *fire*, there is assuredly light: nay, (without question) this *fire* hath *heat*, no *light*; it is a dark smoky flame, that burns dim to the eye, yet sharp to the sense; it may be (as some do imagine) this *fire* affords a *peculiar* obscure light, but how? not for comforts, but confusion. Conceive it thus, he that in twilight sees deformed Images, or in the night beholds shapes of Ghosts, and spirits, by a dim dark light, why better he saw nothing, than such *dim* visages such fears, nay a thousand times worse are preserved to the *view* of Reprobates, they may discern through darkness, the ugly face of fiend of the foul visages of Reprobates, the furious torments of their friends, or parents, while all lie together in the same condemnation. What comfort affords this light, where nothing is seen but the Judges wrath, and the prisoners punishment? O (will they cry) that our eyes were out, or the flames were quenched, or that some period were put to this endless night of darkness! but all in vain, lo pillars of smoke arise out of the infernal pit, which darken the light, as the fire lightens the darkness: and this the second difference.*

Thirdly, there is yet another difference, in the *fuel or object of this fire*; ours burns not without *materials*, this works also on *spirituals*. It is (I confess) a question whether devils suffer by *fire*? and how may that be? some are of opinion, that they are not only spirits, but have bodies, not organical as ours, but aereall, or somewhat more subtle than the air itself: this opinion howsoever most deny, yet *Austin* argues for it; for if men and devils (saith he) are punished in the same *fire*, and that *fire* be corporeal, how are Devils capable of the suffering unless they have bodies, (like men) fit for the impression? And yet if we deny them to have bodies, I see no impossibility, but that spirits themselves may suffer in hell fire: is it not as easy with God to join spirits and fire, as souls and bodies? as therefore the soul may suffer through the body, so likewise may those spirits be tormented by *fire*. I will not argue the case either with, or against *Austin*, yet safely may we put this conclusion; *not only men in their bodies, but devils and souls must together be tormented in hell fire*. thus our Savior couples them in that last heavy doom, *Go ye cursed into everlasting fire prepared for the devil and his Angels*. What a *fire* is this? it tries the reins, it searcheth the bowels, it pierceth the very soul and inmost thoughts. *O fire* above measure! where spirits are the tormentors damnation the punishment, men and devils the fuel and the breath of an offended God the Bellows. Think not on your fires, that

gives you heat for warmth, or light for comfort, neither *fear you him that kills your bodies*, but hath no further commission to hurt your souls: here is another *fire*, another *Judge*, a *fire* that kindles souls, a *Judge* that sends bodies and souls to *everlasting fire*: such heats, such darkness, such objects accompany this *fire*, the heat is intolerable, darkness palpable, body and soul both combustible, all burn together that have sinned together. This the third difference.

Lastly, there is a difference in *durance*, our *fire* dyes quickly, but *hell fire lasts forever*. This is done (saith Austin) *admirably, yet actually*, the burning bodies never consume, the kindled fire never wastes with any length of time. We read of a certain salt in Sicilia, that if put into the fire, it swims as in water, and being put into water crackles as in fire; we read of a fountain in Libya, that in a cold night is so hot, that none can touch it, & in a hot day so cold that none could drink it: If God thus work miracles on earth, dost thou seek a reason of God's high and heavy judgment in hell? I see the pit, I cannot find the depth; there is a fire that now stands as it was created, it must be endured, yet never, never must be ended. The custom of some countries, that burn malefactors, use the least fires for greatest offenders, that so the heat being lessened, the pains might be prolonged, but if this be so terrible to them, whose *fire* is but little, and whose time cannot be long, what an exceeding horrible torment is this in hell, where the *fire* is extreme great, and the time forever and ever lasting? Suppose you, or any one of you, should lie one night grievously afflicted with a raging fit of the Stone, Collick, Strangurie, Toothach, Pangs of travail, and a thousand such miseries incident to man, how would you toss and tumble? how would you turn your sides, tell the clock, count the hours, expect every moment for the gay-bright morn, and till then esteem every hour a year, and every pang a misery matchless, and intolerable: O then what will it be (think you) to lie *in fire and brimstone*, kept in highest flame by the unquenchable wrath of God, world without end? how tedious will be that endless night, where the clock never strikes, the time never passes, the morn never dawns, the Sun never rises; where thou canst not turn nor toss, nor tumble, nor yet take any rest; where thou shalt have nothing about thee but darkness, and horror, and wailing and yelling, wringing of hands and gnashing of teeth for evermore? Good Lord, that for a smile of present pleasure, men should run upon the rock of eternal vengeance! Come, ye that pursue vanity, and see here the fruit of sin at this harvest of Tares, *Pleasures are but momentary, but the pangs are eternal*: Eternal? how long is that? Nay, here we are silenced, no Limner can set it forth, no Orator can express it; if all times that ever were, and ever shall be should be put together, they would infinitely come short of this *fiery eternity*; the latitude thereof is not to be measured, neither *by hours, nor days, nor weeks, nor months, nor years, nor Lustra's, nor Olympiads, nor Indictions, no Jubilees, nor ages, nor Plato's years, nor by the most slow motions of the eighth sphere, though all these were multiplied by thousands, or millions, or the greatest multiplier, or number numbering that can be imagined*. Plainly in a word, count if you please, ten hundred thousand millions of years, and add a thousand myriads of ages to them, and when all is done, multiply all again by a thousand, thousand, thousand of thousands, and being yet too short, count all the thoughts, motions, mutations of men and Angels, add to them all the sands of the sea, piles on the earth, stars in the Heavens, and when all this is done, multiply all again by all the numbers, squares, cubicks of Arithmetic, and yet all these are so far short of eternity, that they

neither touch end nor middle, nor the least part or parcel of it: what then is this which the damned suffer? *eternal fire*? we had need to cry out *Fire, fire, fire*: Alas, to what end? there is no help to extinguish *fire* that must burn forever: your Buckets may quench other *fires*, not this; no milk nor vinegar can extinguish that *wild-fire*: it is a *fire* which no means can moderate, no patience can endure, no time can forever change, but in it whosoever woefully lies, their flesh shall frie, their blood shall boil, their hearts consume; yet they shall never die, but dying live, and living die; death in life, life in death, miserable ever. This is that consideration, which shall bring all the damned Reprobates to shriek and howl everlastingly: were they persuaded that after millions of years they should have one year of pleasure, or after thousands of millions they should have some end of torment, here would be a little hope; but this word *Ever*] breaks their hearts asunder: this *ever, ever*, gives new life again to those insufferable sorrows; and hence it is, that when all those millions of years are done and gone, then (God knows) must the wheels of their torment whirl about and about: Alas? the *fire* is durable, the heat continual, the fuel immortal, and such is the end of Tares, they must burn without end: *Bind them in bundles to burn them*.

Lo here the *fire of hell*, which compared to ours on earth, it differs *in heat, in light, in fuel, in durance*: Let your souls work on these objects, that they never come nearer to those flames.

[Use. 1] *Who amongst us would dwell with devouring fire, who amongst us would dwell with everlasting burnings?* Beloved, as you tender your souls, and would escape the flames, reform your lives whiles you have yet a little time. You hear it sounded in Synagogues, and preached in pulpits: what sound? but *heaven or hell, joys or torments*; the one befalling the good, and the other the just end of the wicked. Do we believe this truth? and dare we commit sin, whose reward is this fiery death? upon due consideration, how is it that we sleep, or rest, or take a minutes ease? lesser dangers have bestraght some out of their wits, nay bereaved many of their lives: how is it then that we run headlong into this *fire*, yet never weigh whither we are going, till we are dropping into the pit, whence there is no redemption. Look about you while it is called *today*, or otherwise woe and alas that ever you were born, be sure a time will come, when miseries shall march, Angels beat alarms, God sound destruction, and the tents of his enemies be all set on fire, *Bind them in bundles to burn them*.

[Use. 2] Or yet if comparisons can prevail, suppose one of you should be taken, & brought along to the mouth of an hot fiery furnace, then (comparing sin with its punishment) might I question you, how much pleasure would you ask, to continue there burning but one year? *how much* (would you say?) *surely not for all the pleasures and treasures that all this world can afford you*. How is it then, that for a little sin, that endures but a moment, so many of you so little regard eternal punishment in hell fire? If we should but see a little child fall into the fire, and his very bowels burnt out, how would it grieve us, and make our very hearts bleed within us? how much more then should it grieve you to see, not a child, but your own bodies and souls cast away for a momentary sin into the lake of fire, that never shall be quenched? If a man should come amongst us, and cry *Fire, Fire*, thy house is all on *Fire*, thy corn, thy cattle, thy wife, thy children, and all thou hast are burning all together, how would this

astonish us, making both the hair to stand upright on our heads, and the tears to gush out of our eyes? Behold then, and see the spirit of God cries out, *Fire, fire*; even the dreadful *fire* of hell gapeth ready to devour, not thy house, thy corn, or thy cattle, but t•• poor soul, and that for evermore: O then how should this break your flinty hearts asunder, and make your souls bleed again and again: if you have any spark of grace, this (me thinks) should move you to a strict 〈...〉, if you have any care of your souls, this (me thinks) should make you to walk humbly, and purely; carefully and consci••bly towards God, and towards man: if not, what remains but *fire, fire: Bind them in bundles to burn them.*

[3] Or yet if example can persuade us more, meditate on the miserable condition of that nameless rich man: Suppose you saw him in hell torments, compassed about with furies, fires, and all that black guard below, his tongue flaming, his eyes staring, his conscience biting, his soul suffering, his body all over-burning in that fire of hell. O lamentable fight! but to make it more lamentable, hearken how he roars and cries through the extremity of pains: *O torment, torment! how am I tormented in this fire? my head, my heart, my eyes; my ears, my tongue, my tongue is all on fire, what shall I do? whither shall I fly for succor? within me is the worm, without me is fire, about me are devils, above me is Abraham, and what glorious star is yond I see, but Lazarus, poor Lazarus in his bosom? what is a beggar exalted, and am I in torments? Why Abraham father Abraham, have 〈◇〉 on me: See here a man burning, schorching, frying in hell 〈◇〉, one dram of mercy, one drop of water to a tormented soul; Oh I burn, I burn, I burn without ease or end, and is there none to 〈◇〉 me? Come Lazarus (if Abraham will not hear) let me beg of thee • beggar, and howsoever I denied thee a 〈◇〉 •f bread, yet be so good, so charitable, as to dip the tip of thy finger in water, and cool my tongue. It is a poor suit I ask not to dive, but dip; not thy hand, but finger; not all, but the tip of it; not in s••, but water; not to quench, but to cool; not my body, but my least member, be it my tongue only: no ease so little, no grant so poor, no remedy so small, but happy were I if I could obtain it, though I begged it with tears and prayers of a thousand thousand years continuance: But see Abraham and Lazarus deny my suits; I burn, and neither God, nor Saint, nor Angel takes pity on me: and shall I cry for help on devils? alas! they are my tormentors that lash me, and cut me with their whips of burning steel and iron. O beloved! what shall we say to the roaring rage of this tormented wretch? Alas! alas! how little do men think on this? they can pass away time sporting and playing, as if they went to prison but for a few weeks, or days, just like men, who having the sentence of death past upon them, run fooling and laughing to the execution; but when once hell mouth hath shut herself, then shall they find nothing but eternity of torments: in the fear of God take heed in time of this eternity, eternity, lest you also come into this place of eternity, eternity of torment: it is the doom of Tares, woe to them whosoever, that are of the number, for they they] must be gathered, and bound, and bundled, and burned.*

We have now done our task, and ended the harvest: if you please to cast back your eye upon the particulars delivered, they amount to this sum.

Whatsoever a man sows that shall he reap, Gal. 6.7. If the enemy sow *Tares*, and we nourish the seed, what think you is the Harvest? *Gather ye together first the Tares*, saith our Savior to the Angels: they are branded in their name, *Tares*] sped in the time, *first*] cursed in their doom,

gathered] but worst in the hands of their executioners, it is by *Angels]* and yet what is all this to the latter work in hand? If the *Tares* weeded up might rot in the furrows, the punishment were less; but as they are gathered, so they must be *bound.]* Is that all? nay, as they are bound, so they must be *bundled]* Is that all? nay, as they are bound and bundled, so they must be *burned]* *Bind them in bundles to burn them.* I must end this Text, yet am loath to leave you where it ends: As there is an harvest of Tares, so there is a better harvest of Wheat, *They that sow in tears shall reap in joy;* if we repent us of our sins, we shall have a blessed harvest indeed: how? forty grains for one? nay, (by the promise of our Savior) *an hundred fold. A measure heapen, and shaken, and thrust together, and yet running over.* Every Saint shall have joy and glory, fountains of pleasure, and rivers of delight, where they may swim, and bathe their souls forever and ever: what though Tares must to the fire? the Wheat is gathered into Heaven. Pray you then with me, that we may be Wheat, not Tares; and God so bless the seed, that every soul of us may have a joyful harvest in the kingdom of Heaven. *AMEN.*

FINIS.

Right Purgatory.

HEB. 1.3.

When he had by himself purged our sins.

THE point is not full, but to make it up, the Text stands compassed with words of wonder, concerning the *word*, our Savior; he that is *the Son of God, heir of all things, creator of the world, the brightness of his glory, the image of his person, and upholder of all things by the word of his power,* stands here as the subject of humility and glory: *he purged our sins, and sits on the right hand of the majesty on high. He purged our sins,* by his suffering on the cross, *he sits on God's right hand,* by obtaining the crown: *he purged our sins* by dying for them, *he sits on God's right hand,* by ruling with him; what need we more? here is his *passion and session* in the same order he performed them, for then *he sate down on the right hand of his Father, when he had by himself purged our sins.*

But to come nearer the words, they are as the drugs of an Apothecary, and we will examine the ingredients. *O I am sick of love,* saith the Church in Canticles, *Cant. 5.8.* Sick indeed, not of *love* only, but of *sin* also; a disease that infatuates the mind, gripes the conscience, distempers the humors, disturbs the passions, corrupts the body, endangers the soul: Is not he blessed that can help this malady? Come then ye that labor of sin, and to your endless comfort see here the manner of the cure: there is a Physician *he,]* the patient *himself,]* the physic administered *when he had purged,]* the ill humors evacuated, *when he had purged our sins.]*

Or to gather up the crumbs, lest in this costly receipt or physic anything be lost; see here the remedy girt and compassed with each necessary circumstance, the time *when,]* the person *he,]* the matter *purged,]* the manner, *by himself,]* the disease, *sin,]* the extent of it, *ours.]* Observe all, and you find no time more dismal then this *when,]* no person more humbled

then this *he*] no physic more operative then this *purge,*] no disease more dangerous, no plague more spreading then *sin,*] *our*] sin, for which he suffered, *When he by himself had purged our sins.*]

We have opened the body of the Text, now look on the parts, and you may see the Anatomy of our Savior in every member of it.

When]

The Text begins with the time, *When] he had purged:]* and this time (saith Erasmus) according to the original denotes the time past, lest that we had thought *he had purged our sins by his sitting him down at the right hand of God.* First therefore (saith the Apostle) *he purged,]* and then *sate:]* he first purged by his death, and when that was done, *he sate at the right hand of the Majesty, in the highest places.* Whence observe:

[Doctrine.] *The time that Christ purged was in the days of his humiliation.* Then was he born, *Matth. 1.18.* then was he tempted, *Matth. 4.1.* then was he circumcised, *Luke 2.21.* then was he traduced, *Matth. 11.19.* then was he persecuted, *John 8.59.* then was he betrayed, *Matth. 26.16.* then was he apprehended, *Matth. 26.50.* then was he mocked, *Matth. 27.29.* then was he crucified, *Matth. 27.35.* But all his life was full of infirmity, so (according to the nature of all infirmities) he had those four times mentioned by Physicians in his life, *the beginning, the increase, the Akmen or state, and declination.* Give me leave but to prosecute these *times,* and by that *time* we have done, the hour (I know) will summon us to a conclusion.

[1] First then he had his 〈 in non-Latin alphabet 〉 , his *beginning,* and that was the first time of his *purging,* even at his birth; then took he our infirmities upon him, and in some measure evacuated the brightness of his glory, to become for us a poor, a weak, a silly babe on earth. Mark (I pray) how this *purge* works with him at his first entrance into the world, it brings him into so poor and low estate that heaven and earth stand amazed at so great a change: where was he born, but at Bethlehem, a little city? where did the shepherds find him, but in a poor sory cottage? and there if we look after majesty, we find no guard but *Joseph,* no attendants but *Mary,* no heralds but Shepherds, none of the bed-chamber but beasts and oxen, and howsoever he is styled *King of the Jews,* yet the Jews cry out, *They have no King but Caesar.* His mother indeed descended of kings, and he himself gives crowns to others, *of victory, of life, of glory,* but for his own head no crown is prepared but *a crown of thorns:* anon you may see him clothed in purple, anointed with spittle, but for the *crown* we speak of, they can afford him no richer then of the hedge, no easier then of thorns.

Thus for the *beginning,* what then is the *increase* of this?

[2] This *increase* (say Physicians) is *when the symptoms more manifestly appear either of life or death;* and no sooner was our Savior born, but he had manifest tokens evidently showing that for us he must die. If you run through his life, what was it but a *sickness and a purge?* Consider his parcitie in abstinence, his constancy in watching, his frequency in prayer, his assiduity in labor. But how soon, and *Herod* makes him flee into Egypt, and live an exile in a strange land? At his return he dwells at Nazareth, and there is accounted *Jesus the carpenter.* When he

enters into his Ministry, he hath no house to repose him, no money to relieve him, no friends to comfort him. See him first set on by Satan, then by men; he is led into the wilderness by the spirit, and there he *fasts forty days and forty nights*, without bit of bread, or drop of water. The devil (seeing this opportunity) begins his temptation, who presently overcome, the Jews follow after him with hue and cry: mark but their words and works: In word they call him *a glutton, a drunkard, a deceiver, a sinner, a mad-man, a Samaritan, and one possessed with a devil*. Good words I pray! is not he the anointed of God? the Savior of men? yes, but *they rendered me evil for good, and hatred for my good will*, said the Psalmist in his person. When therefore he did miracles, he was a sorcerer; when he reproved sinners, he was a seducer; when he received sinners, he was their favourer; when he healed the sick, he was a breaker of the Sabbath; when he cast out devils, it was by the power of devils; what and how many unjust contumelies endured he of the Pharisees, who sometimes cast him out of the city, accused him of blasphemy, cried *Out upon him, he was a man not worthy to live*. And as they say, they do; observe but their works: First they send officers to apprehend him, but they being overcome with the grace of his speeches, return only with this answer, *Never man spake like this man*. Then took they up stones to stone him, but by his miraculous passage (whiles they are a conspiring his death) *he escapes out of their hands*: then lead they him to an hill, thinking to throw him down headlong, and yet all would not do for ere they are aware of it, he fairly *passeth through the midst of them all*. At last his last passion draws near, and then men and devils combine in one to make him at once wretched and miserable: *He is despised and rejected of men: yea he is a man full of sorrows (saith the Prophet) and hath experience of infirmities*, Isaiah 53.3.

Or for a further inquiry, let us do what our Savior bids, *Search the Scriptures, for they are they which testify of him*. We have but two Testaments in the whole Bible, and both these give full evidence of Christ's miserable life. In the Old Testament it was prefigured by *Adams* penalties, *Abel's* death, *Abraham's* exile, *Isaac's* offering, *Jacob's* wrestling, *Joseph's* bonds, *Jobs* suffering, *David's* mourning; yea, the Prophets themselves were both figures, and delivered prophecies of our Savior's afflictions. Thus *Isaiah* of him: *Surely he hath born our griefs, and carried our sorrows, yet we did not esteem him stricken, smitten of God, and afflicted*, Esa. 53.4. Thus *Jeremy* of him: *He gives his cheeks to him that smites him, he is filled full with reproach*, Lam. 3.30. Thus *Daniel* of him, *After threescore and two weeks shall Messiah be slain: and shall have nothing*, Dan. 9.26. Thus *Zechary* of him, *What are these wounds in the midst of thy hands? and he shall say, With these wounds was I wounded in the house of my friends*, Zach. 13.6. But come we to the New Testament; and in every Gospel, we may not only read, but see him suffer: *Matthew* who relates the history of his life, what writes he but a tragedy, wherein every chapter is a scene? Look through the whole book, and you read in the *first* Chapter, *Joseph* will not father him; in the *second* *Herod* seeks to kill him; in the *third* *John* the Baptist would needs out his humility deny him baptism; in the *fourth* he *fasts forty days, and forty nights*, and is tempted in the wilderness; in the *fifth* he *foretells persecutions*, and all manner of evil against his Apostles; in the *sixth* he *teacheth his church that strict course of life*, in fasting, praying, giving of alms, and forgiving of enemies; in the *seventh* he *concludes his Sermon made on the top of a mountain*; in the *eighth* he *comes down, and towards night hath no house to harbor in, nor*

pillow to rest his head on; in the *ninth* he is rebuked of the Pharisees for not fasting; in the *tenth* all men hate his disciples for his sake; in the *eleventh* they call him that knew no excess, a glutton and a drunkard; in the *twelfth* they tell him how he casts out devils through *Beelzebub* prince of devils; in the *thirteenth* they are offended at him, and derive his pedigree from a Carpenter; in the *fourteenth* Herod thinks him to be *John Baptists* ghost; in the *fifteenth* the Scribes reprehend him for the breach of their traditions; in the *sixteenth* the Sadducees tempt him for a token; in the *seventeen* he pays tribute to Caesar; in all the rest he foretells and executes his passion: now count not chapters, but hours, from that hour wherein he was sought for, until the sixth hour of his crucifying: one betrays him, another apprehends him, one binds him, another leads him bound from *Pilate* to *Herod*, from *Herod* back again to *Pilate*; thus they never leave him, till his soul leave the world, and he be a dead man amongst them.

You have seen the *beginning* and *increase*, and we'll now draw the Curtains, that you may behold the *Bridegroom where he lieth at Noon day*, to wit, in the state or vigor of his grievous sufferings.

This state, or *Akmen* (say Physicians) is *when nature and the disease are in greatest contention, when all the symptoms are become most vehement, so that neither nature or the infirmity, must needs, have the victory; and although* (say Divines) *all Christ's life was full of miseries, yet principally and chiefly is, that called his passion in Scripture, which he endured two days before death: and to this extreme passion* (saith a Modern) *is the purging of sins chiefly attributed. Come then, ye that pass by, behold, and see, if there was ever any sorrow like unto this sorrows; which is done unto him in the day of God's anger. His infirmities are now at full, and the symptoms which make it evident unto us, are some inward, some outward, inward in his soul, outward in his body: we'll take a view of them both.*

First, his *soul*, *it began to be sorrowful*, saith *Matthew: to be amazed and very heavy* saith *Mark: to be in an agony* saith *Luke: to be troubled* saith *John: Here is sorrow, and heaviness, and agony, and trouble, the estimate whereof we may take from his own words in the garden; My soul is exceeding sorrowful, even unto death: Now was the time he purged, not only in his body, but his soul too; now is my soul troubled, and what shall I say? Father save me from this hour, but for this cause came I unto this hour. A fatal hour sure, of which it was said before often, his hour was not yet come, but being come, he could then tell his Disciples, the hour is at hand, and after tell the Jews, this is your very hour, and the power of darkness: Now was it that Christ yielded his soul for our souls, to the susception of sorrow, perpeccion of pain, and dissolution of nature: and therefore even sick with sorrow, he never left sweating, weeping and crying, till he was heard in that which he feared.*

Secondly, as his *soul*, so his *body* had her symptoms of approaching death: Our very eye will soon tell us, no place was left in his *body* where he might be smitten and was not: his skin was torn, his flesh was rent, his bones unjoynted, his sinews strained; should we sum up all? See that face of his, *fairer then the Sons of men*, how it is defiled with spettle, swoln with buffets, masked with a cover of *gore-blood*; see that *head, white as white wool, and snow*, how is it Crowned with thorns, beaten with a reed, and both head and hair died in a sanguine red that issued from it; see those *eyes that were as a flame of fire*, how they swim with tears, are

dim with blood, and darken at the sad approach of dreadful death: see that *mouth* which *speaks as never man spoke*, how it is wan with strokes, grim with death, and embittered with that tartest potion of gall and vinegar: Should we any lower? See those *arms* that could embrace all the power of the world, how they are strained and stretched on the Cross; those *shoulders* that could bear the frame of Heaven, how they are lasht with knotty cords, and whips; those *hands* that made the world, and all therein, how are they nailed and clenched to a piece of wood; that *heart* where never dwelt deceit nor sin, how it is pierced and wounded with a soldiers spear: those *bowels* that yearned with compassion of others infirmities, how they are dry and pent with straining pulls: those *feet* that walked in the ways of God, how they are bored, and fastened to a Cross with nails: from hand to foot there is no part free, but all over he is covered in a mantle of cold blood, whose garments were doft before, and took of them that were his hangmen: Poor Savior, what a woeful sight is this? A *bloody face*, *thorny head*, *watery eyes*, *wan mouth*, *strained arms*, *lashed shoulders*, *nailed hands*, *wounded heart*, *gripping bowels*, *bored feet*: Here is sorry pains, when no part is free: and these are the outward Symptoms of his state that appear in his *Body*.

We have thus far seen our Sun (*the Sun of righteousness*) in the daybreak, and rising, and height of his suffering: what remains further, but that we come to the *Declination*, and so end our journey for this time?

This *Declination* (say Physicians) is, *when Nature overcomes sickness, so that all diseases attain not this time, but those, and those only that admit of a Recovery: yet howsoever* (saith my Author) *there is no true declination before death: there is at least a seeming declination, when sometimes the symptoms may become more remiss, because of weak nature yielding to the fury and tyranny of death overcoming it.* I will not say directly, that our Savior declined thus, either in deed, or in show: for neither was *the cup removed from him*, nor died he by degrees; but in perfect sense, and perfect patience both of body and soul, he did voluntarily, and miraculously *resign his Spirit* (as he was praying) *into the hands of his Father*. Here then was the true *declination* of this Patient, not before death, but in death, and rightly too: for then was it that this Sun went down in a ruddy Cloud; then was it that this Patient received the last dregs of his *Purge*; then was it that God's Justice was satisfied, the *consummatum est* was effected, all was finished: as for his burial, resurrection, and ascension which follow after this time they serve not to make any satisfaction for sin, but only to confirm it, or apply it, after it was made and accomplished.

[Use 1] But what use of all this? Give me leave (I pray) to shake the tree, and then do you gather the fruit: from the first part, his birth, we may learn *Humility*, a grace most prevailing with God for the obtaining of all graces; this was it that made *David King*, *Moses a Governor*: nay, what say we to Christ himself, who from his first entrance, until his departure to his Father, was the very mirror of true *Humility* it self? *Learn of me* (saith he) *to be humble and lowly in spirit, and you shall find rest unto your souls*. Hereunto accorded his Doctrine, when he pronounced them *Blessed* who were *poor in spirit*, hereunto accorded his reprehension, when he disliked their manners who were wont to *choose out the chief rooms at feasts*: hereunto accorded his practice, when he vouchsafed to *wash his Disciples feet, and to wipe them with the*

towell wherewith he was girded. O Humility, how great are thy riches, that are thus commended to us! thou pleasest men, delightest angels, confoundest devils, and bringest thy Creator to a Manger, where he is lapped in rags, and clothed in flesh! Had we Christian hearts to consider the Humility of our Redeemer, and how far he was from our haughty dispositions, it would pull down our Pharisaical humors, and make us far better to remember ourselves.

[Use 2] Secondly, as we learn *humility* from his birth, so we may learn *patience* from his life. *If any man will come after me (saith our Savior) let him deny himself, and take up his cross and follow me.* Dear Christian, if thou wilt be saved, mind thy Christ: Art thou abused by lies, reproaches, evil sayings, or doings? we cannot more show how we have profited in Christ's School, then by enduring them all: if *patience* be in our calamities, they are no calamities, but comforts: this is that comfort that keeps the heart from envy, the hand from revenge, the tongue from contumely, and often overcomes our very enemies themselves, without any weapons at all. Come then, and do you learn this lesson of our Blessed Redeemer! are you stricken? so was Christ of the Jews: are you mocked? so was Christ of the Soldiers: are you betrayed of your friends? so was Christ of his Apostle: are you accused of your enemies? so was Christ of the Pharisees: why complain you of being injured and maligned, when you see the Master of the house himself called *Beelzebub*? *Hereunto ye are called (saith Peter) for Christ also suffered for us, leaving us an example, that ye should follow his steps, 1. Pet. 2.21.*

[Use 3] Thirdly, as *Patience* from his life, so we may learn *Remorse* from his Passion, *Is it nothing to you, all ye that pass by? O look on him, and let this look breed in you a remorse and sorrow for your sins: Our Savior labors in the extremities of pangs, his soul is sick, his body faints, and would you know the reason? Why, thus is the head wounded that he might renew health to all the body; we sin, and Christ Jesus is heavy, and sore, and sick, and dies for it: his soul was in our souls stead, his body endured a Purgatory for us, that we both in body and soul might escape hell-fire, which our sins had deserved: who but considers what evils our sins have done, that will not grieve and mourn at the sin he hath committed? Oh that my head were a fountain of tears, that I might weep day and night for the sins of the daughters of my people! We have sinned, we have sinned, and what shall we say to thee, O Savior of men? Alas! our sins have whipped thee, scourged thee, crowned thee, crucified thee; and if I have no compassion to weep for Thee, yet, O Lord, give me grace to weep for myself, who have done thus to Thee: O my Savior! O my sins! It is I that offend, it is thou must smart for it.*

Fourthly, we may yet learn another lesson, *Christ (saith Paul) humbled himself, and became obedient to the death, even the death of the Cross, Phil. 2.8.* and is it not our parts to be obedient to him who became thus obedient for us? We may gather *Humility* from his birth, and *Patience* from his life, and *Remorse* from his Passion; and to make up the posie, here is one flower more, *Obedience*, which that Tree also yielded whereon he suffered. *If you love me (saith our Savior) keep my Commandments.* How, blessed Savior? *If you love me? Who will not love thee, who hast so dearly loved us, as to give up thy dearest life for the ransom of our souls?* But to tell us that there is no better testimony of our love, then to obey his commands, he woes us with these sugared words (*whose lips like Lilies, are dropping down pure Myrrh*) *if you love me: If you love me, learn obedience of me, keep my Commandments: and to move us the more (if all this cannot)*

what *love and obedience* was there in him think you? Consider, and wonder! That the Son of God would banish himself thirty three years from his glorious Majesty; and what more? would be born man; and what more? would be the meanest amongst men; and what more? would endure the miseries of life; and what more? would come to the bitter pangs of death; and what more? would be *made obedient to the death, even the death of the Cross*; a degree beyond death. *O Son of God, whither doth thy humility descend?* but thus it must be, the Prophets had foretold it, and according to their prophesies the days were accomplished, *When he himself must be purged*: He was born, he lived, he suffered, he died, and thus run round the wheels of those miserable times; *When] he had by himself purged our sins*.

You see the *Time's* past, and a new *Time* must give you the remainder of the Text; the *Time* is *when,*] the Person *He,*] and *he* it is that in order will next come after, only have you the patience, till we have the leisure to draw out his picture, and then you shall see him in some mean proportion, *Who had by himself purged our sins*.

He]

WE have observed the time *When he purged*, and now time it is that you know the Physician who administers it: the Apostle tells you it is *He]* that is, Christ our Savior, who seeing us labor in the pains and pangs of sin, *he bows the heavens and comes down*; he takes upon him our frailty, that we through him might have the remedy to escape hell fire. Come then, *and behold the man*, who undertakes this cure of souls; *He cometh leaping upon the mountains, skipping upon the hills*, saith Solomon in his Songs: and *would you know his leaps*, saith Gregory? *See then how he leaps from his Throne to his Cratch, from his Cratch to his Cross, from his Cross to his Crown*; downwards and upwards, *like a Roe or a young Hart upon the mountains of spices*.

His first *leap downwards* was from heaven, and this tells us how he was *God* from everlasting: so said the Centurion, *Surely this man was the Son of God*, Mark 15.39. How else? the sin of man could no otherwise be expiated, but by the Son of God; man had sinned and God was offended, therefore God became man, to reconcile man to God: Had he been man alone, not God, he might have suffered, but he could not have satisfied; therefore this man was God, that in his man-hood he might suffer, and by his God-head he might satisfy: O wonderful Redemption! that God must take upon him our frailty: had we thus far run upon the score of vengeance, that none could satisfy but God himself? could not he have made his Angels Ambassadors, but he himself must come in person? no; Angels, or Saints could neither super-erogate, but if God will save us, God himself must come and die for us: it were sure no little benefit, if the King would pardon a Thief; but that the King himself should die for this Malefactor; this were most wonderful, and indeed beyond all expectation; and yet thus will the King of heaven deal with us, he will not only pardon our faults, but satisfy the Law: we sin against God, and God against whom we sin, must die for it: this is a depth beyond founding, an height above all human reach, what is he? God.

But we must fall a note, the *Creator* is become a *Creature*; if you ask what *Creature*? I must tell you, though it were an *Angel*, yet this were a great leap, which no created understanding

could measure; what are the *Angels* in respect of God? he is their Lord, they but his servants, ministers, messengers, and howsoever it would dazzle us to behold their faces, yet cannot the brightest *Angels* stand before God, but they are fain to cover *their own faces with a pair of wings*: the difference may appear in *Revel.* 5.13, 14. where *the Lamb* is said to *sit upon the Throne*, but *the four Beasts and four and twenty Elders fall down and worship him*. Is not here a great distance betwixt the Lamb in his Throne, and the Beasts at his feet? and yet thus far will the Lamb descend that for our sakes he will dethrone himself, reject his state, take the office of an *Angel*, to bring us the glad tidings of salvation in *purging our sins*.

And was he an *Angel*? nay that was too much, *he was made* (saith the Apostle) *a little lower then the Angels for the suffering of death*, Heb. 2.9. What? the Son of God to be made *lower* then the *Angels*? here was a *leap* beyond the reach or compass of all human thoughts; he that made the *Angels*, *is made lower by a little then the Angels*; the Creator is not only become a creature, but inferior to some creatures that he did create: O ye *Angels*, how stand ye amazed at this humility? that God your Master should become meaner then his servants, that the Lord of heaven should deny the dignity of *powers, principalities, Cherubims, Seraphims, Arch-Angel, or Angel*: O Jesus! how contrary art thou to thy aspiring Creatures? some *Angels* through pride would needs be as God, but God through humility is made *lower then the Angels*, not equal with them, but a note below them, as *David* that sweet singer of *Israel* sung, *thou madest him little lower then the Angels*, Psalm 8.9.

But how much lower? *by a little* (saith *Paul*) and if you would know what that little was, he tells you again, that *he took not on him the nature of Angels, but he took on him the seed of Abraham*, Heb. 2.16. Here is that great *abyss*, which all the powers of heaven could no less but wonder at: *Abraham's* Lord is become *Abraham's* Son; the God of *Abraham*, the God of *Jsaac*, and the God of *Jacob*, hath took upon him the seed of *Abraham*, the seed of *Isaac*, and the seed of *Jacob*; wonder above wonders! that God should take the shape of *Angels*, is more then we can think, but to take on him the nature of *man*, is more then the tongue of *Angels* can express; that the King of heaven should leave his glorious mansion, and from the bosom of his Father come into the womb of his mother, from that company of *Angels*, and *Arch-Angels*, to a rude rout of sinful men: *Tell ye the daughters of Zion, behold thy King cometh unto thee*, saith the Prophet *Isaiah* in the 62. *Chap.* 11. *verse*. what could he less? and what canst thou more? wonderful love that he would come, but more wonderful is the manner of his coming; he that before made man a soul after the image of God, now makes himself a body after the image of man; and he that was more excellent then all *Angels*, becomes lesser, lower then the *Angels*, even a mortal, miserable, wretched *man*.

But what man? as he is King of heaven, let him be King of all the world; if he be *man*, let him be the ruler of Mankind: no, thou art deceived (O Jew) that expectest in thy Savior the glory of the world; fear not *Herod* the loss of thy Diadem, for this child is born, not to be thy successor, but if thou wilt believe, to be thy Savior; was he a King on earth? alas! look through the *Chronicles* of his life, and you find him so far from a King, that he is the meanest subject of all men: where was he born but at *Bethlehem*, a little City? where did the shepherds find him, but in a sorry cottage? who were his Disciples, but poor Fisher-men? who his

companions, but Publicans and sinners? is he hungry? where stands his Table, but on plain ground? what are his dainties, but bread and a few fishes? who are his guests, but a rout of hungry starved creatures? and where is his lodging, but at the stern of a ship? here is a poor King, without either presence or bed-chamber, *The foxes have holes, and the birds of the air have nests, but the Son of man hath not whereon to lay his head*, Matth. 8.20.

[6] Descend we a little lower, and place him in our own rank, what was he but a Carpenter, say the Jews in scorn? *Is not this the Carpenter, Mary's son?* Mark. 6.3. A poor trade sure, but to show us that he was man, and how much he hated idleness, some time he will bestow in the labors of man's life: but O wonder! if he will reject majesty, let him use at least some of those liberal arts; or if he will be mechanical, let him choose to some noble trade, *Thy Merchants were the great men of the earth*, said the Angel to Babylon, Apoc. 18.23. Ay, but our Savior is no Adventurer, neither is he so stockt to follow any such profession; once indeed he travelled into Egypt with *Joseph and Mary*, but to show us that it was no prize, you may see *Mary* his mother steal him away by night, without further preparation: what, gone on a sudden? it seems there was no treasure to hide, no hangings to take down, no lands to secure, his mother needs do no more but lock the doors and away: what portion then is for the Lord of heaven? O sweet Jesu, thou must be content for us to hew sticks and stocks, besides which (after his coming out of Egypt, about the seventh year of his age, until his baptism by *John*, which was the thirtieth) we find little else recorded in any Writers, profane or Ecclesiastical.

And are we now at our just *Quantum*? alas, what quantity, what bounds hath the humility of our Savior? is he a *Carpenter*? that were to be master of a trade, but *he took on him* (saith the Apostle) *the form of a servant*, not a master, Phil. 2.7. It is true, he could say to his Apostles, *Ye call me master, and Lord, and ye say well, for so I am*, John. 13.13. and yet at that very instant mark but his gestures, and you may see their Lord and Master, become a *servant to his servants*: his many offices express his services, when *he rose from supper, and laid a side his upper garments, and took a towell and girded himself, and after that he had poured water in a basen, begun to wash his disciples feet, and to wipe them with the towell wherewith he was girded*. O ye blessed spirits, look down from heaven, and you may see even the Almighty kneeling at the feet of men! O ye blessed Apostles, why tremble ye not at this so wonderful sight of your lovely, lowly Creator? *Peter*, what doest thou? Is not he the beauty of the heavens, the Paradise of Angels, the brightness of God, the Redeemer of men? and wilt thou (notwithstanding all this) let him wash thy feet? no, leave, O Lord, leave this base office for thy servants, lay down the towell, put on thy apparel, see *Peter* is resolute. *Lord, doest thou wash my feet? no Lord, thou shalt never do it*. Yes *Peter* thus it must be, to leave thee and us a memorial of his humility; *I have given you an example* (saith Christ) *that ye should do as I have done unto you*: and what hath he done, but for our sakes is become a *servant*, yea his *servants servant*, washing and wiping, not their hands, or heads, but the very meanest, lowest parts, their feet.

[8] And yet there is a lower fall, *How many hired servants* (said the Prodigal) *at my fathers house have bread enough, and I die for hunger?* and as if our Savior's case were like the Prodigals, you may see him little lower then a *servant*, yea little better then a *beggar*: *Ye know* (saith the

Apostle) *the grace of our Lord Jesus Christ, that though he was rich, yet for your sakes he became poor*, 2 Cor. 8.9. *poor indeed, and so poor, that he was not worth a penny to pay tribute, till he had borrowed it of a fish*, Mat. 17.27. See him in his birth, in his life, in his death, and what was he but a pilgrim, that never had house to harbor in? a while he lodges in an oxen-stall, thence he flies into Egypt, back he comes into Galilee, anon he travels to Jerusalem, within a while (as if all his life were but a wandering) you may see him on mount Calvary hanging on the cross, was ever any *beggars* life more miserable? he hath no house, no money, no friends, no lands, and howsoever he was God the disposer of all; yet for us he became man, a *poor* man, a mean man, yea the meanest of all men: and this another step downwards.

[9] But this now low enough, men are the image of God: ay but the Son of God is not used as a man, but rather as a poor dumb *beast* appointed to the slaughter: what was he but a *sleep*, said *Isaiah* of him? *Isaiah*. 53.7. a *sheep* indeed, and that more especially in these two qualities. First, *as a sheep before the shearer is dumb, so he openeth not his mouth*: and to this purpose was that silence of our Savior: when all those evidences came against him, he would not so much as drop one syllable to defend his cause: if the high Priests question him, *What is the matter that these men witness against thee?* *Matthew* tells us that *Jesus held his peace*, Mat. 26.63. If *Pilate* say unto him. *Behold how many things they witness against thee*, *Mark* tells us, that *Jesus answered him nothing*, Mark. 15.5. If *Herod* question with him in many words, because he had heard many things of him, *Luke* tells us, that *he answered him nothing*, Luk. 23.9. As a poor sheep in the hands of the shearer, he is dumb before his Judges and accusers, whence briefly we may observe, *Christ came not to defend, but to suffer condemnation*. Secondly (as a *sheep* he is dumb, and) as a *sheep* he is slain; *He was led* (saith the Prophet) *as a sheep to the slaughter*. O Jesu! art thou come to this? to be a *man* who art *God*, a *sheep*, who art *man*, and so for our sakes far inferior to ourselves: nay worse, a *sheep*: how? not free, as *one that is leaping on the mountains, or skipping on the hills*; no, but a *sheep that is led*:] led whether? not thither as *David* was, who could say of his Shepherd, that *he fed him in green pastures, and led him forth besides the waters of comfort*: no, but *led to the slaughter*. He is a *sheep*, a *sheep led*, a *sheep led to the slaughter*; and such a slaughter, that were he a dumb creature, yet great ruth it were to see him so handled as he was by the Jews.

[10] And yet will his humility descend a little lower, as he was the *poorest of men*, so the *least of sheep*; like a *lamb*, saith the Apostle, Act. 8.32. and, *Behold the Lamb* (said *John the Baptist*) even the *Lamb of God which takes away the sin of the world*, Joh. 1.29. This was that *Lamb* which the *Paschal Lamb* prefigured, *Your Lamb* (saith God to the Israelites) *shall be a Lamb without blemish, and the blood shall be a token for you, that I will pass over you*, Exod. 12.13. But was ever *lamb* like the *Lamb of God*? he is without blemish, saith *Pilate*, *I find no fault in him*, Luk. 23.4. and the *sprinkling of his blood* (saith *Peter*) *is the right token of election*, 1 Pet. 1.2. Such a *lamb* was this *Lamb* without blemish in his life, and whose blood was sprinkled at his death, in life and death ever suffering for us, who (had he not done so) should forever and ever have suffered ourselves. *Tell me, O thou whom my soul loveth, where thou feedest!* saith the Church in Canticles. *tell me?* yes: *If thou knowest not* (saith our Savior) *go thy way forth by the foot-steps of the flock*, Cant. 1.8. Our Savior is become a *man*, a *sheep*, a *lamb*, or if this be not humility enough, he will yet take a leap lower.

What is he but *a worm, and no man yea the very scorn of men, and the outcast of the people*, Psal. 22.6. Did you ever think we could have brought our Savior to thus low a degree? what, beneath a *lamb*, and no better then a *worm*? Heaven and earth may well ring of this, as being the greatest wonder that ever was: there is any bitter potion due to man, which the Son of God will not partake of to the utmost dregs; and therefore if *Job say to the worm, thou art my sister, and mother*; nay, if *Bildad say, Man is a worm, and the son of man is but a worm*; which is more then kindred: behold our Savior stooping thus low himself, what is he but a *man*? nay, as if that were too much, *a worm, and not a man*, as sung the Psalmist of him.

[12] I am so low, that unless we think him *nobody*, we can down no lower; and yet here is one leap more, that if we take a view of it, we may suppose him to be nothing in esteem, *a Nobody indeed*. Look we at every man in respect of God, and the Prophet tells us, *All nations before him are as nothing*, Isaiah. 40.17. And if man be thus, why sure the son of man will be no less: see then (to the wondrous astonishment of men and Angels) how greatness itself, to bring man from nothing, *Exinanivit se, hath made himself nothing, or of no reputation*, Phil. 2.7. How? *nothing*: yes, saith *Beza*; *He that was all in all, hath reduced himself to that which is nothing at all*: and *Tertullian* little less, *Exhausit se, He hath emptied himself*, or as our translation gives it, *He hath made himself* (not of little, but) *of no reputation*.

Lo here those steps (the Scripture lighting us all the way) by which our Savior descended; he that is *God* for us became *an Angel, a man, a Serving-man, a poor man, a sheep, a lamb, a worm, a nothing in esteem, a man of no reputation*.

[Use. 1] Let every soul learn his duty from hence; what should we do for him, who hath done all this for us? There is a crew of unbelievers that hear and heed not: all the sufferings of our Savior cannot move them a jot, either towards God, or from sin, and is not this a woeful lamentable case? I remember a passage in *Cyprian*, how he brings in the Devil triumphing over Christ in this manner: *As for my followers, I never died for them, as Christ did for his, I never promised them so great a reward, as Christ hath done to his; and yet I have more followers then he, and they do more for me, then his do for him: hear, O heaven! and hearken O earth?* Was ever the like frenzy? The Devil, like a roaring Lion, seeks ever and anon to devour our souls, and how many thousands, and millions of souls yield themselves to his service, though he never died for them, nor will ever do for them the poorest favor whatsoever, but pay them everlastingly with pains and pangs, death and damnation? On the other side, see our Savior (God Almighty) take on him the nature of *a man, a poor man, a sheep, a lamh, a worm, a nothing in esteem*; and why all this? but only to save our souls, and to give them heaven and salvation: yet such is the condition of a stubborn heart, that (to choose) it will spurn at heavens crown, and run upon hell, and be a slave to Satan, and scoff at Christ's suffering, yea and let out his blood, and pull out his heart, and bring him a degree lower then very *beelzebub* himself, rather then it will submit to his will, and march under his banner to the kingdom of heaven. Hence it is, that the Devil so triumphs over Christ, *As for my followers* (saith he) *I never died for them as Christ did for his*: no Devil, thou never diedst for them, but thou will put them to a death without all ease or end. Think of this, ye unbelievers; me thinks like a thunderbolt, it might shake all your hearts, and dash them into pieces.

But a word more to you, of whom I hope better things; let me exhort the Saints, that you for your parts, will ever love, and serve, and honor, and obey, and praise the Lord of glory, for this so wonderful a mercy; I pray, have you not cause? had your Savior only sent his creatures to serve you, or some Prophets to advise you in the way of salvation, had he only sent his Angels to attend you, and to minister unto you; or had he come down in his glory, like a King that would not only send to the prison, but *come* himself to the dungeon, and ask, saying, *Is such a man here?* or had he only come and wept over you, saying, *Oh that you had never sinned;* all these had been great mercies: But that Christ himself should come, and strive with you in mercy and patience, that he should be so fond of a company of Rebels and Hel-hounds, (and yet we are not at the lowest) that he would for us become *a man, a mean man, a lamb, a worm, a nothing in esteem.* O all ye stubborn hearts, (too much stubborn are we all) if judgment and the hammer cannot break your hearts, yet let this mercy break you, and let everyone say, *O Jesus hast thou done all this for me? certainly I will love thee, and praise thee, and serve thee, and obey thee as long as I live.* Say so, and the Lord say Amen to the good desires of your hearts. To what this on the more, remember still, it is you that should have suffered, but to prevent this, it is *he* that was humbled, it is *he* that was crucified, it is *he* that was purged: what needs more? *I am he,* said Christ to the Jews when they apprehended him; *He?* what *he?* I know not what: but be *he* what he will, *he* it is our Savior, Redeemer, Physician, Patient, *Who had by himself purged our sins.*

Thus far we have measured his steps downwards, and should we go up again the same stairs, we might bring him as high as we have placed him low: but his ascent belongs rather to the words following my Text; for after *he had purged,* then *he sate down on God's right hand on high.* Come we then to the next words, and as you have seen the *Person,* so let us look for a *companion;* *This may in misery yield some comfort, if but any society bears a share in his misery;* But me thinks I hear you say to me, as the Athenians said to Paul, *We will hear thee again of this matter* another time.

By himself]

The *Time* and *Physician* have prepared a *Purge;* but who is the *Patient* to receive it? it is man is sick, and it is man must purge, or otherwise he dies without all remedy or recovery: but alas! what *Purge* (what *Purgatory*) must that be which can evacuate sin? Should man take all the virtue of herbs and mineralls, and distill them into one sublime and purest quintessence, yet impossible were it to wash away sin: or the least dregs of its corruption: Not *Galen* nor *Hippocrates,* nor all the Artists, or Naturalists that ever lived on earth could find out, or invent any remedy for sin; this must be a work of Grace, and not of Nature; yea, and such a grace as neither man nor Angel could afford: Behold then who it is that both administers and takes the receipt prepared; it is man that sinned, and God is become man, that so being both, he might administer it as God, and receive it as man, the same Person, being Physician and Patient, Compounder and Purger.

But, what a wonder is this? Are we a-dying, and must he purge for it? can Physic given to the sound, heal the party that is sick? It was the saying of our Savior, *The whole need not the Physician, but they that are sick,* and Christ Jesus for his part is whole indeed, *No fault in this*

man, saith *Pilate*; and he is a just man, said *Pilate's* wife of him: to what end then should he purge that is whole, and we escape it that are sick? O this is to manifest the dearest love of our Soul-Physician, our endeared Savior; *the whole* indeed *need not the Physician*, he needs no physic, no Purge, no Physician at all, but for us he is become a Physician himself, for us he became Physician and Patient: for us he was sick, for us he purged, that we through him might escape that danger of eternal fire.

But how purged he? *By himself?* Was there none to associate him in this misery? no, he *purged by himself*] only, and that without a

- Partner.
- Comforter.

First, *without a partner*, there was none that laid a finger in the burden of his Cross to ease him: why, Blessed Savior, thou hast Myriads of *Angels* waiting on Thee, and can they not a little lighten thy heavy yoke? No, the *Angels* are blessed, but they are finite and limited, and therefore unable to this expiation of sin.

But what say we of the *Saints*? if you will believe the *Rhemists*, they can tell you that *the sufferings of Saints* (*sanctified in Christ's blood*) *have not only a forcible satisfaction for the Church, and its members; but withal they are the accomplishments of the wants of Christ's passion; an horrible blasphemy: as if Christ's were not sufficient in itself, but his wants must be supplied by the satisfaction of others; my Text tells me, Christ purged by himself,*] therefore not by any other, but sufficiently in his own person; and as for that Text they urge against us, *Coloss. 1.24. Now rejoice I in my sufferings for you, and fulfill the rest of the afflictions of Christ in my flesh for his bodies sake which is the Church;* whence they argue these two points, first the want of Christ's sufferings, and secondly, the abounding of *Saints* sufferings for the satisfaction of others. To the first we answer, that *the afflictions of Christ*, which the Apostle saith, *I fulfill*, are not meant of the afflictions which Christ suffered in his Person, but in his members, thus *Augustine; Non dixit pressurarum mearum, sed Christi, quia membrum erat Christi, The Apostle saith not, my afflictions, but Christ's, because he was a member of Christ*, who is usually said to suffer both with, and in his members. To the second we answer, that *Paul's* sufferings, *for his body which is the Church*, served not for satisfaction, but for confirmation of their faith; thus *Ambrose, Christ's passion sufficeth to salvation, Peter and Paul's passion serve only for example;* so then if you will have the true sense of the words, they run thus; *Now rejoice I in my sufferings for you, whereby I fulfill the measure of those tribulations which remain yet to be endured of Christ in his mystical body, which I do for the bodies sake, not to satisfy for it, but to confirm it, or strengthen it in the Gospel of Christ:* and good reason have we to admit of this comment; otherwise how is Christ a perfect Savior, if any act of our redemption be left to the performance of any Saint or Angel? no it is Christ, and only Christ Jesus, and only Jesus, *nor is there salvation in any other, for there is none other name under heaven given among men whereby we must be saved, Acts 4.12.*

[3] But if not *Angels*, or *Saints*, what say we of *good Works*? Cannot they expiate sin? yea, say our adversaries, they are *meritorious, and applicatory; and expiatorie*, so here is a threefold use of them; what? hath Christ *purged by himself*? and is there any other means whatsoever to expiate sin? no saith the Apostle, so incompatible are these two, his grace, and our works, that *if it be of grace, it is no more of works, or else grace were no more grace; and if it be of works, it is no more grace, or else works were no more works. By grace then ye are saved— not of works, lest any man should boast himself*, Ephes. 2.8, 9.

[4] But if no purging by *Angels, Saints, nor good works*, what say we to *purgatory* itself? we say it is a fable, or were it an Article of Faith (as the Pontificians affirm) let us have Scripture for it; yea saith *Roffensis, We went through fire and water*, Psal. 66.12. and Sir *Thomas Moor* will have more Scripture yet, *I have sent forth thy prisoners out of the pit, wherein is no water*, Zach. 9.11. here are two places for *Purgatory*, and one saith, there is *water*, the other saith, there is *no water*; but to say truth of both *the Catholic faith, resting upon divine authority believes heaven and hell, but third place* (saith *Augustine*,) *we know none, neither find we in holy Scripture, that there is any such place*: neither speaks he only of places eternal, that are to continue forever, for he purposely disputes against *Limbus puerorum*: and rejects all places temporary; yea, elsewhere he acknowledgeth, *there is no middle place at all, but he must needs be with the Devil, that is not with Christ*: away then with those *paper walls, and painted fires, a bug* (could *Harding* once say) *meet only to fray children*; God will have no rivall in sins purge, no *Angel* in Heaven, no *Saints*, no *works* on earth, no *purgatory* under earth, it is he himself will *purge it by himself*, my text affirms it, (and who dares gainsay it) that *he by himself* (by no other) *hath purged our sins*.

Thus far you have seen Christ *purging* without a *partner, he trod the winepress alone, and there was none to help him*; but ô the bitterness of this *purge* that admits of no help, no ease; as he had no *partner* to help him, so no *Comforter* to cheer him in his so lamentable sufferings.

Some ease it is to have one or other touched with the sense of our miseries, and if they cannot help us, yet to do what they can (be it only to condole us) it were a comfortable refreshing; ay, but our Savior finds no refreshing at all, *he purged by himself*, without a *Partner*, without a *Comforter*; not any one on earth or in heaven, that afforded his poor heart any cure or cordial. First, look on earth, for to them doth he address that speech in *Lamentations, is it nothing to you all ye that pass by?* the most grievous torments find some mitigation in the supply of friends, and what friends hath our Savior to comfort him in his torments?

[1] If you say the *Gentiles*; I must confess he found faith in some, and a seeming favor from others: the Centurion is witness of the one, of whom our Savior himself confessed, *I have not found so great faith no not in Israel*, Matth. 8.10. and *Pilate* gives a token of the other, when he took *water, and washed his hands before the multitude, saying, I am innocent of the blood of this just man*, Matth. 27, 24 but alas! did *Pilate* so favor him as to free him? no, he fears to condemn him being innocent, and yet dares not absolve him, being so envied as he was by the *Jews*; what then can a little water? what can *Iordans* floods? what can *rivers of wine, and oil* do, towards the washing of those hands, that *had power to release him* and would not? he knew *they had delivered him of envy*, Matth. 27.18. he confesses, *I find no fault in this man*, Luk. 23.14. he tells him that *he had power to crucify him, and he had power to loose him*, John 19.10. and yet

fondly would he wash away the guilt of his unjust sentence, with a little water on his hands; no *Pilate*, that ceremony cannot wash away thy sin, that sin I mean, which thou and the *Gentiles* in thee committed, in delivering of Jesus to *the will of the Jews*.

[2] But if delivered to the *Jews*, sure it is well enough; he is their Country-man, Kinsman, of the stock of *Abraham*, of the Tribe of *Judah*, of the Family of *Joseph*; but this rather aggravates then alliaies his misery, that his own people should degenerate into Traitors: not a *Gentile*, but a *Jew* to be his Executioner: what torment had not been a lenitive, and a recreation in comparison of this? *Daniel's Den*, the three Children's Furnace, *Esays* wooden Saw, *Israel's* fiery Serpents, the *Spanish* Inquisition, the *Romish* Purgatory, are all as far short in torture, as the last of them in truth, to the malice of a *Jew*, witness our Savior's death, when they all conspired not only to scourge him, mock him, buffet him, slay him; but to slay him in such a manner, as to hang him on nails, and to make the Cross his Gibbet,

[1] But what? no comforter amongst them all? do the *Gentiles* condemn him? will the *Jews* crucify him? and is there none to pity him? Yes, what say we of his *Disciples*, that heard him, followed him, and were sent of him by two and two into every City and place, whether he himself should come? Would you think that these seventy, (for they were so many in number) which for a time did his Embassy with joy, would now have forsaken him? yes, if you mark it, many of them went back, and would walk no more with him. some stumble at his Doctrine, others at his passion, but all were offended, as it is written, *I will smite the Shepherd, and the sheep of the flock shall be scattered*, Matth. 26.31.

Yet if the *Gentiles* reject him, they do but like *Gentiles* who were ignorant of God; if the *Jews* hate and malign him, it is but their old wont of killing the Prophets; if the *Disciples* that are weaker, faint, and waver in faith, it was no more then was said of them: *O ye of little faith!* but what say we to the twelve Apostles, those Secretaries of his mysteries, stewards of his mercies, almnors of his bounties, will they also go away, and leave him comfortless alone? no, can *Peter* say, *Master, to whom shall we go, thou hast the words of eternal life*, John. 6.68. or if he will have deeper protestations; *I am ready to go with thee* (saith *Peter*) *into prison and to death*, Luk. 22.33. to death? yes, though I die with thee, I will not deny thee, and thus said all his *Disciples*, Matth. 26.35. and yet like *Jonah* Gourd, when the Sun beats hottest, how soon are they all gone, and vanished away? loe one betrays him, another forswears him, all run from him, and leave him alone in the midst of all his enemies.

[5] And yet if his *Apostles* leave him, what say we to *Mary* his mother, and other his friends? these indeed wait on him, seeing, sighing, wailing, weeping, but alas! what do those tears but increase his sorrows? might he not justly say with *Paul*, *What mean ye to weep and to break my heart?* Act. 21.13. Pity, and of all other feminine pity, it is the poorest, helpless salve of misery; but howsoever it was to others, this was so far from any salve to him, as 'tis one of his greatest, tenderest sores about him: *Daughters of Jerusalem, weep not for me, but weep for yourselves, and your children*. O see the wonder of compassion which he bears to others in his passion; he hath more care of the women that follow him weeping, then on his own mangled self, that reels along fainting and bleeding even unto death, the tears that drop from their eyes is more to him, then all the blood in his veins, and therefore careless (as it were) of his

own sacred person, he *turns about* his blessed bleeding face to the weeping women, affording them looks and words too of compassion, of consolation, *weep not for me, but weep for yourselves and your children*: But O blessed Savior, didst thou flow unto us in showers of Blood, and may not we drop a tear for all those purple streams of thine? yes Lord, thou dost not here forbid us weeping, only thou turnest the stream of our tears the right way; that is to say, homewards into our own bosoms, pointing us to our *sins*, the truest cause of thy sufferings.

[6] But as for comfort to our Savior, whence (trow ye) may it come? if we compass the earth, *the Gentiles, Jews, his Disciples, Apostles, Mary his own Mother, and all other his friends*, they are but as *Job's miserable comforters all*; but let us *go up into heaven*, and there (if anywhere) be his *comforters* indeed: alas! what *comforters*? If you imagine the *Angels*, it is true they could attend him in the Desert, and comfort him in the Garden, but when he came to the main act of our Redemption, not an *Angel* must be seen: how, not seen? no, they must not so much as look through the windows of heaven to give him any ease at all; nor indeed were it to any purpose if they should; for who can lift up, where the Lord will cast down? O ye blessed *Angels*, how is it that your Hallelujahs cease? that your songs which you warbled at his birth, are finished at his death; that your glorious company, which are the delight of happy souls is denied to him, who is the Lord and Maker both of you and them: why, thus it must be for our sakes: *I am full of heaviness* (said our Savior in his type) *and I looked for some to take pity, but there was none, and for comforters, but I found none*, Psal. 69, 20.

[7] And yet if the *Angels* be no *comforters*, he hath a *Father in heaven* that is nearer to him: *I and my father are one* (saith our Savior) and *it is my Father that honoreth me*, John. 8.34. *it is my Father that loveth me*, John. 10.17. *it is my Father that dwelleth in me*, John. 14.10. and howsoever others forsake me, *and leave me alone*; (as himself proclaims it) *yet I am not alone, because the Father is with me*, John. 16.32. Is it so, (sweet Savior) whence then was that sorrowful complaint of thine; *My God, my God, why hast thou forsaken me?* Leo it is that first reconciled it, and all antiquity allow of it: *the union was not dissolved, but the beams, the influence was restrained: Affectione justitiae* (saith Scotus) he was ever united to his Father, because he ever loved, trusted, and glorified him; but *affectione commodi*, that delight ever emergent from that divine vision, was for a time suspended, and therefore was it that his body drooped, his soul fainted, he being even as a scorched Heath-ground, without any drop of dew of the divine comfort on it.

[8] Yet be it that his *Father* now forsakes him, will *he* forsake *himself*? O yes! he burns in the fiery furnace of affliction, without all manner of refreshing; and this was it that was figured in the Law, by those two Goats offered for the sins of the people; whereof the one was the *Scape-Goat*, and the other was the *Offering*: the scape-goat departed away, and was sent *into the wilderness*, but her companion was left alone in the torments, and *made a Sin-Offering* for the people: even so was this Sacrifice of God-man, man-God, blessed forever, the *humanity* was offered, but the *divinity* escaped; the *humanity* suffered for the sins of the world, but the *divinity* departed away in the midst of sufferings, and left her sister and companion all alone in the torments: thus *he purged himself, himself only* in his *humanity*, no other with him, all

other left him; the *Gentiles, Jews, Disciples, Apostles, Mary his mother, and God his Father, nay he himself is bereaved of himself, the humanity of his divinity*, if not in respect of the union, yet as touching the consolation, *When he had by himself]* (in his human nature, without any comforter) *purged our sins*.

Thus far you have seen Christ drink the cup of his bitter pains, pure and without mixture of any manner of ease; what now remains, but that we make some use of it?

[Use.] *I will take the cup of salvation (saith David) and call upon the Name of the Lord*, Psal. 116.13. and what can we less? if our Savior hath begun to us in pains, shall not we afford him our thanks? the *Cup of death* could not pass from him, and must the *Cup of Salvation* be removed from us? *O praise him, praise him all his Hosts*: howsoever he was alone in his sufferings, let us all bear the burdens in a song of thanksgiving, and in this song let us singing weep, and weeping sing; our sins may draw the tears which were the cause of his sufferings, and our salvation may make us sing, which those his sufferings did effect: what needs more? he suffered *by himself]* the cause our sins, the effect our salvation; let us mourn for the one, and praise him for the other; praise him, and him alone, for he had no partner in his sufferings, nor will he have any in our thanks, he had no comforter in his miseries, nor must any share with him, in the duty we owe him of praising his Name: Alas, have we not reason (think you) to give all the glory unto him? it was he that suffered that which we deserved *he purged by himself]* when we ourselves lay sick of sin, in peril of death and damnation; thus gracious is he to us, that when there was no other remedy for our recovery, then *he by himself* in our stead, came, and *purged our sins*.

Thus far you have seen the Patient, and order now requires that we prepare the Receipt, the Patient was *himself]* the Receipt is *a Purge]* but to confect this *Purge*, we must crave a further time; and in the mean while, and ever remember him in your thoughts, who hath done all this for you, and the Lord make you thankful.

Had purged.]

YOU see who it is that hath freed us from sin, to wit, Christ our Savior without a Compurgator; *he purged by himself]* but what did he by himself? do we say *he purged?* what need he to *purge*, who never committed any sin in thought, word, or deed? it is without doubt he needs not, and yet do it he will, not to clear himself, but us.

But this *Purge* doth imply a medicine, and so we must apply it, a medicine it was, and many medicines he used for the curing of man's soul; the first by diet, when *he fasted forty days and forty nights*. Matth. 4.2. the second by Electuary, when he gave his most precious *body and blood in his last Supper*, Matth. 26.26. The third by sweat, when *great drops of blood issued from him falling down to the ground*, Luk. 22.44. The fourth by plaster, when he was *spit upon* by the Jews, Mark 15.19. The fifth by potion, when he tasted *vinegar mingled with gall*, Matth. 27.34. The sixth by letting of blood, when his hands and feet were pierced, yea, when his *heart vein* was stricken, and his *side goared with a Spear*, John. 19.34. the last (which contains all the rest) was by *purge*, when by all his sufferings (and especially by his blood-shed) he *washed us from our sins*, Revel. 1.5. Here was the cures of all cures which all the *Galenists* in the world may

admire with reverence, that our Lord and Savior should become our surety, that our soul-Physician should become our *Purger*: how? not by giving us Physic, but by receiving it for us; we (miserable wretches) lay sick of sin, and he (our Physician) hath by *himself purged* and delivered us of it.

But that we may the better see how this Purge wrought with him, we must know, that *purging* in general, is taken for any evacuation whatsoever: and to say truth in a word, *the evacuation of Christ's blood was the right purging of our sins*. Hence is it, that (as Scriptures affirm) *the blood of Christ doth redeem us, cleanse us, wash us, justify us, sanctify us: Ye were redeemed by his blood*, 1 Pet. 1.19. and *his blood cleanseth us from all sin*, 1 Joh. 1.7. and *he washed us from our sins in his blood*, Revel. 1.5. and *being now justified by his blood*, Rom. 5.9. and *therefore Jesus suffered, that he might sanctify the people with his own blood*, Heb. 13.12. This blood was it that was believed by the Patriarchs, witnessed by the Sacrifices, shadowed in the figures of the Law, expected of all the faithful from the beginning of the world; and therefore the Apostle concludeth, *almost all things are by the Law purged with blood, and without shedding of blood is no remission*, Heb. 9.22. It is true, Christ purged by his death and other his sufferings, and yet are all these contained in the shedding of his *blood*: this blood is the foundation of true Religion, for *other foundation can no man lay. Wherefore neither was the first Testament ordained without blood*, Heb. 9.18. Nor is the New Testament otherwise sealed, *then with blood*, Matth. 26.28. What needs more? *If the blood of Bulls and of Goats* (in the Old Testament) *sanctifieth to the purifying of the flesh, how much more shall the blood of Christ* (in the New Testament) *purge your Consciences from dead works, to serve the living God*. Heb. 9.13, 14. O sweet blood of our Savior that *purgeth our Consciences*, evacuates our *dead works*, restores us to our God, will bring us unto heaven.

But O my Savior, *wherefore art thou red in thy apparel, and thy garments like him that treadeth in the wine-fat?* is it thy precious blood that hath given this hew? yes, an hew often dipped in the *Wine-fat*, and that we may the better see the color, let us distinguish the times when his *Blood* was shed for us.

Six times, saith a Modern: seven times, saith Bernard, did Christ shed his blood for us; and (to reduce them into order) the first was at his Circumcision, when his name *Jesus* was given him, *which was so named of the Angel, before he was conceived in the womb*; and was this without Mystery? no (saith Bernard) for *by the effusion of his blood he was to be our Jesus, our Savior*. Blessed Jesu! how ready art thou for the Sacrifice? What? but eight days old, and then to shed thy blood for the salvation of our souls? *Maturum hoc Martyrium*, here is a *mature Martyrdom indeed*. It is a superstition took up with the *Egyptians* and *Arabians*, that *Circumcision should fright away devils*: and the Jews have a conceit not much unlike: for when the child is Circumcised, one stands by which a vessel full of dust into which they cast the *Praepuce*: the meaning of it is, that whereas it was the curse of the Serpent, *Dust shalt thou eat all the days of thy life*: they suppose therefore the *Praepuce* (or fore skin) being cast into the dust, the Devil by that Covenant eats his own meat, and so departs from the child. But howsoever they err, of this we are sure, that *Christ delivered his flesh as a bait to Satan, held him fast with the hook of his Divinity through the shedding of his blood*; this blood was it first shed at

his Circumcision; and we cannot imagine it a little pain, seeing the flesh was cut with a *sharp stone* which made *Zipporah* to cry out against *Moses*, *Surely a bloody husband art thou to me*: what a love is this, that Christ newly born should so early shed his *blood*? but all was for our sakes, for the salvation of our souls.

[2] You see one vein opened, but in his second effusion not one, but all the veins in his body fell a bleeding at once, and this was at his passion in the garden, when (as the Evangelist testifies) *he fell into an agony, and his sweat was like drops of blood, trickling down to the ground*: here is a physic-purgative indeed, when all his body evacuates sweat *like drops of blood*: but what? be the pleurisie never so great, how strange is the phlebotomy? it seems not to consult where the sign lies, you see all his body falls at once to sweating and bleeding, not is the cure less strange then the physic; for we had surfeited, and it is he that *purgeth*; we had the fever, and it is he that sweats and *bleeds* for the recovery of our health; did you ever hear of such a remedy as this? oftentimes a bleeding in the *head* (say Physicians) is best stop by striking a vein in the *foot*; but here the malady is in the foot, and the remedy in the *head*; we (silly wretches) lay sick of sin, and Christ our Savior *purgeth* it out by a *sweat like drops of blood trickling down to the ground*: here is a wonder, no violence is offered, no labor is sustained, he is abroad too in the raw air, and laid down groveling on the cooler earth, or if all this be not enough to keep him from sweating, the night is cold (so cold that hardier soldiers were fain to have a fire within doors) and yet notwithstanding all this, *he sweats* saith the Text: how sweats? it is not *sudor diaphoreticus*, a thin faint sweat, but *grumosus*, of great drops, and those so many, so violent, as they pierce not only his skin, but *clothes* too, *trickling down to the ground* in great abundance; and yet may all this fall within the compass of a natural possibility. But a *sweat of blood* puts all reason to silence, yea, saith *Hilary*, *it is again nature to sweat blood*, and yet (howsoever nature stands agast) the God of nature goes thus far, that in a cold night (which naturally draws blood inwards) he sweats without heat, and bleeds without a wound. See all his body is besprinckled with a Crimson dew, the very veins and pores, not waiting the tormentors fury, pour out a showr of blood upon the sudden; foul sin that could not be cleansed save only by such a bath! what? must our surfeits be thus sweat out by our Savior? Yes (saith *Bernard*) we sin, and our Savior weeps for it, not only with his eyes, but with all the parts of his body: and why so? but to this end, *That the whole body of his Church might be purged with the tears of his whole body*. Come then ye sons of *Adam*, and see your Redeemer in this heavy case! if such as be kind and loving are wont (when they come to visit their friends in death or danger) to observe their countenance, to consider their color, and other accidents of their bodies; tell me, ye that in your Contemplations behold the face of your Savior; What think you when you see in him such wonderful, strange, and deadly signs? our sweat (howsoever caused) is most usual in the face or forehead; but our Savior sweats in all his body, and how then was that face of his disfigured when it stood all on dros, and the drops not of a watrie sweat, but of scarlet blood? O my heart! how canst thou but rend into a thousand pieces? O my beloved! *well may our eyes shed tears at this, when his veins thus shed their blood for us*.

[3] But here is yet a third effusion of blood, and that (as *Bernard* tells us) was *in vellicatione genarum* in the nippings and tearings of his *sacred cheeks*, to this bears the Prophet witness,

beat him above these with many stripes, then thy brother should seem vile unto thee, Deut. 25.2, 3. Thus indeed were the *Jews* tied, but the *G•tiles* neither bound by law, nor moved with compassion, <ϕ> exceed this number; I have read that he received no less then 5400 stripes; which if we consider these things, is not altogether improbable. First, the law of beating; that every guilty should be stricken by everyone of the Soldiers, a free-man with staves, and a bond-man with whips. Secondly, the cause of this Law, that the body of him that was to be crucified, should be disfigured, that the nakedness should not move the beholders to any dishonest thoughts, when they should see nothing pleasing or beautiful, but all things torn and full of commiseration. Thirdly, the purpose of *Pilate* who hoped to spare his life, by this so great cruelty used against him. Fourthly, the great care and haste which the Priests used in carrying of the cross, lest Christ should have died before he was crucified: everyone of these reasons argue an unreasonable whipping, which our poor Savior endured. *But (O joy of the Angels, and glory of Saints) who hath thus disfigured thee? who hath thus defiled thee with so many bloody blows? certainly they were not thy sins, but mine, that have thus evil entreated thee: it was love and mercy that compassed thee about, for I should have suffered, but to prevent this, thy mercy moves thee, and so thou takest upon thee all my miseries.*

[6] But all this will not satisfy the Jews, *Behold the man*, said *Pilate* to them, when he thought to have pacified their wrath by that doleful sight, but this nothing moved them, though (presently after) it moved rocks and stones to shiver in pieces: Behold then a sixth effusion of blood, when his hands and feet were pierced thorough with nails: he bears indeed upon his shoulders an heavy and weighty cross of fifteen foot long, which must needs (say some) cause a great and grievous wound, but (to omit that which is questionable) here be those woeful sufferings; now come the barbarous inhumane hang-men, and begin to lose his hands that were tied to the p•st, to tie them to (a worser pillory) the cross, then strip they off his gore-glued clothes, which did so cleave to his mangled battered back, that they pull off clothes and skin together: nay, yet more (and how <ϕ> , I say it without tears for ••n,) the cross is ready, and nothing wanting but a measure for the holes; down therefore they lay him on it, and though the print of his blood gives them a true length, yet spitefully they take it longer, that so they may stretch and rack him on the cross, till you may *tell his bones*. And now all fitted, his hands and feet are bored, the greatness of whose wounds *David* fore-shown by those words, *They digged my hands and my feet*, Psal. 22.16. And well may we think so, for (as Ecclesiastical History reports) so big were the very nails, that *Constantine* made of them an helmet, and a bridle. O then what pain is this, when all the weight of his body must hang on four nails, and they •o be driven (not into the least sensible parts, but) thorough his hands and his feet, the most sinew it, and therefore more sensible p•rts of all other whatsoever; yet to hang thus for a time were (it may be) somewhat tolerable, but thus he hangs till he dies, and so the longer he continues, the wider go his wounds, and the fresher is his torture. And now (my brethren) *behold and see, if there were ever any sorrow like unto this sorrow: alas! what else appears in him, but bleeding veins, bruised shoulders, scourged sides, furrowed back, harrowed temples, digged hands and feet? digged*, I say, not with small pins, but with rough boisterous nails, and how then shot the blood from those hands and feet thus *digged*, and *digged thorough? O, I am the rose of Sharon*, it is truly said of Christ, *Look on one hand,*

and on the other, and you may find roses in both; look on one foot, and on the other, and you may find roses in either; In a word, look all over his body, and it is all over rosie, and ruddy in blood.

[7] Can we anymore? yes, after all these showers of blood, here is one more effusion; for after his death, *One of the soldiers with a spear pierced his side, and forthwith came there ••t blood and water*, John. 19.34. The Soldier that gave this wound (they say) was a blind man, but our Savior's blood springing out on his eyes, restored him to his sight, and so he became a Convert, a Bishop, and a Martyr: a strange cure, where the Physician must bleed, but so full of virtue was this blood, that by it we are all saved. And yet (O Savior) why didst thou flow to us in so many streams of blood? one drop had been enough for the world, but thy love is without measure. Physicians are usually liberal of other men's blood, but sparing of their own; here it is not so: for instead of the Patients arm, it is the Physicians own side that bleeds; instead of a lancet here is a spear, and that in the hand of a blind Chirurgeon: yet as blind as he was, how right doth he hit the very vein of his heart? that heart where never dwelt deceit, see how how it runs *blood and water* for our sins, here is the fountain of his Sacraments, the beginning of our happiness: *O gate of heaven! O window of Paradise! O place of refuge! O tower of strength! O sanctuary of the just! O flourishing bed of the Spouse of Solomon!* who is not ravished at the running of this stream? me thinks I still see the blood gushing out of his sides, more freshly and fully then those sweet golden streams which run out of Eden to water the whole world. But is it his *hearts blood?* what? keeps he nothing whole without him, nor within him? his Apostles are scattered in the garden, his garments at the cross, his *blood* how many wheres? his skin they have rent with their whips, his ears with their blasphemies, his back with their furrows, his hands and feet with their nails, and will they yet have his heart too cloven with a spear? what a wonderful thing is this, that after all those sufferings he must have one wound more? *why (Lord) what means this open cleft and wound within thee? what means this stream and river of thy hearts-blood? O it is I that sinned, and to wash it away, his heart runs blood and water in abundance.*

Lo here those seven effusions of our Savior's blood, the first at his *circumcision*, the second in the *garden*, the rest when *his cheeks were nipped, his head crowned, his back scourged, his hands and feet nailed, his side opened with a spear*, whence came out an issue of *blood and water*.

[Use.] And be our sins thus *purged?* Lord in what miserable case lay we, that Christ our Savior must endure all this for us! were our sins infinite, for which none could satisfy but our infinite God? were not our iniquities as the sands, for which no less then an Ocean of blood could serve to cover them? sure here is a motive (if nothing else) to draw from us the confession of our manifold sins. *Lord, we have sinned, we have sinned grievously, heavily, and with a mighty hand; and what now remains, but that we never cease weeping, crying, praying, beseeching, till we get our pardon sealed in the blood of Christ?* O beloved! let me entreat you for Christ's sake, for his bloods sake, for his deaths sake, that you will repent you of your sins which have put him to these torments: and to this end I shall entreat you thus to order your repentance: [1] First (after confession of your manifold sins) look upon him whom you have pierced; and by your meditation supposing him to lie afore you, *weep, and weep over him*, whom you see, by your sins, thus clothed in his blood. Why thus shall it be with the house of

David, Zach. 12.10. *I will pour upon the house of David (saith God) and upon the inhabitants of Jerusalem the spirit of grace, and of supplications, and they shall look upon him whom they have pierced, and they shall mourn for him, as one that mourneth for his only son; and be sorry for him, as one that is sorry for his first-born: in that day there shall be a great mourning in Jerusalem, as the mourning of Hadadrimmon in the valley of Megiddon.* What is the house of David? and what are the inhabitants of Jerusalem, but the elect people of God? and if you be of that number, then do you look on him whom you have pierced, and mourn for him, or mourn over him, as one that mourneth for his only son, yea, be sorry for him, or be in bitterness for him *as one that is in bitterness for his first-born.* Is it not time, think you? do you not see how every part of our Savior bleeds afore you, his head bleeds, his face bleeds, his arms bleed, his hands bleed, his heart bleeds, his back bleeds, his belly bleeds, his thighs bleed, his legs bleed, his feet bleed: and what makes all this blood-shed but our sins, our sins? O that this *day*, for this cause, we would make a *great mourning as the mourning of Hadadrimmon in the valley of Megiddon!* O weep, or if you will not weep for him, yet *weep for yourselves*, and your own sins: alas, have you not cause? your sins were his murderers, and your hands by your sins were imbrued in his blood.

[2] Secondly, stay not here, but when you have mourned and wept over your Savior, then hate those sins that wrought this evil on your Savior. Which that you may do effectually, send your thoughts a far off, and see your Savior in his *circumcision*, in the *garden*, and when you have done so, then follow him a little further; behold the tears in his eyes, and the clodded blood that came from him when his *cheeks were nipped, his head crowned, his back scourged, his hands and feet nailed, his side opened:* and then, O then see if you can love those sins that have done all this villainy! love them, said I: no (if you have any share in Christ) I hope you will rather be revenged on your sins, rather you will everyone say, *O my pride, and my stubbornness, and my looseness, and my uncleanness, and my drunkenness, these were the nails, and the whips, and the spear that drew blood from my Savior, therefore let me be forever revenged of this proud, subborn, rebellious heart of mine own; let me forever loath my sin, because it brought all this sorrow on my Savior.* Is not this ordinary with men? should any one murder your Father or friend, whom you highly regarded and honored, would you brook his sight, or endure his company? nay, would not your hearts rise against him? would you not prosecute the Law to the uttermost? and if you might be the Executioner, would you not wound him and mangle him, and at every stroke cry out, *Thou wast the death of my Father, thou wast the death of my Father:* and is the heart of a man thus enraged against him, that hath but murdered his friend or his father? O then how should your hearts be transported with infinite indignation (not against the man but) against sin that hath shed the precious blood of your father, your Master, your God, your King, your Savior? O follow, follow, after these sins with an Hue and Cry, bring them to the Bar, set them be-the Tribunal of that great Judge of heaven, and cry, *Justice Lord, justice against these sins of mine; these slew my Savior, Lord slay them; these crucified my Savior, Lord crucify them:* Why thus persue and never leave them, until (if it possible may may) you see these sins bleed their last; never think you have done enough, but still give your corruptions one hack more, confess your sins once more and say, *Lord, this pride, and*

this stubbornness, and this looseness of heart, these are they that killed my Savior, and I will be revenged of them.

[3] Thirdly, stay not here neither, but when you have mourned for your sins, and sought revenge on them, then by Faith cast them all on the Lord Jesus Christ; ease your own souls of them, and hurle your care on him that careth for you all. Certainly, there is no way to wash you clean from your sin, but only by Christ's *blood*, and how must you apply this but by Faith? now then, in the last place have *faith*, rence your soul (as it were) in the blood of this immaculate Lamb, and though you are polluted and defied, yet (questionless) the *blood* of Jesus Christ will *purge* you from all sin: *If the blood of Bulls and Goats* (saith the Apostle) *and the ashes of an Heifer sprinkling the unclean, sanctifieth to the purifying of the flesh, how much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your consciences from dead works, to serve the living God:* You may talk of a Purgatory, why here is the Purgatory, that true Purgatory, the fountain that is laid open for the house of Judah to wash in; and I pray you mark it, it is not only for justification, but being applied by faith, as effectual for sanctification; not only for the expiation of sin, that it be not laid to your charge, but withal to purge your Consciences from dead works to *serve the living God.* O then (as you tender your souls) believe, and cast yourselves upon Christ for salvation, and for pardon of sins: Do you not see him bleeding on the Cross? Do you not hear him graciously offering to receive your sin-wearied souls into his bleeding wounds? what should you do then but cast yourselves, with all the spiritual strength that you can (at least with infinite longings, and most hearty desires) into the bosom of your Savior? say with yourselves, *the fountain is opened, and here will we bathe forever: Come life or come death, come heaven or come hell, come what come can, here will we stick forever:* nay, if you must perish, tell God and man, Angels and devils, they shall pluck you out of the hands, and rent you from between the arms of your blessed bleeding Redeemer, your soul-purging Savior. Thus if you believe, you need not to droop for your sins, but to go on with comfort to everlasting happiness; the *blood* of Christ (no question) will make way for you into heaven: Yea, (saith the Apostle) *by the blood of Jesus we may boldly enter into the holy places, by the new and living way which he hath prepared for us, through the veil which is his flesh.* Such is the blessed fruit of this *blood*, and the Lord make it effectual unto us, to bring us into heaven, even for his sake who *by himself thus purged our sins.*

You see the *Purge* given and taken, only a time it must have, and then follows the Evacuation: *He purged.*] What? the ill humor is *Sin,*] the extent of it *Our*] sin: of both these together at our next meeting. Now the Lord so prepare us, that this *Purge* may work in us the everlasting well-fare, and health of our souls.

Our sins.]

SIn is our sickness, and to cure us of it, the Law yields corrasives, the Gospel lenitives, but especially Christ yields that *Physic Purgative*, which evacuates sin. To consider Christ as a *man of sorrows*, and not a Savior of sinners; were but a melancholic contemplation; to behold his wounds, and not so to think on 'em as they were ourselves, adds but more sorrows to our other miseries; but when we call to mind that his blood was our ransom, that his stripes

were our cures, then with all our hearts we pray, *his blood be upon us and our children*. And why not, *this blood* (saith the Apostle) *speaks better things than the blood of Abel*. For Ables blood cried *revenge*, but *Christ's* blood speaks *mercy*; and (to our comfort be it spoken) if God heard the servant, he will much rather hear the son: yea, if he heard his servant for spilling, how much more will he hear his Son for saving, and regaining our souls? In the words are two parts,

1. The ill humor evacuated, *Sin*.]
2. The extent of this sin, it is mine, yours, *Ours*,] every ones.

What is it but *Sin*] which our Savior *purged*? this is that ill humor derived from our Parents, inherent in ourselves, imputed to our Savior, and therefore (saith the Prophet) *he bare the sins of many*, Isaiah 53.12. to who agrees the Apostle, that *he his own self bare our sins in his own body*, 1 Pet. 2.24. What a load then lay on his shoulders; when all our *sins*, the *sins* of all the world were fastened upon him? one man's *sin* is enough to sink him into hell; and had not our Savior intervened, everyone of us had known by a woeful experience, how heavy *sin* would have been upon the soul of each man: but (O happy we!) *the snare is broken, and we are delivered*. To prevent *sins* effect, Christ Jesus hath *purged* and washed it away.

And is this all the matter wherefore our Savior suffered? was *sin* all the disease of which he labored, *when he had by himself purged*? yes, it was all, and if we consider it rightly, we may think it enough to cause sufferings in him, when merely for its sake God was so wroth against us. O loathsome *sin*, more ugly in the sight of God, then is the foulest Creature in the sight of man! he cannot away with it, nor (so righteous are his ways) could he save his own Elect because of it, but by killing his own son: Imagine then what a sickness is *sin*, when nothing but the blood of the son of God could cure it: imagine what a poison is *sin*, when nothing but a spiritual Methridate, compounded and confected of the best blood that ever the world had, could heal it: we need not any further to consider its nature, but only to think of it, how hateful it was to God, how hurtful to his Son, how damnable to men.

[Use.] And was it *Sin* he *purged*? this may teach us how hateful *sin* is, that put him thus to his *Purge*: Every *sin* is a nail, a thorn, a spear, and every sinner a *Jew*, a *Judas*, a *Pilate*: howsoever then we may seek to shift it on others, yet are we found the principal in this act ourselves; you know it is not the Executioner that properly kills the man, *sin* only is the murderer, yea, *our sins* only are the crucifyers of *the Lord of glory*: yea, (if you will please to hear me) I will yet say more, *our sins* only *did* not crucify him, but *do crucify him afresh*, Heb. 6.6. and herein how far do we exceed the cruelty of the *Jews*? then his body was passable and mortal, but now it is glorified and immortal; they knew not what they did, *for had they known, they would not have crucified the Lord of glory*: but we know well enough what we *do* and *say* too: they buried Christ in the earth, and *the third day he rose again from the dead*; but we through *sin* so bury him in oblivion, that not once in three days, three weeks he ariseth, or shineth in our hearts; O shame of Christians to forget so great a mercy! O *sin* past shame to *crucify afresh the Son of God*! Think of it (beloved) *sin* is the death of Christ, and would you not hate him that kills your brother, your father, your Master, your King, your God? beware then of *sin*, that does it

all at a blow! and if you are tempted to it; suppose with yourselves that you saw Christ Jesus coming towards you, wrapped in linnens, bound with a kercher, and crying after you in this gastly manner: *beware, take heed what you do, once have your sins most vilely murdered me, but now seeing my wounds are whole again, do not (I beseech you) rub and revive them with your multiplied sins; pity, pity me your Jesus, save me your Savior, once have I died, and had not that one death been sufficient, I would have died a thousand deaths more to have saved your souls, why then do you sin again to renew my sufferings?* O my Savior, who will not leave to sin that but *hears thy voice in the gardens? lo the companions hearken unto thy voice, cause me to hear it: it is I that have sinned, and if this be the fruit of it, let me rather be torn of beasts, be devoured of Worms, be violently pulled or hailed with racks, then wittingly, or willfully commit a sin.*

Secondly, he *purged sin*, whose; but *our sin*: and this tells us of the *universality* of this gracious benefit, together with its *limitation*.

First, of the *universality*: *he tasted of death for every man*, Heb. 2.9. *and he gave himself a ransom for all men*, 1 Tim. 2.6. *and he purged our sins*, saith my Text; what, *ours only*? no, saith the Apostle, *he is the propitiation not for our sins only, but for the sins of the whole world*, 1 John 2.2. You will say, all do not actually receive the fruit of his death; you say indeed truly, but I wonder through whose default: Our blessed Savior, what is he but like a Royal Prince, who having many of his subjects in captivity of thralldom under a Forrein enemy, pays a full ransom for everyone of them, and then sending forth his Ambassadors, he woes them to return to their home, and to enjoy their liberty; some there are that reject the offer, they will rather serve the enemy then return to the freedom of their Lord; and are these all the thanks they give their Redeemer? O sweet Savior! *he made, upon the cross a full, perfect, and sufficient sacrifice, oblation, and satisfaction for the sins of the world*, but not all receive the benefit, because many by their own demerit have made themselves unworthy; and yet howsoever some despise liberty, *is the arm of the Lord shortened?* no see his arms spread on the Cross to embrace all; and here is the *universality* of this gracious benefit.

[Use.] The use hereof is full of comfort: if any man (any *sinner*) will now come in with a truly penitent soul, thirsting heartily for Christ Jesus, and resolve unfeignedly to take his yoke upon him, there is no number or notoriousness of *sin* that can possibly hinder his gracious enterment at God's mercy seat. O then how heinously do they offend, who refuse to take Christ Jesus offered thus *universally*? if you ask who are they? I answer, they are offenders on both hands: First, those that too much *despair*, secondly, those that too much *presume*: to begin with the latter.

[1] Some there are, that howsoever Christ, and heaven, and salvation be offered unto them, yet so close do they stick and adhere to their *sins*, that they are loath to leave them, and they hope God is so merciful, that they can have Christ and their *sins* too. Alas deceive not yourselves, though the dearnesse, and sweetness, and freeness, and generality of Christ's offers be a doctrine most true, & we propound it unto you as a motive and encouragement to bring you in; yet not so much as one drop of all that bottomless depth of Christ's mercy and bounty doth as yet belong unto any that lie in the state of unregeneratenesse, or in any kind of hypocrisy whatsoever. Away then with this *presumption*, & bethink you what a grievous

and fearful *sin* you commit time after time, and day after day *in neglecting so great salvation*, by choosing (upon a free offer of his soul saving blood) to cleave rather to a lust (O horrible indignity!) then to Christ Jesus blessed forever: what height and perfection of madness is this, that whereas a man, but renouncing his base, rotten, transitory pleasures, might have Christ Jesus, and with him a full and free discharge of hell pains, a sure and known right to heavens joys; yet: should in cold blood most wickedly and willingly, after so many entreaties, invitations, and offers, refuse this mighty change? Heaven and Earth may be astonished, Angels and all creatures may justly be amazed at this prodigious sottishness, and monstrous madness of such miserable men: they are the words of a late Divine, *The World* (saith he) *is wont to call God's people precise fools, because they are willing to sell all they have, for that one Pearl of great price, to part with profits, pleasures, preferments, their right hand, their right eye, everything, anything, rather than to leave Jesus Christ: but who do* ⟨1 page duplicate⟩ ⟨1 page duplicate⟩ *you think now are the true and great fools of the world? and who are likeliest one day to groan for anguish of spirit, and say within themselves, This was he whom we had sometimes in derision, and a proverb of reproach; we fools accounted his life madness, and his end to be without honor, now is he numbered amongst the Children of God, and his lot is among the Saints: Nay, if it once come to this, with what infinite horror and restless anguish will this conceit rent a man's heart in pieces, and gnaw upon his conscience, when he considers in hell, that he hath lost heaven for a lust: and whereas he might at every Sermon had even the Son of God his husband for the very taking, and have lived with him forever in unspeakable bliss; yet neglecting so great salvation, must now lie in unquenchable flames, without all ease or end. Sure it is the highest honor that can be imagined, that the Son of God should make suit unto sinful souls to be their husband, and yet so it is; he stands at the door and knocks, if you will give him entrance, he will bring himself and heaven into your hearts: We are Christ's Ambassadors (saith the Apostle) as though God did beseech you by us, we pray you in Christ's stead, to be reconciled to God. We are Christ's spokes-men, that I may so speak, to woo you and win you unto him; now what can you say for yourselves, that you stand out? why come you not in? if the Devil would give you leave to speak out, and in plain terms, one would say, I had rather be damned then leave my drunkenness, another, I love the world better then Jesus Christ; a third, I will not part with my easy and gainful trade of Usury for the treasure hid in the field; and so on; so that upon the matter, you must needs all confess that you hereby judge yourselves unworthy of everlasting life, that you are willful bloody murderers of your own souls: nay, and if you go on without repentance, you may expect that the hellish gnawing of Conscience for this one sin of refusing Christ, may perhaps hold scale with the united horrors of all the rest whatsoever. O then make haste out of *sin*, and come, come to Christ, so freely offered unto you! Hark how he calls, Come unto me all sinners, see my arms spread, my heart open. O how gladly would I entertain you, if you would come unto me: here is a general invitation indeed, all men, all sinners, of all estates, of all kinds, of all conditions, whosoever you are, he keeps open house for you, Come and welcome.*

[2] Secondly, they offend on the other side, who after invitation come not, through a kind of unmannerly modesty, or a bashful *despair*; Some there are, that may perhaps go so far as to acknowledge their sins, and to confess, that without Christ they are utterly undone, and

everlastingly damned, that may be ravished with the thoughts and apprehensions of this invitation of Christ, and would ever think themselves happy if they had their hungry souls filled with Christ Jesus; but yet so it is, that (considering their manifold grievous *sins*, sins of a scarlet die, of an horrid strain against knowledge, against conscience, and that which troubles them most, for all these *sins* their sorrow being so little, and poor, and scant, and in no proportion answerable to them, they cannot, dare not; will not meddle with any mercy, or believe that Christ Jesus in any ways belongs unto them. To these I speak or rather let them hear our Savior himself speak to them: *Whosoever will* (saith he) *let him come, and drink of this water of Life freely*: yea, those that think themselves furthest off, he bids them come, *Come all that are weary and heavy laden*: if they find *sin* a burden, then Christ invites them, they (whosoever they are) that stand at the staffs end, he desires them to lay aside their weapons and come in; or if they will not do it, he lays his charge on them, for this is *his Commandment, that we should believe on the Name of his Son Jesus Christ*: nay, he counts it a *sin* worse then the sin of *Sodom*, a crying sin, not to come in when the Gospel is proclaimed; and therefore let them never pretend their *sins* are great and many, but rather (because of his offer, invitation, and command, it being without any restraint of person, or *sin*, (except that against the holy Ghost) if they will not come in, and cast themselves upon Christ, let them say, it is not the greatness of their *sin*, but a willingness to be still in their *sins*, which hinders them; or otherwise let them know, that *sins*, when men are truly sensible of them, should be the greatest encouragement, (rather then discouragement) to bring them in to our Savior: *Those that be whole need not a Physician, but they that are sick*: is it not for the honor of a Physician to cure great diseases? a mighty God and Savior loves to do mighty things, therefore in any case let them come in, and the greater sinners they are, no question the greater glory shall Christ have by their coming: And indeed to take away all scruple, it is a Maxim most true, *That he which is truly weary of his sins, hath a sound, seasonable, and comfortable calling to lay hold upon Christ*. Do they feel the heavy load of their *sin*? just then is Christ ready to take off *the burden*: do they thirst after righteousness? just then is *the fountain of the water of life* set wide open unto them: are they contrite and humble in spirit? just then are they become *thrones for the high and lofty one that inhabiteth eternity to dwell in forever*. O then come and welcome! Christ excepts none that will not except themselves, *He died for all, and he would have all men to be saved*.

But yet let us be cautelous: secondly, *he purged our sins, and ours*] with a *limitation*; the use of Physic (we say) consists in application; and howsoever our Savior *hath purged our sins*; yet this *purge* of his is nothing beneficial to us, unless there be some means to apply it: As then it is in all other Physic, so in this; we must first *take it*; secondly, *keep it*.

1. *Take it*, for as the best plaster if not laid to, can cure no wound; so Christ himself, and all his precious merits are of no virtue to him that will not apply them by faith: when you hear the Gospel preached, believe it on your parts, believe Christ is yours, believe that he lived, and died, and sorrowed, and suffered, and all this for you, to *purge* your souls of your *sins*.
2. But having *taken it*; you must secondly *keep it*; as men take Physic, not only in belief that it will do them good, but in hope to keep it by the virtue and strength of the retentive parts; so

we take Christ by faith, but we retain him by holiness: these two, *faith and holiness*, are those two bonds wherewith Christ is united unto us, and we unto Christ: so that if we be of this number, then truly may we say that *he purged our sins*: for the both died for us, and by virtue of our faith and holiness through him, his death is applied to us; to us I say, not in any general acception, but as we are of the number of his Saints, for *we had sinned*, and they were *our sins*] only that he *effectually purged*, and washed away.

[Use.] And this lesson may afford us this use, that howsoever the *free grace*, and mercy, and goodness of Christ Jesus is revealed and offered to all men *universally*; yet our Savior takes none but such as are willing to *take upon them his yoke*; he gives himself to none but such as are ready to *sell all and follow him*: he saves none, but such as *deny ungodliness and worldly lusts, and live soberly, righteously, and godlily in this present world*: in a word, he purgeth none, or cleanseth none *by his blood from all sin*, but such as walk in the light as God is in the light, who make conscience of detesting and declining all sins, and sincerely set their hearts and hands with love and careful endeavor to every duty enjoined them; why these are the men only to whom his death is effectual; and therefore, as we mean to partake of his merits, or to have good by his death, let us become new creatures. It is true indeed, and we cannot but maintain it, that *to justification nothing but faith is required*, but this caution must be added, it must be a *faith that purifies the heart*, that works an universal change, that shows itself in the fruits: if therefore any of us would come in, let us have ready our answer, as a late Divine speaks the dialogue betwixt Christ and a true Christian on this manner: First, (saith he) when God hath enlightened the eyes of a man, that he can see where this treasure is, what then? *Why* (saith the Christian) *I am so enflamed with the love of it, that I will have it whatsoever it cost me*: yea (saith Christ) *but there is a price upon it*, it must cost thee dear, a great deal of sorrow, and trouble, and crosses, and afflictions: *Tush, tell me not of price* (saith the Christian) *whatsoever I have shall go for it, I will do anything for it that God will enable me*: *Why* (saith Christ) *wilt thou curb thine affections? wilt thou give up thy life? wilt thou be content to sell all thou hast? I will do it* (saith the Christian) *with all my heart, I am content to sell all that I have, nothing is so dear unto me but I will part with it, my right hand, my right eye: nay, if hell it self should stand between me and Christ, yet would I pass through it unto him*. This (beloved) this is that violent affection which God puts into the hearts of his children, that they will have Christ whatsoever it cost them: yet understand me, I pray you: It is not to sell our houses, or lands, or children, but our *sins* that I mean: the Lord Jesus and one lust cannot lodge together in one soul: no, if we are but once truly incorporated into Christ, we must take him as our Husband and Lord; we must love, honor, and serve him; we must endeavor after sanctification, purity, new obedience, ability to do, or suffer anything for Christ; we must consecrate all the powers and possibilities of our bodies and souls to do him the best service we can; we must grieve and walk more humbly, because we can do no better: and thus if we do, though I cannot say but still we shall *sin* so long as we live on this earth, yet here is our comfort, *We have an Advocate with the Father, Jesus Christ the righteous, and he is the propitiation for our sins*. I say *for our sins*] *effectually*, if we believe in his Name, for it was for us *he died*, and they were *our sins* *he purged*, and this is that great benefit *we receive* from our Savior, in that *he by himself hath purged our sins*.]

And now *our sins* being *purged* our souls recovered, I may well end this Text; only I shall give it one visit more, and so *Farwell*.

You see the malady, *Sin,*] the remedy, *a purge,*] the Physician, *he,*] the patient, *himself,*] *ourselves;*] for our infirmities were laid on him, and his sores became our salves, by whose virtue we are healed. Bless we then God for the recovery of our souls; and be we careful for the future of any relapse whatsoever: these relapses are they we had need to fear indeed, for in them the diseases are more dangerous, sins are more pernicious, and men become *seven times more the children of Satan than ever they were before*. Now then we are healed, be we studious to preserve it all the days of our life, and we shall find at our death, that he that *purged our sins* will save our souls; we need not any other *Purgatory* after death; no, when our souls shall take their flights from our bodies, then are the Angels ready to conduct them to his Kingdom: and thither may we come for his sake, and his only, who by *himself* (in his own person) *hath purged our sins*. AMEN.

FINIS.

Heavens happiness.

LUKE 23.43.

To day shalt thou be with me in Paradise.

HE that *purged our sins* is here disposing of *Paradise*, at the same time when he hung on the Cross, even *giving up the ghost*, he is dealing Crowns and Kingdoms to a poor penitent soul: thus like a glorious Sun that breaks through the watrie clouds ere it appear unto us, our Savior (*the Sun of Righteousness*) shoots forth his rays of Majesty through all his sufferings on a dejected sinner. Two malefactors suffer with him, the one *rails on him, saying, If thou be Christ, save thyself and us:* but the other prays to him, *Lord, remember me when thou comest to thy Kingdom:* in the midst of his thralldom he proclaims his Kingdom, and whom he sees a Captive, he believes a Lord: *Lord remember me;* is it not strange, that through so many, such thick clouds of misery, this dying thief should behold his glory? but where grace aboundeth, what marvel is it? *The Natural man knoweth not the things of God, but he that is spiritual discerneth all things*. No sooner was this penitent thief converted a Christian, but on a sudden, even on the very rack of torture he confesseth himself a sinner, and Christ his Savior; and therefore desires to be *remembered* of him when he comes to heaven: Thus pouring out his soul in prayer, the *Bridegroom that became an Harp*, saith Bernard, (*his Cross being the wood, himself stretched on it the strings, and his words the sound*) hark how he warbles the most heavenly music that was ever chanted to a departing soul, *To day shalt thou be with me in Paradise*.

The words are a Gospel, such as the Angels brought to the Shepherds, Luke 2.10. *Behold, I bring you good tidings of great joy;* here is *tidings, good tidings; joy, and great joy*, the greatest happiness that could ever befall a mortal, now waits on a malefactor, at that time when the execution was a doing, death approaching, *and the horrors of hell laying hold upon him;* when a word of comfort would have been most seasonable, *like apples of gold in pictures of silver;* then

comes our Savior (as a messenger with a pardon) and he bids him *be of good cheer*, there was happiness towards him: when? *today*] what? *thou shalt be with me*] where? *in Paradise.*] Not a word but speaks comfort to the afflicted soul, be he howsoever afflicted for the present, yet there shall be a change, and the more to sweeten it,

Here is the

- Celerity, *today*]
- Certainty, *thou shalt be*]
- Society, *with me*]
- *Ubi*, or place where all joy is enjoyed, *in Paradise.*]

These are those four heads that issue out of *Eden*, may God give a blessing to the watering, that you may bear good fruit till you are planted in that garden, whereof it is spoken, *To day shalt thou be with me in Paradise.*] We begin with the certainty of this promise, *Thou shalt be.*] &c.

Thou shalt be]

TO this purpose was that asseveration, *Verily, verily, I say unto thee.*] Nor is it enough that he affirms it, but he assures it, 〈 in non-Latin alphabet 〉 , *thou shalt be.*] *Will* and *shall* is for the King, and what is he less that bestows Kingdoms on his servants? here was a poor man desires only to be *remembered of him*, and instead of *remembering* him, he tells him he *shall be with him*:how? but as a coheir of his Kingdom. Blessed thief, that had such a gift, and that made unto him with such assurance as this was! It is the promise of our Savior, who to put him out of all doubt, he tells him it *shall be so, Thou shalt be] with me in Paradise.* Whence observe,

That *Salvation may be made sure to a man*. If you would needs know the means (howsoever it was true in this thief) it is not by any immediate suggestion, or revelation; Christ is now in heaven, and the holy Ghost works not by enthusiasms or dreams;*The assurance of our salvation depends not upon revelation, but on the promises of the Gospel:* there then must we search and see, and if our hearts be rightly qualified, thence may we draw that fullness of persuasion with *Abraham* who *staggered not at God's promises, being fully persuaded, that what he had promised he was able to perform*, Rom. 4.21. This doctrine we have confirmed by *David*, Psal, 35.3.*Say unto my soul, I am thy salvation.* By *Peter*, in the 2. Pet. 1.10.*Make your election sure.* By *Paul*, in the 1. Cor. 9.26.*I therefore so run, not as uncertainly.* From all which we may argue, *David* would never pray for that which could not be; nor would *Peter* charge us with a duty which stood not in possibility to be performed; nor would *Paul* serve God at random, uncertain whether he should obtain any good, or prevent any mischief; no, but as one that was *sure*, that by so doing he should attain everlasting life, and without so doing he could not avoid eternal death. We may then be *sure*, if conditions rightly concur; and seeing this is a point we would be all glad to know, that we are *sure to be saved*, I shall beg others help, God's assistance, and

your patience, till we have opened the windows, and given you a light of the lodging, where securely our souls may rest at noon day.

Some lay the order thus, that to assure us of heaven, we must be assured of Christ; and to assure us of Christ we must be assured of faith; and to assure us of faith, we must be assured of repentance; and to assure us of repentance, we must be assured of amendment of life.

Others tell us of more evidences, and we shall reduce them to these heads; *The testimony of our spirits, and the testimony of God's Spirit*: It is not our spirit alone, nor God's Spirit alone makes this Certificate, but both concurring, and thus Paul tells us, Rom. 8.16. *The Spirit itself beareth witness with our spirit, that we are the children of God.*

1. Our first assurance then is the *testimony of our spirit*, and this witnesseth with *God's spirit* two ways,

By

- Inward tokens,
- Outward fruits.

Inward tokens are certain special graces of God imprinted in the spirit of a man, as *godly sorrow desire of pardon, love of righteousness, faith in Christ, for he that believeth on the Son of God, hath the witness in himself*, saith the Apostle.

Outward fruits are all good deeds, holy duties, new obedience, and *hereby we are sure that we know him, if we keep his Commandments*, 1. Joh, 2.3. To say then we are sure of heaven, and to live a life fitter for devils, what a fond saying is this? no, if we have a true testimony we must be of good lives; it is our *holiness, and justice, and mercy, and truth*, that will be our best assurance, and so the Apostle assures us; *If ye do these things ye shall never fall.*

2. Our second and best assurance is the *testimony of God's Spirit*, which sometimes may suggest and testify to the sanctified conscience thus, or in the like manner, *Thou shalt be saved, thou shalt be] with me in Paradise.*

But here I must satisfy two doubts: first, by what *means* the Spirit of God gives this particular assurance? secondly, *how a man may discern* betwixt the *assurance of this Spirit*, and the *illusion of Satan*, who is the spirit of lies?

To the first we say, *the means* is either by an immediate revelation, or by a particular application of the promises in the Gospel, in form of an experimental syllogism, as, *Whosoever believes on the Son shall be saved*; but I believe on the Son, therefore I shall be saved. The *major* is Scripture, the *minor* is confirmed by our faith, which if I have, I may say I believe: True, *flesh and blood cannot say this*, it is the operation of the holy Ghost; but if the work be wrought, and I feel this faith within my soul, what need I doubt but this assumption is true, *I believe on the Son*? Yet I hear some complain, they have neither sight nor sense of faith: and thus it is often with God's dearest children: the Sun that in a clear sky discovers and manifests itself, may sometimes with clouds be overcast and darkened; and faith, that in

the calmness of a Christian course shines, & shows itself clearly to the sanctified heart, may sometimes in the damp of spiritual desertion, or darkness of temptation, lie hid and obscured: there is therefore in the Saints, *the assurance of evidence, and the assurance of adherence*: The assurance of *evidence*, is that which is without scruple, and brings an admirable joy with it, and this more especially appears either in our more fervent prayers, or in our heavenly meditations, or in time of martyrdom, or in some quickening exercises of extraordinary humiliation, or in beginning of our spiritual, or end of our natural life, as most needful times, then doth God's spirit speak comfortably to us, whispering to our souls the assurance of our happiness, that we shall be inheritours of his Kingdom. The assurance of *adherence* is that, which I doubt not the Saints have in their greatest extremity: for instance, many a faithful soul, that makes conscience of sin, lies and languishes upon the rack of fears and terrors, he shells nothing but a dead heart, and a spiritual desertion, yet in the mean time his soul cleaves unto Christ, as to the surest rock, he cries and longs after him, and for all his fears and sorrows he will still rest upon him, *Job-like, though he slay me, yet will I trust in him*, Job 13.15. Now this *adherence* unto Christ may assure him of salvation, for (if we speak punctually and properly) faith justifying is not to be assured of pardon, but to trust wholly upon Christ for pardon; and thus if he do, then may he with freedom of spirit say, *I believe on the Son*, whence ariseth this conclusion, which is the testimony of God's Spirit, *therefore I shall be saved*.

To our second doubt, *how we may discern betwixt the testimony of God's Spirit, and the illusion of Satan?* I answer.

First, *the testimony of God's Spirit* is ever agreeable to the Word, and thus to try us, the Scripture tells us, that *Whosoever is born of God, doth not commit sin*, 1 John 3.9. which is not to be understood simply of the act of sinning, for *who can say, my heart is clean?* but in this sense, *he doth not commit sin*, that is, he makes not a trade of sin, it doth not reign in him; if then thou allowest any lust in thine heart, or goest on in the willing practice of any one known sin & yet hast a conceit that thou art sure of salvation, alas, thou art deceived, *thou hast made a lie thy refuge, and hid thyself under falsehood*.

Secondly *God's Spirit* breeds in the soul a Reverend love, and insatiable longing after all good means appointed and sanctified for our spiritual good: and therefore that heart which sweetly is affected and inflamed with the word and prayer, and meditation and conference, and vows, and singing of Psalms, and use of good books, we doubt not but it is breathed on by the Spirit of God; whilst others that use all these Ordinances out of custom or formality, or some other sinister end, alas, their conceit of being right, is built on the sands, and therefore down it falls at death's flood, and is overwhelmed in destruction.

Thirdly, *God's Spirit* is ever attended with the *spirit of Prayer*, and therefore saith the Apostle, *We know not how to pray, but the spirit itself, maketh intercession for us with groanings which cannot be uttered*, Rom. 8.26. O the blessed operation of this Spirit! it even warms the spirit of a man with quickening life, to pour out itself in the presence of the Lord his God, sometimes in more hearty prayers, and sometimes in more faint and cold, yet always edged with infinite desires that they were far more fervent then they are: But on the other side, every deluded

Pharisee is a mere stranger to the power of Prayer, if he prays often (as I make it a question) yet never prays he from a broken heart, and this argues that all his confidence is no better than a weed which grows of its own accord, & therefore like *Jonahs gourd*, when affliction comes, it withers on a sudden.

Fourthly, *the testimony of God's Spirit* is often exercised and accompanied with fears, and jealousies, and doubts, and distrusts; and varieties of temptations, which many times will drive the soul thus distressed to cry mightily to God, to re-examine her grounds, to confirm her watch, to resort for counsel where it may be had; whilst on the contrary the Pharisees groundless conceit lies in his bosom without fears, or jealousies, or doubts, or distrusts, or any such ado, why so? alas, Satan is too subtle to trouble him in that case; he knows his foundation is falsehood, his hope of Heaven no better than a golden dream, and therefore in policy he holds his peace, that he may hold him the faster.

Fifthly, *the testimony of God's Spirit* is ever most refreshing at those times, when we retire ourselves to converse with God in a more solemn manner; when we feel that we have conquered, or well curbed some corruption of nature; when we are well exercised in the Ordinances of God, or in our sufferings by man for a good cause, and conscience sake; then (or at such times) shall we feel that sweetness of the spirit cherishing our hearts with a lightsome comfort that cannot be uttered; whilst on the contrary the deluded man is always alike peremptory in his confidence, you shall not take him at any time without a bold persuasion, that he hopes to be saved as well as the best, thus like a man who lying fast asleep on the edge of a Rock, he dreams merrily of Crowns and Kingdoms, and will not off it, but on a sudden starting for joy, he tumbles into the bottom of the Sea, and there lies drowned in the deep; that assurance which is ever secure is but a dream whereas *the testimony of God's Spirit* is sometimes mixed with doubts, and sometimes (to our unspeakable comfort) with a secret, still, heart-ravishing voice thus speaks to our consciences, *thou shalt be] thou shalt be] with me in paradise.*

You see *the testimony of God's Spirit*, how it works in us, and how it is discerned by us; it works in us by a particular application of the promises in the Gospel, and is discerned by us by the word, by our love, our prayers, our fears, our joys at sometimes while we are a doing our duties.

[Use.] O blessed man that feels in his soul this blessed testimony! what is here comparable to it? riches are deceitful, pleasure is a toy, the world is but a bubble, only our assurance of Heaven is the only real comfort that we have on earth; who then would not study to make this certain? if we purchase an inheritance on earth we make it as sure, and our tenure as strong, as the brawn of the Law, or the brain of Lawyers can devise, we have conveyance, and bonds, and fines, no strength too much; and shall we not be more curious in the settling our eternal inheritance in *Paradise*? a man can never be too sure of going to Heaven; and therefore in God's fear let us examine the *testimony of our spirits* by the *inward tokens*, and by the *outward fruits*: let us examine the *testimony of God's Spirit* by the *means* and the *difference*; and if we find both these *testimonies* to accord within us, how blessed are we in this vale of tears! it is an heaven upon earth, a *Paradise* in a wilderness, in a word, a comfort in all miseries, be they never so embittered. See a Thief hanging on the Cross, an Engine of most

grievous torture; but who can tell the joy that entered into him before he entered into Heaven? you may guess it by his desire to *be remembered of Christ when he came into his Kingdom*; he begs not for life, nor pleasure, nor riches, nor honor, no, *there is one thing necessary*; give him Heaven and he cares for nothing; to this purpose doth he address himself to our blessed Savior, and he asks— what? *if thou be Christ, save thyself*, said the Jews in derision, and *if thou be Christ, save thyself and us*, said the other Thief to him; but this was only for the bodies safety: and here is a man quite of another mind, let the Jews rack him tear him, break all his bones, and pull him into atoms, if our Savior will but do so much as *remember him in his kingdom*, he desires nothing more: O blessed Christ speak comfortably to his soul that begs it thus vehemently at thy hands! but why do I prevent? the bowels of our Savior yearn to hear him; *remember him?* yes, he will *remember him*, and he *shall be with him*; comfortable news! how leaps his heart at these so blessed words? his desire is granted, and Heaven is assured, and the Spirit of God, yea, the God of Spirits thus testifies it to him, *today [shalt thou be] with me in Paradise.*]

Thus far of the certainty of his salvation, *thou shalt be:*] but as the grant is sweet that is *certain*, so is it yet more acceptable if done with *expedition*: and here is both the *certainty*, and *expedition*, *thou shalt be*, when? *today] with me in paradise.*

To day.]

OUR Savior defers not that he promises but as he quickly hears, and quickly grants, so he quickly gives him *Paradise*, and a kingdom. This sudden unexpected joy makes all more grateful; to tell us of Crowns and Kingdoms that we must inherit, and then to put us off with delays, abates the sweetness of the promise: men that go to suits for lands and livings, though Lawyers feed them with hopes, yet one order after another, spinning out time to a multitude of *Terms*, makes them weary of the business: it is the happiness of this suitour that he comes to an hearing but the highest degree of his happiness was the expedition of his suit: no sooner he motions, *Lord, remember me when thou comest into thy Kingdom*; but the Lord gives him that he asks upon his first motion, *today*, ere the Sun be down, the *Kingdom* shall be thine, *thou shalt be with me in Paradise.*

But you may object, Was there no *Limbus Patrum*, no *Purgatory* to run through? but the very same day he died, he must then go to *Paradise*? no, unless *Limbus* or *Purgatory* be *Paradise* itself, there is no such thing at all. Some there are, that rather than say nothing, speak thus; *Christ giving up the ghost, his soul descended into hell, and the very same day was this Malefactor partaker of Christ's beatifical vision, with the other Patriarchs in Limbus.* But of how great difference is *Paradise* and *Limbus*, we shall hear another time: sure it is, Christ promised not a Dungeon instead of a Kingdom, nor is *Paradise* a place of pleasure, of any such imaginary melancholy nature: we conclude then, *To day shalt thou be with me in Paradise,*] it is all one, as to say, *To day, (thy day of death) thou shalt be with me in Heaven, and there enjoy me in my Kingdom.*

But again you may object, That Christ rather that day, *descended into hell*, then ascended into heaven: The Creed teacheth, that after he was *crucified, dead, and buried, he descended into hell.*

To answer the objection; some go about thus; by *hell* (say they) is meant *Paradise*, where the soul of Christ was all the time that his body lay in the grave: If this be not a misconstruction, I am sure it is no literal Exposition, and me thinks a very strange kind of figure it is, to express Christ's *ascent into Paradise* by his *descent into hell*. Others more probably understand Christ's abode in the grave for the space of three days. Austin after some turns and wrenches concludeth thus: *Est autem sensus multo expeditior, &c. It is a far easier sense and freer from all ambiguity, if we take Christ to speak these words, This day shalt thou be with me in Paradise] not of his Manhood, but of his Godhead; for the man Christ was that day in the grave according to the flesh, and in hell as touching his soul, but the same Christ as God is always everywhere.* Thus he: But this will not satisfy all, and therefore they argue thus against it; *These words (say they) must be understood of his Manhood, not his God-head: and why so? For they are an answer unto a demand, and unto it they must be suitable: Now the Thief (seeing that Christ was first of all crucified, and therefore in all likelihood should first of all die) makes his request to this effect; Lord, thou shalt shortly enter into thy Kingdom, remember me then: to which, Christ's answer (as the very words import) is thus much; I shall enter into Paradise this day, and there shalt thou be with me: but the God-head, which is at all times in all places, cannot be said properly to enter into a place, and therefore not into Paradise.* Again, *When Christ saith, Thou shalt be with me in Paradise] he doth intimate a resemblance between the first and second Adam: the first Adam sinned against God, and was presently cast out of Paradise: the second having made a satisfaction for sin, must presently enter into Paradise. Now there is no entrance but in regard of the soul, or man-hood, and therefore to apply it to the God-head, were to abolish this analogy betwixt the first and second Adam.*

These reasons are weighty, but should we say with Austin, That Christ in his soul went down into hell, one of our Worthies can tell us, that *Christ's soul, united to his God-head, might do all that, and yet be that day in Paradise: God works not lazily like man: Satan could show Christ all the Kingdoms of the world in the twinkling of an eye, and God's expedition exceeds his.* To this agrees another, that *we have no warrant in God's Word, so to fasten Christ's soul unto hell for all the time of his death, but that it might be in Paradise before it descended into hell.* That he was in Paradise must be received, because himself doth affirm it, and that *he descended into the deep* must be received also, for the Apostle doth avouch it; but how he descended, or what time he descended, as also what manner of triumph he brought thence, cannot be limited by any mortal man. To conclude, I will not deny, but that according to the Creed, he descended into Hell, yet howsoever we expound it, Metaphorically or literally, it hinders not this truth, but that immediately after death his soul went into Paradise.

The objections thus solved, now come we to the Thief thus comforted by Christ, *today] shalt thou be with me in Paradise.*

What? *today?* without all doubts or delays? here's a blessed dispatch, if we either consider the *misery endured*, or the *joy to be received*.

First, in regard of his *miseries*, he was a Thief condemned and crucified: we read of four kinds of deaths in use amongst the *Jews*, strangling, stoning, fire and the sword: the Cross was a death whether for the pain, the shame, the curse, far above all other: we may see it in that gradation of the Apostle, *He became obedient to death, even to the death of the Cross*, Phil. 2.8.

What engine of torture was that? it spins out pain, it slows his death, yet a little and a little till it be more then any man can think: see his hands bored, his feet nailed, *his legs broken*, every part full of pain from top to toe, and thus hangs this Thief, the poyz of his body every moment increasing his pain, and his own weight becoming his own affliction; in this case were not a quick riddance his best remedy? were not the news of death better then a lingering life? Lo then to his eternal comfort, Christ our Savior (*in the same condemnation*) grants him his desire: What would he have? a dispatch of pain? he shall have it *this day*] as *Samuel's* appearance said to *Saul*, *To morrow (yea, today) thou shalt be with me.*

But secondly, here's a greater comfort, his *miseries have an end*, and *his joys are at hand*; while he is even gasping in deaths pangs, he is carried on a sudden from earth to heaven, from his Cross to Paradise, from a world of woe to a kingdom of happiness and eternal bliss. O how blessed is the change, when in the very moment of misery joy enters! Suppose you a poor man in the night time out of his way, wandering alone upon the mountains, far from company, destitute of money, beaten with rain, terrified with thunder, stiff with cold, wearied with labor, famished with hunger, and near brought to despair with the multitude of miseries; if this man upon a sudden, in the twinkling of an eye, should be placed in a goodly, large, and rich palace furnished with all kind of clear lights, warm fire, sweet smells, dainty meats, soft beds, pleasant music, fine apparel, honorable company, and all these prepared for him, to serve him, honor him, and to anoint and crown him a King forever; what would this poor man do? what could he say? surely nothing, but rather in silence weep for joy: Such, nay, far happier was the case of this poor malefactor: he was like the man wandering on the mountains, full of as much pain as the cross could make him; but on a sudden he and our Savior crucified with him, both meet in his Kingdom: and now, Lord, what a joy enters into him, when he entered into heaven! on *Calvary* he had nothing about him, but the *Jews* at his feet, and the nails in his hands, and the Cross at his back; instead whereof, no sooner comes he to *Paradise*, but the Angels, Archangels, *Cherubims*, *Seraphims*, all hug him, and embrace him; imagine with yourselves, how was he astonished, and as it were besides himself at this sudden mutation, and excessive honor done unto him! Imagine with yourselves what joy was that, when he met our Savior in his glory, whom that very day, he had seen buffeted, scourged, crowned, crucified; *blessed day that could ever bring forth such a change!* Beloved, I know not how to express it, but let your souls in some meditation fly up from *Calvarie* to Heaven; in the morning you might have seen Christ and this Thief hanging on two Crosses, their bodies stretched, their veins opened, their hands and feet bleeding in abundance, the one desiring to be *remembered* of the other, and the other complaining that he was *forgotten of his Father*: in this doleful case both leaving the world, ere night they meet again, and now what hugs, what kisses are betwixt them? When *Joseph* met with *Jacob*, *he fell on his neck* (saith *Moses*) *and wept on his neck a good while*; but never was any meeting on earth like this in Heaven: here we have a *Joseph* lift out of the dungeon to the Throne, where no sooner set, but our Savior performs his promise of meeting him in *Paradise*, at which meeting *the Angels sing, the Saints rejoice, all Harps warble, all Hands clap for joy*, and the poor soul of this penitent Thief, ravished with delight, what does it, or what can it do, but even weep for joy (if any weeping were in heaven) to see on a sudden so great a change as this?

[Use.] And if this be his case, who will not say with *Balaam*, *Let me die the death of the righteous and let my last end be like his?* O let us (I beseech you) present unto our souls the blessed condition to come, and this will be effectual to stir us up to every good duty, and to comfort us in all conditions whatsoever: what will a man care for crosses, and losses, and disgraces in the world, that thinks of an heavenly Kingdom? What will a man care for ill usage in his Pilgrim•ge, when he knows he is a King at home? we are all (in this time of our ab•ence from God) but even strangers upon •rth; here then must we suffer in dignities, yet here is the comfort, we have a better estate to come, and all this in the mean time is nothing but a fitting of us to that heavenly Kingdom. •s *David's* time between his anointing and investing was a very preparing of him that he might know himself, and that he might learn fitness for to govern aright, so we are anointed Kings, as soon as we believe, we have the same blessed anointing that is poured on our head, and runs down about us, but we must be humbled and fitted, before we are invested: 〈◇〉 time (and but a 〈◇〉) we have yet here to spend; and let this be our comfort (howsoever we 〈◇〉 here) it is not long ere we inherit. Alas, *the 〈◇〉 of this life are not worthy of the glory that shall be shown us Rom. 8.18.* and therefore *Ig•••• i• a burn••g 〈...〉 say 〈...〉 gallows, beasts, breaking of my bones, quartering of •y 〈...〉 •••s••ng of my body all the torments of devils, let them come upon me, so I may enjoy the treasure of Heaven;* and well ••g•• he say it, that knew what a ch•nge would be one day 〈◇〉 never was cold shadow so pleasant 〈◇〉 hot Summer, never was 〈◇〉 so delightful after ••our, as shall be this •e•t of heaven to an afflicted •our coming thither out of this valley of tears, O then what service should we do? what pain should we suffer to attain this •est? were it to run through fire and water, *were it (as Augustine said) to suffer every day torments you, the very torments of Hell yet should we be con•en• to a•••e it;* and how much more when we may buy it without money, or money-worth; we need not to part with anything for it but sin: This Thief (now a blessed Saint in glory) *for a days suffering, an half days repenting,* was thus welcomed to Heaven; imitate we him in his repentance, not in his delay, he indeed had mercy at the last cast, but this privilege of one infers not a common law for all: one find mercy at the last, that none should despair, and but one that none should presume. *Be then your sins as red as Scarlet,* you need not *despair* if you will but repent; and lest your repentance be too late, let *this* be the day of your conversion, now abhor sins past, sue out a pardon, call upon Christ with this Thief on the Cross, *Lord, remember me, remember me now thou art in thy Kingdom;* thus would we do, how blessedly should we die, our consciences comforting us in deaths pangs, and Christ Jesus saying to us at our last day here, our day of death, our day of dissolution, *To day shalt thou be with me in paradise.*

We have *dispatched with expedition this dispatch, this expedition, today]* the next day you shall hear the happiness of this grant, which is the society of our Savior, *thou shalt be: with whom? with me]* in paradise.

With me]

AND is he *of the Society of Jesus?* yes, though no Jesuit neither, for they were not then hatched) but what noble order is this, where the *Saints sing, Angels minister, Archangels rule, Principalities*

triumph, Powers rejoice, Dominations govern, Virtues shine, Thrones glitter, Cherubims give light, Seraphim burn in love, and all that heavenly company ascribe and ever give all laud and praises unto God their Maker? here is a Society indeed, (I mean not of Babylon, but Jerusalem) whither Jesus our Savior admits all his servants, and whereto this Thief on the Cross was invited, and welcomed, thou shalt be with me] in paradise.

For if *with me]* then *with all* that is *with me*, and thus comes in that blessed company of Heaven; we will only take a view of them, and in some scantling or other you may guess at *Heavens happiness.*

With me] and therefore with my *Saints*; blessed man that from a crew of thieves (by one hours repentance) became a companion of *Saints*: and now he is a *Saint* amongst them, what joy is that he enjoys with them? O my soul, couldst thou so steal Heaven by remorse for sin, then mightest thou see— what? all those millions of *Saints* that ever lived on earth, and are in Heaven; there are those holy Patriarchs, *Adam, Noah, Abraham*, and the rest, not now in their pilgrimage tossed to and fro on earth, but abiding forever on *Mount Zion, the City of the living God*: there are those goodly Prophets, *Isaiah, Jeremy, Ezekiel*, and the rest, not now subject to the torments of their cruel adversaries, but wearing Palms, and Crowns and all other glorious Ensign• of their victorious triumphs: there live those glorious Apostles, *Peter, Andrew, James, John*, and the rest, not now in danger of persecution or death, but arrayed in *long robes washed and made white in the blood of the Lamb*: there live those women-*Saints, Mary, Martha*, and that Virgin-mother, not now weeping at our Savior's death, but singing unto him those heavenly songs of praise & glory world without end: there are those tender infants (*an hundred forty four thousand, Revel. 14.1.*) not now under *Herod's* knife bleeding unto death, but *harping on their harps, and following the Lamb whithersoever he goeth*: there lives that noble army of *Martyrs, (they that were slain upon the earth, Revel. 18.24.)* not now under the merciless hands of cruel tyrants, but singing and saying their *Hallelujahs, salvation, and glory, and honor, and power be unto the Lord our God*: there dwell all the *Saints* and servants of God (*both small and great, Revel. 19.5.*) not now sighing in this vale of tears but singing sweet songs that echo through the Heavens, *as the voice of many waters, as the voice of mighty thunderings*, so is their voice saying, *Hellelujah, for the Lord God omnipotent reigneth*. And is not here a goodly troop, a sweet company, a blessed society and fellowship of *Saints*? O my soul; how happy werit thou to be with them! yea, how happy will that day be to thee, when thou shalt meet all the *Patriarchs, Prophets, Apostles, Disciples, Innocents, Martyrs, the Saints*, and servants of the King of Heaven? why thus happy and blessed, is this penitent Thief: no sooner entered he into the gates of Heaven, but there meets him *with music and dancing*, all the quire of Heaven, and (Lord) what a joy entered into his soul, when his soul entered into *his masters joy*? Tell me (could I speak with thee that dwellest in the Heavens) what a day was that, when stepping from the Cross, and conducted to Paradise, thou wast there received with all honorable companies and troops above? there did the *Patriarchs* meet thee, and the *Prophets* hug thee, and the *Martyrs* struck up their Harps to bid thee welcome to the *Tabernacle of Heaven*. Such honor have all his *Saints* that attain the fellowship of the *Saints* in glory.

But more then so, *thou shalt be with me]* and therefore with my *Angels*: Lo here a blessed company indeed, these are the *heavenly Choristers* eternally singing Jehovahs praise: The *〈1 page duplicate〉 〈1 page duplicate〉* Seraphims cry aloud, *Holy, Holy, Holy is the Lord of Hosts*, an Army answer to the antheime, *Glory to God on high*. The whole Choir of heaven add the burden, *Thou art wortby, O Lord to receive honor, and glory, and power for thou hast created all things, and for thy sake they are and were cre•••d* O heavenly harmony consisting of ten thousand times ten thousand various sorts of Music! *I heard (saith John the Divine) that 〈◇〉 of many Angels round about the throne, and the number of them was ten thousand times ten thousand, thousand of thousands these are the shining and singing Stars of which God told his servant Job, The morning stars sing together, and the ser•••• of God shout for joy. These are the winged Ch•risters of 〈◇〉, whom John the Divine heard singing their song of Hallelujah and Hosanna, I heard (saith he) the voice of a great multitude, as the voice of many waters the voice of •any Angels, singing, and saying Hallelujah and again Hallelujah these are the nimble Posts of heaven, whom Jacob say• thing 〈◇〉 and down the Ladder: these are the Protectours of the godly whose aid God promised the Israelites; Behold, I send an Angel before thee to keep thee in the way, and to bring thee to the place which I have prepared. These are the Guardians of sucking Infants, of whom our Savior told his Disciples that in, Heaven their Angels always behold the face of his Father; these are the armies of God, who meeting Jacob in his journey, he said this is God's Hosts these are the Spirits and Ministers of God whom David describing by the purity of their substance, and readiness of their obedience, he calls the Angels spirits and his Ministers a flame of fire. They are shining and singing stars winged choristers, nimble Posts of heaven, Protectours of the godly guardians of children, the armies of the Almighty, the Spirits and Ministers of the great Jehovah.*

What blessed company is this we shall enjoy in heaven• there is nothing in them but is amiable, nothing in them but is admirable: O that this clay of ours should come to dwell with th•se incorporeal spirits! and yet see here a man a thief 〈◇〉 the 〈◇〉 of men;) by his confession, and contrition, and faith in Christ is now become a companion with Angels.

Nor is that all, *thou shalt be with me]* not only with my *Saints and Angels*, but *with me]* (with my soul) in *Paradise*. His soul indeed was there, though his body at that time was in the grave; and if the *soul* be it that makes us men, what a passing great joy is that, when men standing amongst the Angels shall see their Lord, the Lord of heaven, not to be an Angel, but a man? Here is the solace of Saints, when they shall see & say, who is yond that rules on the Throne of heaven? who is yond that sits on the right hand of God the Father? and they shall answer themselves again, it is he that for us became man; for the salvation, it is he that of our souls hath took upon him a *body & soul*. And think now with thyself whosoever thou art that readst (if thou wilt but spend thy *few evil days* in his fear, & so die in his favor) what a comfort will it be unto thee to see that Lamb sitting on his seat of state? If the wise men of the East came so far, and so rejoiced to see him in the Manger, what will it be to thee to see him sitting and glittering in his glory? If *John the Baptist* did leap at his presence in his mothers belly, what shall his presence do in his royal and eternal Kingdom? *It passeth all other glories (saith Austin) to be admitted to the inestimable sight of Christ his face, and to receive the beams of glory from the brightness of his Majesty:* nay, should we suffer torments every day, or for a time the very

pains of hell itself, thereby to gain the sight of Christ, and of his Saints, it were nothing in comparison. No wonder then, if *Paul desire to be dissolved and to be with Christ*. Alas, who would not be so? *O most sweet Savior* (saith one devoutly) *when shall this joyful day come? when shall I appear before thy face? when shall I be filled with thy excellent beauty? when shall I see that countenance of thine, which the very Angels themselves are so desirous to behold?* an happy time sure will it be to each faithful soul: And thus happy was this man, he parted sorrowfully with our Savior on the Cross, but he met him joyfully in his Kingdom: those sweet souls that both left the world at one time, no sooner had heaven gates opened unto them, but with mutual kisses they embraced each other in unspeakable manner.

Nor was this all, *thou shalt be with me,*] not only with my soul, but with my *God-head*: this indeed was the height of bliss, the very soul of heavens joy itself; set aside this, and crown a man with the Empire of all the earth, the splendor of heaven, the royal endowments of a glorified soul, the sweetest company of Saints and Angels, yet still would his soul be full of emptiness, and utterly to seek for the surest Sanctuary whereon to rest: only once admit him to the face of God, and then presently, and never before, his infinite desire expires in the bosom of his Maker: I deny not but the other joys in heaven are transcendent and ravishing, but they are all no better then accessories to this principal, drops to this Ocean, glimpses to this Sun. If you ask how can our souls enjoy this *God-head*? I answer, two ways; first, by the *understanding*; secondly, by the *will*. The *understanding* is filled by a clear glorious sight of God, called *Beatifical vision*; *we shall see him face to face*, saith Paul, 1 Cor. 13.12. *We shall see him as he is*, saith John, 1 John 3.2. For as the Sun by his beams and brightness illightens the eye, and the air, that we may see not only all other things, but also his own glorious face: so God, blessed forever (in whose presence ten thousand of our suns would vanish away as a darksome mote) doth by the light of his Majesty, so irradiate the minds of all the blessed, that they behold in him, not only the beauty of all his Creatures, but of himself; and thus shall we see and know that glorious mystery of the Trinity, the goodness of the Father, the wisdom of the Son, the love and comfortable fellowship of the holy Spirit; nothing that can be known, but in him we shall know it, in most ample manner.

Secondly, the *will* is forever satisfied with a perfect inward, and eternal communion with God himself; Christ that is God and man, by his Man-hood assumed uniteth us unto God, and by his God-head assuming uniteth God unto us, so that by this secret and sacred communion, we are made partakers (and as it were possessours) of God himself: O bottomless depth, and dearest confluence of joys and pleasures everlasting! here is the perfection of all good things, the Crown of glory, the very life of *Life everlasting*. And well may it be so, for what can the soul desire, God will not be unto her? It is he that is eminently in himself beauty to our eyes, music to our ears, honey to our mouths, perfume to our nostrils, light to our understanding, delight to our will, continuation of eternity to our memory; in him shall we enjoy all the varieties of times, all the beauty of creatures, all the pleasures of *Paradise*. Blessed Thief, what a glory was this to be admitted to the society of Christ in his Deity! *thou shalt be with me?*] how then should he be but happy? *Where could he be ill with him? where could he be well without him? In thy presence there is fullness of joy, and at thy right hand there are*

pleasures evermore; joy, and fullness of joy: pleasures, and everlasting pleasures: Blessed are all they that live in thy house, O Lord, for they shall praise thee eternally world without end, Psal. 84.4.

You see now Heavens society, they are *Saints and Angels, and Christ, and God* blessed forever and ever.

[Use. 1] Who then would not *forsake Father and Mother*, the dearest fellowship of this world to be with Christ in his Kingdom? You that love one another in the deepest bonds, who cannot part out of this life but with the survivours grief, and hearts break: tell me what a merry day will that be, when (you shall not only meet again, never more to part asunder, but when) Christ our Savior shall gladly welcome you (everyone of you) into his society, *thou shalt be with me,*] and let me speak to the joy of us all, I mean all broken-hearted Christians, (as for you that are profane ones, you have your portion here, therefore stand you by, and let the Children come to their share) a day will come, I trust in the Lord, when I shall meet you, and you me in the Kingdom of heaven: a day will come, I trust in the Lord, when you and I shall be all admitted into the society of *God, and of Christ, and of his Saints, and of the Aagels:* a day will come, I trust in the Lord, when with *these eyes we shall behold our Redeemer*, together with that Thief that was crucified with him: a day will come, I trust in the Lord, when we shall meet again with all the *Saints* that are gone afore us: and is not this a comfort? what shall we say when we see our Savior in his Throne, waited on with *Mary his Mother, and Magdalene and Martha, and Lazarus, and Paul, and Peter,* and all the Apostles and Disciples of our Lord and Savior? yea, when this Thief shall be presented to our view, the wounds in his hands and his feet shining like Stars, and Pearls, and Rubies, all his body glittering in glory, and his soul magnifying the Lord for his conversion and salvation world without end.

[Use. 2] But stay, least we be lead too forward, there is no such thing for us, if now we are not in the Covenant of grace: heaven is both happy and holy, and if we would enjoy heaven, then we must fit ourselves to that estate to which God hath preserved us: to this purpose saith the Apostle, *Our conversation is in heaven, from whence we look for the Savior,* Phil. 3.20. He was assured of heaven, and therefore he conversed as a Citizen of heaven before he came there, every way he •rried himself (as much as earth would suffer him) like them that live in heaven: and thus must we (if ever we go to heaven) become like to those that are in that place. *Deceive not yourselves, neither Whoremongers, no Adulterers, nor Extortioners,* nor the like *shall enter into the Kingdom of God,* 1 Cor. 6.9. Do men who live in these sins without all remorse or repentance ever think to go to heaven? is it possible that ever any flesh should go out of the puddle into Paradise? no, no, *Away ye workers of iniquity, I know you not,* saith our Savior: let no man cherish presumptions of an heavenly Kingdom, except he abstain from all sins against Conscience. What then? but so live we here as becomes his servants, and thus when we part, it is but for better company: we lose a few friends, but we shall find him that welcomes all his with this heavenly harmony, *thou shalt be—with whom? with me,*] in Paradise.

Hitherto of the *Society*. The last thing considerable is *the place or Ubi* where his soul arrived; but of that hereafter, as the Lord shall enable me. God give us all grace •o to live here that howsoever we go hence one after another, yet at last we may all meet together with our Lord and Savior in his heavenly *Paradise*.

In Paradise.]

AND where was that? our Adversaries say in *Limbus*, and yet (to give them their due) *Bellarmino* so means not as that *Limbus* was *Paradise*, but that in *Limbus* this thief had his *Paradise*, to wit, the vision of God: *The vision of God* (saith *Bellarmino*) is a true *Paradise* indeed, not local, but spiritual. But with *Bellarmino's* leave we have no such sense of *Paradise*, in any part of holy Writ. In the Old Testament we read of an earthly *Paradise*, wherein *Adam* lived; in the New Testament we read of an Heavenly *Paradise*, whither *Paul* was caught, yet both these were local, for the one (saith *Moses*) was a garden Eastward in *Eden*, Gen 2.8. and the other (saith *Paul*) was in heaven, which he calls *the third heaven*, 2. Cor. 12.2. and that *Paradise* in my Text must be understood of *Heaven*, this resemblance confirms; the first *Adam* sinned against God, and was presently cast out of that *Paradise* on earth; the second *Adam* made satisfaction for sin, and so must presently enter into this *Paradise* of heaven: because of the sin of the first *Adam*, both he and all his posterity were thrust out of *Eden*; because of the sufferings of the second *Adam*, both he, and we, this Thief, and all believers, are to go into heaven. So then this *Paradise* whither *Christ* is gone, and this Thief went with him, what is it? but as *Paul* calls it, *the third heaven*? or as the Thief himself styled it in his prayer to our Savior, *Remember me; where? in thy Kingdom.*

And if this be it we call *Paradise*, what can we say of it? *It is not for us* (saith *Bernard*) *in these earthly bodies to mount into the Clouds, to pierce this fullness of light to break into this bottomless depth of glory; this is reserved to the last day, when Christ Jesus shall present us glorious and pure to his Father, without spot or wrinkle.* And yet because God in his Word doth here give us a taste of heaven, by comparing it with the most precious things that are on earth, let us follow him so far as he hath revealed it, and no further.

In the midst of Paradise is a Tree of Life, Rev. 2.7. and this Tree bears twelve manner of fruits, yielding her fruit every Moneth, Rev. 22.2. What more pleasant then *life*? and what *life* better then where is variety of pleasure? here is a *tree of life*, and the *life of the tree*; a *Tree of life* that renews life to the eaters, and the *life of the tree* bearing fruit every month, and as many months so many fruits; such are the varieties of heavens joys, where youth flourisheth that never waxeth old, change of delights and choice too entereth that never knoweth end. But look we a little further: *John* that calls this place *Paradise*, Revel. 2. calls this *Paradise* a *City*, Rev. 21. and hereof he gives us the quantity and quality, the bigness and beauty: first for the greatness of it; *An Angel with a golden Reed measures it*, and he finds *the length and the breadth, and the height of it are equal.* Secondly, for the beauty of it, *The Walls* (saith he) *are of Jasper, and the foundation of the Walls garnished with all manner of precious stones, the twelve gates are of pearls, and the streets paved with pure gold: there is no need of Sun or Moon: for the glory of God lightens it, and the Lamb (Christ Jesus) is the light thereof.* See here the excellency of this *City*: on which words to give you a short Comment,

We'll begin first with the *Greatness* of it: The Angel sets it down twelve hundred *Furlongs*, verse. 16. Yet that we may know this certain number; it is but figuratively taken; you may guess at the measurable magnitude of this *City*, by those *many Mansions*, spoken of by *Christ*, John 14.2. *In my Fathers house are many Mansions:* How many? so many (saith one) as would

suffice *in finitis mundis*, a thousand worlds of men, and though all the men in this one world attain not to it, it is not for want of room, but of will, *They believe not in him who hath prepared these seats for them*. And guess it you may by that incredible distance betwixt Heaven and Earth. Some Astronomers compute, that betwixt us only and the starrie Firmament, there is no less then seventy four Millions, seven hundred three thousand, one hundred, eighty miles; and if the Emphyreall Heaven (as many say) be two or three Orbs above the Starrie firmament, how many more miles is it then beyond? and the further it is distant (we all know well enough) the heavens being Orb-wise, and one comprehending another, that which is furthest or highest must needs be the greatest; hence is it that Scriptures compare the height of Heaven (and consequently the magnitude) to the perfection of God past finding out; *Canst thou by searching find out God?—it is as high as heaven, what canst thou do?* Job 11.8.

Secondly, If such be the immensity, what think you is the *beauty*? It is a most glorious City, whose walls are of *Jasper*, whose building is of *gold*, whose gates are of *pearls*, whose foundation of *precious stones*: and if such be the gates and streets, what then are the inner rooms? what are the dining Chambers? what are the lodging rooms? O how unspeakable is the glory of this City! Kings shall throw down their Crowns before it, and count all their pomp and glory but as dust in comparison; and well they may: for what is an earthly *Kingdom to this heavenly Paradise*? where is mirth without sadness, health without sorrow, life without labor, light without darkness, where every Saint is a King, *adorned with light as with a garment*, and clad in the richest robes that God bestows upon a creature.

But that which more especially commends the *beauty* of this City, is the luster of it, *There is* (saith *John*) *no need of Sun or Moon*, it is *verus* 〈 in non-Latin alphabet 〉, wholly light itself, not like the starrie firmament, bespangled here and there with glittering spots. *It is all as it were one great, one glorious Sun*, from every point it pours out abundantly whole rivers of purest light, and then what a light is this?

Nor is this all; for *the glory of God lightens it, and the Lamb is the light thereof*; besides the native luster, there is the glory of God, the glory of all glories; this is it for which *Moses* prayed, *O Lord, I beseech thee show me thy glory*; to whom God answered, *thou canst not see my face and live, —but I will put thee in a cleft of the rock, and will cover thee with my hand while my glory passeth by; then will I take away my hand, and thou shalt see my back parts: but my face shall not be seen*. And if *Moses* face shone so bright with seeing God's back-parts, that the *Israelites were afraid to come nigh him*, and that he was fain to cover his face with a veil while he spake unto them, how bright then is *Paradise*, not only lightened with the back-parts of God, but with his own divine glory? *From the majesty of God* (saith a modern) *there goes out a created light, that makes the whole City glitter, and this being communicated to the Saints, God thereby causeth that they see him fully face to face*.

Again, *The glory of God, and the Lamb of God* both give their lights; that *Lamb that was slain from the beginning of the world*, that body of his once crucified, now brighter then ten thousand Suns, O how infinitely glorious doth it make this *Paradise*, this City of God? *His countenance is as the Sun that shineth in his strength*, saith *John*, Revel. 1.16. But what stars are those in his hands and his feet? Where the nails pierced, now it sparkleth; where the spear entered now

it glittereth gloriously: if we look all over him, *his head and his hairs are as white as snow, his eyes are as a flame of fire, his feet like unto fine brass, as if they burned in a furnace:* no wonder then if such beams come from this Sun (*the Sun of righteousness*) that all heaven shines with it from the one end to the other.

And yet again the Lamb, and the *Saints* all give their lights; for we know that *when he shall appear, we shall be like him*, 1. Joh. 3.2. how like? why, *he shall change our vile bodies, that it may be fashioned like unto his glorious body*, Phil. 3.21. In what like? even in this very quality; for *they that be wise shall shine*, Dan. 12.3. How shine? *as the brightness of the Firmament:* nay more, *as the stars*, saith *Daniel*: nay more, *as the Sun*, saith our Savior; nay, yet more saith *Chrysostom*: howsoever the righteous in heaven are compared to the Sun, *Matth. 13.43*. It is not, *because they shall not surpass the brightness of it; but the Sun being the most glittering thing in this world, he takes a resemblance thence only towards the expressing of their glory*. Now then what a mass of light will arise in *Paradise*, where so many millions of Sunns appear all at once? If one Sun make the morning sky so glorious, what a bright shining and glorious day is there, where's not a body but 'tis a Sunn? Sure it is, *There shall be no night there no need of candle▪ no need of Sun, or Moon, or Star*. O that this clay of ours should be partakers of such glory! what am I O Lord, that being a worm on earth, thou wilt make me a Saint in heaven? this body of earth and dust shall shine in heaven like those glorious spangles in the firmament; this body that shall rot in dust and fall more vile then a Carrion, shall arise in glory, and shine like the glorious body of our Savior in the mount of *Tabor*. To come near my Text: See here a Saint-Thief shining gloriously he that was crucified with our Savior at whose death the Sun hid her face with a veil, now he reigns in glory *without* need of Sunn: for he is a Sunn himself, shining more clearly then the Sun at noon; he that one day was fastened to a Cross, now walks at liberty through the streets of *Paradise*, and all the joys, all the riches, all the glory that can be is poured upon him. What else? He is in *Paradise*, and what is *Paradise* but a place of pleasure? where sorrow is never felt, complaint is never heard, matter of sadness is never seen, evil success is never feared, but instead thereof there is all good without any evil, life that never endeth, beauty that never fadeth, love that never cooleth, health that never impaireth, joy that never ceaseth; what more could this penitent wish, then to hear him speak that promised *Paradise*, and per••••ed his promise, *To day thou shalt 〈...〉 with me in Paradise.*]

And thus in a Map have I 〈...〉 *Paradise*] for quantity great, for quality glor••••, 〈...〉 better, when you shall walk through the 〈◇〉 observe the towers, fully contemplate the glory 〈◇〉 that you may, not w••• of application before I 〈◇〉 .

[Use 1] Meditate then with what sweet delight every••• servant of God may bath himself before hand even in this valley of tears! Did we but think on this glory••• place, 〈...〉 •hose heavenly mansions prepared for us, did we spend many thoughts upon it, and ever and anon sigh and seek after it until we came to the fingering and possession of it; O how would these heavenly meditations ravish our souls, as if Heaven 〈...〉 before we entered into Heaven! Consider of this in what ••se soever we are, whether we are vexed, or injured, or oppressed,

or persecuted *for the name of Christ*; there is nothing so embittered, that a thought of heaven will not sweeten: Yet I say not that we are only to think of it, withal let us strive and strain to get into this golden City, where *streets are paved with gold and pearl*; nay, where pearls are as common as stones, nothing worth in comparison of those things which shall be revealed unto faithful souls.

[Use 2] On the other side, Consider with yourselves what fools are they who deprive themselves willingly of this endless glory, who bereave themselves of a room in this City of Pearl, for a few carnal pleasures, what Bedlams and human beasts are they, who shut themselves out of *Paradise*, for what trifles? What sots and senseless wretches are they, who wittingly and willfully bar themselves out of this Palace, for the short fruition of worldly trash and pleasures. As for you of whom I hope better things, let me advise you for the love of God, for the love of Christ, for the love that you bear to your own soul, that you will settle your affections or things above, and not on things beneath; and then you shall find only the comfort of it when leaving this world, the Spirit of God shall whisper to your souls this happy tidings, *To day shalt thou be with me in Paradise.*]

Here is an end: Shall I now cast up the accounts of what I have delivered you? The Total is this:

Every sinner that repents and believes, shall be saved: you need no other instance then this Thief on the Cross, at one hearty tear, one penitent prayer, Lord, remember me in thy Kingdom, the Lord gives him his desire; see here the fiat, thou shalt be] the expedition, today] his admission, with me] the place whither he is inducted, it is into Paradise.] and there now he officiates, doing service to God without ceasing, world without end. O Lord, give me grace so to repent and believe, that whensoever I go hence, that day I may be with thee in Paradise. AMEN▪

SO•• DEO •L•

Printed for Nath. Webb, and William Grantham, at the Grey-hound in Paul's Church-yard. MDCL.

William Ames, 1576-1633.

P-WA1-1. A fresh suit against human ceremonies in God's worship. Or a triplication unto. D. Burgess his rejoinder for D. Morton The first part - Ames, William, 1576-1633.

[illustration]

Sic fuit▪ (ah, fuit▪) Ames. Quid funere tanto,

Cum grege Papali, Pelagianus ovat?

Quid rides Hierarcha? Viri nos arma tenemus,

Astra animam, tellus ossa, sed os tabula.

A FRESH SVIT Against HUMAN CEREMONIES IN GOD'S WORSHIP. OR A Triplication unto. D. BVRGESSE HIS REJOINDER For D. MORTON.

The First Part.

Psal. 119, 113.

I hate vain inventions: but thy saw do I love,

Printed Anno 1633.

An ADVERTYSEMENT to the Reader, Occasioned by the never enough lamented death of my dear friend the Author of this Fresh suite.

Vnderstand Christian Reader, that with the coming forth of this book into the light, the learned and famous Author D^r. Ames left the light, or darkness rather of this world. His name for diverse reasons (not needful here to be recited) hath been hitherto concealed, and that which generally was but imagined before, (viz. that the Repl. and this fresh suit to D. B. Rejoinder) to be his work, now it is certainly known to be his, that none need to doubt thereof. It pleadeth truth succinctly, yet perspicuously, and with sinewy Answeres to B.M. and D. B. poor Sophisms, as indeed his veinc in all his writings and discourses did most admirably lead him to do. Concerning this matter, I may not keep back what I heard him speak as in the sight of God, that he was in his conscience more persuaded of the evil of these relics of Popery and monuments of that superstition then ever, and yet he never had seen good in them, or come from them: and that moreover if D. B. or any other of them would yet be daubing with suntempered mortar, and not give over to paint rotten sepulchers, he was by the grace of God resolved still to maintain the cause, and while he lived never let fall the uit commenced this way, not that he sought victory to himself, no; That truth might return out of the field with conquest was the highest pitch of his ambition. And though this worthy of the Lord be with us no more, yet God (I trust) who is rich in mercy, and hath more then one blessing, will (as need shall require) supply the advantage truth had, and now hath lost in the loss of this glorious instrument. Together with his life

God hath put an end to all his travailes, wherein he shown himself a pattern of holiness, a burning and a shining light, and lamp of learning & Arts, a Champion for truth, specially while for the space of 12 years at least, he was in the Doctors Chair at Franequer, and having fought the good fight of faith, whereunto he was called, & professed a good profession before many witnesses, he hath now indeed laid hold on eternal life. His spirit gone to the spirits of just men, and his body committed to the ground, we commit his labors to thy use, wherein he being dead, yet speaketh, and his memory we hope shall live forever.

Fare well in Christ, the Fountain of all welfare.

To the renowned King, EDWARD THE SIXTH And so To our present Sovereign King CHARLES his Successor. IOHANNES ALASCO (a Godly Learned Polonian Baron and Superintendent of the Church of strangers at London) in the Epistle Dedicatory of his tractate Concerning the Sacraments, printed at London, Anno 1552.

Well doth that Father, and without doubt deserve praise, who having a daughter a Virgin drawn by the guile of panders into some lewd and dishonest house, and there trimmed after the whorish guise doth presently rescue her thence and bring her home to his own house before she be utterly spoiled. But the same Father (if he be wise) thinks it not enough for the safety of his daughter, and the honor of his house, that he hath brought her home again, unless he take from her wholly whatsoever he knows to be accounted in those houses a whorish attire.

Neither doth he inquire whence such attire came first: but judgeth it dishonorable to himself, and so unworthy his daughter and whole family, that any such thing at all as strompets have used for dressings in their houses, should appear in his.

Neither doth he give ear to their persuasions, who bear him in hand that all things are to be Esteemed according to the Fathers mind in his own house; and so think that the Fathers approbation can make that honest, in his own house, for his daughter, and whole family, which in another house, is most dishonest, for any daughters that regard their own credits: ascribing so much to the Fathers prerogative, that whatsoever he approves, must be of others well liked of, so far as it concerns his own house. For he knows full well, that although all those things which he hath authorized in his own house be there well thought of, yet that is not enough, since the honor of his daughter, and his whole Family, must not only be cared for within his own house, but also throughout the whole City, that he may remove all evil suspicions from his family among all his neighbors; and is heedful that the panders have not the least occasion left them, of challenging or laying claim to the said daughter, as having some of their whor-house-marks upon her.

Even so in the Church of God, as in a city, Magistrates and Ministers are in place of parents, having the pure and right Administration of the Sacraments committed unto them of God, for to be tended, and tendered as their own daughter. It is therefore very commendable in these parents of the church (as we may term them) if they rescue the lawful & pure Administration of the Sacraments from the violence and tyranny of the Romish Panders, by taking it into their own care and Custody.

But here they ought to remember (Especially they who are called by the holy Spirit, Eminent Ministers of God, and Nursing Fathers of his church *I.E.* Christian Kings and Monarchs, that it is not enough for them, thus to have brought this daughter out of the Papists stews, home into their own care and keeping, unless they also put of from her, all that dressing, which they know to be whorish in the said stews, that no such thing may be seen with them, which may be accounted whorish: Especially in that city where there is great Variety of judgments, the ouerruling whereof by man's Authority is not to be expected, and where there are so many hucksters for the stews remaining.

Nor let them hear the delusions of those who suggest, that such kinds of dressing from whence soever they be taken may be made good & honest by Authoritye. For well they know, they are not set over the whole church of God, but only one part of it, as a Family in a City, and that therefore though they could bear out such things at home by their Authoritye; yet it is their duty (as they regard public Chastity and honesty) to procure the honor of their daughter and familie not only within their own walls but alsoe throughout the whole city; not suffering anything to be seen within their house, which they know to be held, urged, and maynteyned by the Romish stews and their instruments as their proper whorish stuff.

Last of all they must be wary, least any signs or tokens be left upon their daughter, by which she may be questioned again by these panders as one of theirs.

Now (if it please your Excellent Majestye) you are one of these nursing Fathers of the Church of God blessed be his name therefore: and in this high calling (by God's providence) you have this Ministry of the Sacraments rescued out of the popish Brothels, and brought into your own care and keeping: Here therefore be pleased to set before your eyes the foresaid example of a good Father in those things which yet remain to be performed, *I. E.* in providing for the credit of this your reduced daughter and so of your whole Family, not only in this your Flourishing Kingdom, but also in the Catholic Church of Christ whereof you are a citezen, unto whom a principal part thereof as an honorable familie is Committed in trust.

This is that which all the Godly throughout the Christian world do expect from your hand, and that the more earnestly because they know that God hath enriched you with such excellent gifts, & placed you in so high a place almost above all others; even to this very end, that you might remove from the Ministry of the Sacraments all those popish trinkets, wherewith it hath been fearfully profaned, & restore unto it again that virgin-like attire, wherewith it was of old adorned by the high King of Kings, and lawgiver Christ the Lord in his holy Institutions. So shall your faith and fidelitye be famous throughout the Christian world: and the Church of England grow more honorable under your Government.

The Latyn words of Johannes Alasco himself.

Serenissimo Regi EDUARDO SEXTO Deigratia, Angliae, Franciae, & Hiberniae Monarchae, Fideiverae, Catholicae, & Apostolicae, Defensori; Omnium (in suis ditionibus) personarum &c. IOHANNES A LASCO, &c.

REcte facit Pater, laudem{que} meretur proculdubio, si Filiam Virginem, dolis lenonum, ad ganeas forte abreptam, rituque jam meretricis ornatam, protinus illinc eximat, incolumi adhuc pudicitia illius, inque suas rursus ipsius aedes reducat: Sed idem satis non esse putat, ad tuendam suam, filiaeque illius, & totius adeo familiae suae honestatem, exemisse e ganeis filiam, inque suas aedes reduxisse; nisi illi id totum plane detrahat, quod in ganeis illis pro ornatu meretricio haberi videt. Neque disquirat, undenam ornatus illi originem suam habeat: sed indecorum sibi, adeoque & castitate filiae suae, & familiae etiam totius indignum esse iudicat, ut aliquid omnino ejusmodi domusuae conspiciatur, undecunque tandem deductum esset, quod in ganeis ipsis pro ornatu meretricio haberi non ignoret. Neque hic audit eorum persuasiones, qui omnia ex Patris arbitrio domi suae, aestimanda esse dicunt; & proinde ornatum quoque meretricium illum in ganeis, honestissimum jam fore putant domi paternae, cum filiae illi, tum etiam reliquae toti familiae, si quidem paterna auctoritate comprobaretur; eo quod in Patris id potestate positum esse videatur, ut quae illi probantur, ea jam honesta etiam domusuae omnia esse censeantur. Intelligit enim, etiamsi domi suae, pro honestis haberentur omnia quae ipse sua auctoritate comprobasset; honestatem tamen filiae illius, & familiae suae totius, non intra domesticos sibi duntaxat parietes suos, sed per totam etiam civitatem reliquam, tuendam esse; ut omnem malam suspicionem, apud omnes omnino cives, a domo sua depellat: & cavet ne ullis rursus lenonibus, ullam deinceps etiam repositandae denuo ad ganeas filiae suae occasionem quoquo modo relinquat, pro jure ipsorum; si quae apud illam notae adhuc tales, ganeis familiares, conspicerentur.

Ita vero, etiam Parentum loco sunt in Dei Ecclesia, veluti in civitate quadam, & Verbi, & Gladij Ministri omnes; habentque sibi concreditum ab ipsomet Domino Deo, veluti filiae loco, purum ac legitimū ministerium Sacramentorum. Hic igitur istorum Ecclesiae Parentum (ut ita jam loquamur) fidem ac studium nemo non merito laudaverit, si concreditum sibi ab ipsomet Deo (veluti filiam quandam) purum ac legitimum Sacramentorum ministerium, ab Antichristi Romani, & lenonum suorum ganeis, in quas vi ac tyrannide ipsorum abductum fuerat, in suas ipsorum domos rursus, in curam (inquam) ac custodiam suam reducerunt. Sed hic cogitare debent utrique, potissimum autem ii, qui non frustra Praecellentes Dei Ministri, Altoresque Ecclesiae Dei a Spiritu Sancto vocantur, Reges (inquam) ac Monarchae Christiani, satis non esse, si filiam illam e ganeis Papisticis, in aedes rursus suas ipsorum, hoc est, in curam custodiamque suam recipiant, nisi eam etiam omni illo ornatu plane exuant, quem in ganeis ipsis, meretricium ornatum & esse, & haberi sciunt; nequid ejusmodi domi ipsorum conspiciatur, quod pro meretricio haberi posset: in ea potissimum civitate, in qua varia sunt adhuc judicia hominum; neque ab uno homine gubernari possunt; & in qua adhuc multam, infinitamque lenonum turbā superesse constat. Ne{que} hic audient persuasiones illorum, qui ornatum ejusmodi (undecunque tandē desumptus esset) honestum nihilominus domi paternae fore existimant, si Patris ipsius auctoritate comprobetur. Intelligunt enim, non toti se Civitati omnino, non toti (inquam) Dei Ecclesiae, sed parti duntaxat illius alicui, veluti domui ac familiae cuidam praeesse: et proinde, etiamsi domi suae, pro honestis jam haberi videant, quae ipsi sua auctoritate comprobassent; sui interim officij esse agnoscunt (quatenus equidem castitatis amantes, publicae{que} honestatis studiosi haberi volunt) ut filiae illius, totiusque adeo familiae suae honestatem, non inter domesticos tantum parietes

suos, sed per totam illam civitatem etiam, omni studio, ac cura tueantur, nihilque domi suae conspici patiantur, quod in ejusdem civitatis ganeis, ac lupanaribus, maximo lenonúomnium conatu, ac tyrannide, pro meretricio haberi interim, urgerique, ac propugnari vident. Postremo, cavendum sibi modis omnibus esse putant, ne eisdem lenonibus rursus, aut eorum similibus, ullam omnino occasionem (pro jure ipsorum) relinquunt, quoquomodo repositendae fi•ae illius suae; si quae notae adhuc (ganeis illis familiares) apud illam conspicerentur.

I am vero tu quoque unus es ex hisce Ecclesiae Dei Altoribus (Rex Serenissime) quo quidem nomine, summas Deo Patri nostro coelesti gratias agimus. Et concreditum tibi, in praecellenti vocatione hac tua, a Domino Deo, Sacramentorum Ministerium, veluti filiam quandam, ganeis jam Papisticis, in tuas rursus aedes (Divino beneficio) hoc est, in curam ac custodiam tuam domesticam reductum habes. Hic tu igitur tibi quoque sequendum esse cogitabis, in his quae adhuc restant, propositum jam boni Parentis exemplum, in tuenda reductae filiae, totiusque adeo familiae tuae, publica honestate, non tantum in Regno tuo florentissimo, sed in Chatholica etiam Christi Ecclesia, cujus alioqui & ipse civis es, ejus{que} partem pulcherrimam, veluti insignem illius familiam tibi concreditam habes. Hoc vero abs te pij omnes, toto orbe Christiano, exspectant. Etquidem tanto majore desiderio, quanto majoribus atque excellentioribus donis te a Domino Deo nostro ornatum, ac sublimiore etiam, supra alios fere omnes, loco, positum esse non ignorant: nempe ut Sacramentorum Ministerium, illecebris meretricijs, in Papae ganeis, nefandissime profanatum, omni illarum ornatu meretricio exuas; suoque illud ornatu virgineo rursus induas; quo videlicet a summo illo Regum omnium Rege ac Nomothete, Christo Domino, in suis institutionibus ornatum esse constat. Sic enim nota demum erit toti Ecclesiae Christi, fides tua, in tuenda filiae tibi concreditae, non domi modo tuae, sed toto etiam orbe terrarum, publica honestate.

THE PRAEFACE.

They who put to sea, according to their several scopes & purposes, so do they steer their Compasses, & proceed in their travells answeareably. Such as set out merely to satisfy their pleasure, or some private end; when once the heavens begyn to be besett with clouds, the wynds grow high, & the storm approaching threatens apparent danger, when their companyes are scattered & severed from them, or when the foulness of their stomachs and the noisome humors there, cause, that they cannot brook the sea, but with much taedious disquiet & sickness; They turn their courses & make to shore with as much speed as they may.

Others who seriously intend to make a voyage of it, & are bound for some remote place, & resolved to fetch some precious commodityes from a far country; they reckon upon hazards, expect the common calamities of the sea, & determyne to undergo, what ever they do expect, or shall befall. The conclusion is: willing they are to adventure the loss of their lives, but not willing, to loose their voyage, therefore on they will: extreme necessityes may overbear them, but no fears can discourage them in there course.

As thus it fares in traveling, so fares it also, with men in professing the truth; their aims are several, & their proceedings suitable thereunto: Some take up the profession of the truth, as a voyage of pleasure: & such will be sure, to sail no further, then that they may see the smoke of their own chymneyes: they will serve Christ no longer, then they may serve there own turns, and therefore such will have no more of the gospel, then they may have their own private with it, not only within sight, but within reach: And its admirable to see, what falsenes they discover in there course, & yet what fair colores, they putt upon all their procedings, & would bear the world in hand, they wish nothing but soundness, when indeed there is nothing but shows & appearances, to please a sensual eye:

Its not amiss therefore, to take the scantling of both these kinds, that the Judicious Reader may be able to own them as they appear in his way, either in their writings, or behaviours: for the lives of men are like living books, which a wise man will serch into, & observe: To this purpose therefore we shall shortly consider: 1 what is the cause of this declyning? 2 what be the pretenses, whereby they labor to excuse it?

The cause of this declining, is the entertaynment of the truth upon false grounds: The apple which is unsound at the coar, will discover rottenness in the skin afterwards: when the foundation is not sure the whole frame will synke, when its shaken by the least storm.

Some there be, like the stony-hearted hearers, who from the present apprehension of the comforts & promises of the gospel, are tickled with the sweetness the rof, though but in general conceived, & have their hearts sudainly cheered, with the confused & unapplied grounds of good; And therefore they are said to receive itsuddaynly with joy:

But as they flourish speedily, so do they fade as soon: for these flashes of comfort, as they arise not from any deep root of an humbled & self denyng heart: So they leave no deep stamp or impression upon the Spirit: and therefore when sad & heavy pressures of sorrow do sease upon the soul, these slight impressions of flashy joy vanish away:

These comforts in *Temporaries*, are like the painting & complexion, which is laid upon the face by deformed harlots, which the least violence of cold, or heat takes off immediately; whereas, a sound joy issuing from grounded assurance, is like ruddy complexion, which ariseth from good blood, & a wholesome constitution, which the greatest heats or colds may increase, but cannot remove as long as life & strength lasteth:

Others again are brought to embrace the truth because of the company or multitude, which they see give credit or countenance thereunto: thus the Pharisee would not to heaven unless he might go in the crowd. Or because of the safety & commodity which the Lord sometimes vouchsafes to sincere Professors. Thus many turned Jews in Esters time, not because they were the better, but the stronger party; not for the truth of their profession, but for the safety of the Professors. These attend upon *Christ for the loaves* and follow the gospel no longer then profit follows them. The name of a prison, the noise of a chain, makes the truth so deformed in their eye, that they dare not, & therefore will not own it. As the leaves of a tree, while they be fed with moisture, drawn up in• the branches by the Sun in the springe, they flourish and cold frost drive back the moisture, they wither & fall. Like these leaves, is

the love of these worldly gospellers. An instance of this temper is apparent in many of our *Elizabeth Professors* (as they are termed) who were whot at the entrance of the Gospel, when company, credit, & profit were attendants to it: but when the frowns & displeasure of authority, like winter blasts, plucked away their livings & dignities which were as the moisture, to feed their desires, they dried away in their (*discretion*) & retained nothing but the name of *ancient Professors*, like boxes in Apothecaries shops, which carry fair titles on the outsyde, & fill up room, but have not one healing or useful drugge in them.

A third sort there be, who at the first appearing of the gospel in a place, are taken up with the strangnes and novelty, either of the Doctryne, or the manner of delivery, & answerably with some affection make inquiry after it. This was their practice, when John the Baptist came preaching in the wilderness, *Then went out to him Jerusalem, & all Judea, & all the Region about Jordan.* This also our Savior acknowledged as there endeavor. *John was a burning & a shining light, & you would have recoyced in him for a season.*

It befalls the Gospel in this case, as it doth with some strange commodity: when it first comes to view, many see & cheapen, until the price proves too heavy, & then they depart & will not buy: So here: when our Savior sets open the sale of the gospel, in some obscure place, many will be comers, hearers, Cheapners, until they find that the word grows somewhat high rated, & the conditions of the Gospel seem too hard, & then they for sake it. Herod welcomes John the Baptist, & observes him, but at last murders him.

Others lastly, after some sad conviction of the truth revealed, as also of the necessity and excellency thereof, hold it a point of honor, to persevere in the defense & maintenance of it: and hence for their own praise, may, & do Suffer heavy persecutions, as, *poverty, Exile* in the profession of the truth, the power where of they never approved in the exactness of it.

Thus many in Queen Mary's days, were exiled for the Gospel, who afterward returned into England, & opposed, yea persecuted the power & accuratnes practice of it.

For there is a nick of temptation, which stuttes the humor of these temporizing hypocrites, & discovers them in their colors: & hence it is, that these of *Diotrephes* his generation, could endure banishment, because that hyndred not, but promoted their honor in that kind of suffering: yet when they came into place of supremacy, fell to beating of their fellow brethren, as conceaving the strictness of their course, carried a condemnation of their careless and pompous sensuality.

We have seen the causes, consider we now the excuses they would pretend for themselves. And here as men's corruptions are diverse, & act more or less strongly, their shifts carry more or less apperance vrith them. Here first your *statist* is most gross, to whom his Religion is as his coin. Al that, goes for currant gospel with him, that is stamped with the authority & allowance of the State: He is hovering betwixt several Religions, that he may take any for his turn, waits & eyes, to see which side is like to prosper, that so he may be of the safest side: And he •esseth himself with the name of a Christian Church, & the substance of Religion. And what ever things are like to prove trouble some, these he will make indifferent, that he may take them, or leave them, as he likes best for his ease.

He complaines much of the restless strictness of men's Spirits, who cannot see when they are well, put too great weight upon things, that are of no worth, stand upon trifles. He crieth out for *Discretion* as that which would umpire & determyne all doubts. And therefore he can run with the hare, & hold with the hound: *(by discretion)* He will do anything, rather than suffer anything: *(by discretion.)* He can soder with the times, & wink at the synnes of men, yea swallow them down, though with reluctance of conscience, & that he terms tolerating; & all *(by discretion.)* *Authority* is instead of all arguments to this man, he enquires after no other ground or warrant.

The *Temporary* Gospeller having had some touch of Religion, & light of truth, in his mind, can find no rest unto his conscience, unless he have some show of reason to allege: for he remembers the charge of the Apostle: ye are redeemed *with a price: be not the servants of men: he* recalls the limitation of God's command: *obey in the Lord: that we ought to be followers of the Apostles no farther then they wer followers of Christ.* That the utmost extent of our Savior's commission to teach, & for men to obey was: That men should be taught, to *observe all that he commanded*, not that men commanded.

Resolving therefore to decline, they seek to catch at any appearance, which they may plead for their declining. And because they are most led by example, and sense, these are the weapons with which they use to ward them selves, & maintain their course.

Common example carries a persuading power with them, its a sufficient reason for their doing because they see it is don. Here they take up their stand. All men for the most part do so, & why may not they? Thus like sheep they follow the drove though it be to the shambles. Especially if they hear of any noted & famous for piety, & godliness to go in such a way, they conclude forthwith, it is the right way: reasoning thus: They are wise and godly, & think you, they durst do it, they would do it, unless it wer good and pious? when the truth hath told us, that *all m•n are liars*, & either do, or may deceive, or be decey••d; even the courses of the strictest saints have there crackings: Peter was a good man, & yet *dissembled*: and Barnabas was a good man, & yet was snatched away by example into the same dissimulation. What madness is it because a wise man happily falls into the mire, that we should foul ourselves & wallow with him? But the main bulwark whereby they beat back all assaults, is if they can hold out some Ecclesiastical Canon: *The Church* enjoins it, & are you wiser then *The Church*? This stricks it dead, no man must dare to dispute any further; nay they count it unreasonale, once to demurr or doubt anymore: but expect, that all men should captivale their conceits presently, & put off reason, & pluck out their eyes, to see by other men's spectacles: which is intruth not only to cease to be Christians, but to be men.

Not that I detract any due respect & esteem, which each man should have both in opinion & affection of the true Church of Christ: I know she is the spouse of Christ; yet but the spouse. It is enough that she is next to her head, the Lord Jesus, she must not usurp to be head, her power is subordinate not supreme, *ministerium* not *imperium*, she must deliver the laws which she hath received, from her King, not dare to make laws: And therefore we must beware, lest while (for our own es) we would honor the Church too much, we dishonor

Christ, wrong & grieve both: To crush therefore the former Cavil, & objection: I answer several things.

It is the Romish tenet, to a hair, & one of the most fulsom points, & loathsome dregs of the fylth of Popery. The Jesuits themselves having no other bottom •hey bear up, or to biuld up, their blind obedience: An opinion constantly & unanimously opposed by all *our Divines* (*Chamier de votis, lib. 11. cap. 11.*) abhorred by all Christian self denying, and sincere-belleiving hearts: For what is it else, but to jusle Christ out of his prophetical & Kingly office: to resolve our faith & obedience lastly, into the determinations & commands of men?

2. Why are the Berreans commended for *examining Paul's Doctrine*? why are all men enjoined to *try all things, & to hold that which is good*; If we be bound to take our Religion upon trust from the authority of the Church?

3. If Paul an Apostle & Doctor of the gentiles, disclaymes all such souveraignty as tyrannical usurpation, what man or Church dare challenge it? But disclayme it he doeth. 2. Cor. 1. last. *Not that we have dominion over your faith, but are helpers of your joy, for by faith you stand.*

4. Had men, or Curches, power to coin Ecclesiastical Canons, to forge new articles of faith, to make these senses of the Scripture Authentic, which suited their minds, and to charge these upon the consciences of men, as necessary to be believed, Believers should not stand by their faith, but they, and their faith, should stand or fall, according to the feeble determination of men.

5. If the faith of particular men depend upon the Church, upon what doth the faith of the Church depend? Either they be the rule, (which is too loathsome to affirm) or else they are guided by the rule of the word, in their determinations, which begets both saving light in their minds, & sound faith in their hearts: Eph. b. 20.10. Rom. 17. And if the word be able to give them light & faith, why not others as well as them?

6. The authority of the Church, unto which we must captivate our judgments, musteyther be the authority of the Universal Church, which acteth nothing but in the particulars; & these have varied in opinion, & practice, touching Ceremonies, & therefore cannot settle us in a certain determination; Or it must be the authority of a particular Church: but particular Churches have not only erred, but departed from the faith: Who Lorded it oter the law? *did not the Church*: 14. Math. 10? who condemned & crucifyd the Lord? (*did not the Church?*) who persecuted the Apostles & forbad them to preach & publish the Gospel? (*did not the Church?*) And this which is said of Churches, is true of Coun•else, of all kynds, as experience of all ages hath made it good.

Others of this rank, plead the love of their people, the necessity of preaching, & hope of doing good: how precious men's pains are, & what need of laborers in the vynyard. And therefore conclude, if all men should sit do wur in silence, as some do, the ruyn of the Church must needs follow. They confess (its true indeed) these popish relics, which are the bane of the Churches peace, being unprofitable & needless, nay scandalous & offensive, should be removed. But when they weigh that heavy charge: *Woe if I: preach not the Gospel,*

they are then willing to bear all, rather than to deprive the Church of the benefit, & the souls of God's people, of the profit & comfort of their ministry: whereas alas all this pretence of mercy is a miserable mistake, & commonly that worldly watch word (*of favor thyself*) lies closely covered under these curious flourishes of care & compassion for the common good. For the question is not, whether preaching be precious, or the pains of faithful Ministers profitable? But the doubt here is, whether we may come to do lawful things, by unlawful means? To sin, that we may do service? As though the Lord had need of my lie; or else that he could not bring his servants to his own haven, without the devil's boat; or that Christ could not uphold his own kingdom without the pains & preaching of some men; now I conceive, it is undeniably evident, that the suffering, in the time of Queen Mary's days, did more settle & enlarge the bounds of the Gospel, than all the preaching did in King Edward the sixth his reign.

Others speak out, & deal down right: profess, it is against their hearts, & their hearts, to do this drudgery, but they are not able to undergo the extreme pressure which follows the refusal of them: Nay it is certain, some have openly protested, that, if it were but half an hour's hanging, they would rather suffer it, than subscribe. But for them & theirs, to lie in the ditch, & to be cast into a blind corner, like broken vessels; yea they & their families to die many hundred deaths, by extreme misery, before they could come unto their graves; This they were not able to undergo. A condition, I acknowledge, which needs & deserves a great deal of pity & commiseration, since it is true, that some kinds of oppression make a man mad: But oh that the God of mercy would put it into the minds & hearts of those whom it doth concern, that they would never suffer such refuse relics, long, to hazard, not only the comforts, but even the consciences & happiness of many distressed souls.

There is a third & last sort of men, more ingenuous than the former, who when they see, that such colors (of excuses, formerly propounded) are not laid in oil, & therefore will not continue, nor can give them any encouragement in their course; such feeble pleas being like fig leaves, which cannot cover the nakedness of their cause, being neither true in themselves, nor honorable to their proceedings: They come to the main hold; and profess the things are lawful, & commendable, & therefore they do no more but what they may, nay what they ought. And whereas they have been of another mind, they diversely discover the causes of their change; as they are diversely affected, or have a greater stroke of conscience, & conviction of judgment.

One man acknowledgeth, he hath been long staggering, about the things in question: But now he hath gotten greater light, sees more, & understands better. And yet no man could ever see, his candle lighted, his arguments alleged, nor yet were his overweighing reasons, ever offered to scanning.

Nay if he be put hard to, it will appear he hath, none: yea he is not acquainted with the things he doth, if he come to give an account, of what he hath done. Only you must believe, he hath private arguments, which do overpower his judgment: Otherwise he must grant, he doth practice without ground & reason: The sum in short is, he hath gotten a perspective about him, and perceives that ease, & liberty is good, & therefore, (*Issachar like*) is resolved

to sit under his burden: he sees the way by swallowing o• ceremonies, how to sleep in a whole skin, & that o•urse he takes.

If some searching truth delivered in public, press him, or some sincere hearted friend persuade him to a further inquiry, he seeks after the truth, as a coward doth for his enemy, being a frayd to find it. Loath he is, to be in the society of such, whō he conceaves, to be either Judicious in their dispute, or Zealous in their course, against this trash. Secretly desirous, that other should not occasion conference, or that such should not enter into serious communicatiō of these things, & if they do, he is weary of it, & blames the Author of the discourse, as that more savory or seasonable talk were shut out: When he goes for counsel, and direction, it is to some such Authors, who write for the things he would practice, or consul• only with those men, that profess to maintain them, & so they make up the match at mydnight.

But if yet, their own consciences, the arguments or persuasions of others, provoke to a more serious examination of both sides: How wearishly & unwillingly go they to the vorke? Commonly they make choice of the weakest, whose opinion they know, to be cross, to their course: or if they advise with other, of more able understanding, it is upon a start or suddayne, that o•her can be no sad dispute, & if yet such arguments fall, which they are not able to gaynsay; They go their way, & can tell how to forget or neglect them, & profess o•hey were with such, but could not be convinced, o•or see any sufficient reason to set•e their judgments.

But when they consult with such, whose opi•ions they know will please their palates, & persuade o•hem to that, which, they are resolved before hand to o•ractise; Though happily they propound no reason, but o•nly administer some grave counsel, or savory advise to o•xpresse their own resolution, or allege that place Rom. o•3.1. *Let every soul be subject to the higher powers;* Oh they go away with abundant content, admire & thank him for his advise▪ profess they never heard so much, & that now he is fully settled, & hath his doubts answered to his desire, gives it out, that such a man is able to give satisfaction to any: when in the mean while, he never asked any argument, but took his bare opinion, because it pleased him, & yet will reject the reason sometimes of another, because it crosseth him.

May be, it so falls out, that some new book of great note & expectation, is publyshed, which might clear the cause to these men's contents: After they have viewed it, & wiped their eyes, all things then are so clear, that there is not a cloud in the sky, nay not a mote in the sun: Ther was never said so much before: Oh this book of D. Burgess, hath made all things evident to them, even to admiration, & conclude, it will do as much to any that reads it: so that, if men be not obstinate, they cannot, but be convinced.

But alas: these men, have they taken the arguments into serious consideration? have they labored to search & examyne the strength of them? have they propounded them to such who are held most able, & judicious, of the other opinion, who do not find themselves, yet persuaded? Alas here is deep silence? where is that ancient rule: *Audi alteram partem?* where is that charge of the Apost: *try all things*. Is it not likely the man should be persuaded by his

author, who resolves beforehand never to question anything in him? He must needs be of his authors faith, who purposeth to believe all he says, or not to doubt of what he says. And while I was penning this preface, there was one curious prank of cleanly conveyance of a declining heart, brought to hand, & it was this: pressures growing heavy upon such, that would not conform them selves, The Court censures of the Commissary, proceeding to excommunication of such as refused, & adding aggravations thereunto: to wit, forbidding to buy or sell with such, that were so excommunicate, upon pain of excommunication: one amongst the rest was not able to undergo the burden: to profess he could not suffer, was too shameful, & therefore he professeth his judgement was changed by D. Burgess his book: & therefore he need not, nay he should not suffer. Some of his parteners or consorts, desiring satisfaction with him, entreat that he would point at the place, express the argument, or arguments, in this book, that prevailed with him. To which he answers: no particular, or particulars, in the book, persuades, but the wholl: The English of which speech & practice is this: I am resolved to conform: & I *will* be persuaded by Doctor Burgess his book to it; but neither I, nor you *shall* know, what persuades me; that so my grounds not being know, they cannot be answered, nor I unsettled anymore: oh the desperate folly of a declining heart, to betray & deliver up itself unto the delusions of Satan!

Ther is lastly another sort of profound disputers in the world, who apprehending their reach to be beyond the reasons & writings of other men, have out of the depth of their judgments, devised a way *judiciously* to deceyve their own souls; & out of their pick-lock subtilty, count it easy to make way for themselbes, & maintain their way in any question. And this they do by making a maze of Divisions, & cut things in so many shreds, by multitudes of distinctions, that at length they loose their cause, the truth, & them selves also in the issue, & must of necessity be wilder the reader, unless he be of a searching judgment: This kind of distinguishing is like snuffing of the candell too near, putting out the light wholly, while they intend to make the light burn more clear: so do these men darken the truth, professing to discover more of it. praegnable examples of this kind, the Rej. hath expressed unto us, when to avoid the dint of the argument concerning significant Ceremony: & worship, his distinctions are so many & intricate, that one member destroys another, & the true nature of worship also, as may appear in the 85. & 136. pag: of the first part of this Dispute.

All this I speak, not that I would fall out with any, who is not of the same opinion with myself: for I prosesse the contrary, in a word of truth: every man abounds in his own sense: Only this seems somewhat grievous, & I conceive also injurious to the truth, that after all hard dealing, she cannot get an indifferent hearing, Seeing it is the fashion of the world, to have men's persons in admiration, to gain some countenance thereby to their own courses, And therefore to blow up the fame of men's abilities, (as they do bladders) to the utmost greatness they can, that the greater warrant they may seem to have, to follow their opinions & ways. And contrariwise, the person must be disparaged, when we would have his cause, or work come into discredit: a fashionable, but a shame less piece of Rhetoric: Thus the writing of the Repl: must be a *pamphlet*, his manner of writing *currilous*, that when both are thus disfigured, by the dirt and soote, which the Rej. hath flung upon them, it may be conceyved, they were so misshapen in their first frame: whereas the answer of the Rei: must be lifted up

& proclaimed, worthy, learned, & judicious: which puts me in mind of Demetrius his out-cry: 19. Acts: 28. *Great is Diana of the Ephesians*: the ground whereof was not so much the love of the Goddess, as the greedy desire of that great profit, they reaped thereby: So here, the answer must be learned & judicious, that men may conform learnedly, and judiciously.

Not that I envy the Drs. Honor, or would diminish anything of his due, but I cannot endure daubing, much less that the praise of men, should be advanced, to the prejudice of the truth. Laying aside therefore-all prejudice, & partiality, cast we the proceedings of the Repl: & Reioy. into the scales of righteous consideration, & where the blame most appears, let the Reader lay it on, & let-him bear it, to whom it is due by desert: And in this search, let no man think, I intend or seek the Rej. his dishonor, for my witness is in heaven, I do not; nay I dare not do it. I know the righteous judge would require it: but it is for the manifestation of truth, and innocence, where ever it is to be found.

That I may do the Doctor right then, I will set down the rules how far the failings of others may be laid open. 2. How far, & in what cases, some kind of tartnes, & sting of indignation may be expressed, in pen or speech, as allowable in holy writ.

That we may lay forth the limits of the farst, & see how far the compass of our Christian Commission reacheth in the discovery of others faults, we must wisely distinguish of Persons & Synnes that so we may not be deceived.

Persons then undergo many conditions, & relations: some are members of the same congregation, who have covenanted, to walk in the fellowship of the faith of the Gospel: Others are subjects of the same commonwealth only, professing the truth.

Both these again; are there repenting or pertinacious, & incorrigible sinners.

Synnes also are of sundry kynds some are private, some are public: both these again, are lesser scandals: or more heinous & Capitall Crymes, which threaten apparent hazard to the public good of a state, or the prosperous success of the Gospel: Now out of these distinctions, such conclusions may easily be collected, which may give answer to the first question, so far as concerns our purpose: & these be 3.

In private offenses, the rule of our Savior takes place: If thy *Brother offend, tell him* his fault betwixt him & thee alone, if he *hear thee, thou hast gained thy Brother*: if our admonition attain the end, in removing the evil, we need not then crave further help, from any other, to redress it. Beside, our Brother having regayned his honor by repenting, we should not cast the blott again upon him, by any fresh report.

2. If under private admonition, a Brother prove obstinate, & incorrigible, we may, & should publish, both person & fault to the congregation, as our Savior in that case enjoins it, as a duty to be discharged, & leaves it not to our freedom to omit: for the words run in force, & form a command: tell the Church.

3. If the offense be public, either left upon record in writing, & made so notorious to all that will attend, & read it: or acted in some sollemne assembly, or in open view before many

witnesses, laying aside malice, & envy; which may stir us, or sinful and sinister ends, which may carry us hereunto, & spoil this, & the best service. Its very lawful, nay (in case) very necessary, to speak of such miscarriages, or write of them, as occasion may require, & that with out all breach of love: whether we look at others, who are but standers by, That they may not be scandalized, infected, or plucked away by the error of men: Or if we look at the offenders them selves, by way of Caution, & wholesome prevention, we stopp the poison of their practice, that so they do no more harm to others; nor bring anymore guilt upon their own souls: then which what greater love and mercy can be shown, to our fellow Brethren?

And out of this ground, and after this manner it is, that we shall bring some of the Doctors miscarriages to consideration, and present them to the view of the Reader: but such only, which he himself hath made open and notorious, either by writing or practice: and that for this end alone, that the false colors which he hath putt upon his course, and proceedings, may not prejudice the truth in in the hearts, or judgments of the ignorant, and unwary Readers; or any that are willing to declyne, who would very fain have the Doctors words without control, that so they might follow him without fear, and this may suffice for answer to the first question, & the warrant for our way to walk in.

The second admitts satisfaction in short: to wit How far & in what cases, some kind of tartnes may be expressed in pen or speech.

Ans: there be two instances in Scripture, which are plain & pregnant to this purpose, & left for our direction in this case.

The first is the behavior of Elias, towards Idolaters & their Idolatrous practices whom he jeares to their faces, & out of a holy kind of indignation, s•igs with a bitter & a deriding *Irony*. For so the 〈◊〉 : And it came to pass at noon, that Elijah mocked them, & said cry aloud, for he is a God, either he is talking, or is pursuing, or he is in a journey, & peradventure he sleepeth, & must be awakened: And hence it is, the Lord casts such loathsome terms of detestation, upon the Idol, that he besparckles the worshippers thereof with disdain.

The second instance is touching ambitious false teachers, or Idol shepherds. So Isaiah, his watchmen are *blind, they are dumb dogs, they cannot bark, they are greedy dogs, they can never have enough*. So the Apost. Paul gyrd the consciences, of those silken Doctors of Corynth, & their followers; which slighted the simplicity of the Gospel 1. Cor: 4.10. we are fools for Christ, & ye are wise in Christ; we are weak, & ye are Strong; ye are honorable, & we are despised; These tart Ironical speeches stable the heart, with a secret disdain, of their groundless, & ambitious folly: And indeed when the Lord enjoins it as a duty, & makes it a note, & argument of a happy man, *that a vile person is contemned in his eyes*; what expression of words, can suit such a contempt in the heart, unless they carry some tartnes of di•dayne with them.

We now see our limitts & allowance: let the judicious Reader according to this rule, consider of some Keene passages of the Reply: and I suppose it will be found, that the most of thē, if

not all, are pointed against the unwarrantable standings, & places, the intolerable, & ambitious courses of our Prelates, or else their seeming & self-deceiving arguments.

If in any he hath exceeded the bounds of sobriety, I profess, neither to defend, nor excuse it, I know the Replier himself will not allow it: For he hath silenced, all such expressions in this second Reply: though he had never so just cause, to provoke him thereunto, & never so great advantage given him by the miserable mistakes of the Rej. in many places: which if the Rej. had found in him, (He that can haulke after words with such eagernes) we should have had exclamations, Proclamations, & outcries enough to have filled up a wordy & windy volume.

How ever, was the Reply: never so worthy, to have the reproach of *scurrility* cast upon him, or his work; the Rey; was most unworthy & unfit te do it, who hath, (I dare say) much exceeded in this kind: How unseemly is it, & how ill sounds it, to hear thieves complain of Robbers, harlots of adulteresses. The proverb is homely, but true: its a hard world, when heerring-men revile fisher-men. For proof whereof, I appeal to thine eyes to be witnesses Christian Reader. And that I may proceed, according to *Allegata probata*, I will not look beyond my line: Only that picture which the Rej. hath made of himself, I judge it not only lawful, but in this case necessary to present again to his view; that the world may know, & if God will, Doctor Burgess also, may know himself, & what his spleen hath been, against the people of the most High God, blessed forever.

A taste of the tartnes of Doctor Burgess his Spirit, in the several passages of his answer.

This tartnes will appear in 3. kinds.

- 1. His heavy Censures, and that, of the very hearts, & consciences of men.
- 2. His open reviling of the persons of the *nō conformists*: or secret inducements to bring them into distaste:
- 3. His Keene & scornful jests, which are his pastime, frequently expressed through the wholl.

Heavy Censures.

1. They who tell us, that all the Church may do touching rites is: but the application of circumstances, which are in nature, Civil: Adding that the Church may not ordain any Ceremony: merely Ecclesiastical; do Manifest a spirit which lusteth after contradiction p. 37 of manuduc.

In the answer.

2. If it seem so to him indeed: God hath smitten his contentious spirit, with Giddines: for who but a man forsaken of all wisdom. &c. 62. p.

3. The Convocation house is not so likely to conclude &c. as this Libeller, is to come to shame for his factious, & intolerable comparison, unless God humble him. p. 62.

4. For whosoever thinks not as (they) must either be condemned of gross corruption, or excused, as having some good meaning: yet much weakness with all, scil. in (comparison of them) And this pride makes them so scornful: p. 65.

5. It is so palpably false, that I should hardly believe, any Friar durst have set it down in print: p. 67.

6. And see how these men that talk & write in so haughty, & magistrall a fashion, do but gull, & deceive them with the names of worthy men.

Which is so great & shameful a sin, & in this Replier, so frequent, that I wonder he dares dispute about Ceremony: before he have learned the substance of common honesty: p. 83. in his alligations.

7. How can you believe any truth, cross to your opinion? when as you seek glory one of another, & presume of your new traditions, as if the spirit of truth came to you, or from you alone. p. 103.

8. As for terms of excrements, which he would be loath, one should apply to the hair of his head, It savoreth of a spirit of rancor, as doth the like Foule speech, in the Scotch Dialogue. God will judge them for these reproaches, by which they labor, to breed scorn, and abhorring of these, in the minds of ignorant men. p. 131.

9. This flim-flam Master Jacob lent you, and both he, and you take it up, merely for a shift, Not out of conscience, or judgment; but of hauty desire of defending, what you have once spoke. 207.

10. This Replier (in a common course) giving the name of a good Christian, to some unconformable. The Rej. breaks out into these words. This Addition savores Strongly of that spirit of separation, which hath been hunted after, in the chase of unconformity.

For this shows, that with these men the adversaries of Ceremonies & Bish. are the only good Christians. p. 216.

11. Doth this Repl. & such as he, who without law, without calling, without reason, without conscience, do smite with their touns, and condemn to the put of darkness, •he Bish. & the conformed Ministers, & in a manner, all that are not of th•ir party. 216. pa:

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12. Nor is it rightly taken up, that these men are counted factious, for neglect of Ceremonious Canons, upon conscience, but for stiff opposition to Ecclesiastical laws, which they despitefully speak, & write against, & for contempt of these statute laws, by which the book of common prayer is established. For that they draw (as fast as they can) into a body of

themselves, ingrossing a forehead, the name of brethren, The Godly, the Church, the good Christians, as though we had lost our Christ, & they had found him quite away: 222: pag:

13. The tearing of our Ceremony: Popish, is done out of faction, & to make the imposers, & Observers of them, hateful with the people of God, which I believe no Church would suffer, I am sure it should not: pag: 238.

14. This man forceth his wit, & I fear his conscience also, & doth not believe himself, when he saith, that these Ceremony. are imposed as parts of Gods worship; but only for faction & opposition, would fain have it thought so, that their opposition might be justified before men. 243. p.

15. For a wrangling spirit; yea an ill conscience, is so plainly to be observed, while he studies to persuade, what himself believes not. 243.

16. But what should I press these men, with the authority of men, who have themselves in estimation, for soundness of judgment, before all men. p. 370.

17. But the Repl. seeing no interpretation will help against the clear Testimonies of the Learned, by us alleged, confesseth they were men, (as if he, & his partners were more than men!) & that there is a little variety. So willing are men rather to cast dirt in the faces of others, then to confess any mistaking in themselves. Is this anything, but the spirit of pride, thus masterly to judge the Lord's worthies? 387. p.

18. This answer you think good to give: because you are resolved to sink the reputation of all men, ancient or latter, how learned, & zealous soever they were, rather then to confess your own mistaking.

Open Revilings of the Persons of Non-conformitants: or secret inducements to bring them into distaste.

In 52. pag: of the Praeface: some Noncōformists are brought in, & said to be of that temper: that when the remove all of Ceremony. only was mentioned: Their answer was.

They must not have a hoof-behind them: And the note in the Margent tells us.

- 1. This S^r Fran: Walsingham told M^r: Knewstubs, of whom I had it.
- 2. It is a ridiculous supposition; its a malicious surmise; all this scurrilous bundle is of no use, unless it be to ingraft himself, into the affections, (which he calleth the consciences) and applause of his own party. p. 633. Preface.
- 3. These two notes, note you to be an egregious wrangler. p. 6.
- 4. Did ever sober-man reason thus? p. 61.
- 5. I should be sory to find so much waywardness, & falsehood, in any man of our Religion; but cannot but wonder at it, ina man pretending more then ordinary sincerity p. 15.

- 6. How ever these men, who in effect say to all other men, stand back, I am more holy then thou, &c.
- 7. What a shame is it for men to glory of sincerity, for refusing Ceremony. And use no sincerity in alleging authors, 284.
- 8. But that use which the learned divines call Historical, these men call Religious, that they might by a false ear-mark, bring us into suspicion abroad, & into hatred wiht our Religious people at home, and yet *they would be counted sincere men.* 303.

Certain Quaeres, by which these passages may be weighed, in the balance of serious consideration.

Of all, in general, the quaeres are these: 1. If the Replier did anywhere give sentence of conformists consciences? 2. If he uttered any one bitter speech against all Conformists? 3. The former being negatively true, if the Rejoyner (in his over & under-lashings) was not overcome of his own evil, rather then the Repliers?

Quaere. 1.

1. If a man upon probability affirm such a point, or out of ignorance & mistake, conclude it certain, & so relate it, as by him conceived, doth he hereby necessarily manifest a spirit of contradiction, or the weakness of his own apprehension?

2. If charity hopes the best, that can be conceived in reason, to judge men's spirits by grounds weak, & feeble, out of which nothing can be concluded.

Quaere, whether it be not uncharitable censuring?

3. Do all those who contradict the like conceits of the Rej: as false, manifest a sinful spirit in lusting after contradiction?

Quaere 2.

Whether may not a man mistake a thing plain, & be of no contentious spirit?

Whether in such a mistake, is it certain God smites with giddines?

Whether is not this to judge men's consciences, beyond warrant of any word of God, or the nature of the work will bear?

But is not this, not only unreasonable, but intolerable, if the thing be true?

Quaere 3.

1. Whether these words come from a calm loving & merciful spirit?

2. Whether God may not abate a man, for his falls in executing judgments here: or may lay many punishments on him beside open shame?

3. Whether these definitive determinations of judgments upon men, for some light differences, & those not so clear, be not to jussle God out of the place of justice: & to cast thunderbolts where he doth not?

But if the replier make his expression good by his defense, as he hath; is not this a strange censure, upon so small a thing, & so strange a mistake?

Quaere 4.

Whether this charge issues not out of a principle, desirous to make the Persons of non conformists, odious to all, proclaiming them as such, whose intolerable pride, scorns & contemns, all men in regard of themselves?

Whether the Rej. his passion did not transport him beyond himself in this accusation, when it makes him contradict his own confession? preface: p. 5.

Ther be some moderate learned, Godly, loving. &c.

Whether his spleen is not great that would spare none, but even destroy the Nation of Nonconformists, in the esteem of men: As Haman the Jews? For of all he speaks: *They: Them.*

Quaere 5.

Whether he be not more charitable to Friars, then Nonconformists since he knows, what they have printed?

Quaere 6.

Whether if this Repl. was faulty, was it reasonable to fly in the face of all Nonconformists?
These men.

Whether the Rej. his conscience in cold blood dare say, that their is not amongst the NonConformists, the truth of worthiness, but only the names?

When in his preface he thus writes p. 3. some peaceable & *very Worthy Ministers* were cast out.

Quaere 7.

Whether they that cannot entertain truth cross to their opinion, & seek honor one from another, can have any truth of grace? our savior seems to gainsay it 5. John. And therefore Whether there be any color of argument, for the Rej. to condemn all Nonconformists as such, whom this charge condemns?

Quaere 8.

Whether doth the vilefying of a relique which one conceaves superstitions, argues a spirit of rancor?

How came the Rej: to be sure, that God will judge them for these?

Whether may they not repent, & then God will pardon them, not judge them?

How if the relics be base & deserve to be scorned?

Quaere 9.

How knows the R^j: but they might do it out of ignorance, & an error of ignorance may stand with a good conscience?

How knows the Rej: that it was a haughty desire, & no other passion?

But if all this be maintained, is not the Rej: extremely harsh in his censures, when no room will serve him, unless he sit upon men's consciences, & Pilate-like condemn the innocent?

Quaere 10.

If one call a non-conformitant a good Christian, doth he express a strong savor of separation?

He that names a Non-conformitant a good Christian, doth he conclude, that the adversaries to the Bish. are the only Christians?

Quaere whether reason, or passion against all color of reason, make these consequences? And whether the Rej. would suffer us to make the like out of his words, when he calleth Conformists: *the faithful servants of Christ, as he doth pag: 628.*

Quaere 11.

Would not the Rej. make Nonconformitants monsters of men, who shall commit so capital a sin, as condemnation of mē to Hell: & being void of law, calling, reason, conscience; in sodoing?

Where doth this Repl: condemn all that are not his party, or all conformed ministers?

•ay if neither he, nor any 〈1 page duplicate〉 〈1 page duplicate〉 Non-conformitant ever writ, spake, printed; nay thought so unreasonably: quaere: whence such an accusatiō comes, & what ground it argues, which exceeds the bounds of truth, or reason; yea common sense?

Quaere 12.13.

Whether these hundreds of ministers silenced at the beginning of K. I. were spiteful speakers against the cerem: or conscionable forbearers of their use?

Whether these, who desire to subscribe according to law, be despisers of the law, or those who deny them the benefit of it?

Where is that body, into which the Non-conformitants gather them selves?

How appears it, that they ever engrossed such Titles to them selves, so as to deny them to all others: or more then the Rej. engrosseth the title of the faithful servants of Christ, unto conformists, pag? 628.

Whether this imputation be not to bring them into hatred & distaste of the state?

Whether ever profane drunkards, riotous adulterers, scoffing Atheists, or the bitterest of the Jesuits, geared more tauntingly against many faithful? And is it not loathsome to lick up their vomits? For the worst of men, have not worse language, against the Nonconformists.

Quaere 14.15.

Whether the Rej. can judge of a man's heart any other way thē by his expressions outward?

Since the Repl: professions & expressions are plain one way, by what warrant can the Rej. conclude his conscience is other. Neither word, nor reason, nor love, nor Religion, learns or allows such inferences: what is the principle whence these proceed?

16. Quaere.

Whether any man, truly humble, & gracious, can prefer himself before all men?

Whether the Rej. accounts all Nonconformists, void of all truth of grace, when he layeth this to their charge?

17. Quaere.

Whether he that says *the Auncients were men*, doth thereby infer, that he himself is more than a man?

Whether to affirm the *Fathers to be men*, is masterly to judge them, or argues a Spirit of pride; when they them selves, so judge, & speak of themselves?

Whether to affirm the Auncients to be *men*, argues a man resolved to sink all men's reputation, how holy & zealous soever they be, rather than to confess his own mistake?

Quaere 18.

Whether there can be a heavier charge laid against a man than *rotten hearted & unfit to live in the society of men*? And yet what lighter ground, & more insufficient can be pretended to bear it up?

Quaere. 19.

What if no man should have known, what *Mr. Knewstubbs* told D^r. B: in private, conceaving him of the same judgment? ergo Quaere.

Whether it be safe for fellow brethren, to betrust their secrets to the Rej. his keeping?

2. Whether the Rej. did not rake up all the blind corners of his memory, to fetch out what might be, to bring Nonconformers into distaste?

Quaere. 20.

Whether this be not downeright railing?

Quaere 5.6.7.8.

Whether the Pharisees, in their Ceremonies, did not praetend more holiness, then other men? And whether Conformists be not therein more like the Pharisees, then Non-conformists?

Whether this be not to leave the Persons, & to gibe at sincerity itself?

Whether do the professed enemies against the power of godliness, use any other language, when they would jeare at the sincerity of God's servants?

Is not some historical use, Religious? what want of sincerity then is it, to distinguish that historical use of images, which is to stir up devotion, from other civil use, by the term Religious? Nay what sincerity is there, in branding such a declaration with a false affected ear-mark?

His tart jests & taunts are not as grains of salt, but so frequent, that they seem as Pickle, in which the passages of his book are laid to steep, & therefore I will but point at some number of places, to ease the reader, & myself.

P. Ag. 71. lyn: Praeface. pa. 14. lie. 29. pa. 19. pa. 33. lie. 22. pa. 15. lie. 1.2.11. pa. 37. lie. 24.25. And he not only takes, but seeks an occasion: yea is content to go some miles about, to reach men a blow, who were of Godlines & worth, by some slighting taunt to disparage their persons, or works.

That judicious & paynfull laborer, & faithful servant of Christ he slights, on this manner: M^r Parkars Gaudye & passionate treatise of the cross. A work in truth, of that strength, & beauty, that it bleares & dazells the eyes of envy itself. And therefore men out of hope, either to imitate it, or answer it, would bear the world in hand, it was not worth the while to spend labor in it.

But the Rej. wisheth, some would reduce it to Logical arguments: & then he doubts not, but it would soon be answered.

Which is such a mere put-of, & so unbeseeing the skill of a Logical disputer, much more the champion-like confidence of Doctor Burgess, that had not his heart secretly misgiven him, in this seeming bravado, such an expression would never have fallen from his pen.

For let any rational man be judge in this case. Are not Logical arguments plainly expressed in a continued discourse, & by a Logician easily collected? & what needs a reducing to a form then?

Beside M^r Parkars discourse is either empty, & void of sinews of sound reason, & then the weakness of it, is soon discovered, & may be confuted; yea disgraced with more ease; or else there be arguments, of that solidity, & strength, which either the Rej. cannot reduce, or else is not able, or not willing to answer. To say he cannot reduce thē to form, is a thing too mean to imagine, nor will the Rej. grant, nor will I, or do I think. To say he is not willing to answer, is to gaynsay his own course, the profession of his care, to traverse this cause, & his love to our Ceremony: & the peace of our Church, so much pretended in his answer.

The third therefore must be concluded, for I do not see what fourth thing can be given.

Only, Did ever any answerer, serious & judicious, amongst Divines, of any kind, Protestant Papist, Lutheran, propound such conditions, did ever any grant such? nay is it not to common sense ridiculous? For any Lutheran to send to a Calvinist, any Protestant to a Papist, having printed some serious treatise against them, to send I say this message; well: you have printed a treatise here, & you place some, yea great confidence in it: if you will (reduce it into sillogismes,) you shall be soon answered, & that there is nothing but bumbast, & painted vermilion putt upon it? Spectatum admissi risum? Would not the Papists laugh in there sleeves, at such an answer, I will say no more: but only propound this form to the Rej. & save him a labor to reduce it.

He that propounds such terms of answer, which never were yet asked, or granted, & indeed are unreasonable to yield: professeth he cannot make an answer, being willing thereunto.

But such terms the Rej. craves. The like jirkes he lends to M^r. Jacob, p. 16. To Godly learned Fenner. p. 38.

And he hath such a mind to chide, that upon the occasional mentioning of one word excrement, he fetcheth a vagary into Scotland, as it were, & sits in judgment upon the Author of the Scotch dialogue: pa. 131. l. 20. without any confutation of any ground, which I suppose had better suited his place, being an answerer, and not a judge.

In like sort, he vilifies M^r. Bradshaw: A pamphlet of things indifferent of M^r. Bradshaw. pa. 188. (your M^r. Bradshaw) Whom we are not ashamed to own, & suppose the Doctor would have been afraid to have grappled with him, in an arg; had he been alive.

Venerable M^r. Cartwright he taketh up sometime, as if he had written upon prejudice, without judgemēt. Thus much I thought good, to add in short, to wipe away that supercilious disdain, cast here by the Doctor upon divers of the Lord's dear servants; many thousands of whom together, he accuseth after of stupidity, or prejudice, even all that allow not of Organs, in Divine service, or Psalms-singing. We shall now summarily point at the rest of the places, as an inventory or treasury of the Rej. taunts p. 47. l. 22. p. 50. l. 7.8. p. 52. l. 33.34.35. p. 55. l. 26. p. 113. l. 32. p. 120. l. 12. p. 130. l. 10. p. 141. l. last. p. 180. l. 32. p. 182. l. 16 17. p. 213. l. 18. p. 247. l. 21.22. p. 312. l. 6.7. p. 315. l. 11.12. p. 316. l. 10.

These are some of the many common places of scoffs, to be found in his book, & are all contained within the compass of the three first chapters. as for the last, I had neither leysure, nor list, to trouble thee good reader, or myself, with writing them out.

Only to give thee a guess, how prittily the Rej. can play with words, find himself talk, & fill up pages: I shall take so much pains, as to transcribe a place or two: Thus he writes. p. 66.

So this & those rules after added, are as the proverb is, like a rope & butter, that if the one slip; the other may hold: So again.

p. 73. The truth is: M^r. Jacob could never get over the block, which M^r. Cartwright, & the Admonitors had laid in his way (how ever M^r. Cartwright himself a man of more activity, made a shift to leap over it) namely thus: What soever is not commanded in the word, must not be in the Church:

And yet M^r. Jacob, that he might seem to hold fair quarter with M^r. Cartwright, & other learned Divines, who acknowledge, that certain Ecclesiastical rites & Ceremony: appropriated to holy actions, were left to the determination of the Church, under some general rules of the word, will seem to allow somewhat, he cannot tell what, some circumstances only civil, or occasional, as the time & place, which he rather calleth circumstances, then Ceremony: that so, if any shall say, he alloweth nothing to the Churches determination, to be squared, by some rules: He may answer for himself & say: yes, certain circumstances are; namely such as are necessary in civil, as well as sacred actions. If on the other side, one challenge him to give some liberty to men, for the ordaining of rites, which are but extrinsical circumstances about the worship of God: He may answer for himself, he hath protested against all mere Ecclesiastical Rites, which are ordained by men, & not left so much as one, to their determination.

Thus, as he, that by turning of his picture of an horse, made it running, or a tumbling horse, which you would: So hath M^r. Jacob provided for himself, there to square some circumstances, by 4. rules, or to put of all by another, as the market shall require.

This is the substance (Christian Reader) of a whole page almost: Touching which I would propound these Quaeres to thy consideration.

Whether it was not easy to make up a massy volume with such talk as this?

2. If a man should set down such like passages word for word, & add an answer suitable, filled with such wind, would it not rather be accounted, & that justly, a blotting of paper, & abusing the reader, then rendering an answer of any worth & satisfaction?

And by the survey of these particulars, collected out of the three first chapters, & comparing the Reply therewith, I am confident, it will soon appear, to any not forstalled with prejudice, whether the reply, or answer, m^y most justly challenge & bear the name of scurrilous? And it will be as evident that the Rej. had no cause to accuse the Repl. of scurrility, unless he would condemn himself not only, of the same crime; but of somewhat beside far more sinful. For, though it be easily incident, I confess, to our corrupt natures, out of a pange of pride & passion, to cast unbrotherly contempt upon such, who seem to cross us in our opinions, & practices, when it comes to point of opposition, bewixt some particular men & ourselves; yet to vent such a mass of venom, in heavy censures, harsh Revilings, slighting scorns, & that not against one particular, which may appear in competition, & opposition against us, but even against the generation of those, which refuse human Ceremonies in Divine worship, many whereof, our pennis, & consciences acknowledge worthy & Godly; Nay not only to vent these expressions, but to keep them souring, & leavening by us, in our hearts, & writings, many years, wherein we have been persuaded by friends, & after persuasions resolved, rather to have thē burned by others, or to burn them ourselves; And yet after all this in cold blood, in saddest consideration, upon review, so far to approve of thē, as to print & publish them to the world; How such a man's spirit is principled? & whether it was a root of bitternes, or Godlines, whence such things issue: I leave it to the Almighty to judge, & to the wise hearted to discern.

These be the witnesses, which I have to produce out of the Rej. his own writings. All that I desire is, that their depositions may be impartially weighed, & in this desire, & endeavor, there is no wrong done to any rule of piety or charity.

We have also the Rej. his open practice, as an apparent evidence, to contradict what himself professeth in his Praeface, touching the constancy of his opinion, about the *inconveniency only* of these Ceremony: however he bears the world in hand to the contrary, & that with great confidence: To which purpose, we entreat the following Allegations may be indifferently heard, from those, who as witnesses can testify his walking by their experience.

That faithful servant of Christ, M^r. Arthur Hildersham, now at rest with God, upon his sick bed, with great regrate & grief, thus expressed himself to a fellow Brother; *Doctor Burgess his conscience knows, that I know he speaks untruly*. And that it may appear, these words were neither spoken passionately by him, nor forged by me; he hath left the proof of them, under his own hand upon record, which I now have by me, & shall be bold, for fuller satisfaction, to set down his own mind in his own words.

In the 19. pag. of the Praeface: The Rej. expresseth himself on this manner, *I do ingeniously confess two errors in that my Apology; one that I trusted too much to the quotations of the Abridgement, which then I had in writing:*

To which M^r. Hildersham thus replies in his notes: How false the quotations are in the Abridgement, will be seen hereafter. But this is manifestly false that he was (before the writing of his Apologye) deceived thereby, or that he had a Copy of it in writing before that time. For the Abridgement was not made till after he was deprived: & therefore no man could have any copy of it, either in print or writing. Nay the large book (where of it is an Abridgement,) was not delivered to his Majesty before that day he was deprived; & the Abridgement was made sundry months after. He proceeds Ibid: 19. p. Its true that the Ministers were resolved to have chosen him for one of those three, that should have disputed for them, (such profession he had made unto them of his full consent with them in judgment,) & he had been one of the disputants, if that (not the Dean of the Chapel; but) the King himself, had not expressly (in his message) excepted against him: which also argues, that his Majesty did hold him to be fully of the mind, that the rest (who had sent him the foresaid book) were of.

In his notes of the 20. pag: he hath these words. That there is no color of truth in this that he saith here: i. e. (That when he was chosen to be one of those, that should maintain their cause by disputation, he professed to his Brethren, that he could not speak against the things as unlawful; but only as inconvenient) may appear evidently to any reasonable man. For seeing they had in their book delivered to his Majesty our Kings Father, stated the question not against the inconveniency, but the unlawfulness of these things. Who will imagine, they would ever have chosen him to be one of the 3 to dispute for them, if he had professed to them at that time, that he had nothing to say against the unlawfulness of them? These be the dying words of that dear servant of God, as I have them to show in black & white.

If yet the witness of the dead deserve no credit: The Rej. may with some small consideration, recall to mind, how after the Revolt, or change of his former opinion, in an occasional concurrence & meeting of many fellow Brethren; when they out of human Civility desired him to take his place according to his years & gifts; I say, he may (if he will bethink himself) easily recall, what words he then openly uttered to this, or like effect: He told thē he was unworthy to sitt with them; to have respect from thē, since he had betrayed them, & *their cause*. Now the cause which they mayntayned was not inconveniency: but unlawfulness in these things. If the Rej. his memory serve him not about this particular, let him repair to Bambury side to his ancient friends there, & they can testify so much to his face. If then the construction that the King, & state, made of his course, the apprehension his fellow Brethren had of his practice: nay his own profession may be trusted: Lett all the world, & D^r. Burgess his own heart judge, whether he hath changed his opinion yea, or no?

In his preface, there is not much that expects answer. For to omit his biting language, & devouring words, where with we have cloyed the Reader in the foregoing Catalogue, and unto which rank many Gibes here may be referred: as That pag. 5. These do commonly call any small company of their party: *The Church & the Christians of such a town*. As if Christ were (I say not *divided amongst us*) but *wholly* taken away from us, to them, & what wants this of Schism in the heart, *And that: pa. 9. The glory of suffering for (as they call it) the good cause*: And that pa. 12. Others aim at *Schism & Anabaptistical delusions*: to lett pass these pangs of spleen, & other distempered carriages, which he himself cast upon some passionate people & Strongly conceited. All which being justly blamed, it neither hurts the cause against which he writes, nor helps that which he defends, since the most glorious Gospel of Christ hath such blotts cast upon it, by reason of the sinful weaknesses of some, who take up the profession thereof; Leaving (I say) all these, as not worthy the consideration, we shall entreat the Rej. at his return to give some satisfaction to these quaeres.

1. Why Atheists, Papists, profane varletts, brutish drunkards hellish blasphemers, together with the accursed crew of the most riotous wretches; yea the Generation of Newtralist, moral formalists, ignorant sotts of all sorts, are so zealous for these Ceremony. Are so violent to urge, so careful to practice them, who never had care of piety in all their lives?
2. After the Lord, hath cast in some saving illumination into the mind, convicted the conscience, & converted the hearts of scandalous sinners; after such have gained sweet peace of conscience, & assured evidence of God's love, sealed unto their souls; why do the hearts of such, rise in some strong indignation against these Popish relics; when they have never been persuaded thereunto by teachers, nor had time from their own inward troubles, to consider of them? That this is the disposition of many, I can speak by proof, I would have the Rej. speak to the reason of it.
3. When it is notorious to all the English world, that the most of the people (who live in the bosom of the Church, & profess the faith) be wholly taken up with conformity, both approving & practicing of it, countenancing those that do it: Why is the Doctor so troubled, that a few silly despicable people, void of wisdom (nay if his former charges be true) void of grace, should distaste the Ceremonies; when I know no Judicious Non-conformer, is

disquieted that the crowde of the formal Gospellers should embrace them? while the Rej. is searching the reason of these things, it may chance, he may either search or see his own heart somewhat more clearly. Leaving then these to his consideration. Proceed we a little to survey the preface, & the substance of it may be referred to three heads. 1. He chargeth Non-conformity to because of many mischeifes. 2. He debates the cure, & administereth that, which he conceived most meet for redress. 3. He makes a defense for himself, & writing: Agaynst all which we eycept thus.

- 1. That his charge is not just.
- 2. His dealing in the cure not plain & through.
- 3. His defense in that where the stress lies, either not equal, or not sufficient.

Come we to skanne the particulars: The mischiefs, which he conceives to issue from Non-conformity are no less then *Seperation & profaneness*. A heavy charge, I confess, but the best is, his reasons have not the wait of a rush.

1. That of separation, p. 5. is supported upon so slender a ground, that he bewrays only his desire to have surpassed his power: therefore Rhetoricates instead of reasoning. *If these (saith he) be Idolatrous will worships; how can you? how dare you join with us, in those acts of Religion wherein these are used?*

Wherein he neither concludeth the question, because a man may refuse to join in such acts, without sepea <...> or utter condemning & renouncing all Church-•ommunion: Neither doth he prove that, which he con•cludeth about joining in such acts, by any other argument •ut only by *how can you, how dare you?* To which • answer, we so can, & darejoyne in good acts, to which •omthing perticipating of Idolatry is added, as Christ (our •eacher) & his Apost: did join in the Iewesworship, unto which were added many superstitions, as unlawful, as •ve had our Ceremony: Nay I will add one thing further, •hat, if D.B. be resolute in this point, i.e. that *he must •perate from all Churches, & Church actions, in •which any superstition is exercised;* then he must be *one of the greatest Seperatists in the world.* For •e holding error of judgment to be superstition, & those •uperstitious Brethrē, that abstain for conscience sake •rom things lawful, though only upon error in judge•ent: must upon the former ground separate frō all those Churches in whose Religious acts, anything in his jud•ement lawful, is so abstained from; & much more if •ny thing in his opinion unlawful, be put in practice: •rom one of which faults, few or no Churches will be •ound wholly free. Yet I would have another opinion •f D. B. & think, that though he hold *bowing to •he altar*, to be superstitious or Idolatrous, yet would he not therefore separate from the good prayers, that follow that ridiculous Ape of Idolatry.

That Other charge of *profaneness* p. 6. pretended to come from praecisenes, is so strange a consequence, that it can hardly with deliberation, be fathered upon *Non-conformity*, without *Non-conscience*.

For strictness in matters of Ceremony. hath no more force, to bring forth loosenes in matters of substance; then zeal in matters of faith, & charity hath to bring forth carelessness of both, nay then pure Religion hath, to breed Atheism.

Go we to *experience*: view the places where Non-conformists live; the people whom they teach▪ the ways of those with whom they walk; who they be that have reference to, & dependence upo• their persons, or ministeryes; & I suppose the walls of the Churches, & the stones of the streets, will give testimony against this accusation. Nay I suppose, I may speak it truly, as I profess, I think it, that someone Non-conformable minister, hath been a means under God, to bring more souls to grace & heaven; then all the Cloisters, or Cathedrals in all England in the same time, where all Conformity hath been the daily diet, & liuelehood, of the people.

Go we to *reason*: the best that either the Rej. or any beside, can make of our Ceremony: is, that they are things indifferent. Now that weak ones may doubt & stagger about such, That doubting, they ought not to practice them 14. Rom: last verse: is made a duty. That men's walking according to conscience, should be the cause of others disobedience; That keeping the law, should be an occasion in itself of profaning the law; that stopping the very appearance of the least evil, should set open a gappe to the greatest; I appeal to any reasonable man whether it be not a consequence void of common sense, unless men have a miraculous skill to soder quicksilver, or tysande together, or make heaven & earth meet!

Last of all, it is remarkable that Doctor Burgess himself pa. 8. doth impute these mischeifes unto *civil war about Ceremonies*: which if it be well weighed, it will manifest too much prejudice, in his former discourse. For in Civil wars, the mischiefs ensuing on them, are not wont to be charged upon one part alone, & that poor, passive, overpowered, obnoxious to the suffering of what-soever pressures their opposites please to lay upon them, which is the Case of the Non-conformists in these Commotions: Tell us I pray yow, if in your conscience, *the Prelates Canons, courses, Courts, & proceedings*, have had no hand in working mischief? nay diverse of these mischeifes, which you have affectedly placed on the other side?

If *non-residents, double treble beneficed men, unable, perverse, scandalous, half-Popish Ministers*, have not had a finger in them? If those *trumpetours, & drummers*, who proclaim the innocence, & justness of our Prelates proceedings, have not brought something to the furtherance of these mischeifes? If you speak your conscience, it must needs say, yes; & so confess, it was your passion, not your judgment, that obtruded all upon Non-conformity.

The state of this war is this: we (as it becometh Christians) stand upon the sufficiency of Christ's institutions, for all kind of worship: and that *exclusively, the word*, (say we,) & *nothing but the word, in matters of Religious worship*. The Prelates rise up on the other side, & will needs have us allow, & use certain human Ceremonyes of Religion in our Christian worship. We desire to be excused, as houlding them unlawful. Christ we know: & all that cometh from him, we are ready to embrace. But these human Ceremony: in divine worship we know not, nor can have anything to do with them; upon this they make fierce war upon us, & yet by the pen of D. B. lay all the fault of this war, & the mischiefs of it, upon our backs. Now all ye that

pass by, consider, & judge, what equity is used, in such dealing? They will say, all things are to be done *decently & in order*. To which we willingly consent, but allege again, that we cannot apprehend these Ceremony: to be necessary for order, & decency. They (as our Lord's) tell us, it is enough for our Consciences, that *They* esteem them so. Our Consciences tell us, this is to usurp the place of God, what can we say less, then that we will follow our Consciences, rather then their wills?

To conclude, the Rej. p. 285. maketh *Circumcision* lawful to be imposed, upon the same grounds, that our English Ceremony: stand on. Now if it should please our Prelates in a Convocation to apoynt, that all English men should consent to the cutting of their fore-skins, & denounce war upon those that should refuse this goodly Canon; was it not a grave Accusation, to lay all the mischiefs of such a war, upon those which would not conform to such a Ceremony? But the weakest must always go to the wall, & the Lamb must die for troubling the water, if it please the Lyon so to determine it.

We have done with the disease, & mischief together with the cause of it. We are now come to consider the Remedy the D^r administers: & we except against his dealing herein as not plain; nay not profitable, even by his own rules.

1. *He deals not plainly.* For making the Abolishing of the Ceremony: by authority, to be one, & the chief course for cure, as despayring to obtain that, he refuseth to *persuade* thereunto: *Because forsooth: to judge what is most convenient, & to determine thereof, belongeth only to those, who together with power of doing what they shall well like, have judgment to make choice of the best way.* Which is a weak and a very unworthy conceit. For. 1. D. B. cannot deny, that those, who impose, urge, and with capital punishments enforce these Ceremony: upon Christ's, Ministers and people, do therein abuse that authority, which they received for the procuring of the quietness, peace, & safety of those, that desire to serve God according to his word, & not for the troubling, vexing, & scandalizing of them, by opposing their mere wills, in Religious affairs, to men's Consciences: depending wholly and only upon God's Word; He cannot (I say) deny this to be a grievous sin of those in place, & yet refuseth seriously to admonish them of the same, being called to give counsel, & advise about this very cause:

2. It is to be supposed that worthy Ministers of the Gospel, are not destitute of wisdom, and judgment concerning Religious affairs. By this reason therefore D. B. might as well have forborne to judge, what they should choose, as to determine so peremptorily thereof. Lastly, I would gladly know of D. B. whether the Scriptures be not able as well to make Magistrates, and Governoures, perfect to every good work, as they can do Ministers? whether; either Minister, or Magistrate should do, or ought to do anything, which God hath not commanded them? Whether a faithful Minister, in his office, ought not to understand, what that word reveals: ought not to teache all Magistrates what out of the word, he so understands? If all which particulars be plain & undeniable, it will appear that it belonged to D. B. being called to give counsel, declaratively to judge & determine, what was convenient to be done: which if he durst not declare, he durst not do his duty. And that I may fasten this nail yet more fully, I thus force the conclusion.

What ever duty of any calling, the word teacheth; that the Minister by the word ought to judge, determine, & deliver. Else how can he teach the wholl counsel of God? how can he give everyone his portion?

But the duties, and doings (if good) of all Magistrates the word teacheth.

Ergo the Minister ought to judge, & determyne of those, by the word, & so deliver them. Ergo it doth not belong to those *only*, who have power, & are in place, to judge & determine; which was the Doctors assertion.

Agayne: what ever God commands, that, and all that, the Minister should teach: & so judge, & determine, else the trumpet should give an uncertayne sound.

But what ever men, or Magistrates ought to do, that Christ hath commanded. Both the parts of the argument are in 28. Math: last v. therefore the conclusion follows: what ever men, or Magistrates ought to do, Ministers should teach, and consequently judge, and determine.

And as thus the Rej. dealt not plainly in his cure, •o whether hath be dealt profitably, in that his •ecept, is against his own rule; as it shall appear in •he scanning of his defense: Which we except against •s insufficient in those particulars, wherein the stress •nd weight of the plea lies: And those appear in •hree special objections he makes: the dynt of none of which, he is able to declayne.

The objections are pag. 12.13. & the sum of them •n short is, this writing stirs strife: ob. 2. exasperat•eh authority: Obj. 3. hinders the removal of the Ceremony: ob: 4.

Hear we now his defense to each of these, in order: To the first, he answers in truth by denial, that this *course of his is so far from stirring the fire of contention, that its casting on water to quench •t: & to this also belongs that, p. 11. there is a neces•ity that some should speak for the cause, unless we shall suffer ourselves, not only to be rooted •ut of our livings, but which is worse, out of the hearts of our people, whom we serve in the Lord.*

Ans: bare denial with-out reason, yields small relief to a cause, but when it is contrary to the wor• & itself, it betrays a cause, doth not defend it: & such is this.

1. It is contrary to the word, & that staple 〈◇〉 delivered by the Apostle, which he sets down, as station, & shelter for the weak in the faith to be take them selves unto. 14. Rom. 1. where the 〈◇〉 toleration of those, who are weak in the practice• things indifferent, is ever the ground of contention & disturbance in the Church. And therefore this cour•• of forbearance, he infers, 19. v. as the way to follow peace: sense teacheth it also: when a company of passengers are confined to one way to pass, or one door to enter, it causeth them to crowd & jussle.

2. This Denial is contrary to the Doctors ow• doctrine delivered in 3. pag. where its granted *by him, and proved by the experience of thresco• years: that opposition begetts opposition, & th•• which was given to stir the humor, did only sharpen it.* Putt we now the case to the Colledge• of Physicians; nay let D.B. himself be judge. Is it rational course? Or like to work a cure? that

wh[•] the body hath been distempered many months wit[•] physic, we should still continue the same receipt[•] And its marvelous to see, how conviction wrests truth from a man, even against his own passion, & purpose. weigh these two passages, & see if they will accord?

The Doctor must write, that he may not be wrought out of the hearts of his people. pag. 11. And yet he confesseth by writing, he hath wrought himself out of the hearts of the godly.

His defense to the 2. obj: is yet more feeble, though more ingenious: For his answer is nothing but yielding the cause, in some compass and circumlocution of words.

For (1) when he graunts: that he forbore some years this course of writing, that he might not exasperate authority: he privily, yea plainly yields, the objection had such rational face in it, that it did not only press him, but prevail with him also: where as 2.^{lie} he adds: that by this means he hath some hope *to persuade some to conform, & so to avoid the lash of authority.* By this he doth not only yield the objection, but confirm & establish it. For if only those, who are persuaded by his answer, shall avoid the lash, therefore they who will not be persuaded, must expect the blow, and shall be sure to feel it.

3. He adds for his own intention: *Sure I am that I desire not the vexation of any sober man:* But his own bond will not be taken, because he hath so often broke his word; he must seek for other suretyes: (*Quid verba audiam, cum facta videam?*) Little power have words to persuade any of common understanding, when the practice goes the contrary way. Nor yet can I discern, how to judge of any man's desire, but only by his endeavor. Those heavy accusations, uncharitable censures, whereby he chargeth & that with much bitterness, the generation of Non-conformists, from what root they come, & what desire they imply, let any rational man determine: For it cannot be to ingratiate them, or procure favor for them, in the affections of the Governors, when he makes them appear such as deserve none; nay such as ought to receyve none, but the contrary at their hands.

Lastly when it is objected: That this course hinders the removeall of these things, which authority otherwise might possibly remove; His defense is; That he will never believe, that authority will remove them, with dishonor of it self, as yielding the things to be unlawful, which it hath so long mayntayned.

In which answer: these two particulars offer themselves to consideration.

- 1. To remove Ceremony: as unlawful, being long mayntayned is a dishoner to Authority.
- 2. D.B. beleives, authority will not thus dishonor itself.

Answ: The first of which is a most dangerous assertion; & is made a chief bar to stay Papists, & others from reforming of anything, that others have opposed, & they defended: And its usual in the mouth of false flatterers, & back friends to all reformation: & I would hope that D.B. did utter more in this, by his pen, then he meant in his heart. Beside the consequences are not so dangerous, but the ground is as weak For the long continuance, or maintenance of a thing, if evil & unlawful, is so far from bringing dishonor upon any, for the removeall of it,

that retaining thereof, increaseth both his sin, & shame: & it argues a greater measure of humility & power of grace to abandon it.

Nay, were the thing lawful, if yet by circumstances it did appear, that God's Honor, the common good, the edification of our brethren, might more be promoted by the removal of it, though it were hoary headed with antiquity & continuance, it argued greatest love to God & man to alter it, rather than to keep it in use: & that would bring greatest honor to him that should so do; since by the verdict of God's Spirit, he is most honorable, that most honoreth God.

2. From these grounds, how rotten & unsavory the second particular of the Rej. his defense is, will easily be granted. For if in such a removal, the duty of Authority doth consist, the power of grace doth appear, the glory of God, & good of the Church & common wealth, will be advanced; To be of that belief with D. B. that Magistrates will never be brought to do what they ought, how uncharitable is it thus to lay their honor in the dust? And not to press them hereunto, when we may, & by our calling, ought, how unconscionable is it? And how contrary to that love we owe to the Almighty, & our Governors?

The crowd of objections, which he makes concerning himself, I conceive, as so many Strugglings of Spirit, which stood in the way, to withstand him in his course. His conscience, as it should seem, gave the consent, & let in some such intimations as these to him.

Why is not Popery coming in fast enough; but you must make a preparation thereunto: yea become a purveyor, & harbinger to make Roome, & lay in provision for it? Is it not sufficient, that the wicket is set open, that the Popish pack may be drawn in; but you must set open the great gate, that a Sumpter horse may amble in with a load of relics & Ceremony? For if the patent of the Church be so enlarged, to appoint Ceremony: at their pleasure, to admonish and teach, and it is in their power to appoint what, & how many, as seems good to them; why then let images be erected, let crosses & Crucifixes be set up in every corner. These are lawful admonitors, & instructors, & we cannot have too many good Companions, to putt us in mind of our duties.

Consider beside, how many poor Ministers are under pressure, some fled, some imprisoned, many suspended, themselves & families undone. Why will you not suffer them to lie in the dust, but will you trample upon them, even unto death? Is it not enough, they make brick, but must they be beaten also? Oh consider, as before the Lord, to whom you must give an account. Do you well to blow the fire in the Chymny, while the flame is in the thack? Is not the fury of the BB. yet fierce enough, their rage sharp enough, but you must set them on, and strengthen their hands, to strike harder? lastly, is not *Cringing at Altars, bowing at the name of Jesus*, like to be brought in, & practiced with great forwardness, & will you, dare you encourage, in such courses, yea give an approbation and commendation to them? For they will say, they are but significant Ceremony: they place no merit, putt no efficacy in them, only they are admonitors of our duties. Thus is the foundation of superstition laid, the Gospel Stopped, and an open way made for Popery, and you are the persuader, the encourager, yea defender of all these: how vill you answer this at the great day?

Yet do I not speak this, as though I were troubled, with the weight of anything he hath writ. For I profess unfaynedly the way of his traverse fynds welcome with me; wherein the nakedness, & indefensibleness of his cause I hope will be discovered. Only one thing I would most earnestly entreat, that he would show us but fair play in these proceedings: to wit, that he would not break our heads, while others have bound our hands: Lett him but grant us indifferent terms, even the common curtesy of the court, an impertiall pleading: we desire no more favor then the cause by its own credit will procure: Lett the larv be open, as the rigor of Justice allows: To which purpose shall he so far prevail with his Lord BB. that we may enjoy, the use of our books, the liberty of the press, & if not the benefit of our charges, yet freedom of breathing in our native soil, & with our poor desolate families; And I dare promise him he shall not want those, that will join issue with him, in this traverse, either by writing, or printing, & that without any gaudy expressions, (whereof he accuseth M^r. Parker) but by play dynt of Syllogism: & we will take our oaths, as he in desireth, that each man of us shall write his conscience. which I wonder why the D^r. putt in, since its openly known to all that will not shut their eyes, that all conscience doeth not live & die alone with conformable men. But if we neither have, nor he will procure us leave, or liberty, either to preach, or write, or print, yea scarce to live; then he must know, we are denied the benefitt of the law, & the Curtesy of the Court & in vain he braggs of his traverse.

To pursue all the particulars objected, & answered in his own beshalf, is not worth the while, since no weight of the cause lies there upon: Only one *ravado* here vented by the Rej. is not to be borne: which is observably set down in the 14. ob: *D. Burgess. hath parted with more profitt, by taking up conformity, and a benefice, then any now in England hath done by his unconformity, and loss of a benefice.* Surely he myndeth not so affectionately as he should, the affliction of his brethren. What did D. B. part with? Nothing but future, contingent, uncertayne profitt: which made him liable to be envied, and opposed by the college of phisitions; Profitt, which was not necessary to his life & being, depending upon extraordinary pains: such as in all probability, he could not have long endured, or at least with contentement of mind. His Pshisick practice made that change, which Tully commendeth in Merchandize: *Satiata quaestu, vel contenta potius, ut saepe ex alto, in portum, sic ex ipso portu, se in agros possessionesque contulit.* After sufficient gettings, it forsook both sea & sea-haven, and betook itself to quietness and plenty in the country.

On the other side, what have not? what do not men loose by unconformity? Even all their means of living; all their liberty, not only of providing for themselves, & their families; but even of breathing in any air, saving only that, which may be drawn out of stinking prisons. Nay sometime all the Commodity of their Country, or National habitation; being forced to fly even unto the indians for safety, to say nothing of their loss of life it self, by cruel imprisonments Now let our Savior judge betwixt us, & D.B. The poor widow (saith he) that parted but with two mites, parted with more then they did, who out of their plenty, parted with many sheckells, because those two mites were all that she had.

If this be true, then many & many a one hath parted with more profitt for Non-conformity, then D. B. did for Conformity, for soe much as they have parted with, *all they had*, & he only

with part of that which he had, or might have hoped to get, superfluous in comparison of that, which others have lost. To conclude all, I suppose if we were willing to suffer, we should be more willing, both to search, & see the truth, & I doubt not, but the Lord would settle the hearts of such, & bless their indevoutors in that behalf. All that I would crave at thy hands (Christian reader) is this, that thou wouldest read without prejudice, and judge without partiality; judge not the person, or cause of the distressed the worse, because of their pressure or paucity.

Welcome Christ with his cross, any truth though with trouble. Be willing the truth should fall on any side as worthy to be prized & loved for it self. That is all I desire for my money: & Religion, conscience, reason will not deny this.

Rules for to direct the weak reader how to read the book with profit.

Where these abbreviations occur, D.B. signifies D^r. Burgess. Rej. signifies D^r. Burgess. Repl. notes the Replier. Def. signifieth D. Morton.

2. Because the Replier is forced to follow D^r. Burgess in his far fetched, & new coined definition, & the maze of the multitude of his distinctions, the weaker understanding will be at a loss, as not able to comprehend, or catch his meaning suddenly, & therefore, if I were worthy to advise, I would entreat such, to crave the help of some judicious Minister, who is faithful, not to betray him for having the book, but willing and able to inform him how to conceive of it aright.

The Replier his manner of writing being press & punctual, & therefor sets down so much of the Rejoynders words, as he conceived needful, if any difficulty arise therefrom, the Reader is to be entreated to consult with the answer at large.

The faults escaped correct thus:

pag: 17. in the margent line 3. for *sext* read *sort*. pag: 20. lin: 22. for *accuratnes* read *accurate*. pag: 24. lin: 5. for *captivale* read *captivate*. Ibidem lin: 18, for *es* read *ends*. pag: 25. lin: 1. for *they* read *to*. pag: 26. lin: 20. for *oter* read *over*. pag: 27. lin: 7. for *dowur* read *down*. Ibidem in the margent lin: 17. for *ito* read *to*. pag: 37. lin: 14. for *there* read *either*. pag: 42. in marg: lin: 2. for *Graecos*, read *Graccos*. pag: 50. collum: 2. lin: 9. for *these* read *those*. pag: 71. lin: 9. for *had* read *hold*. pag: 75. lin: 2. put out by,

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BEcause many orthodox writers have been abused and others in them, by spurious books which have been obruded upō the world under their names, •t was thought meet to represent to the reader in this ensuing Catalogue, the names of all such books as were undoubtedly known to be made by this Author.

- *Catechismus.*
- *Puritanismus Anglicanus.*
- *Amesij. Bellarm. Enervatus* 12. printed A^o 1630.
- *Amesij. Casus Conscientiae* 12. 1632.

- *Amesij. Coronis ad Collationem Hagiensem* 12. 1628.
- *Amesij. Medulla Theology* 12. 1628.
- *Amesij. Antisinodalia* 12. 1633.
- *Amesij. Contra Grevinchovium* 12. 1633.
- *Amesij. Demonstratio Logica.* 12. 1633.
- *A Replye to Bishop Morton,*
- *This fresh suit against Ceremonies.*
- *A first and second Manuduction.*

In Psalmos commentaria, yet to be printed:

FINIS:

A FRESH SVIT Against HVMANE CEREMONIES IN GOD'S WORSHIP. OR A Triplication about Ceremonies, Opposed unto D. BVRGESSE HIS. Rejoinder for D. MORTONS Defense of 3. Nocent Ceremonies.

With a Catalog.

- 1. Of the chief heads here handled.
- 2. Of the Rejoinder his unworthy personal speeches.
- 3. Of divers errors which crept into the press.

The First Part.

Printed in the year of our Savior, 1633.

A direction to the Reader.

THE author being constrained to be absent from the press, by reason of urgent occasions and being altogether destitute of any help from other, who were willing and able to correct the Impression (as it is the common Lott to poor men under pressures to be forsaken of friends and means) there be many faults escaped, in the printing, & some such, which pervert the sense, and will prejudice the truth, and Reader: and therefore he is to be entreated, before he read the book to mend the grosser mistakes with his pen: or else so attend and consider of them, that he may have recourse to them as occasion shall serve: the other faults which are of less consequence, common curtesy will easily pardon and pass by.

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1. Egregious wrangler

p. 6.

2. Dancing without a fiddle.

14

3. He compares the Replier to a cur, saying he runs away from the cause, looks back at the Def: and shows his teeth somewhat angrily.

19

4. A false Reporter.

22

5. The man is troubled.

35

6. They that say the church may not ordain one or other Ceremony merely Ecclesiastical do manifest a spirit that lusteth after contradiction:

37

7. Mock Dighton.

Ibid.

8. Nameles libellers as this Repl:

Ibid.

9. This poor distressed man knows not what to do.

35

10. Not very apt to blush for anything.

47

11. God hath smitten his contentious spirit with giddines.

62

12. A man forsaken of wisdom.

Ibid

13. Some men in Q: Eliz: days were not contented that these Ceremonies should be removed, unless all went out with them.

52

14. This libeller like to come to some shame for his factions.

61

It is a malicious surmise, scurrilous and of no use, vnlesseit be to ingraft himself into the affections (which he calleth consciences) and applause of his own party.

63

15. You that make a faction.

73

16. Sooner fit the moon with a new coat, then these men with pleasing Ceremonyes.

67

17. Your superstition esteemeth this your abstinence to be a singular point of piety, and true sincerity.

68

18. I see no cause of this outleap but either to ease his stomach, or to please these of his side

37

19. Most of their writers are nameless libellers.

38

20. The Replier may hang down his head, he is a silly man

61

21. This fantasye is the very top and root of separation, and Anabaptistry.

67

22. The Replier worse then a fryer

ibid

23. The Repl: gulls and deceives.

83

24. He hath not learned the substance of common honesty

Ibid

25. A spirit of contradiction hath carried him to shifting.

100

26. Out liar.

103

27. You seek honor one of another.

Ibid

28. And presume of your own traditions as if the spirit of truth had come to you, or from you alone

Ibid

29. The Repl: censures the universal militant church.

104

30. Now well fare a good stomach.

113

31. Boggling and scurrility.

Ibid

32. The Repl: wrung on the withers,

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33. He need hear some lecture of logic

121

34. A Beetle brought out of the Repl: head

130

35. A spirit full of rancor.

131

36, The Repl: lifting up his heart to God, is much crying and little wool, as he said that sheerd his hogs.

180

37. Contradictious spirit.

183

38. These men say to all other men stand back I am holier then thou.

203

39. Salt Scurrility,

204

40. These men if it were safe would spit their gall in the face of the magistracy.

205

41. Full of Froth and venom

213

42. A spirit of separation hunted after in the chase of inconformity.

216

43. Inconformitants of a high strayne beyond other men.

27

44. Doth this Repl: and such as he who without law, without calling, without Reason, without conscience, smite with their tongues, and condemn to the pit of darkness the Bishops, the conformed ministers, and in a manner all that are not of their party.

219 See also 220.221.222.226

45. The Repl: for Faction and opposition would have that thought of others, which he doth not beleuehimselſe.

243

46. A wrangling spirit and ill conscience

Ibid

47. The Inconformists are of all men that ever I knew the most impatient, which is a sign of much partiality if not pharisaical pride.

277

48. Counting their opposing Ceremony: a high point of devotion, and their stiffnes therein constancy in that faith.

218

49. Tinkers luck.

424

50. It is your trims to fly upon the faces of our Bishops.

456

51. This Repl: is the child of strife not of judgment.

500

52. You are Godly men, all others are carnal: time-servers, formalists that have no conscience, no sincerity, no zeal, you are the only men.

50•

Many other flowers, of this sent, might have been gathered out of the Rej: his Garden. But I will not trouble the Reader with them: Because I perceive the Author of this *Fresh Suit* doth not much regard them. Nyether would I have noted these, but for the Rejoynders Bishoplike objecting of *Scurrility* to the Replier.

A manuduction to the following dispute.

ALTHOUGH it be but dead work, void of whetting pleasure or hope of great fruit, to spend much time, about human formalities, when as the divine substance of religion is in present danger, yet seeing the leaders of that course, which tendeth to this mischief, being themselves marched with a great part of their main body, through the fens and quagmyers of *non residence*, *pluralities* and ambition, towards the quicksands of *Arminianism*, popery and profaneness, have left these, as their pass and baggage to be kept and defended by men of good note, and worthy of better employment (such as *D. B.* is) to the amazing of many good fowls: It seemeth necessary to take into some consideration (though short, as such an unpleasant business doth require) what strength there is in these their new works: To proceed therefore in order.

CAP. I.

First touching the title of *D. B.* his reioynder.

In which two things are observable: First; that he styleth the *reply a Pamphlet of a nameless author*: in disgrace, as clearly appeareth in his second part, pag. 38. where he styleth not only the replyer, but many others, for this very cause, Libellers: But it cannot be esteemed any disgrace, for any writing upon just occasion, to want the name of the author, without involving, many excellent Divines, and divers pennmen also of holy Scripture, in the same blame. As for the term *Pamphlet*, I understand it, as noting a little contemptible writing: But the worth of a writing doth not consist, in *bulk and belly*, but in *synewes, veins, and arteryes*, which with good blood and spirits, may be couched into a little body: If he mean by *Pamphlet* the same which after, he expresseth in the term of *scurrilous*, that is as I take it, full of jesting, without respect of the persons: he hath to deal with. My answ: is: That if the Rep: had written to the convocation house, an Epistle with this Inscription, *To the superstitious fathers of the Church of England*: as the Def: entitleth his epistle to us, to his superstitions Brethren, (and yet this Rej: is not ashamed to adopt, this scurrility, and make it his own child, by maintaining of it, even against the very nature of *D. Burgess*) there had been more occasion of such a censure, then now is found, in all the Replye, as after shall appear.

The *Repl*: doth not anywhere to my remembrance, vilify the person of his adversary, but only his arguments, and answers, together with the vile courses of our Hierarchy, in which kind of jesting the Rej: his scurrility is far greater, then the Repl: saving the difference, which ariseth out of the outward greatness of Prelates, and the poor condition of them, which are oppressed by them. Now the Repl: is no admirer of *B^s.* persons, nether are disputations acquainted, with such court lāguage, as they are used unto: *If it please your Lordship &c.* but such is the condition of those, that have to do with Prelates, that they are usually censured either for scurrility, or flattery, and there is no doubt, but some will accuse the Rej: as much

of flattery in blazing his *Diocesans Admirable wisdom*, as he doth the Repl: of scurrility, though I will not: Those who write against Prelates, are wont to expect such a censure from them & theirs. So *Zwinglius in his Epistle touching the authors of sedition I doubt not, saith he, but there will be many, who having heard or read all these things, at length will be ready to say, what meant this scoffer?* Calvin among others, was often accused of the same fault, not only by those, whom he calls usually, *cornutos Episcopos, horned Bishops*, but even by their diminutive aemulators among the Lutherans, his answer therefore unto *Westphalus* about this imputation may serve the Replier. *It is easy for Ioachymus to object against me, the odious tarturs of unseemly scurrility, and slanderous bitterness of language, but it is as easy for me, to wipe away that calumny of his with one word &c. For what course should I take, since either the truth should have been betrayed in silence, or otherwise by an easy and toothless expression, the suspicion of fearfulness and distrust would have been discovered.*

And in very deed, let any indifferent man judge, of *<1 page duplicate>* *<1 page duplicate>* this imputation by any place of the Reply, where the Rej. noteth scurrility, and he shall find the Rej. him self, far more guilty: As for example pag. 63. in few lynes he may find these five terms packed together: *It is a manifest untruth and calumny: It is a ridiculous supposition: It is a malicious surmise: It is a scurrilous bundle: It is to ingraft himself into affections which he calls consciences:* These are baser terms, then are to be found in any one place, or (I think) in all the course of the Rep: And what is the occasion of them? forsooth, the Repl. said, the Prelates have power, to suspend, deprive, excommunicate nonconformists, at their pleasure: that the Defend: called for further help from *Buckingham*: that the Defend: may be acquired at a better Bishopric: In the former whereof, there is nothing said, which the Rej. could with color deny, before he himself had added for matter of accusation, interpretations of his own imagining: And in the last, there is nothing so much suspected of the defendant, *D. B.* himself knoweth, that it is scandalously true, almost of all Bishops, viz, that they aim at greater Bishoprics: But on the other side, what honesty is there, in adding unto the replyers words. *Further then the Law of the State and Church require:* And yet that also is true, *de facto*, though not *de jure*, that the Prelates take power to themselves, more then the laws require: What charity or religion is there in slighting the consciences of all that hold with the Repl? as if they pretended conscience upon perverse affections: What wisdom is there? in talking of the Repl. ambition, •o ingraft himself, into the affection of a few poor people, from whom he cannot expect either gain or worldly credit? This I am sure of, that the Repl. being twice putt out of all means of living, for that cause, never in those extremities gained from that party, the Rej. speaketh of, so much as the Emoluments of a tenn pound Prebendary, which the Rej. so much slighteth Pag. 15. As for his credit, until he either putt his name to his book, or seek by other means to have •it known, it cannot without injury be objected, that he sought it.

The other thing to be noted in Rej. title, is, that in opposition to a nameless Author, he nameth himself with such a name or title, as neither by our Prelates rules, nor by the Scriptures doth admit a good construction. *Pastor of Sutton Coldfeild in Warwickshire*, Our book of ordination acknowledgeth no such pastors, from whencealso it is, that in our convocation-church-language, we never hear of a Pastor of one Parish alone, None of our divines in the Synod of Dort, would take to themselves that tittle, though most others did in

their subscription. D. Andrew's an ArchBishop in esteem, censureth this title for a Novelty. *The names of Pastor and (in this sense also) of calling, are mere noveltyes, nor shall you read, that the Auncients ever styled in these terms, any, who take the charge of distinct parishes:* The Scripture indeed doth warrant this title, even to D. Burgess, (and I do not detract it from him,) but not in such a manner as he taketh it: For where he writeth in defense of a Lord Bishop over that Diocese, where Sutton Coldfeild is contained, as a part: and every Ecclesiastical Bishop is a Pastor, he seemeth in one breath, to take and resign his pastoral office: If he say, that this variety is by human institution. D. Andrew's resp. ad Ep. 3. Moll. will take him up: *It seems then, there is no divine right, in ordering the frame of the government of the Church, and then well-fare Amsterdam:* which our Hierarchical men do so much traduce and despise. If he shall say, that one is a Lord Pastor, and the other a ministerial Pastor, inferior, and subordinate to him, especially in Jurisdiction, then I would have him consider, what D. Fulke saith against Allen, of the Popes pardons Pag. 381. God hath made all Pastors stewards of his household, and dispensers of his mysteries: And if every Pastor over his charge, be a steward of God's mysteries, why hath he not the Key of Jurisdiction over his parish, in as large and ample manner, as the Bishop hath over his Diocese, or the Pope? seeing the Keys are not given to one, but to unitye, as the fathers teach: why should the Bishops and the Pope have two Keys, and they but one: resolve these things (saith he to Allen, and I to D. B.) out of the Holy Scripture. It might be here also required how a faithful Pastor can defend a Bishop or Bishops, in obtruding human ceremonies upon that church, whereof he is pastor, and so partake in the obtruding of them. Certainly this is not agreeable, to the commissiō of Pastors, who are to teach only that, which Christ hath commanded to observe: *Which I have commanded, Matth. 28. not what ye shall command or invent. Cajetan upon the place.* Neither is it to preserve the Church, from the dominion of usurpers.

CAP. II. Of the rise and proceeding of Ceremonial contentions, with variety of tenets about them.

The first records the Rej. bringeth for contentions about Ceremony: are from Rom. 14. but he might, (and would also if it had served his turn) have fetched it further, from Math. 15. where the Pharisyes contend against Christ, and his Disciples about their ceremonial observations: Or from the first authors of that Sect, Sammay and Hilles, profane dissipators of God's Law, by their traditions, as out of their very names, Cardinal Baronius himself noteth. Neither is that contention Rom. 14. agreeable to our Quaestion, because the Ceremonies there questioned, were not of human institution, nor urged by authority of any Church or Prelates.

The second instance which the Rej. bringeth, is about the feast of Easter, whereabout he saith, *the world was set on fire.* And this indeed is worth the observing, that so soon as Victor-Bishops began to urge human cerem: upon the Church of God, all was presently in a fire, but were not these presumptuous Victors, the kyndlers of that fire? The next stepp which the Rej. taketh (over a thousand year wyde) is to Illiricus, about permitting the use of a surplice, where it is to be noted, that before Illyricus, there had been effectual pleading against Ceremonies, even Cross and Surplice, in Helvetia, at Tigure, whereupon they were

removed, as *Zwinglius* relateth de baptismo: And a long time before that, the Waldenses (of whose blood were made torches to light us in the right way) did contend against all human traditions as unlawful. So *Reinerus* cap. 5. *All customs of the church, which in the Gospel they do not read, they do contemn. They affirm that those things which are appointed by the Bishops and Prelates, are not to be observed: because they are the traditions of men and not of God.* Where also the answer given by that refuter unto your Waldens. is very observable, for by that, it will appear, that human Ceremonies in Divine worship, were then impugned and defended after the same manner, they are to this day. Our allegations being the same with those, which the Waldenses used, and our adversaries answers the same, which the Papists opposed to the Waldenses. *Answ: the Church is not content with those things which Christ taught, and therefore might make competent constitutions, as the Church of the Jews: in the 9. Est. 1. Maccabae 2. and 4. Touching the authorities alleged by the Haeretikes, Deut. 10. and 13. you shall not add. &c. Answ: is: The Jews might not add anything to the law, lest it might have seemed insufficient at that time. To that place Isaiah 29. Matth. 15. Answ: is: That the constitutions of the church come not only from men but God also: To that of Gall. 1. Answ: is: beside the word, that is against it.*

2. That *Illiricus* in this part stood against that, which *Calvin* writ against, and many excellent Divines were silenced and deprived for. 3. That this contention of *Illiricus* was not properly about the Surplice: •o *Calvin* Ep. 117. *That you affirm the Magdeburgenses to •ove contentions concerning the linnen garment, I perceive •ot what your purpose is in so speaking: Since I suppose the use •f the linnen garment (with many such fopperyes) to be yet •etayned amongst you and them. So Illiricus himself pro•esteth: Asuredly we contend not about trifles, nor is in need•ull, that some men should always cunningly propose a linnen •arment for instance of these proceedings, to such, as are un•acquainted with them, many & those most dangerous wounds •re given to the Church of Christ, by these reconciliations.*

4. That the ceremonies then controverted were im•osed by Papists, with Popish intention, which kind of Ceremonies the *Rej.* doth seem, in all his book to dis•layme. 5. That in this Quaestion, the *Rej.* (under the •ame of certain reverend Divines, doth seem to join •im self with the *Adiaphorists* and the *interim*, against which *Calvin*, and *Illiricus* did contend. 6. It may •urther also be observed, that the *Rej.* doth on the other •art, join with *Illiricus*, in defense of images for religious use even in temples, for about these images did •lliricus write, against the reformed churches, as is to be •eene in *Vrsine*, Par. 2. Pag. 45. where he is confuted by name, and accused to have too large a conscience, in esteeming such images indifferent; yet both *D. Morton*, •nd *D. Burgess* are now come to the same largeness, that they may find room for significant Ceremonies in God's worship as appeareth in this *Rej.* cap. 3. sect. 7. For the Protestants most received opinion of human Ceremonies, *Cassander* (whose steps the *Def.* and *Rej.* follow in this cause) is a good witness. *They have not only omitted these Ceremonies as less profitable, & superfluous, but the most have esteemed them, as foppish, babish and ridiculous, yea that they were to be condemned, and abandoned as noxious & pernicious.* And our *Martyr* book doth give sufficient testimony, how diverse of the Godly Martyrs, did absolutely condemn all human Ceremonies in God's worship. To name one for all: This was the first occasion of *Mr. Tho. Hawkes*, his persecution, and this he defended unto the death, against *Bonner: Harpsfeild, Fecknam* and *Chadsye*: No ceremonies (saith he) but those which Christ

hath appointed: In which story, it is to be marcked, that Bonners Chaplayne, and Kynsman Darbyshyre, granted as our Def. and Rej, do, that their human Ceremonies were not necessary to salvation, but only to instruction: In this cause of Ceremony. saith: Dr. Willet, Richard Gibson gave up his life pa. 111. Synop. In the beginning of Queen Elizabeth Reign, there was a company of honest men, that for the Ceremonies, refused to join with the Parish assemblies at London, as appeareth in the examinatiō of John Smyth, W. Nyxson &c. exstāt in the book called part of a Register, will any man think, that they esteemed those Cere: for which they made a kind of seperatiō to be lawful?

The first example then of human Ceremonies, by any orthodox church imposed upō God's people, which the Rej. brings, is in the Church of Engl. And here he •eginneth, with famous Queen Elizabeth's days, •hough he fetch that very story, out of the History of •ranckford troubles, which were in Queen Mary's •ayes: about the same Ceremony: and before that in King Edwards: To say nothing of the manyfold testimonies, of Martyrs against such corruptions, before King Edward: •s this any illustration of your Quaestion to be debated?

Now for the Tenets, which have been and are about •hese Ceremony. the Rej. noted out of T. C. that the old •enet of those, who opposed our Ceremony., was to hold •hem inconvenient only, not unlawful, But 1. he showeth no such thing about the Cross: 2. Nay the contrary appeareth in D.B. himself, who pag. 16. confesseth, that 39. years ago, he did at the least doubt, that the Cross was unlawful, and for that cause (not for scandal, as he did the Surplice) he refused it even to Deprivation: He would not have us think, I am sure, that he had then a singular new Tenet by himself, but inclined to the old. 3. M^r. Hooker P. 246. observeth, that the first pleadings of T. C. against other Ceremony: either inferred unlawfulness, or nothing. 4. The last rules, and resolutions of T. C. do evidently speak, of unlawfulness, of all significant Ceremonies: *Although the Ceremony: of Crossing were indifferent and convenient, yet to raise a doctrine of it, is unlawful, for as much as it is not enough, to teach the truth, unless it be truly taught, and that is only out of the word of God.* 2. Reply: P. 227. This was his judgment in these, and we have no other Tenet of significant Ceremonies until this day: Now if in the Hypothesis of one or two signif. Ceremony. he swarved a little there frō, out of extrinsical considerations, yet that doth not make his tenet such, as the Rej. would have it, but rather it is to be held, as an occasional declinatiō from his Tenet, which also (he is said) by faithful witnesses to have cōfessed, as an error before his death: 4. That tenet of inconveniency, or inexpediency was never yet sufficiently explained, and therefore had been fit work for it.

The commō Protestant tenet was always, as M^r. Fox, Mart. P. 4. expresseth it, that it is reproveable to add unto Christ's intention, new found rites, and Phantasies of men: And M^r. Burgess in an Epistle to King James, in the beginning of his Rain, witnesseth, that in those days, many hundred worthy ministers thought our cer. unlawful, and would surely die, rather then use them: which worthy men, surely were not the first authors, of that Tenet: If they were, why did he call them worthy, who now judgeth otherwise of us, for maintaining the same sentence. 5. That tenet of incōveniency or inexpediency, without unlawfulness in such Cer. was never yet sufficiently explained. And therefore had been fit work for the Rej.

Civil incōvenience, or incommodity may stand with lawfulness: But how a thing morally inconveniēt, or inexpedient, while it remaineth such, may be lawful, is not so clear: Nothing is thus inexpedient to moral or spiritual good, but it is impeding, or an impediment to it, and all such impediments of good, while they are such, •eeme to be opposite to good, & in that regard evil. I remember, I heard it once defended, in Cambridge, in these terms: *What ever is morally inexpedient, so far as it is such, is unlawful.* 6. This Tenet of the Cere: to be inexpedient, but yet lawful, hath confounded the thoughts of many, & made them to do that with grief, which they were ashamed of M^r. Hooker P. 246. maketh a speech in their persons, which I will here write out, because I remember myself, at the first reading, to have been much affected, & as it were bafled out of that countenance, which stood somewhat that way. Conformers of that sort, are feigned thus to declare their minds, & excuse their practice: *Brethren, our hearts desire is, that we might enjoy the full liberty of the Gospel, as in other reformed churches they do else where, upō whom, the heavy hand of authority hath imposed no great burden: But such is the misery of these our days, that so great happiness; we cannot look to attain unto: were it so that the equity of the law of Moses, could prevail, or the zeal of Hezekiah could be found in the hearts of those guid• & governors, under whō we live, or the voice of God's own prophets could only be heard, or the example of the Apostles be followed, yea or their precepts be answered with full & perfe• obedience, the•e abominable rags, palluted garments, marks & sacraments of Idolatry, which power as you see constraineth us to wear, & conscience to abhor, had long •ere this day, been removed both out of sight, & out of memory. But as now things stand, behold to what narrow streits we are driven, on the one side we fear the words of our Savior Christ, woe to them by whom scandals and offenses come, on the other side, at the Apostles speech we cannot but quake and tremble, if I preach not the Gospel woe unto me, Being thus hardly beset, we see not any other remedy, but to hazard our souls the one way, that we may the other way endeavor to save them. Touching the offense of the weak therefore, we must adventure it: If they perish they perish: Our Pastoral charge is God's absolute commandment, Rather then that shall be taken from us, we are resolved to take this filth, and to putt it on, although we judge it to be so unfit, and inconvenient, that as oft as ever we pray or preach, so arrayed before you, we do as much as in us lies, to cast away your souls, that are weak minded, and to bring you unto endless perdition: But we beseech you brethren have care of your own safety, take heed to your stepps, that you be not taken in these snares, which we lay before you, and our prayer in your behalf is, that the poison which we offer you, may never have power to do you harm.* This is the miserable Apology of a man, putting on the Surplice, which he thinketh inconvenient, upon such grounds as the Rej. did hold, and doth not yet condemn; This all such do speak either in deeds or words, that putt on a Surplice in that manner: The state of the question is now changed saith the Rej. and the Ceremony. held unlawful, whereupon many mischiefs follow: It may be the compass of our Prelates intention, to which the former tenet had reference, is varied by some degrees, towards the Autartique, as D^r. B. speaketh in his Apologye, if there be no other change, but that after more mischief don by these ceremonies, then was before, they are now more strictly urged then ever (which the Rej. confesseth) they are now at the least more hateful, if not more unlawful then before, This is also considerable, beside the change is little or none, the same mischeives which the Rej. imputeth to the new tenet, M^r. Hooker in his preface chargeth that Tenet with, which this Rej, calleth the old: Yet neither accusations have any force or color, but upon the supposal, that the ceremonies are

innocent and lawful in their imposition and use. The plain truth is, that in the beginning of Queen Elizabeth's days, and before, in King Edwards time, the Ceremony: were accounted weeds of popery, as that zealous and famous preacher, M^r. Anthony Gilbye doth entitle them, in his letter to M^r. Coverdall, M^r. Turner, &c. M^r. Whittingham, D. Vmphyrey, and others, who then labored the rooting of them out. They were not curious of distinguishing of unlawfulness and inexpediency, but contented themselves to reject and oppose them: Some as M^r. Greenham refused to give their reasons fully, until they should be constrained: In the mean time they utterly refused them, as unlawful for them to use: This appeareth out of a book called a part of a Register &c. Synce that time, we have been forced to show more distinctly, what grounds we stand on, and so pronounce them unlawful. In the following pages spent principally about answering of objections, made or feared, or at least imagined, against the Author of this Rej. few things are found capable of any great dispute: Neither can many passages be touched, without odious grating upon D. Burgess personal credit, which I tender so much, that I would wish more added to it, by other works, then is detracted from it by this: I will therefore leave these things to stand or fall, without any pains or peril of mine, or the cause, and pass forth unto the style of our Ceremony: in giving and maintaining whereof the Def. and Rej. are so tender, as to proclaim them innocent.

CHAP. III. Concerning the just and proper style of our Ceremony. Answ: to the preface, Pag. 54.55.56.57.

IN answ: to the Reply. his preface, after certain words spent concerning the number, and such like circumstances of M^r. Sprynts arguments, not worth the repeating &c. The Rej. cometh to D^r. Morton his title, which he gave to our Ceremony: that they are innocent: whereunto was opposed, 1. That Calvin accounted them in the most favorable sense *ineptias*, *fopperyes*, and in proper speech *noxious*, *pernicious*. To this the Rej. answ: that Calvin *meant not these titles to our Ceremony: but to some other things which were in King Edwards, book of common prayer, as lights, and crosses at the supper*. Concerning which answ: 1. not only D. B. was wont otherwise to understand Calvin as we do, but the Prelates themselves, for so we read in D. B. his Apologie pag. 44. according to D. Covells disposition of it. The ordinary speeches of the Lordship and other Bishops were, that the Ceremony: are trifles, rags, beggarly rudiments, that in the books were *multae tolerabiles ineptiae*, which if it pleased the King to remove they would be gladd.

4. The Rej. cannot give us any probable reason, why lights should be more foppish, then the Surplice or crossings in the supper: Nay he undertaketh to justifye both lights and crossings in the supper, and a hundred other Ceremony: upon the same terms, that he defendeth these.

• Calvin did ordinarily call such Ceremon:as ours by no her name then these: *Epist. 25.9. Adventitious trifles, ere mockeries: Epist. 505. babish and saplesse mixtures: gain Epist. 260. strange trifles mere fopperyes: again: Some erem. are openly Idolatrous others are foolish, and unmeet: And Epist. 117. the use of the linnen garment with many opperyes is retained both with them of Magdenburgh, and hem of Wittemberge*. Neither was Calvin alone in these •rmes. Cassander pag. 852. complaineth that most of •ur writers consent in them. *Not only they have omitted*

those as less profitable and superfluous, but the most (meaning our Protestant Divines) have judged them, foppish, ridiculous, and babish, yea to be condemned, and abandoned, as hurtfull, and pernicious. The puppy good of popish superstition. Those superfluous trifles. M^r. Fox in M^r. Hoopers Story, rifles tending more to superstition then otherwise, like unto stage players attire. 6. All human religious mystical Cer. are the byrths of folly, because every man is foolish in fynding out of religious worship, according to his own imagination. 7. These Cer. are of the same kynd with confessed fopperyes, as the placing of mysteries in every weather cock, upon church steeples, as some do: the *Ludi Sacri* among the papists in frequent use like unto stage plays: The rocking of a babe in a cradle all night, at the Nativity time, the Harrowing of hell at Easter; The representation of fighting horse and foot, according to the Custom of Mozarabo: Hist. Council. Trident. P. 642. If a May pole should be brought into the church, for children to dance about and clyme upon, in sign of their desire to seek things above: If a stiff straw were putt into the child's hand, for a sign of fighting against spiritual enemies, as with a spear: there would be no more folly in these thē is in the cross. 8. All experience telleth us, that such human inventions are not *aptae* to any spiritual use, as they are appointed unto, and therefore may justly be called according to the notation of the word *ineptae*.

Again it was opposed, that these Cere: were found by woeful experience to be very nocent and hurtful in that use, which hath been and is still made of them. To this the Rej. answ: *that these mischiefs (which he cannot deny to follow upon our Ceremon: as they have been and are urged, are accidental events or sequells, not proper effects of them,) and that the extreme opposing of them as unlawful, hath been the cause or occasion of these evils.* But 1. these mischiefs have followed upon these Ceremony: by more continual or contiguall succession (then the Pope can plead for his chayer) even from the time of the first urging of them, until this day. M^r. Fox speaking of a wicked persecutor, one Blumfeild, who threatened a good man, one Simon Harelson, to present him, for not wearing the Surplies: Addeth it is pity, such baits of Popery are left to the enemies to take the Christians in, God take them away from us, or us from them. For God knoweth they be the cause of much blyndnesse and strife among men: In his Iudgm: the Cer. were then nocent, and infamous for these sequells, and yet the Rej. fayd, they were not until of late so extremely opposed as unlawful. 2. Our opposition of them is no more guilty of these mischiefs, then the message of Moses and Aaron, were of the cruelty which Pharaoh's task mas•ers used, towards the poor Israelites, Exod. 5. though some people now may think so, as many Israelites did when. 2. When the Anabaptists in Helvetia opposed human Ceremonies as unlawful, they were by pu•like authority, and with common consent abolished: And the very Anabaptists were thanked for that opposition. So Zwinglius (their arch-adversary) Tom. 1. P. 70.

And here truly I shall grant to the Catabaptists, and will freely confess, that some commodity hath accrued, from that contention, which they have stirred about Baptism: For hence it hath come to pass, that those things which the foolish superstition of human conceits had added: (as namely the use of Exorcisme spittle and salt, and many other of the like kind, which were brought to light) are accounted of all for vain and frivolous. Who or what is in the way, that the contention of so many worthy (I dare say) of no less respect then Anabaptists, against the same kind of Ceremonies should

be accounted a just cause, or occasion of so different a resolution, as the severest urging of them, is from the utter cashyering of them: Certain it is: the proper cause is to be sought in some other box, then extreme opposition, and esteeming of them unlawful. 3. Suppose these Ceremony. in regard of some places, times, and persons not unlawful, and the mischiefs accidental, yet that maketh not the general urging of them innocent, no more then fierce galloping of horses through London streets, where many men, women, and children, are endangered, want of intending mischief, would make that mudd hurry innocent. 4. The mischiefs being so great as fearful horror of conscience in some: Rej. P. 9. hardening, fopling, and distempering the conscience in other, silencing of so many hundred good ministers, and keeping off more from the ministry, troubling, unsettling, and vexing of thousands among the people, encoraging of Popish and profane men: with discouraging, and martyring the minds of many good: the mischiefs I say being so unaestimable that they can in no proportion be recompensed, by all human ceremonies that are in the world, the ceremonies which have such sequells, year after year, are much more hurtful, then the Cart and horse, that are driven over children in the street, and their urgers of them more guilty, then such Carters or Coach men, as drive them: The Def. therefore & Rej. which pronounce both innocent, and do not rather find the Ceremony. forfeited, and call the drivers of them to *the bar*, are neither good Crowners, nor fit to be of that Iurye: Luther Annot. in Math. 15. giveth a better verdit Viz. all human traditions or ceremonies (even those which in his judgment may in some cases be observed) have two properties of the Devil, as being liars, and murderers, when they continue and are not contemned. Such innocents God deliver his people from. 5. It is the very nature of such human ceremonies as ours, where they are urged and used (as with us) to do hurt: 1. because they are vain toys (as formerly was shown) and therefore prejudicial to so grave a business as God's worship: They trayne up the people of God in subjecting themselves, and their worshipping of God, unto the pleasure of men. 3. They make way for open imagery, and other gross superstitions, 4. they challenge that to themselves which is proper to God's ordinances &c. • It is the very nature of our Ceremonies, as they are imposed upon all our ministers, and congregations, in such dispositions and relations as they are known to have, to scandalize many in and out of the church, to disgrace the ministry, to force the consciences, or undo the outward state of many good Christians, to encorage Papists, to arm the profane, and to quench zeal against both.

CHAP. IIII. Concerning the nature and definition of a Ceremony: Pag. 29.30.

HEre we have the chief hynges, whereupon the doors and windows of the Rej. do always both open and shut, brought as it were into one box, by the examining of these therefore, we shall perceive what strength is in all the building.

The beginning of this doctrine is orderly taken from the definition of a Ceremony: *A Ceremony is an outward action designed and purposely observed and done, in reference to some other thing, to the substance whereof it is neither a cause nor a part.* I will no• here use *Scalligers* saying: *Nothing more unhappy then a Grammarian adventuring to define.* For this is not the fault of this Definitiō, that it is too Grammatical, because no Hebrew, Greek, or Latyn Grāmar, no nor Dictionarie

neither, hath any such word, as beareth the sense of the thing here defined: Let any man make trial, and he shall find this true, that there is no word Hebrew, Greek, or Latyn, that hath any such meaning. But I may well apply, that rule of Lawyers: A definition is a dangerous thing in law: i.e. in those human laws, which have no ground, but man's will, such as those are whereby our Ceremonies have their being: The unhappines of this Definition is, that as it is recorded of *Doria the Admiral of Genua* in a great Seafight against the Turks, he fetched his course so far about to gain the wynd, that he could never come to strike one stroke, before the fight was ended: So this Rej. seeking to get some advantage of windy words, doth in this definition, go so far about, that by this course, he is not likely to come orderly unto the grapple.

An outward action may be designed or referred to another thing very many ways: now the Rej. taking in to his definition, reference to another thing in general, and excepting nothing but causes, and parts, he maketh all other references as they are found in outward actions Ceremony: D. B. wrote this his Rej. in Reference to the Church of England, his Diocesan, and other ministers, and people, as also in reference to the Replier, neither is his book any proper cause, or part of these, shall we say therefore that his book is a Ceremony. of all these? In reference to D^r. B. many taylors, shoemakers, bookbynders, Apothecaryes, Surgeons, Sextons, Paritors, Church-wardens (and who not?) have performed many actions, which yet were never esteemed his Ceremony. The Bishops corrupt and cruel dealing in troubling of many congregations, and depriving many better then themselves, have reference to the Ceremonies, but are no proper cause nor part of them? are they therefore the Ceremony: of Ceremonies? To prosecute the wildness of the definition, was too taedious a chase: but yet we must consider how he explaineth the terms of it: remembering always, that this explication is a Ceremony: to that definition, and is no proper cause nor part of it.

Concerning *the general*, that a Ceremon: is an action and external: Zwarez a great Master of the Ceremonies, telleth us, that a Ceremony is not only a transient action, but also a permanent thing: De Resig. vol. 1. ar. •. lib. 4. cap. 14. and that Ceremonies may be distinguished according to the number of the tenn predicaments, of which, action maketh but one, and an external action but half a one: But let us hear the Rej. express himself: *The Cross and Surplice, are not Ceremony: but •he wearing of the Surplice &c. P. 30.* Touching which we must understand, such outward things have a fourfold consideration: 1. According to their nature, as they arise •ut of their principles, as the lynnē cloth of a Surplice, •he wood of a crucifixe. 2. That artificial frame or •ashion that appeareth in these. 3. The impression or •rdination, which is put upon these to this or that end. •. The using of these, or stirring up the heart by these •n practice: So in the brazen Serpent, we may attend, •. the brass or metal out of which it was made: 2. the •ashion of it: 3. the impression of God in or by this so •ashioned to such a purpose: 4. the using of this, erec'ing of it up by Moses, the seeing and beholding of it by •he people: whence it is easy, to see the deceit of the <1 page duplicate> <1 page duplicate> Rej. his assertion: Things in the second, & third senses, formerly mentioned, are by all writers truly called cerem: either not attending, yea excluding in our consideration, the fourth respect which is the use: Namely that habitude or impression which was imprinted upon a crucifix, or brazen Serpent, by which they had a moral fitness, either lawfully, or

unlawfully putt upon them, for their several ends, are Ceremony. lawful or unlawful. Thus the current of writers Papistical confess: the church hath power, to make and appoint Ceremonies and enjoin the using of them, so that they are ceremonies, before they be used, their high Altar is a ceremony, yea holy all the time, before it be used, in bearing the unbloody sacrifice: Thus all Interpreters, term the types of the old law cerem., for that spiritual disposition they have, and typicalnes which the Lord set upon them, as well when no man used them, as when they were used: The Brasen Serpent being once set up: had been a Ceremony in the wilderness though the people would never look upon it, yea I ask, whether the massing vestments of Papists, such which carry a consecrating virtue with them, are not ceremonies, when they are kept, as well, as when they are worn, All men so speak, so write, so judge: and the like may be said of our Surplice &c. In a word: These which were properly types, were properly Ceremonies, but Legal institutions & rites amongst the Jews were properly rites, as well before and after they were used, as in the using. And therefore they were properly ceremonies, as well when they were not used, as when they were in use, in the night as in the day, when men are in sleep and cannot use them, as when they were awake, and did employ them in worship.

2. If we be truly and properly said to use Ceremony. then Ceremony. are properly such beside their use. True it is some Cere. consist in actions, and all actions being in motion, when the actions cease the Ceremonies grounded upon them must needs cease: but it is not, because they are Ceremony., but because they be such Ceremony., whose foundations are in actions: In sum then it appears, that the being or *existence of the fashionableness of the brazen serpent, and the moral impression or appointment to its end*, this being, or existence, I say is a ceremony, when it is not used by any: and therefore some being or existence is a ceremony point blank to the Rej. determination. He adds:

It is an external action, because internal actions of the mind, being matters of substance cannot duly be called ceremonies.

Peradventure these words, may have some true sense in some specialties, but they serve not his turn in this place, because though he only mentions outward actions: yet he requires a *purposed observation* of them, which carries the work both of mind and will and therefore includes an internal action of the man, for no man can purposely observe, but he must both judge what he should do, and affect what he judgeth, so that the Rej. here speaks daggers, nor can I see, how he can excuse a contradiction or two.

He that requires a purposed observation in a Cer. he requires an act of mind & will, & so an internal act.

But D. Burg. requires a purposed observation in a ceremony.

Therefore he requires an act of mind and will, and so an internal act, whence defining a Ceremony to be an action external, and yet making it internal also, he crosseth shynns with himself.

Or thus:

He that duly and of right judgment requires a purposed observation, he requires an internal, and so a substantial act or a matter of substance.

But D^r. Burg. requires duly and in right judgment (I mean in his apprehension) a purposed observation:

Therefore he requires a substantial matter in a Ceremony, which he denies should be done: and that is a contradiction.

The second term, is designed or purposely observed and done, and as he explicates himself: Institution or that which is all one, intended observation, is essential to a Ceremony: P. 30. Which words are confused, and draw with them dangerous inconveniences, when Institution and intended observation, are made simply all one: For neither is all institution, an observation, because many things are instituted, which are not observed. 2. Neither is an intended free observatiō for one time used: an institution, 3. an institution with authority implieth much more in it, then intended observation. D^r. Jackson in his original of unbeleif, pag. 334.335. very aptly to this purpose noteth, that some expressions may sometime be used, and observed well, which to use ordinarily, (much more to institute) •old be ridiculous or impious. As Jacob did unblameably •ish his son Joseph's coat, yet to have hanged it about his •edd, or table, that it might receive such salutations, evening and morning, or at every meal time, might have countenanced many branches of superstition: once and use it not, may be discretion, of those things whose continual use degenerates into abuse. All observers of Ceremonies are not instituters of them, I think D. B. would be loath, to institute the Cross, and Surplice, with other Ceremony: which yet he doth observe: In his interpretations of subscription he refuseth to defend, how well these be imposed (that is as I take it instituted) and yet acknowledgeth, the intended observation of them, to be very well: Besyde all this, it is to be marked, that the Rej. by confounding institution and purposed observance, doth exclude or forget all natural ceremonies, such as bowing of the body before superiors, embracing of those, who are dear unto us, lifting up the hands and eyes to heaven in ordinary worship, which nature itself doth teach all nations to observe, without any institution, though not without some government of council, nor without such variety, as nature itself is subject unto: Again if by this phrase he mean that a purposed observation of an outward act, with an aim and reference to such a thing, is of necessity required to make up a Ceremony: or a Ceremonious action, in worship or otherwise, it is a miserable mistake: Instance thus: A carnal Protestant presents himself amongst such, as are at Mass, he professeth to his companions, before he goes in, and doth in the purpose of his heart seriously loath the pix and Idol there, yet when its lifted up, he bows as others do: Lett any man in reason tell me, did he not use or abuse rather a Divine Ceremo. in that bowing or no? If the Rej. say yes, as he must, unless he will speak against all reason & truth: I then reply upon his own grounds: That outward action which is not purposely referred, that is not a Ceremony. but this action is not purposely observed with any aim to that end for the party intended no such thing, purposed no such matter, but did it as a thing of-course, as a man should bow his knee for exercise when he is alone. 2. Peter withdrawing himself from the Gentiles at the coming of the Jews, he did not purposely this, with reference to any Judaicall separation, as judging any legal pollution in joining with the Gentiles, or holiness in parting

from them, and therefore he did not practise any Jewish Cere. according to the Rej. conceit, but directly contrary to the text: there is no end of these absurdities.

The differing term is placed in reference to some other matter, of the substance whereof it is neither necessary cause nor part, *Pag. 30.*

Where he seemeth to expound that, which before he called a *proper cause* by a far differing term of a *necessary cause*: what should be the intention of this variation I cannot guess: It may be the Rej. forgot, that he was in giving of accurate rules, and so fell into a loose varying of phrases: So likewise in illustrating of this difference, instead of *part* he nameth a *substantial part*, as distinguishing parts into substantial and accidental, of which addition I cannot tell what to make: How ever this is no form or essential difference of a Ceremony. from other actions. D. B. hath preached a thousand good sermons, in reference to his flock or people, yet I do not think, he esteemed them Ceremony. of his hearers: This *Paradox* he enlargeth with many similitudes, and examples, I looked he should have alleged some scripture, from whence this might have been gathered or concluded: at the least adjoined some convicting argument, which might have cleared this so main point of his definition, or if none of those, that yet he would have shown some authority or author, who had so writ and spoke, but here is deep sylene, and we must take all upon the D^{rs} bare word, but by the D^{rs} leave we are purposed to try his novellies and not to take them upon trust.

Here (1) it is justly to be faulted, that he goes against all rules of art and reason, making up the chief part of his definition, of a negative, and so in issue tells us, what the thing is not, not what it is: For having said, that a cerem. must be in reference, the demand might be, what reference is that, he adds it is not a cause, or a part, And any may in reason still enquire, if it be not either if those two, what is it then, or what intend you by it, here he leaves himself not a muse or a hole to escape, but even a broad field to walk at liberty in, either to affirm, or deny what he will: For press him thus: If it be not the reference of a cause or part, is it then referred by way of comparison? No: Is it by way of opposition? No: And thus where shall we hold him, or make him stay, Nay where will he himself find foothold to stand: Just for all the world, as if he should defyne a man to be a *living creature, which is not a byrd, nor a fish, nor a lamb, nor an ox*, how senseless and sapplesse would such descriptions be, and yet this of the Rej. in this place is the like. And hence it is, that instead of a clearer knowledge, and apprehension of the thing, which should be gained by a definition, I dare be bold to make it good (for I speak but what by experience I have found) that the most ordinary, yea judicious readers, when they thought they knew something of a Ceremony. before: after they had read this definition, they knew, just nothing at all: Thus his defining is like flinging dust in the eyes of a man's understanding, to delude and deceive, at the least to dazell and trouble his reason: I hope by the next return, the Rej. will be content to acknowledge this fault, and will tell us in plain English, what he means by this reference▪ which if he do, I am verily persuaded he will be forced to see, how far wyde he was, when he mynted and vented these feeble conceits. How ever we will see, what we can make of it, and in this our enquiry, it must not seem strange to the D^{rs} learning, that being simple men, our dull capacities compass several ways that we may find out the foundation, upon which this

assertion is built, In which we profess in a word of truth, our desire is not to pervert his meaning, but to understand it.

This reference then in the general wherein it is propounded can carry but two significations we may consider both, that we may guess at the mind of the author.

1. Its taken for relation, in open phrase, and so also he declares it, and in a fair construction seems to intend it, for so he writes. *It is not divine nor human institution that makes a Ceremon: for that it is the relation as hath been said which constituteth.* If this be his meaning, then the two relats, betwixt whom this relation is, must be their action referring, and the matter or thing unto which it is referred: but in this sense it doth thrust itself & carries a contradiction with it: All relates are mutual causes one of another, *And do consist of mutual affection between each other:* As there cannot be buying without selling, giving without taking: assume we now in this sense, but the action outward to the thing whereunto it is referred, are relats: Therefore they are mutual causes one of another, therefore how can they be in this reference, and yet be not a cause one of another, which the Rej. expresseth and requireth: this sense not houlding, let us see how the other will serve his turn.

2. This reference in a large sense implies any kind of notionall respect, which can be considered and conceived, beside that of a cause or part, and this draws many absurdities with it.

1. That which belongs to substantial worship, as well as ceremonial, that cannot be the difference, or proper nature of a Ceremony, for then they should not be distinct one from another: but to be referred to something not as a cause or part, belongs even to substantial worship as well as Ceremonial: For each worship of God hath proper and particular causes of which it is made, and unto which it is referred, as an effect, not as a cause or part. 2. The Induction of particulars will make it undeniable, profession of the true God, and the truth of the Gospel is referred to both, not as a cause or part of either: ergo, sound profession is a ceremony: Prayer in all the kynds of it, confession to God, petitioning from God, are referred to him, not as causes or parts; ergo, they are ceremonies.

Hearing attending conserving, examining things heard, are referred thereunto, not as causes or parts of the things; ergo, they are ceremonies.

Nay to believe and hope in God, to love and fear him are referred to God not as causes or parts: ergo, these are Ceremon. If it be here said, yea but these are inward actions, whereas our Ceremony. are said to be outward by the Rej. I answ: be it granted, yet this kind of reference being the proper form of a Ceremon: the reason still holds good (though we have no need of this example having so many before mentioned) for wheresoever the form or proper nature of a thing is, there the thing formed will be, as its a sound kind of reasoning, where there is a reasonable soul as a form, there is a man: Lastly to deride contemn, rail, revyle Christ, his truth and servants is an outward action purposely observed with reference to these, by persecutors, not as causes and parts of them; ergo, these are but Ceremon: sins, and is not here wyld work, thinks thou Christian reader.

3. That which is common to all actions, and all things, cannot be a form and difference of a Ceremony. to make it differ from all other: but thus to be referred to another, not as a cause or part is common to all outward actions, natural, civil, religious, yea to all natural artificial things: Thus all acts may be referred one to another, and all other to Divinity, not as causes or parts of Divinity: are they therefore all Cer? Nay all precepts of art are referred the former to the latter, not as causes or parts; ergo are they in this Rej. conceit, and by the verdict of this definition Ceremo? Amongst the examples of this difference, the last is to be attended unto because it hath a remarkable note added unto it? *Convening in one set place at an honor appointed unto worship saith the Rej. is in that relation a ceremony of worship: and yet as it is an observance of order it is no Ceremo.* Of this there can be no doubt, but the observation of time and place, in reference to another thing, is according to the definition of the Rej. a ceremony: But how an observation of this time and place, can be considered as an order, without reference to something to be ordered in that time and place, that so it may be differenced from the same order, as it is a ceremony, this is a metaphisicall abstraction, as I cannot conceive of, let others therefore judge: When the Apost. chargeth the Corinth, *to do all things in order*: could he be so understood, that he spake of order, and of the ceremony of order, and that by doing of things in order, he meant a Ceremony: because there is a relation of order to things: but by doing orderly he meant no ceremony, because there is no relation to things: Order without relation to things ordered, is like the accidents in the Popish Sacrament, without any subject after transubstantiation: If the doctrine of human Ceremony. cannot stand, or be understood, without such miraculous subtleties let it go seek for those that will receive it. The note added to the former example is: *that they who oppose matters of order to matters of ceremony, as if the same thing could not be done in double relations, do confound several notions of things, and oppose things coincident.* Here first may be marked, how he crosseth that in this conclusion, which he laid for the ground of it: before he said *reference or relation* to some other matter doth distinguish a cerem. from order, because a Ceremony. hath such a relation, and order as order hath not: but now he telleth us of *double relations* one in order, and another in ceremo. Secondly he fighteth here without an adversary, except he understand by matters of order, mere order, and by matters of Ceremo. such observations, as are significant by institution, for no man doubteth but Ceremony. lawful and unlawful also may be done in order.

In the example of this rule, the Rej. is so subtle in his subliming and refining of notions, that he hath these words: *The observance of the order appointed for reading, singing, praying, &c. is in respect of that order of the substance thereof, but referred to divine service is a cerem.* In this (I say) no more good sense appears then needs must, for putt those words together: *The observance of order, in respect of that order is of the substance thereof*: without all question: as a man in respect of the same man is of his substance: So also the observance of a cerem. in respect of that ceremony is of the substance thereof: Here is no difference, neither indeed can any difference be intelligibly feigned betwixt order of divine service, and order in relation to divine service, but human Ceremony. must thus be handled.

For a conclusion of this, that we may not altogether send the Reader away with these uncertainties, withdrawing ourselves from the Rej. his by paths, we will in a word or two, a

little enquire, what the word of truth, gives us to consider, touching Ceremonies, and see if we can hit the old and the good way, the Kings roade of righteousness.

If then we look into the scriptures, which are all to inform us, in all things we should do, we shall find no other names of such Cere. which the Lord hath either required, or the church used, but those: *TO RAH CHOKIM MISPAT*: but the Cere. part of God's service, was made known most usually by the last word *CHO KIM*, coming of a root, which signifies, to grave, frame, carve, fashion in manner of a statue or picture, and is applied as the Hebrews observe, to appoint or make the first rude draught of a thing, and so it fittly imports those services which were enjoined the Israelites, by means of outward sensible, carnal things, all which were but like the *horn-book* or *prymmer*, for the church to be schooled by, when it was in its infancy and nonage, and therefore are called, elements of the world, carnal rites, beggarly rudiments, to wit, because these were only *supplementa* to those spiritual ordinances, which are called moral or substantial: for whereas there be some ordinances of God, which carry a constant and perpetual equity and necessity of our honoring of the Lord: As that there should be a rule made known, to counsel and advise us, how he will be worshipped: requisite it is, we should hear, read, meditate, confer, suffer ourselves to be squared by this rule and word: Equi•y, ne•ssity requires we should pray, that we should have seals of the covenant to confirm us in regard of our infirmity, how ever there needed none in regard of God's immutability, but to lett out his love to us, in the full sourse of it: Again equal and necessary it is, we should in the name of Christ, cast out what is contrary, and will destroy his kingdom, his propheticall and priestly office, and so his honor: But to have outward elements carnal, and sensible rites, to teach our minds, to carry up our hearts to God, laying aside the minority of the church, there is not a perpetual necessity of these, nor add they to the substance of the service, but only help me, because I am weak, and dymme sighted, like so many spectacles, to succor my dazzling eye: and therefore are Ceremony. the first draught of outward ordinances: Now all the outward types appointed thus by God, which foretold Christ to come, and those other rites which by way of signification taught our minds, and so helped and stirred our hearts outward to grace or duty, all these are ceremonies: And consider them, and practice them, as they are in the word appointed, whether it be with any reference, to any other worship, or without reference had to any other worship, they are then and ever were at all these times in themselves, and in their use ceremonious worship: Instance thus: To put on frontletts before the eyes, &c. commanded 15. Numb. and by them to be admonished and stirred to the obedience of the law: take this Ceremo. in the work, and in its own nature, as a mean signifying, teaching, and so working, this is a Ceremony, and so to do is Ceremonions worsh•p: refer it; refer it I say to no other thing, but only to this, unto which it is appointed of God, as a mean to work & as a *cause doth work this*, I say look at it, as a cause to work, (which the Rej. excepted in his definition) in this sense it is a ceremony and ceremonious worship: the like of the rest. At a word: It is the verdict and voice of the scripture, and consent of all men, to divyde worship into moral, ceremonial. Whence I gather thus: If there be a ceremonial worship, a distinct species from moral or substantial worship, then is a ceremony in it own proper nature, as such a worship without reference or consideration had of moral or substantial, as a man in his own nature is

a living creature, without any consideration of a beast. Again hence its clear, that as well as moral worship hath a complete nature of it own, without ceremonial: So ceremonial hath its complete nature without moral, because they are contradistinct species.

Again hence it follows, divine ceremonies as such, are parts of worship: every *species* as it is a *species*, is part of his *genus*: but divine ceremonies as such, are species of religious worship: whence that is false which the Rej. affirms in the seventh consecutory: *That actions in some consideration may be real acts of Divine worship, and as so, be no ceremonies.* For its evident, he doth and must needs speak of acts Ceremoniously religious, and then beside the former argument, I would reason thus: If a man, as he doth refer a religious action to another, doth worship God, then is it a species of worship even in that reference: but as he doth refer a religious action to another, he doth worship God: ergo, that action in that reference is a species of worship: And thus much his own words in the same consecutory seem to me to evince: *The outward elements and acts in respect of the inward things they do represent and exhibit are cerem.* So the Rej. Consect. 7. P. 34. But I assume, God is worshipped by them, or they be parts of worship, in that very use, and therefore as ceremonies they are parts of worship: Hence lastly the vanity of the fifth consecutory, is plainly discovered, as containing empty words without any worth of matter. *For when its said: To acknowledge anything, to be ordained a Ceremony. by man, to be used in the worship of God, and yet to affirm the same to be a part of that worship to which it referreth, implies a contradiction:* The answer is easy: It is confessed by all men, that Ceremo. are not part of that substantial worship, I say that particular worship, which they do accompany, and unto which they refer as none of the types in the old law, were either hearing, praying, believing, &c. and yet were real and proper ceremonious worship, in themselves considered, as being a contradistinct species thereof: So also the Sacraments, are no part of that particular inward worship whereunto they refer: namely, faith in God and his promises, and yet by signifying, sealing, according to God's institution, they are true divine cere. and real true parts of worship in the General: So also our human Cere. as the cross, it is not, nor we affirm it to be, part of our faith in God, or our constant obedience to him, and yet we say as its made a token to import these, and so made a teacher of these, its a ceremonious, yet a real species of worship in the general, though false: So that either the Consect. is to no purpose, carrying only an empty sound of words, or if it be taken in a fayer sense, it will not free our ceremonies, from the charge of false worship: Thus far we have made a little digression from the Rej. but not from the matter (Christian Reader) nay nor yet wholly from the Rej. because all this, adds still, to the manifestation and confutation of the desperate feeblenes of his definition, joined merely out of his own conceit, and vented to the world, without either proof or authority.

From these premises certain consecutaries are deduced, the quality whereof may easily be guessed at, by what which hath been found in the praemises viz. that they are either to little purpose, or false: For the conclusion being false, all the collections which hence he gathers, must needs be as untrue, so that either they are not sound, or else they take no force or foundation of soundnes and truth from hence, if there be any in them, and therefore I need add no further examination, for the tree itself falling, the boughs must needs follow: For any collection he makes must in this, or the like form be concluded: If a Ceremo. be an action

external, &c. When this and that and the other will follow. Let me reason, and on the contrary side assume: but a ceremony is not an outward action instituted, &c. nor is that definition true, as hath been declared by the reply: ergo, none of all those consecutories, may be concluded, can be collected therefrom.

Yet for more satisfaction sake, let us take a view of the several; but very shortly: *The first is, that therefore the same actions one at the same times may in several respects be ceremonies. & no ceremony:* But if the nature of a ceremony doth not consist in reference or relation, as hath been evicted before sufficiently, then the change of the respect or relation, doth not bring in the change of a ceremony.

Second Consecutory is: That institution and observation, makes a ceremony not a natural habitude or aptness of any action to express this or that: Now if no natural aptness or habitude make a Ceremony. what will the Rej. say, to things of Decency, Comelines, and order which are ceremonies in his sense. 42. pag. and in a large sense of the word may truly be so called, do none of these arise out of the natural aptness and habitude of the action? The whiteness and cleanness of the communion cloth, doth not the decency thereof issue from the habitude of the thing, which if it was foul and nasty, would not be decent, let all institution do what it could: That a minister should turn his face to his people in the pulpit when he preacheth, and not his back, is not this comelines in the natural aptness of the action: That people should stand or sit in hearing the word, and not lie along upon their faces, doth not this issue from the natural aptness of the action, without institution, is there not decency in these, or can institution make the contrary decent? If therefore decency and comelines of some actions, to this or that, issue from the natural habitude, then some ceremonies do issue out of this aptness, because these are such, and so this consecutory is false.

The third is: that mystical signification is not necessary to make a ceremony (as some would have it) but relation only as appeareth in diverse observances of the law: though mystical signification added, may make a double and perhaps a triple ceremony. If this be granted no inconvenience followeth to the Repl. because the question still remaineth, about double and triple Ceremony. such as the cross is, whether it be lawful for men, to institute such in God's worship. And to argue, from a single Ceremony. to a double, and triple, this is not from the head of parity. And as for the observances in the law, I deny all of them to have been properly Ceremony. although they be some time so called improperly, and that with Judicious Junius on Exod. 25. *Some Ceremonies are taken up to figure the truth of the thing, and those appertain properly to the nature of types by God's appointment, others are taken in, not so much, for the resemblance of the things, but for the nature of the figures: As in these Ceremonies. there be many things, that make nothing to the nature of a Ceremony. as such, but only to the nature of the thing, which thing after the manner of some matter liable to sense, is applied about the Ceremony and the Ceremonial figure.*

The fourth is: *That the difference which some make betwixt circumstances and Ceremonies is a mere nicety, or fiction: This is a strange nicety as ever I knew.* The turning or jogging of the hour glass in relation to the measure of time for a sermon, the sweeping of the church before the church meeting, the carrying of some notes for remembrance upon occasion, the quoting of scripture without, or by the book, and a 100. such, were never esteemed ceremonies properly

so called, before men began to bring a myst upon religious observances, that human presumptions might not be discerned.

The fifth hath his answer before.

The sixth is: That divine or human institution doth not make an action to be a ceremony or no ceremony. These consecrations follow marvelous strangely from the premises, when they seem to contradict both the premises, and themselves in some particulars: I would therefore entreat the Rej. to end the quarrel at his next rejoyning, and make a reconciliation between these.

- 1. To a ceremony Institution is essential, pag. 30.
- 2. It is not apenes of an action, that maketh it a ceremony, but Institution. Cons. 2. Pag. 32.
- 3. Now here we are told that Divine, or human institution, do not make an action a ceremony, whence I reason thus:

If neither Divine nor human institution make a Ceremony, then no institution doth: for all institutions are either Divine or human, and from the denial of all the species to the denial of the Genus, the consequence is good: as it is neither a beast, nor a man, therefore it is not.

But this sixth corollary saith, its neither divine nor human institution make a ceremony: ergo, I conclude, no institution doth make a ceremony; which is a direct contradiction to the second: which affirms, that institution doth make a Ceremony.

The seventh hath been discussed and confuted before in the substance of it: Pag. 34. only that strange kind of expression may here be observed as we pass by: *It is not essential to a ceremony simplye, that it be no proper part of Divine worship:* where let it be observed, that to be no proper part of worship, is a bare negation, or not being of worship: now plain it is, and manifest to all that have but common sense, that a bare negation, cannot be essential to anything, that hath being, neither simply nor comparatively. And by the same proportion, and upon the same ground, he might as well say, *to be no part of worship,* is not essential to anything, and therefore not to a Ceremony: now to what profit, or purpose are such expressions, which serve nothing to the cause in hand, but to darken the truth with words, and to dazell the minds of the ignorant.

The eight is; That it is not the use or end, which maketh a ceremony to be part of divine worship, or not, but institution: Divine institution maketh any circumstance a part; but human institution, though to the same end and use, maketh only an adjunct of divine worship, because the observance thereof cannot incur the act of any proper worship of God. How this is a consecration following upon the premises it doth not appear. The contrary seemeth to follow from the sixth consecration, where divine and human institution is denied to make a Ceremony, or no Ceremony, but rather to difference arbitrary, and necessary Ceremony. For by the very like reason; Divine and human institution doth not make worship, or no worship, but rather maketh a difference of necessary or arbitrary will worship. The reason of that is rendered, because

relation doth constitute a Ceremo. And the same reason holdeth here, because relation doth constitute worship: The Institution Divine or human doth only difference the efficient cause, not the matter, form, and end, wherein the essence of worship doth consist. If God's institution did make any circumstance of worship to become worship, then the ceasing from worship should be worship, because there were circumstances of time appointed, when men should cease from solemn worship: The reason which supporteth the other part of this assertion viz: *That human institution cannot make an action part of worship, because the observance thereof, cannot incur the act of worship, is just as much, as if it had been so set down: human institution cannot make worship; because that which it maketh, cannot be worship.* If men appoint even places, and times, in the same manner, to the same ends, that God did, they are worship as well (though not so good) as the other: If this were not so, then wherefore doth the Scripture tell us, of will worship, taken up at the pleasure of men, or according to the institutions, doctrines, and traditions of men? For by the Rej. his rule, there can be no such thing, and therefore it is vain to forbidd it. This may suffice for this consecratory, yet because the reflection of it doth often occur in the dispute. I further undertake to prove, that it is neither true in itself: nor 2. is it truly inferred from the definition, and both these charges we will endeavor to make good.

For our right proceeding to discover the falsehood of the collection, when he saith: *The same use and end maketh not a ceremony to be part of Divine worship, we must not understand true worship, for that all the world of orthodox divines, especially his opposites, against whom he raiseth this consecratory, do confess, that only the Lord's institution makes divine worship true, but there is religious worship which is false:* So that the meaning is, whether the same use and end of a Ceremony, make it not to be in the kind of religious worship, as well without the institution of God, as its made true religious worship by it. Or whether: when the same use and end of a ceremony which was religious, when God's institution came, the institution being taken away (neither I say) the same use, and end, is not now religious properly: we •ffirme against the Rej. that Divine Institution being •aken away, continue the same use, and the same end, •here is still religious worship properly though false.

Again this also is especially to be minded, that we •re then said to keep the same use and end, not when we employ the same thing or action: but when we use •hem as under the act of the same rule, as in the same way, as in the like virtual respect unto the same end: I often mention that particle of similitude as, because •hough the ordinances of man, cannot have the same virtue as God's have, nor can attain the same end of honoring of God as his do, yet if we take them, and use them as such, they are false worship to us, so abusing of inventions, as the use of God's own ordinances, are true worship: So that where both these are, the same means in a proper religious use, to attain the end properly religious, there is Divine worship. And this thus opened, now comes to be confirmed.

Where the essential causes are of Divine worship, there is Divine worship.

Where there is the same use and end, properly religious; there be the essential causes of Divine worship.

Ergo, there is Divine worship.

The first part is beyond all exception, nor cannot suffer a denial of a man, that hath not forsaken and denied reason: The second part or the minor proposition, is thus made good:

Where there is the same *operari*, i. e. working or act of essential causes of worship; there is the same *esse* or being of the same causes.

It being an old received rule, amongst not only Logicians, but even reasonable men, *idem operari, idem esse*, the same working, and the same being, go together.

But where the same use and the same end is properly religious, there is same *operari* or acting of the essential causes of worship: Ergo, there must need be the same essential causes: For when God hath appointed such means to be used to such an end, the appointment being past, the worship is not yet, before those means and end come, and they carry the essence of the action.

2. We may borrow the ground of another argument from the Rej. own grant elsewhere, for pag. 38. speaking of superstitious Ceremonies he hath these words: Ceremonies are superstitious, when men worshiping only the true God, yet place and putt upon their own Ceremonies, the title of Divine, as in effect, when the proper service of God is placed in them, or merit, or necessity, holiness and efficacy, though by virtue of the churches institution: For what can be said more of God's ordinances then this, nay not all this truly, I mean, for merit &c. hence I reason diversely.

If the superstitious encroaching in God's service, by appointing means of the same use efficacy and end with the Lord's, be a breach of worship properly divine. Then also is it really and properly though falsely divine worship: for a sin directly contrary to the duty of a command, is even of the same kind with the duty: but the appointment and use of such means, in such a virtue to such an end, is a breach of true worship really divine, ergo it is really divine, false worship.

3. Again: That which makes a Ceremony properly species of divine false worship; that adds more then an adjunct to divine worship, for an adjunct, doth not vary the kind, or make a new species, but only alters the same species.

But institution thus superstitious, makes an action, a species of divine false worship: by the Rej. consent, nay by the confession of all Divines orthodox, that knew what they writ or spake: Ergo, it adds more then an adjunct to Divine worship, for it makes it a species, which is professedly contrary to that which the Rej. hath in this consecratory: namely; *that human institution makes an action an adjunct to divine worship not a part*: whereas here its plain it makes it a species, and so a part of Divine false worship.

4. Again its lawful to add an adjunct, which is properly Divine to God's worship, by the Rej. learning. Pag. 36.37. but it is not lawful, to add the means of the use, to the same end, which God hath appointed: As it was not lawful to the Jews to use other braceletts, about their necks, frontletts upon their foreheads, wherein they should write the law, answerable to the Frontletts, and fringes, which God appointed.

That which the Rej. adds, touching the appointment of the place of meeting, is a most miserable mistake: His words are; *The Lord's appointment of one place for sacrifices, and of some set days for the solemn worship of God at the Sabbath, and their feasts to Israel, made the observance of that very place and these times, to be part of worship: But the churches appointment of a set place, or time, unto the celebration of the acts of religious worship, because it incurreth not the worship itself, leaves the observance thereof as a mere ceremony.*

Herein (I say) the Rej. missed the mark miserably: For the Temple was a type of Christ's body: Pull down this temple, and I will raise it up within three days: but he spake of the temple of his body, John 2.19.21. and the very frame of it by God's institution and ordination, was holy, had an efficiency, and virtue through God appointment, to carry up the heart to God, by that virtual respect, and efficacy which it had, as his means to that end. Now lett the Church institute, and appoint a place, and put this virtue, & efficacy in it, by their institution to the same end, to which the temple was appointed, and I suppose the Rej. himself will say, its superstition and false worship: But our temples have no such thing, putt upon them, to no such end, & therefore are not in the same end and use: unless the Rej. will hold, that prayers better ascend in Paulls church, when he rounds a pillar in the ear, then when he prays abroad: and that he is of opinion, with Bishop Andrew's, that we are heard, *not because of the prayer that is made, but because of the place in which it is made:* but I hope the Rej. is far of from such delusions.

The second thing we charge upon this consecratory, is; that it is collected by any force of reason, from the foregoing definition: for cast it into a form, and the very expression will be confutation enough: for the frame must stand thus:

If a Ceremony be an outward action instituted, and *purposely* observed, in relation to some *thing*, whereof it is neither cause nor part: then it follows, that the same use and end, maketh not a Ceremony part of Divine worship.

These things have so ill connection, and sement of reason, that when they are set in a form, they fall all in pieces, as though the consequent was afraid of the antecedent, so far it is from following from the definition naturally, that all the cords of reason, cannot draw them together, as it will appear, if any man will putt it to trial, by all *the topick* places of invention: we will therefore rest, until we hear what Balsam the D^r. brings to heal this wound:

The nyth and last Consecratory is: That Ceremonies may in regard of their general kind and end be worship, so far as they are in their kind parts of order and decency, and yet in their particulars, not be of the substance of order, comlines, worship. We are at last therefore come to a strange reckoning. Cer. are in their kind, parts of order, & yet (as we were told pag. 31.) that order so far as it is order, is in that respect no ceremony. 2. A Ceremo. in respect of the *genus* and end is worship, and yet in the consecratory immediately going before, it was peremptorily pronounced, that use and end maketh not a Ceremony part of Divine worship: I take the cause of this cross Doctrine to be, that human ceremonies in divine worship, are such a cross knott, that he who seeks to open the conveyances of it, must needs run cross in his thoughts

and words. To make this crossing more plain, let us first debate (a little more fully) the truth of this corollary, and then see what followeth therefrom. We here have three conclusions.

- 1. Ceremonies in their kind, as they are parts of order, and decency, may be acts of religion.
- 2. Yet the particulars may not be of the substance of order.
- 3. That the particulars are not Divine; which propositions are plainly expressed in the corollary, if they be not contradictious one to another, I must confess, I must bidd all reason and logic farewell, or else the Rej. hath a new logic, which yet never saw light: And therefore I reason thus.

If every particular have the whole nature of the Genus in it, then the general being divine, the particulars must be divine; but every particular of order and decency are species to general nature of order &c. therefore they have the whole nature of order in the general; & ergo are divine: & to affirm the contrary which here is done, is to say a living creature hath sense, but the species man and beast hath none: Or; the nature of man is reasonable, but the particulars: Thom. or John are not reasonable; and thus the 3. conclusion implies a contradiction to the first conclusion.

2. Again the second also is more gross, if more may be added, If the general, give his whole substance & nature to the particulars, then if there be any substance of order, the particulars have it, but the general nature of order gives all the substance to the particulars; ergo, they have it: the maintaining of the contrary conceit, is to bidd battle to all reason, and to deny a confessed common, and received principle of art. *General is that kind of whole, which gives his essence to the particulars.* For now far should a man be forsaken of common sense, who should affirm, that manhood, or the nature of man in general, should have the substance of reason: but considered in his species and particulars. Tho. and John, they should be wholly destitute of the substance of reason: And assuredly (good reader) when I considered, the wonderful confidence of the disputer, arrogating so much subtilty and learning, and yet to fall so foul and offend so heavily, against the very rudiments of logic, and principles of reason, I could not but look up to heaven, and lawfully as I could, and tremblingly remember, that of the Prophet: That the Lord is said to putt out the understanding of the Prudent.

Thus we have discussed the falsehood of the Corollary, we will now reason from it, for our own advantage, taking the false grant of the Rej. in this place.

Every species under a command, stands by virtue of the same command the Genus doth, as that is a common rule in reason, the general and special appertain to the same place, and it is a rule in Divinity received without gaynsaying: the general command by the same stroke and compass comprehends all the particulars under it: and when that, by way of precept is enjoined, all the rest by the same rule, & by virtue of the same command, are also required. We must preserve the life of our Brother, that is the general of the 6. Commaund, by the same precept, all the particulars of ways and means which are the specialls of preservation,

are required: but the particulars of order and decency are under the general of order and decency; ergo, these particulars stand by virtue of the same command they do. And by the Rej. grant, these standing by a command of divine worship, and being proper acts thereof: ergo, it must needs follow that the particulars stand by virtue of the command of Divine worship, and are proper acts thereof: we see by this time whither the D^{rs}. Divinity hath brought him.

Again, if they be so commanded, and be such proper acts of worship: of such acts the Rej. confesseth the Negative arg. from Scripture concludeth well. Such acts of proper worship cannot be imposed by man or the Church, significant ceremonies, which carry such acts of worship, are unlawful, and thus by one grant, he hath yielded there of the arguments, which he strives after to answer and to overthrowe.

CHAP. V. Of the sorts and differences of Ceremonies.

The first partition of Ceremo. into private or public, close or open, may pass for the evidence of it, but yet it may be questioned, seeing institution is essential to a Ceremony, as before we have been taught, to whom the institution of private Ceremonies do belong? whether the convocation house may appoint men, when they eat and drink, go to bedd and rise up, to sign themselves with the sign of the Cross?

The second partition into Ceremon. civil, sacred or mixed: Civil, when their immediate object and end is civil; Sacred, when the immediate object and end is matter pertaining to religiō, requireth more attention. And 1. it is to be noted, that by this division, all natural Ceremo. are abrogated or excluded, for else the first distribution should have been; Ceremo. are either natural or instituted: Now Bellarmine himself more considerately maketh some ceremon. natural. Certain Ceremony. receive institution, as it were from nature itself, which may be called natural Ceremony. as to look up to heaven, to lift up our hands, and to bow our knees, when we pray unto God. Note also the varying of the phrase: In civil cerem. he requireth an immediate civil object & end, but in sacred he will have it enough, that the immediate object and end, be matter pertaining to religion. There may be some purpose in this, to exclu•e all civil Ceremony. and so civility out of matters pertaining to religion, that all things being counted religious, human mystical Ceremo. in religion, may not be discerned from common observations, which are equally and often used to the same immediate end both in civil, and in religious matters. These things reserved, the substance of this partition may pass, together with the illustrations of it: Only one illustration I would have remembered for future use. An action (saith the Rej.) imperated of religion, or springing out of the fear of God, may be civil, and belong to the second table. This is that which some of our Divines mean, when they speak of mediate worship, that is, there be duties belonging to the second table, imperated or governed by religion, but not immediately flowing from it. This the Rej. taketh hold of in many places, and maketh thus actions religious, which here he calleth civil. The conclusion drawn out of this partition is, that they have the spirit of contradiction, which say that the church may not ordain Cer. merely ecclesiastical, but only common, because all Cer. in religious affairs, are m•erely ecclesiastical: And beside the cross & surplice have there civil use, as a cross for a shop sign, &c.

But if one spirit cross another, those spirits must be tried (saith the Apost.) and where there is want of reason and good ground, there is that spirit, which the Rej. blameth, and objecteth to others. Now upon a short trial, it may appear, where it waketh: The Rej. told us before, that some ceremonies are mixed, partly civil, and partly sacred; now he telleth us with the same breath, that any ceremony in religious affairs is merely sacred and ecclesiastical: And by proportion any Ceremony. in civil affairs must needs be merely civil, what then is become of the mixed or common sort: here sure is a contradiction from what spirit soever it come. 2. What an assertion is this, any ceremony used in religious affairs, is merely sacred? If men and women come purposely in their best apparel to church, if they compose themselves to a grave posture, give the upper place to the chiefest persons, and take such to themselves, as they may hear the preacher in, and yet have no exception taken against them for it, if all the places and seats be made cleanly and fit for a meeting, to be held in a comely fashion, all these are ceremonies. according to the Rej. his definition, yet no man but out of contention will affirm they are merely religious, or ecclesiastical: For all these in the same manner & to the same immediate end, the same persons would do, if the meeting were to hear the magistrate propound unto them a grave civil business, concerning the common wealth affairs. And surely that which remaining the same may be civil, is not *merely and properly* ecclesiastical, but common to both uses, and rather merely civil, then merely ecclesiastical, because civility is supposed and included in ecclesiastical affairs, but ecclesiastical proceedings are supposed and included in civil. Dr. Jackson in his original of unbelief, pag. 337. doth well observe: *That decent behavior doth change the subject only, not alter its own nature and form, whilst its used in matters sacred: Nor is the habit of civil complement, or good manners, such an unhallowed weed, as must be laid aside, when we come into the sanctuary.* And indeed there is no more reason, to shut civility out of the church, or sacred business, then to shut religion out of the town-house or civil affairs. 3. That which is added of a civil use of the Ceremony. in question doeth nothing agree. If a porter or baker wear a linnen garment in the Church, upon occasion, as at other times, no man will except against it, or account it a ceremony, ecclesiastical, or religious.

A cross that is used for a shopp sign, hath no ecclesiastical or civil use in religion, except there be so many temples in one place, that they must be distinguished by signs, as shoppes are: As for the examples mentioned before, of the Bishops in their formalities, and the Clerks in their surplices, at a funeral for civil use: I answer, the immediate end of such formalities is religious, even in that, they are characters of ecclesiastical persons, and their religious office: Are not Rochetts and such like formalities ecclesiastical ceremonies, being signs of chief ecclesiastical officers as such? The funerall, at which they are present, doth no more make them civil, then among the Papists it maketh all their superstition to become a civil order: Nay by this it appeareth that both civil ceremonies may be used in ecclesiastical affairs, and ecclesiastical ceremonies in civil affairs, because both may be used in the same affairs. To traverse these notions more full, I add these considerations: These words, *matter pertaining to religion added in the explication of sacred ceremonies. may carry a double sense.* 1. That it is enough to make ceremonies sacred, if this be their end to be serviceable to something, which is an ordinance, or to some person, in a holy function, or performance of an ordinance, and this seems to be the Rej. meaning for his examples carry this meaning, when

wearing of blacks, rending of garments, in days of humiliation are made by him sacred ceremonies as also by those words, wherein he is so peremptory, and expresseth his lordly censuring, *even of men's hearts, in lusting after contradiction, if they deny ceremonies used in religious affairs to be merely ecclesiastical*, but this we conceive to be false, & hope it hath in part, and shall appear to be more plainly in the following discourse.

Secondly it may carry this sense: that is truly sacred, when the object is God, and his honor aimed at immediately, as when we kneel to God in prayer, we do not kneel to the scripture, or man praying but God directly: or when the next object is a holy thing, but so attended as by that, or in the use of that, we tender up honor to God and attain that end. As the minister preacheth the word to the people, and they hear it preached, but by both and in the virtue of both, according to God's appointment, the heart is carried in holy affections, and apprehensions to him, and so both hold out God's honor: So Sacraments given and received, excommunicatiō dispensed, they hold out the spiritual government of God and his honor unto us, & bring our hearts under his hand to give that honor which is due to his power, sovereignty, and holiness, appearing therein unto us: This only makes a thing properly sacred, but if things of any nature, only so far attend a religious, either person, thing, or performance, as that they help not in carrying out the act to God, and so tendering honor to him, but stand only in a distance, and subordination as things of necessity, or in some conveniency presupposed to go before a religious work, in a common way to that, as to other things, in the like proportion, and have the self same work in that sacred as in civil affairs, this is not sacred at all: So *place and time, a font*, will do as much to any civil action, as to a sacred: So that only religion applieth, and takes to itself, that civil circumstance, that it might put forth his own act, as upon a stage, makes such things do as much for him, as for any politic and natural work, Religion serve its turn upon these occasions. In a word the ground lies here: *The latter art, ever useth the work of the former, sometimes for necessity, sometimes for conveniency, and adjoining himself to it, doth of itself, do its own work*: So that the thing, is either a subject unto which the act of religion or policy is applied, or else, that fitness which such things have in subordination, to have other things to be annexed to them, is that common end, which such things hold out indifferently, by the same rule, to civil and sacred actions, and ergo are common to them both, but are neither properly: Instance thus: A magistrate of the common wealth; A General in the field; A minister of a congregation, they may successively stand upon the same hill: the magistrate to deliver the law, and judgment, to the subject: The General to give his charge to the soldiers: The Minister to preach unto a congregation. Is any man such a *wise••ker*, as to say, this hill is a civil, or politic hill, a warlike hill, a sacred hill, because it serves all these actions of policy, war, and religion: so that to make the point plain, because we are forced to show forth the feebleness of the Rej. dispute, we will now from these grounds (Reader) reason, and exemplifye, that the meanest may understand.

If to be applied to a religious affaire, make a thing sacred, then all things almost and all arts may be sacred, because they may be applied to a matter, thing, or person religious, as the next object and end. If the pulpitt be a sacred thing, because it is applied to support the minister preaching: then is the air sacred, its applied to his speech in speaking: then is the

light sacred, its applied to his eye in reading, then are his spectacles sacred, for they are used by him, reading his text, then the two pottle potts, which hold the wyne consecrated, should be sacred potts, Nay the ministers doublett, that covers him, yea if he was hoarse, and took some oil to help his voice, they should now become sacred doubletts, and sacred oil. The paper book which the preacher looked on, when he is out in his sermon, should be a sacred paper book, and to follow the Rej. if putting on of ashes upon the head, be sacred in the day of humiliation, then by like proportion, when God enjoines people in a fast, to putt on their poorest and meanest attire, those ragged bands, and old Capps, and Quoifes were sacred bands, and Quoifes and Capps: But do you laugh at these things masters? when the Rej. is so violent in this cause, that he breaks the bridle, and flies out against all, that will not yield to him in this: And I would wish the reader to consider how righteous it is, with God, to suffer men to fall foully whē they will follow their own imaginations: Erewhyle the Rej. made all things Ceremony. by the loosnes of his definition, and now to help the Ceremo. he would make all things sacred by the large compass he gives to religious Cere. The vanity of which expression, I hope appears sufficiently, by that, which hath been said, but yet that the meanest may feel with his finger, the grossnes of this mistake, I shall add one more instance. The height of the sun, or the sound of a clock one & the same, may at the same time, in the same city, be a directiō for Protestants, Papists, Jews, Anabaptists, & all sects to assemble for religious service: It may at the same time by the same sound be a direction, for magistrats to meet for judicature, for drunkards to meet to riott, for gaimsters to meet to play, for travelers to meet to set upon their journey: so that it hath relation to all these religious politic, profane practices at once, I would fain have the Rej. tell me, what a kind of Ceremony this is? If he say religious, I then demand, is it Anabaptistical, Papistical, Iudaicall, Lutheran, Protestant, Arminian, superstitious, or truly religious cerem. is it any one of these, or all of these, for to them all it serves in their intentions, and purposed observation, and by the institution of him that set it up happily. Nay it hath relation to many other affairs, and so it shall be a politic, civil cerem. it serves to that end, it may be called, a riding, a playing, a drunken cerem. for it serves at once to all these purposes, and in all their intentions and purposed observations hath equal relations unto all: Again those things whose end is immediatly God's honor, they must be able to cause that honor, for each thing can reach his own and immediate end, in the course of nature, or rational institution, one time or other: But all things which only attend upon religious affairs, can never attain this end, or cause the worship of God in lifting up his honor: of this kind are time and place, being bare circumstances: the like may be said of the font, which is no more sacred, then the mudd & banks were that contained the water of Iordā where baptism was celebrated.

Thus of the definition in the general, some other specialls be, in the explication whereof, I shall desire the Rej. judgment, and help a little, that I may understand his meaning, at his next return. When he saith, pag. 36.

If the next immediate use belong to religion, as Jereboam's setting up of his calves, that the people might worship there, the action shall be construed religious whether true or falsely so called.

Join to this the words of the eight corallary which go thus:

It is not the same end, and use, which maketh a ceremony part of divine worship, I desire a reconciliation of these two: For:

That which makes actions, such species of religious worship as Jereboam's bowing to the Calves, that makes them parts of divine worship, though false.

But the use and end here make actions such true and real species of false worship religious, as Jereboam's bowing to the calves was: ergo, the use and end makes Ceremony. parts of divine worship.

Again he saith: it is not so much the term from which, that shall denominate the action, as the term to which, Pag. 36.

If he mean by *not so much*, that is never a whitt, as I conceive he doth or must, I desire he would inform us, by his next answ: of this case: Conceave a man (coming to do homage according to custom to the King) shall by reason of an erroneous conceit, bow out of a sacred opinion and affection, though the object be civil, and the act terminated in the person of the King, whether is this action sacred or no?

Again I enquire what those words mean: The same Ceremony which is in present use sacred, may be forth with by the change of the object become civil: The people bowing down worshipped God and the King, the Ceremony was materially the same, but objectively different. These expressions need a comment: If by *materially* the same, he mean the natural action is the same, its true, but that is nothing to this purpose. Let him tell us, whether there is a peculiar *specification* of those actions in themselves, before they come at the object: Since the object supposeth the being of the thing in its kind, before it can be an adjunct to it: If there be the same specific and formal nature of the action, then that bowing being civil when it is performed to a man, why might not John have tendered the like to an Angel, and the angel received it, in that he might have done it, as to a fellow servant of higher honor and account, and the angel needed to have feared religious worship, for he being known once to be a creature, the change of the object would have altered the worship: But the angel it seems was of another opinion, then the Rej. and conceived that it was religious worship before it came to him, and would not have been civil worship if the object had been changed.

The third partition (of sacred Ceremo. into properly sacred, is those of divine institution, which are simply necessary, necessitate praecepti, & reductively so called, as those which in their particular have no divine institution, but are applied to things divine, and these are arbitrary and ambulatory cerem. This partition is something obscure and therefore should not have been set down in bare words, but had some sufficient warrant and explication: For 1. if these be true members they must have the true nature of things sacred agreeing to them both equally and essentially: but things which are applied to Divine actions, have not the nature or definition of things sacred, because they be applied as adjuncts to the subjects in a seperable manner. Its all one as if a man should divyde, a living creature, either that which is so properly, as a man, or that which is so reductively, as a garment, because it is applied to a man. 2. Proper is usually opposed either to tropical, or to common, or to alien, or else to unfit, unto none of these senses can it be referred in this place where it is opposed to reductive. 3. Sacred

arbitrary cerem. are in truth arbitrary worship, and arbitrary worship is will worship. 4. I would know to whom our Cere. are arbitrary? Surely to the imposers only, and so all instituted Ceremony. are arbitrary, though to others, they be made never so necessary, they are not (it will be said) made necessary to salvation. No more say I are all popish Ceremony. nor all Divine, absolutely necessary to salvation, nor so made or esteemed: Ours are made, as necessary to salvation, as man can make them, when the ordinary means of salvation, are absolutely denied to all those that refuse them.

*The fourth partition is, of reductive sacred ceremo. into rightly so called, and abusively: which is indeed an explication of the former division, for sacred Ceremony. of Divine institution, are rightly called and the other abusively: But the Rej. fyndeth both these under the head of reductively sacred (Rightly reductively sacred strang amazing terms) are they whose object and end is good, and the things not unapt, &c. where I cannot but admire, that no place is given, to a good efficient or institutor, with fit authority in matters of institution: we cannot understand by this description, but a Ceremo. is as sacred and religious, when it is appointed by a Vestrye of Layicks, as when the convocation imposeth it. 2. The papists have as good ends, and objects, and also as much aptness in most of their Ceremony. as we have in ours, and yet they are taxed by our divines, as not rightly sacred, and they themselves are ashamed to defend sacred ceremonies, merely human, or without special authority of the institutors, how good soever they esteem them for object and end: So the Rhem. on Math. 15.9. Ceremony. are made by the H. Ghost, joining with our Pastors, in the Regiment of our Church. So also Bristow against Dr. Fulk in his Rejoi. to Bristow, pag. 104. Nay there is no order of Friars that will admit of new Ceremon. to be rightly reduced upon them, what ever their object, end, and aptness be, except they come from the institutor of the order: All Casuists do hold it for a wrong unto them, if their Priors, Abbatts Generalls, should impose upon them the observance of anything, beside the vow which they have made, to observe the rites instituted by their founder: And are not we Christians, as much tied by our vow unto Christ, as they are to Dominicus, Franciscus, &c. Or are we more subject to our Prelates, then they are to their superiors, by vow of obedience? Luther also hath given us a good item in Gen. 22. *In religion nothing is to be attempted or rashly adventured upon, but in things belonging thereunto, we must always enquire, who, how good, and great the person is who commands: But the Devil changeth these things, in to what, of what quality, and how great the thing is.* Is it not strange then, that from an ancient reverend minister of the Gospel, a hundred years after, there should come a doctrine, of right instituted reductive sacred Ceremon. without any respect of the authority, which is in the institutor? And yet even if these conditions made necessary by the Rej. a question may be made concerning the cross, whether two cross motions of a finger and a thumb, be things apt to putt Christians in mind of Christ's passion for us, and our passion and profession for him?*

Abusively reductive sacred Ceremony. saith the Rej. are Idolatrous, superstitious: Idolatrous, respecting a wrong object: Superstitious made divine in terms or in effect: Impious, casting-off God's Ceremony. or obscuring the Gospel, by representing the History and mystery thereof by dumb shows, as in the Pageants of the Mass. Here again the same fault is committed, that opposite members of a distribution, are made subordinate one to another, and may be predicated or affirmed,

as Genus and Species, which is an infinite feebleness, in a judicious disputer: for are not idolatrous, impious: are not superstitious impious Ceremonies. as those which professedly cross the first and second command, wherein piety is most properly placed, and thus divisions fill up places and breed confusion.

CHAP. VI. Concerning the difference betwixt popish Ceremonies. and ours, in regard of necessity, holiness and efficacy, wherein how far we join with the Papists, is fully discussed by the confession of papists themselves.

To let pass the first abuse of Idolatry: Superstition is confessed to be present, where the proper service of God or merit, necessity, holiness, and efficacy, by the churches institution or the doers merit, or when omission of them is counted a sin without contempt or scandal, as it is amongst the Papists, saith the Rej.

We are now come by this distinction, to discern the differences betwixt the popish Ceremony. and ours, theirs being condemned and abominated, and that justly for these evils which are found in them: but ours are wholly acquitted, as though they shared not in the same guilt: Let us therefore enquire into this business, with that received caution, *hear the other side.*

First as touching merit, which is attributed to the doing of Ceremonies. by Papists: the difference here, lies not firstly in Ceremony. in particular, but about good works in general, the Papists making all good works of believers to be meritorious, and we denying that presumption. But set that controversy aside, our Prelates professed, the observation of our Ceremony. to be good works of the same kind, that many of the learned Papists do many of theirs. The main enquiry lies about, propriety of worship, necessity, holiness, efficacy: And (merit being excluded) if these be found in ours, as well as in those of the papists, they will prove guilty as theirs, and with theirs to be condemned.

Enquire we then, of the severalls: 1. In the doctrine of worship I see not how, or wherein the Jesuits do differ from the Def. and Rej. about such Ceremonies as ours. *Balthasar Chavasius the Jesuit, in his notes of true religion saith thus: Ceremonies are called lesser, in respect of those which are termed greater, because these are held of greatest consequence, and to appertain to divine worship, of themselves, and directly: but those to wit such are ceremonies of lesser note, they so far conduce to the worshipping of God, as they serve for the ornament & signification of such worship, or the special parts thereof: which is so pat the Rej. & Def. doctrine, that they may seem to have translated his words.*

For necessity to salvation, no learned Papist ever writ or taught any such thing of all their Ceremony. Darbyshyre Bonners Chaplyne, and Kynsman, professed to M^r. Thomas Haukes Martyr, *that no Ceremony. (beside those which Christ himself instituted) are necessary to salvation, but only for instruction: whereupon M^r. Haukes answered; God send me the salvation, and take you the instruction.* If necessity of observance be respected (which the Def. ca. 6. sect. 3. calleth obediential,) that is not only as great in our Ceremony. as in any of the Papists, and more also, but advanced by D^r. Covell to aequipage with the Decalogue, and D^r. B. by his silence yielding unto him, and imitating of him, doth seem to subscribe to his sentence, and certain

it is, that he writ with Achyepis. allowance. *Ecclesiastical constitution, saith he, doth change the nature of indifferent things, & by virtue of the commandment they become necessary, Men's Laws while they are in force, commanding or forbidding, bind the conscience as the Decalogue doth,* in his preface to the confutation of Dr. B. his Apologie: The Rej. comes not far short of this plea, pag. 42. where he saith: *They are ordained to be used necessarily, in respect of order and peace, though in respect of judgment, and immediate conscience to God freely:* The former part of these words, layeth more necessity upon our Ceremony. then the learned Papists do upon all theirs: The latter doth take away no more, then the like words of theirs do, as by and by shall appear. In the mean time let him that can unriddle me this: *They are ordained to be used necessarily in respect of order and peace, though in respect of Judgment, and immediate conscience to God freely:* Is there one conscience mediate, and another immediate? Is necessity of order and peace free in judgment and immediate Conscience? Can any creature, or is any so foolish as to say, they can lay a bond upon conscience immediate to God? Is it not a contradiction, for men by their authority, to bynd immediately to God's authority? The truth is our convocation doth make our Ceremonies, as necessary as they can, either by ecclesiastical, Civil, or Divine authority, whereas the Papists say, they can make many of theirs more necessary, then they do, if they would: And yet in all, their highest pitch is, they call them necessary: *Not out of any necessity to salvation, but out of the churches institution:* and enjoined the Sacramentalia, *not by any necessity of a sacrament, but of a commandment of the church,* and we do no less.

For making it sin to omit these cere. even without the case of scandal & contempt. 1. This no learned papist doth say of all their cer. as you shall hear straight. 2. Our practice doth say so much in that, bare omission where none are scandalized or contemned, is made a fault punishable, nay more then that, when by the practice of them, many are scandalized, and great contempt doth follow to some users of them, yet is it, a capital fault for them to omit them so longe, until they may use them without scandal, and contempt: And what hath been said of worship, necessity, and sin as that we concur with papists cerem. pressing our Ceremon. upon the same conditions, as they in the former considerations, the like is true also touching holiness.

Now because some of these things, which I have affirmed, concerning the doctrine of the Papists about Ceremony. may seem strange to those, that take the measure of their opinion, not from them, but from the occasional and imperfect sayings of their adversary parties: It shall be necessary, to hear themselves speak: First let us hear Cassander with his allegations, who so much consenteth with D. Burgess, that his Rej. might better have been called, and entitled Cassander Anglicanus, then M. Sprints book was, save only, that there is more passion shown in it, then Cassanders temper, and professed moderation could be brought unto. *Cassander in his consult. article 7. I conceive that to be false, that any of ours should have taught, those external rites and Ceremo. to be worships necessary to procure justification before God: Neither is any other thing attributed to those rites, but that their external observation may admonish us of the true and internal worship, and might by the hand lead us thereunto: And if they be done out of true faith in Christ and obedience unto the Church of Christ, to which Christ hath commanded as to be subject, they receive that acceptance from God, which other works of pyety do:*

But that all ingeniously confess, our hope of happiness is not to be placed in them: Again, the same Cassander pag. 869. The false opinion of worship, merit, necessity, the Pontificans themselves (upon whom that conceit is fa•hered) do not acknowledge, but affirm that it is falsely attributed unto them. Of this judgment Thomas Aquinas, and Byell are said to be by the same Author pag. 870.871. And in p. 875. If the explicatiō of those positive precepts be considered, they will be found, not to differr much for an •dvice or exhortation, &c. If the sentence of some may ap•ear more rigid: I believe, that no man is forbid to follow •he more moderate opinion, which is explained by Gerson, and followed by many worthy men, who in the transgression of such kind of precepts, place the mortal sin only in •candall, and contempt. The same author in the same places. Alphonsus Verbesius thus: Our traditions bring no deadly •anger unto the transgressors thereof, unless the heart be im•ious and contemning. Perionius (out of the sentence of the •orbone School as I suppose) writes thus: there be many Cere. •n the church, which fall under the nature of a counsel, but •hose which come under the nature of a precept, the violators •o not of them, all ours would make guilty of sin, unless peradventure they shall be found contemners.

This which Cassander saith is fair, yet to make it more full, I will add some other testimonies, and those of note. *Gregorius de Valentia a Jesuit, Tom. 4. dispute. 3. question. 1. part. 4. It is a notorious lie, that we attribute so much to these rites as we do to the Sacraments, and that we have them in the same account, as though a true Sacrament could not be instituted without them: If any of the vulgar sor• err in that behalf and so conceive, assuredly; neither the church nor divines so teach: If they be omitted without scandal and contempt, and the matter be small and that a seriou• will and full deliberation be wanting, it will be only a venial sin. So Cajetan a Cardinal: The rule is universal, that in those things which stand by a positive law, if the transgression be made without contempt, and crossing the end of th• law, from some excuse appearing to the party, if it procee• from him, who hath a mind no ways syding against the command which bynds to a mortal sin, a mortal sin is no• by that breach committed, because it is not the intention of th• holy and just mother the church, to ensnare such good souls▪ with so dangerous a bond.*

Bellarmino also thus: Certain Ceremony. are immediate worship, some dispose unto worship, some are instruments of worsh•p: The same author in the s•me place, cap. 31. Calvin sayt• he judgeth it a fault, if Ceremony. be omitted out of contempt o• gross negligence, and our Church teacheth no other thing touching her Ceremonies. The same author again: Other Ceremonies are not laws, but admonitions, and holsome institutions, which bynd not a man over to any blame, such as many of the rites of Christians be, for he doth not offend, that without contempt, doth not sprinkle himself with holy water, when he enters into the temple.

It was but a poor proof therefore of the Rej. to allege, that which Bell• saith of some Ceremonies, as if it did agree to all popish Ceremony. and that in the common judgment of Papists. Calvin speaking in the person of Sorbonicall D^{rs}, declareth their opinion to be; *That Ceremonies bynd consciences by accident, to wit, because of their ratification, in that the church intend this, and the people consent.* Lastly the judgment of Papists is clear, that they putt no holiness in the Ceremony. instituted, you must place no holiness in images, Council. Trid. Sess. 25. By this which hath been said, it is (as I think sufficiently manifested, that the

differences betwixt all popish Cere. and ours, of worship, necessity, holiness, and sinful omission, are vainly and without ground alleged by the Rej.

- 1. Do the Defend. and Rej. affirm, that our Cere. are not properly worship, but only to admonish us thereof: The Papists say the same.
- 2. Do the Defen. and Rej. affirm, that the omission of them without scandal and contempt, is not a sin: The Papists say the same.
- 3. Do the Def. and Rej. affirm, ours are not necessary to salvation, but necessary by the commaundof the Church to be practiced: The Papists say the same, nay of some of theirs, they say less, for they say, that many of theirs, are only appointed by way of counsel, not of command.

There is one other difference, which is added to the former, that Sacramental operation and efficacy is infeoffed upon Popish Ceremony. as he mentioneth pag 40. out of Bellar. I add concerning this: 1. That Bell. doth not affirm this of all Cere. 2. that he doth not ascribe this virtue to the cross as a human Ceremo. but as an imagined institution of God: *especially from the institution of God*: The chief Jesuits do disclaim this operative virtue of many Ceremony. *Sacramentalls do not work remission of venial sins, neither are they appointed to signify that, but to stir up their mind to detestation of them: So the Jesuit Vasquez. Balthasar Chavasius another Jesuit: It is without question, that we putt so much difference between Ceremony. and the Sacraments, to which they are applied, as between the bark, and the wood, the body and the soul, the leaves and the tree, whence it is we grant that they may be omitted in any wayghty necessity.* Cassander also Consult. art. 9. well observeth, that the best Papists do make the Cere. of Bapt. only, *certain visible words*: from whence it followeth, that they give no other operation to them then to words, which all favorers of sig. ceremo. must needs give: And our prelates do give in all their proceedings, and expressions: as by the following arg. shall appear.

1. What ever is a mean any manner of way ordained, to bring in divine worship, and to carry the mind and heart to God in that: is so morally efficacious, as the Papists require, and so as our Divines condemn it. Nay if it be by teaching, & stering towards these supernatural works, as God's spiritual worship: Its that which the Lord condemns in images, which tell lies, its that which the Lord threatens Isaiah. 29.13. that his fear is taught, according to men's commands. And this kind of efficacy our Ceremony. have by their institution as they are appointed, and enjoined to be used. The preface to the book of common Prayer, discovering the intendement of the imposers, hath these words: *Such are retained, which are apt to stir up the dull mind of man to the remembrance of his duty to God, by some notable and special signification, whereby he might aedified.*

2. These Ceremo. which are of the same kind, and homogeneal with the significative part of the actions in the Sacrament, they may be said, to have a real and true efficacy of teaching, and so be a work of proper worship: because that part of the Sacrament, which is placed in signification, is so: but these ceremonies are homogeneall, & of like nature, with that part of the Sacrament, doth baptism consecrate the child to God? and so doth the cross: doth

baptism signify the covenant, between Christ & the child? so doth the cross: its openly said, to betoken the engagement, that is betwixt Christ and the child, that he shall be Christ's servant, and soldier to follow his colors, and to fight under his banner unto his dying day: though this image have no tongue of it own, yet its speaks by the mouth of the Prelates appointing, and their substitutes the ministers acting this image.

3. Consider that which is made end of our Ceremony. that our Ceremony. are able, or at least are conceived to be able to attain, for every rational means can reach the end, now this is the end of the cross his institution, the white at which it shoots, and the minister makes it spell this lesson, even our dedication unto Christ▪ and our continual perseverance in his service, so that as the end is, so the means are, the end is properly holy, and religious, ergo, the means appointed thereunto (such this is) must be holy religious and efficacious thereunto, in the intendement of the institutor.

4. Those which are of the same rank, and set in the same room, with God's own Cere. they must be conceived to have holiness, and efficacy in them, for so God's ordinances have. But these significant Cere. thus instituted, are of the like nature with some of God's own spiritual rites, As the Phylacteries Nub. 15.39. were appointed by God, for this end, to be remembrances, and admonishers of the law to those that used them: the same place our Ceremony. supply, and are ordained for the same purpose.

If it be here said, that God himself appointed his, and therefore they are holy and religious, but ours being instituted by man have no more then man can give them, I answ: God appoints his, and therefore they are truly holy, and religious, and ought to be embraced: Men's inventions being set in the same rank, are holy, •nd religious, but falsely and superstitiously such, and •herfore are to be abandoned.

CHAP. VII. Touching other partitions of Ceremonies, Pag.

A Fift partition is, that of sacred Ceremony. some are perpetual, as divine, some temporary, moveable, alterable, ambulatory as human, and of ambulatory some •re free, and some are fixed.

Of the perpetuity of Divine Ceremon. there is no question, of the alterableness of human, 1. That is a corrupt rule which the Rej. addeth viz. that they are all•enable, *when in the judgment and consciences of those to whom it belongs to discern thereof* (that is with us to the •nconvocation house) *they become not unprofitable alone, but •angerous and hurtful.* For not to repeat here, that all •umaine Ceremoniesare unprofitable, dangerous, hurt•ull, 1. unprofitableness alone is sufficient to cashyre a Ceremony of man's making: consider well of these •easons.

- 1. If God's own Ceremonies were therefore to be removed because unprofitable, then much more ours, Heb. 7.18.
- 2. If we must answer for idle words, then much more for idle ceremonies.
- 3. That wherein neither the governor, attains his end in cōmaunding, nor the governed his in obeying, tocommaund that is unlawful: but he that commands

unprofitable Ceremo. he attains not his end in commanding, nor the governed his end in obeying: Ergo.

- 4. 2. Coll. 18. Those things which perish in the using, with those we must not be burdened: but unprofitable Ceremo. perish in the using: ergo, with those we must not be burdened.
- 5. Things indifferent, when they are used not in subordination to help forward moral duties, then their use is unlawful, but when they are unprofitable, then they are not in subordination to help forward the moral. Ergo.
- 6. That which crosseth the place and office of the governor, that he must not do or maintain: but to enjoin a thing unprofitable is against his office and place: for his office is to rule for our good, Rō. 13.4. but unprofitable things are not so. Ergo.
- 7. That which the magistrate can command or maintain in the Church, he must do by virtue of some precept: That which is done by virtue of a precept, will be avayleable to bring about that end, whereof there is a precept, but unprofitable things cannot attain that end: Ergo cannot be done by virtue of a precept: ergo, are not under the command of a magistrate.

Again when its here referred by the Rej. to the judgments and consciences of governors to discern of the dangerousnes of Ceremony. and I would fain know, whether the consciences of all the Christians in England, •e so subjected, and tied, to the flei••e of the *convocations*•onscience, that without it they may not judge, no *nor* •iscerne of the unprofitablenes, danger, and hurt of the Ceremo. which they are to practice, surely this is more •ervile, blind obedience, then the wiser sort of papists •ill admit of. The Inquisitor Silvester, in the word •rupulus, saith that: *To interpret discretly, human precepts (ϕ) the court of conscience, belongs to everyone,as touching his •one practice.* This was one ground that *Paulus Venetus* ••lgentius, and the other Venetian divines stood upon, •hat every man whom it did concern, might and ought • discern of any superiors precept, even the popes,•hither it were lawful and convenient or no: But •erein the Rej. had consented (as it seemeth with D. •ovell pag. 19. that in such things as these are, the prae•ept of the superior doth bynd, more then the consci•nce of the inferior can: And that the subject having •he command of King, or Bishop, for his warrant, ought •ot to examine, but only to perform what he seeth •ommaunded, A very good stirrup if it be well held, for • help men up by, that they may ride upon men's con••iences, at their pleasure. D^r. Davenant taught us other •octrine at Cambridge: when upon Coloss. 2.13. In •pposition to Jesuitical blind obedience, he shown •ven out of Thomas Aquinas, that *subjects may and ought • judge with the judgment of discretion the decre•ees of their ••periors, so far as it concerns their particular:* and against •he Rej. his contrary doctrine let these reasons be wei•hed.

If the judgment of the governor be not the rule of imposing, then is it not the rule of removing Ceremo• but the first is denied by all, even the Rej. and therefore the second part cannot be granted. 2. If Ceremony. mus• not be removed before they be discerned dangerous

by the consciences of the Governors, then Governors do not synn, if they retain Ceremonie. never so bad, provided that in their judgments and consciences they seem no dangerous, that being by the former grant the rule of their removeall, but this is absurd: ergo. 3. If Governors have authority to keep any Ceremonies imposed, until they seem dangerous & hurtful unto them then all other are bound to obey in the practice, of such Ceremonie. though in their consciences they ought to be removed, because the judgment of the governor, is the rule of maintaining, or removing: and thus they should be brought into a snare and a necessity of synning, either to go against their consciences rightly informed, and so sin: Rom. 14. last: or to go against the judgment of the governor, and so against the rule (that being the rule of retaining by the new doctrine of the Rej.) and so also sin: Again of ambulatory free Ceremonie. the Rej. give only an example out of ancient times, but we could wish some examples in England. It seemeth we are more fettered and less free in all the Ceremonie we have, then any approved course doth warrant: *The explication of ambulatory fixed Ceremonie is as uncouth, as their title: Their observation, must ever be free in respect of the judgment, to be had of them, but the practice only is required* For if all judgment, to be had of them, be free, then they are free to account them unlawful, hurtful or unprofitable. 2. Ought the practice to be required either against the judgment or without it? A brute practice is not required, neither is there properly any good practice, but willing out of judgment, Those therefore that so require and fix our practice, must needs as much as in them lies, require and fixe our judgment in some manner: But in every deed no man or convocation of men (either *de jure*, or *de facto*) can fixe another's judgment, concerning lawful or unlawful, They may arrogate so much to themselves, & command men to captivate their wills unto them, & by their wills so far as they can their judgments, yet the judgment they cannot fixe, but only the outward practice: Neither is it anything to me, what authority others do arrogate to themselves, concerning my practice, but what they require me to practice: I should account him as good a master or Lord, that should say, do this upon judgment, that thou shouldest do it, because I command it, as him, that saith, thou shalt do this, judge what thou wilt judge: The Rej. it may be will say, that he meaneth a freedom of judgment, in not accounting of them necessary to salvation: But no learned Papist holds their *Ceremonias minores* necessary to salvation, if he speak of necessity of synning upon omission without scandal or contempt, that hath been handled before. *Zanchius in his Ep. to Q. Elizabeth dealeth plainly, & patts to the point in hand. If these Cer. be propounded to Christians they must be propounded, either as indifferent or necessary: If this, we do impiously, to make those things necessary, which God hath left indifferent: If that, they are then to be left free, unto the church, but by commaunding & cōstraining we make them necessary: So Calvin de vera Ecclesiae reformatione Opus. pag. 337. They will except, that they be things of a middle nature, the use whereof is indifferent to Christians, why therefore do they forbidd anything to be omitted?*

A sixth partition is of simple and double Ceremonie. double are described to be such, as beside their use, for order and decency, serve also to edification, by some profitable signification which either of themselves they have some aptness unto, or receive by appointment, as it were by common agreement. Where 1. the Rej. seemeth to double with us, when he maketh simple Ceremonie. to serve only for order and decency, without signification, when as before and after he telleth us, that no

Cere. may be dumb, but all must have their signification, 2. Order and decency seem to be separated from edification in some sacred Ceremon. which he knew not of that willed all things to be done unto edification. 3. All significant Ceremony. are supposed first to be in order and decency, and yet after so long a time, we are to learn what use our cross hath for order, more then a circle would have. 4. By the distinction or distribution here made, aptness of things for signification, either is in them of themselves or not, yet in the fourth partition our necessary rule was, that the things be not unapt unto their ends. 5. A strange power is here given unto the convocation, to make things apt for signification and edification, by their appointment, which before were not apt to any such thing. This was wont to be the peculiar of God, to call things that are not as if they were, and so make them this or that,

7. In the next place we are told of significant Cer. *improperly sacramental*, & those are so called either reductively, such 〈ϕ〉 are affixed to the use of the Sacrament, whether they bear no •ignificatiō, or bear some significancy, either of their virtues, •r of our duties, unto which we are obliged by the Sacrament: Or ••se they be analogically so called, if they be instituted to work ••pernaturall effects, the former are lawful, but not the latter. The delineation of these confused distinctions is this:

Significative Ceremonies are

- Sacramental
 - Properly,
 - Improperly.
 - reductive which are
 - not significative.
 - or significative.
 - analogical.
- Moral,

To all which members, I could have seriously wished the Rej. would have added acurate definitiōs or descriptions, and then he would either have been hyndered, from the confused setting of them down, or else he would have discovered, his infinite mistaking, and manifested to the world, how he had bewildered himself, while he mudds the water, and so would mislead the simple. But we will follow his foorstepps, only let us observe some conclusions out of the frame in general.

First is this: That some non significative Ceremony. are significative: or which is all one, significative Ceremo. are either

- non significative,
- or significative Sacramental.

This desperate absurdity lies open to the eye of any, that have their eyes anointed with the eye salve of Logic, and judicious discourse, for let but a fresh man, run up the special to his highest, and he shall perceive some nō significative to be the special to the Genus of a significative cere. 2. Cer. reductively sacramē•all & not significative, do properly appertain to sacred Cer. reductively, & by right so called, & have been handled before, & are here wholly heterogeneal. 3. Its well to be noted that human Cer. affixed to the Sacram. & bearing significancy of the Sacram. virtue, & obligations, are such as the Rej. fighteth for: But these are analogically sacramental, for analogy, similitude, or proportion, cannot be denied to be betwixt two signs, which signify the same virtues, the same duties, & the same obligatiō to these duties, And though the Rej. say again & again, they were never held unlawful: Ye• learned Chamier in the name of our Divines & reformed churches hath these words: *We observe come•y circūstances in the celebration of the Sacrament, but we justly condemn those, who have added such things, unto which they have phansyed mysteries, & proper significations, & that of those effects which appertain unto the water of baptism: As though the work should be twice or thrice done, and that either nothing, or that was not sufficient which was done by divine appointment, unless human rashness should have added supply.* And the Waldēses who first reformed their churches, & purged out all their popish levē, renoūced all such human Cer. or Traditious as unlawful as manifestly appeareth by all Papists and Protestants, that have set down their confession & practice. 4. If *Analogically Sacramental Cere.* be impious aemulators of God's holy Sacraments, as the Rej. confesseth, what can be said, why human significant Cer. analogical to divine significāt should not by parity of reason, be esteemed impious aemulators of God's holy signs, Is it forbidden to aemulate God's Sacra. only, & not all his holy ordinances?

After all these come in moral significāt Cer. which are only to express some benefitt, whi•h God giveth us, or to notify, profess, or express some duty, which we owe to him, or one to another. But I do not see wherein these differ, frō reductive Sacra. Cer. except it be in this, that it may so fall out, that these sometimes are not affixed to Sacraments, This head therefore seemeth to be added, only because D. Morton had used it before, and for his sake let us a little further weigh it, when therefore the Rej• affirms, that morally significant are ordained to express some benefitt on God's part, some duty on ours. By some *benefitt or duty* he must mean any spiritual benefitt, or duty, beside the covenant, which he professedly mentioneth & excepteth, for if one benefitt may be signified, why not any one, & this morally significant, are religious or sacred significant in the general, the Species as large as the Genus: Hence again morally significant, will be a genus to sacramental reductively significant, for that is but a particular signification of some benefitts, & duties in the Sacrament, which are included under this General, & so one species of the distributiō shall become a Genus to the opposite member, & contradistinct species. If it be here replied that reductive significative sacramental is annexed to the Sacrament: I answer, that is nothing to the nature of the significancy, for take & use a cross out of baptism, in the same manner & to the same end, as in it, & it will be the same in the specifical nature of significancy, only so much the worse, because it is set *cheek by jole with baptism.* 2. I ask what he means by those words, *express, profess:* is it barely to declare? if so, then let him show who is his adversary, unless he will fall

out with his shadow, for do not all his opposites grant, that *sign• indicantia*, or showing sygnes are lawful, but not *symbolica*.

Lastly, when he affirms, that these Ceremony. morally significant are not to signify the covenant of grace: I reply, if they may signify any other spiritual duty or benefitt, if they may signify the several essential duties of the covenant of each side, why may they not signify the whole covenant? 2. If the cross signifieth the consecration of the child to God, and so entrance into the covenant, the relation of a soldier, to a Commander, a servant to a master, and so is continuance and faithful perseverance in that profession to Christ, and his respect and regard of us according to those relations, then doth it signify the covenant? By this which hath been said, it appears, that the question is falsely stated: for these Ceremo. are more then holy by application in his sense formerly opened, they are pressed as necessary, and are used as analogically sacramental, as well as properly moral, and in signification, do partake something of the proper nature of Sacraments, as also in the significative teaching, and stirring up the heart: when its said, they are used in worship, they are external acts of God's worship falsely appointed by man, and serve not for order, nor decency, nor edification.

CHAP. VIII. Concerning a national Church answ. to the 60.61.62. of the Preface.

OF the faithful congregations, wherein we were borne, baptized, and nourished up in faith, there is no question made, but they are our loving and beloved mothers: Yet much question ariseth concerning that which the Rej. teacheth viz. *That all those churches together, have one mother, and so we have a grandmother, that is the Church of England, considered as one church: and that by way of representation, as the convocation house, 2. by way of association and combination into one profession, worship, and discipline, which includeth the orders and officers, that is, the Hierarchy, pertaining thereunto, but not by any other collective consideration.*

1. I never read either in Scripture, or in any orthodox writer, of a visible particular Church, either grandmother of Christians, or mother of other Churches, if the Rej. hath, he should do well to inform us, where we may find this doctrine explained. 2. I would willingly know, whether Christians & Christian churches also, were not in England, before this great grandmother? I think, the Rej. will not deny it, nor yet fly for succor to his phisitians, who have found out an herb, which is called of them, *Son before the Father*, to justifie his intention of *Daughter before the Mother*: He must confess, that this Grand-mothe•, is only a mother in law, and that law also to be man's, not God's. 3. All the churches of England, may as well be considered as one in unity of profession, without any new motherhood, as all the Latin Schools of England one, in the unity of the same Grammar, or all Gallenicall, or Platonicall Schools, one in their kind. 4. A Representative mother is the image of a mother, and an image, with commanding authority in religion, without God's command, is an Idol: It was well therefore, to this purpose, said of Zwinglius Explan. arti. 8. *That you be a representative church, we willingly believe, for you are not the true church: But show I beseech you, whence you had this name: who styled you with this title? who gave you power of meeting, and combyning together? who granted you authority of coining decrees and Canons, differing from the word of God? who suffered you to impose these upon men? who persuaded you thus to burden Consciencs? who enjoined*

you to call evil good, and good evil? You are therefore an hypocritical church, which hath nothing sound in it, and substantial, but all things feigned and painted, But you are not that true church, that bride beseeming our Savior, who stays herself, upon the truth alone, and the Spirit of God. He speaketh these things of these, which under the name of Representative churches, imposed their inventions, upon true churches, without Scripture, which is a true representation of our representative convocation. 5. The Rej. confesseth, that this Hierarchical convocation is human and not divine, and he will not deny, but Christians, and Christian congregations are Divine. Now what a monstrous, and preposterous generation, then doth he make (as it were in a Chymaericall dream) of Divine Children, proceeding from human mothers and grandmothers: Our Savior was of another mind; when he made these two opposite, from earth, and from heaven: The Rej. hath found out so great consent between these two, that earth may be the mother, and grandmother of heaven: Besyde the human mother of Divine children, is not of their heavenly fathers choice, nor by him appointed, to bear the person of their true mother: But she was first putt into this office, by the presumption of men, and afterward authorised, by the Archmother of Rome, continuing her profession, by sleight & might, to represent those, from whom she can show no other letters of credence, for the power she usurpeth, then she maketh herself, or hath gotten by stealth from civil power.

6. This representative mother, is very seldom exstant viz, when there is a Parliament, which now we have not had these diverse years: And when she appeareth, she can give no milk to her children, further then she hath commission from man: None of her children can have access unto her, only she appointed many years since, certain servants of hers, with restraint of their fathers allowance, to diet them, with dry ceremonies, and scourge them, with silencing, deprivation, excommunication, if they find fault with that provision, which is very pap, with a hatchet; Is not such a mother worthy grand titles and honor?

7. The examples of such motherhood, which the Rej. fetcheth, from the assemblies of Israel, Scotland, and our Parliament, have no agreement. For 1. we read of no assemblies of Elders (by office in Israel) from whence all other were excluded, styled either Mothers of Israel, or all Israel: Neither was there in any such assemblies, this motherly authority exercised, of appointing human sacred Ceremo. unto Israel. 2. The assemblies of Scotland, before Perth, had no such state, as our convocation, nor power of commanding, but only advized of, and directed those things which God had appointed, and the churches were known to desire, yet might their judgment be well called, *the judgment of the church of Scotland*, because they pronounced nothing, but that which all the churches of Scotland, did publicly profess, even in their solemn confession. 3. Our Parliament is not styled, the *Mother common wealth of England*, yet in civil affairs, more liberty is left for style, and power, unto public assemblies, then in religious: But if the lower house of Parliament, were not more freely chosen, and of greater power, then the poor lower house of Convocation, a quære might be made, whether the state or common wealth of England were there or no.

Now for the second way of one church, by association, and combination of all particular churches into one profession, worship, and discipline: This is good, thus far, and the very same with that collective consideration, which the Repl. mentioned, and the Rej. termed a *new misty*

inexplicable nothing, except combination doth mistyly cover under it, the swallowing up of particular congregations, by National, Provincial, Diocesan churches. But for that clause, that this must needs include, such orders and offices as our Hierarchy: this is either a begging, or a stealing of the main question: For 1. this Hierarchy consisteth of officers and orders (by the Rej. own confession) human, not divine: now association of profession, worship and discipline, may certainly be had by officers and orders divine. 2. The reformed churches of France, have their association, and combination, without any Hierarchy. 3. The Hierarchy doth not associate churches, under it, but subdue all to itself, so that, as the Pope, is sometime esteemed the Church of Rome, and sometime, he with his assistants, so is our Hierarchy in England. Beza in his notes of the church not far from the end, giveth warning of this: *I most willingly leave the wholl frame of Episcopal authority to the Papists: of which (I openly profess) the Holy Spirit of God, was never the author, but human policy, which if we do not observe, to be accursed by God, we certainly as yet see nothing at all: and nourish we do a viper in our bosoms which will kill the mother.* This prophecy is too true of the Hierarchy, as in other respects, so in this, that it seemeth to devour, our mother churches title, liberty, right and power, and in a great part hath prevailed.

9. It was added by the Replier, that the Hierarchy, is a creature of *man's making*, and may more lawfully be removed, when it pleaseth man, then ever she was by him erected. To this the Rej. answereth, confessing, that *sundry offices and orders in our church are human, and not divine: adding, that accidental forms of discipline, are not determined in the word of God, but left in the churches liberty, to devise, as all but Anabaptists, and such as edge too near upon them consent.*

Which words are worthy of a note or two: For he 1. acknowledgeth our Hierarchy of Archbishops, Bishops, Deans, Archdeacons, &c. to be creatures of *man's making*, not divine: Now of these principally consist, our convoked mother church, as its well known, a few ministers being added to her, for fashion sake, so that this church is a church of man, not of God, by his own confession, and this church is said to be devised by the church, now it soundeth strangely, *A church of the churches devising*: Nor know I well, what the devising church of England can be. The Rej. telleth us, that there be, but two ways of considering, the Church of England, as one, either in the convocation house, or in that combination, which must needs (saith he) include the orders and officers, pertaining thereunto: Now in both of these ways Hierarchical orders and officers are supposed and included, so that the Church of England, neither of these ways could possibly devise these orders and officers. 3. The distinction used betwixt the *essentials of discipline*, and the *accidental forms* thereof, is obscure: And if these terms, may be interpreted, by that sense, which is given by the Rej. of *Doctrinal and Ritual, substantial, circumstantial worship, that must be essential, which is commanded in the word, that is accidental, which is not commanded, but permitted.* Then the Rej. in affirming essentials to be determined, and accidentals not, saith nothing else, but that which is determined, is determined, and that which is not determined, is not determined. 4. If he mean by accidental forms, circumstances of time, number, place and occasional course of proceeding, then he accuseth unjustly, not only us, but the Anabaptists themselves of opposing so manifest a truth, by all men confessed. 5. It would be worth a little pains of his to declare, how, and in what sense our Hierarchy is accidental, to the church, and discipline of

England? The Bishops are efficient causes, even in a high rank, of our Discipline, they are principal members, of our Diocesan churches, they have an Ecclesiastical rule, and command over the particular congregations within their Dominion, by them and in their name, the essentials of ordination, institution, introduction, suspension, deprivation, excommunication, &c. are dispensed and disposed of: who will say, that these things, can agree to accidental forms. 6. Concerning edging upon Anabaptists, in this point it may with better reason be objected, to those that maintain Diocesan Bishops, then to those that oppose them, for it is well known, that the Anabaptists, in Holland, Zealand, and Frisland, have their Bishops, which have care of many congregations, within a certain circuit, & in all of them (though there be others that teach) they only, at their visitations, perform some main things belonging to the pastoral office. 7. The position (that our Bishops are human creatures of man's making) is not only to us, but to many of themselves, sufficient to condemn their office, some of them having publicly protested, that if it were so, they would not keep their places one day.

CHAP. IX. Concerning Superstition: answer to 64.65.66.67.68. of the Preface.

BEhold a new crime (O ye Judges!) and unheard of before this day: These who hold the relics of Popish confessed superstition, unlawful, are (in that very name) indicted of superstition. Nay they must be content to have it for their solemn style, in public writings, for so D^r. Morton hath dubbed them (To his superstitious brethren the non-conformists) and D^r. Burgess will maintain it. If any man take it ill, and say, that such a title doth rather beseem those, which allow of religious holy water, images, circumcision &c. beside crosses and surplices (as these two D^{rs} do,) he is straight way scurlous: But let us inquire into the Inditement.

1. *It was noted by the Replier as a ridiculous piece of Rhethoricke, and a trick of prevention, usual with crafty men. The Rej. answereth these two titles suite not well, and the charge is weightye: which is very true, they suite not well, neither, to them they were intended unto, nor yet, betwixt themselves, and the charge of superstition, if it be in good earnest and upon ground, is weightye: But not well suting, do meet often times in affected accusations, and so do here ridiculous Rhetoric, and craftiness: She that hasted, to call her party whore, in the beginning of their scoulding fray, for fear she should be prevented, with that salutation, as more deserving it, was therein crafty, and yet if she called her whorish Sister, it was ridiculous: Ridiculous I account, a new unexpected toy, which bringeth some admiration with it, Now this accusation is such, for until now, it hath scarce been heard of. The Jesuits want neither invention, nor good will, in accusing such, as reject their ceremonies with all kind of reproaches, and yet they could never yet, hit upon this imputation, to charge them with superstition for that cause: Nay Balthasar Chavasius (a Jesuit) lib. 2. cap. 7. s. 54. though he would fain have astened some such thing upon us, yet seeing it would not ache, but be accounted ridiculous, even by his own reinds, he doth so much as say, he durst not do it for shame: We must not expect saith he, many superstitious expressions of undue worship, from those who are falsely called, Evangelical professors, considering these superstitions are ont to be certain, vain and superfluous observations: but hey (meaning the reformed churches) do bitterly inveigh almost against all Ceremonies. So our Rhemists on Acts 7. Sect. 4. discharge us of superstition:*

whereupon D^r. Fulk saith: we accept of your restimbnie as the witness of our adversaries: And is it not admirable then? that our Def. and Rej. should go beyond the Jesuits in their own element, and teach them how, and in what sense, they may here after better accuse Calvin, and those that agree with him of *superstition*, then of rash irreligious, or profane innovation, for rejecting so many Ceremonies of theirs: which not only they, but also our Divines (if we may believe the Def. and Rej.) esteem easily reformable to good use, & not simply unlawful: And by the same reason, Non-residents, Pluralists, Tot Quots, common swearers of diminutive oaths, & dicers, standing upon the lawfulness of their practice, may upon that supposition, call those, that gaynesay them superstitious brethren.

2. *For the exploding rather then answering or confuting of the foresaid ridiculous accusation it was alleged: That superstition is a kind of excess of religious worship, and that an excess, or error in a negation, was never called by any author superstition, when he meant to speak properly, except that very negation, be held as a special worship. That we do not abstain from these Ceremo. but as from other unlawful corruptions (even out of the compass of worship: That every erroneous denial of things lawful is not superstition, and that all sorts of definitions which are given of superstition, do touch upon our Ceremony. rather then on the denial or condemning of them.* All this could not stay the Rej. but he must maintain, and renew this *weighty charge*, as he calleth it, and pronounce, that if we can avoid it, it is our wit, (as if he would say) our book hath saved us: Lett us therefore consider, what the accuser can say, to bring us to this extreme pass.

3. *There can be no plainer reason of this accusation (saith the Rej. then that out of Coll. 2.23. where will worship is instanced in negative observances, touch not, taste not, handle not, &c. But 1. we teach no negative observances so called, for observances are ceremonial: Tho. 1.2. q. 101. art. 4. we make no ceremonies of our negations, but make them moral duties: The Prelates on the other side, appointing positive observances, do seem to include the negations of them, as of the same kind: Bap•ize not without crossing, do not divine service without surplice, communicate not without kneeling, so that •y this means they are made guilty of double super•tition.*

2. The practice of superstitious persons in those days, condemned here by the verdict of this place, caries no proportion or resemblance, with our cessation, or negative abstaining from cerem. because *there touch not, •ast not, &c.* were taken up by virtue of man's imposi•ion, and for the more special worship of God, in a more peculiar manner, but we cease from ours, by virtue of another rule, with no such intent, as to present any peculiar kind of honor to God thereby: And thus abstaining from our Ceremon. as unlawful, upon conscience (though they were lawful,) cannot be superstition, except first it be an elicited act of religion, or worship: Such worship it cannot be, except either in the intention of the absteiner, or in the nature of the forbearance, it be used as a means, to give unto God special honor, that is, other and more immediate honor, then we do, by acts of obedience, common to the second table, with the first: But this is neither in our intention, nor doth the nature of such forbearance as we use, implye it: For that common charge which usually occurs in scripture, *cease to do evil, Isaiah. 1. Abstain from all appearance of evil, 1. Thess. 5.* is a duty of obedience in general common to both tables: Now, if it be only materially determined, upon a work of the second

table, not formally elicited, from love or justice to our brother, it is no act of love or justice. As if a man hating his neighbor, should yet for fear of God's judgment, abstain from killing of him, this was no act of love, or justice, toward him; Even so, abstaining from our Ceremony, as evil for fear of offending God, though it may materially be referred to the first table, yet cannot it be an elicited act of worship, except it floweth from religion, or a desire to do special honor to God thereby.

3. These negative prohibitions, were so plainly the *Commandments of men*, ver. 22. that from hence our divines do commonly argue against such popish Ceremony. as ours are: And therefore Papists in their commentaries, as Estius ad Corn. de lapide &c. upon that place, do strive to putt-off that blow from their Ceremony. but yet are constrained to confess, *unprofitable* and superfluous Ceremo. or instituted by a mere human spirit, (such as ours are) to be in those words condemned; If therefore this place, be the plainest reason, which the Def. and Rej. have, of charging us with superstition, it is plain enough, there was more affection and affectation, then reason in this weighty charge.

4. Whether any definition of superstition will bear up this weighty charge, forced upon those, that reject human Ceremony. the Rej. will not try by the *Schoolmen*, because he loveth them not so well, but only by a Definition which is found in *D. Ames his Medulla*: but passing by the *Schoolmen*, he might have found in our Divines, Definitions, very fit for this trial, as that of Vrsyne Tom. 1. in precept 2. Superstition is that which adds human inventions to divine precepts: That of D^r. Fulk in Act. 17. Sect. 4. A will worship is, more then appointed by the law of God: That of M^r. Perkyns on the second command, Superstition is worship of God, without his commandment &c. For there is not one of our writers, who treateth of superstition, and doth not give such descriptions of it, as from them it may be concluded, that the rejecting of such Ceremon. as ours are, is so far from superstition, that it is the opposing of superstition: Yet let him choose by what Definitions, the cause shall be tried.

5. The Definition which he maketh choice of is: *Superstition is that whereby undue worship is exhibited to God: from hence the Rej. collecteth, and assumeth 1. that superstition properly is in the opinion and mind of the worshipper: 2. That a man may imagine himself to honor God in the use of such things, as God hath not forbidden or condemned, and hereupon forbear, even for conscience to God, things lawful: 3. That the very not doing of things prohibited in the first table (if it be for conscience to God,) is worship.* Now the first of these, is to fetch *quidlibet ex quolibet*, anything out of everything: For there is nothing in the Definition alleged, from whence (by any logic) it can be concluded, that superstition is properly in opinion and mind: 2. The assertion is as false, as untowardly collected, for though inward superstition, be in the *mind* or soul, and springeth from an erroneous opinion, yet neither it, nor any moral vice or virtue, doth properly consist in opinion, but rather in affection, and disposition of the heart and will, as all that consider of the matter, will easily perceive and confess: And as for outward superstition, that consisteth in outward observances. 3. The second collection serveth nothing to the purpose: Neither yet the conclusion drawn from it, that there may be a *negative superstition*: yet is it so intricately set down, that it containeth a kind of *contradiction*, for the forbearing of things lawful, is termed the use of such things, in what sense I cannot

conjecture: The last would prove something, if it were generally true as it is not: The avoiding of sin or things forbidden by God, is an act of common obedience, belonging as well to things forbidden, in the second table, as to those, that are forbidden in the first: And the terminanation of this act, upon matters of the first table, doth no more make it properly worship toward God, then the like termination of it, upon the matters of the second table, doth make the same act, properly justice, or charity towards men: It may, in this or that particular, be *imperated* or commanded by religion to God, and in others by charity to men, but it is not, in that particular *elicited*, or naturally flowing from either, as worship doth from religion and bounty from charity.

The Def. and Rej. abstain every day upon conscience from innumerable things forbidden concerning God's worship, as from Popish Idolatries, Mahometicall impostures, & all the rabble of those divillish divises, which are among the Heathen. Yet I do not think, that they themselves conceive, their acts of daily worship to arise in account, unto such a number, as is there to be found, of such things forbidden. The plain truth is, that an abstaining frō this or that instituted, or chosen to be observed, in the worship of God, & for the honoring of God herby, is a kind of Cere. worship: But the mere abstaining from this or that unlawful action upon conscience of God's command is no special worship, nor was ever so esteemed. 6. But out of D.A. who saith; *That Religion is an observāce whereby we perform those things which directly belong to the giving of honor to God, so much may be wrung as the Rej. meaneth, viz. that if any observance be made of et doing anything, which God hath not forbidden, of purpose & directly to give honor to God in the not doing thereof, this must needs be an excess of religion a negative superstition. Just so as not observing, is observance; not doing a thing, is performance of it, as the purposed abstaining from that which appeareth a dishonoring of God is a direct giving of honor unto him.* 7. Neither is the other allegation out of D. A. to any better purpose than the former: *There is a superstitiō sometimes in abstaining from certain lawful things, viz. when some singular service, & honor is by that abstinēce intended.* Did the Rep. ever deny this? Nay, doeth he not expressly confess as much in these words; *The superstitions excess of religion, doth sometimes seem to consist in a negation, viz. when that very negation, abstinence, or forbearing is held for a special worship?* The Rej. indeed, seemeth to find a difference in that term of *singular*: But that is to find a knott in a rush; For by *singular* D. A. meant the same thing which the Replier meant by *special*, according as these terms are often promiscuously used. The descant therefore which the Rej. maketh upon this occasiō, that *we fancy our non-comformity so singular a piece of service, a singular point of piety, and of true sincerity*, this, I say, is but a declamatory venting of bitter, but ungrounded, surmizes. We account our abstinence from these Ceremony. no special or particular worship, much less *singular* for degree of excellency; nor do we esteem it a point of piety, more *singular*, than to abstain from swearing by the Mass. Some point of sincerity there is, in refusing these mixtures, but not worship, or so singular in our opinion, as the Rej. would persuade his readers to our singular prejudice, & wrong. Many things are singular faults, if they be admitted, the leaving of which is no singular commendation. What if some had rather never preach the Gospel, or receive the supper than tell a lie for those ends? Will the Rej. thence conclude that they make the abstaining from a lie a more singular piece of worship, and piety, than either Word, or Sacraments? I would be loath to undertake

the proving of such a wild consequence. Divine, and blessed Bradford refused to be admitted unto the Ministry by B. Ridley, except he might be excused from the abusive formalities, then and now, in use: yet Gardener, nor Boner, neither did, nor being asked would therefore (as is probable) have accused him of Superstition, as esteeming the abstaining from those abuses more singular service of God, or piety, than all he might do, and did afterward in the ministry.

8. The examples brought by the Rej. are like unto his Reasons: 1. *The Pharisees did superstitiously restrain labor on the Sabbath, beyond that which God imposed; this was a negative superstition.* True; it was an human instituted Ceremony something like unto Popish holy days: But the Pharisees abstaining from the feasts of Bacchus, Venus, &c. was no special worship. 2. *The Jews not treading on Dagon's threshold was negative superstition:* True, as the former, It was an observation instituted to honor Dagon by: But their not-admitting of Circumcision was no superstition. When therefore upon such wretched examples, and reasons as these were, the Rej. is so confident in laying his weighty charge of Superstition upon us, as that he pronounceth *all the water of Nile not to be sufficient to wash us from gross superstition*, the understanding reader hath no cause to think otherwise but that even the Rej. may have a confident *full persuasion* such as that he buildeth much upon, and yet but hollow empty supporters for the upholding of it.

9. Such also are his distinctions, whereby (as with a wet finger) he dischargeth the Convocation of all superstition, because they impose the Ceremonies, not as things *directly, properly, immediately*, but *only consequently, and mediately*, belonging to the giving of honor to God. For 1. If they be consequently directed to God in teaching of men God's will, as the word doeth, they are *direct* worship unless preaching be no worship. 2. If they be worship proper to this office, they are proper worship. 3. If they be worship belonging to the first table, then they are *immediately* worship: But all the former are true, as was before shown, yet one thing more would be known, what reason the Rej. hath to place the observance of our Ceremony. for the kind of it, in one degree of distance, and latitude: and the rejecting of them, in another? It seemeth to be as if the English day, and night should be so disjointed that our night should be in England, and our day in China. When he further expounds himself we shall be more able to discern his meaning.

10. Last of all, For ending of this question about superstition, I require a resolution of this not-unlike Quære, which with change of persons containeth the same case. Seeing there be different opinions concerning our Diocesan Bishops places, and functions, even among them that make benefit of them, some holding them to be of divine institution, or else not lawful, so that (as they say) without this persuasion they would give over their Bishoprics, today before tomorrow. Others holding them only of human Institution, and yet lawful; Let him, I say, tell us plainly, whether the Prelates of this later opinion may call the other Prelates *superstitious brethren or fathers*, for holding Ecclesiastical Bishops of Mans institution unlawful? If not, let not the Rej. nor his Diocesan be so liberal of this title to others that dissent from them about human Ceremonies as unlawful, except they either think Bishops cannot be superstitious, or that we cannot be wronged with any odious imputation.

CHAP. X.

Sect. I. Concerning Parliaments, and Convocations: answer to 70.71.72.73. of the Praeface.

BEcause the Def. objected the authority of Parliaments, and Convocations for establishing of these Rites, it was opposed by the Rep. 1. that Prelates •n these matters have no respect unto the authority of •arliaments, as appeareth by the testimony of the Par•ment it self An. 1610. in the Records thereof. 2. That •o Parliament doeth allow subscription, and Confor•ity to be urged as now it is by the Prelates. Which also •as shown out of the same Parliament records. 3. That •he Prelates proceedings are so ag^t. Parliament Laws, •hat by them they are subject to a *Praemunire*. Now see •hat is rejoined.

1. The first fillip is that though the Prelates regard •ot the authority of Parliaments, yet *that is no answer to his Objection, these Ceremonies are established by sundry acts •f Parliaments*. Where the Rej. forgetteth that some ar•uments, and answers are *ad hominem*, that is, they respect the thing in question, not simply, but as it come•eth from such a man. Now this was the meaning of •he Repl. that objecting of Parliaments by a Prelate, in •efence of Prelates who regard not the authority of Par•iaments, is a ridiculous plea.

2. In the second place, it is denied that the Prelates •espect not the authority of Parliaments, because, forsooth, *they have the kings commission, and Broad seal* 〈ϕ〉 *they are by Parliament confined*. That is; they neglect no• Parliamentary Statutes in all things. For so far as the• can turn any Statute Law to serve their turn, and i• those circumstances which they dare not, for thei• heads, omitte, they follow that which Parliaments pr•scribe.

13. To that first Evidēce which was alleged out of th• Records of the worthy Parliamēt An 1610. it is rejoyne•*that it doeth only prove that the Prelates mistake (if th•y di• mistake) in one point, their own authority given them b• Parliam•nt*. Now if by *mistaking*, he meaneth b•d, and unlawful taking, this which he saith may be granted But if he meaneth an error of ignorance, surely he mistaketh the matter one way or other. For 1. Ignoranc• of the Law doeth not excuse any violaters of the same mu•h less Scribes, and Doctors, Prelates, which use to be among Law-makers, and in Commission for to se• to the execution of Laws. 2. Those that err of ignorance, correct their fault upon information, and knowledge: But our Prelates being diverse times warned, eve• by the Parliament, have not mended, but more violently than before, persisted in, and pursued this *mistaking*▪ 3. Mistaking in matters of such weight, as are so many good men's livings, and *free-holds*, is a *broad fault*, of the same nature (in all Law) with *ill (crafty) meaning*. If the Prelates should take upon them to take away the life of some non-conformists, directly, and by sentence (as they have, in effect, done by long imprisonment, and should be called in question therefore, it would not •elpe them to say, they mistook their authority.

4. It is added here by the Rej. that *the making of Ec••esiasticall Can•ns do properly belong to the Prelates*. But 1. •cept there be some mysteriall distinction understood •etwixt Canons, and Laws, this is to rob both Par••meant, and King also of their just authority, that Pre••es may

usurp it. 2. Say it be so, that it belongeth *•operly* to Prelates, for to make Ecclesiastical Canons, *⟨◇⟩* it therefore belong to them to make *such* Canons? *•uppose* the Ceremonies to be lawful, have the Pre*•ates* proper power to appoint any lawful Ceremonies? *•hen* they may institute, and appoint, in the Def. and *•ej.* his judgment, not only holy-water and Images, *•roughout* all England, but also command that all the *•arliament*, with the rest of English men, shall be *circ•mcised*; for the Def. Pag. 285. being asked, *whether he •oldeth Circumcision as it is used under Prester John, lawful?* *•he* Rej. answereth for, and with him, *He doeth so, and you •y nothing to disprove it*; Insinuating that if anything *•e* said to disprove it, he is ready to maintain it. Now *⟨◇⟩* appeal to the first Parliament that shall hereafter be *•alled*, and in the mean time, to any English man (be*•yde* those that are resolved to say what Defendants, and Rejoyners will have them) if they believe that the Pre*•ates* have power, and that from the Parliament, or with *•he* consent of Parliament, to appoint the people of England, even those of the Parliament it self, to be circumcised? Have the innocent Ceremonies brought us, and the Parliament into such bondage, that at the Prelates pleasure, we must all be circumcised? It seemeth then they are bloody innocents.

5. *The second instance out of the same Parliament Records (saith the Rej.) blameth this in the Convocation, that it hath made the refusal of Subscription poenall, with deprivation of men's free-hold.* Which is very true, and due: but not that only; For the Parliament condemneth expressly all urging of Subscription above that *appointed by the Statute of 13th. Eliz. which only concerneth confession o• the true Christian faith, and doctrine of the Sacraments*▪ Neither is their mentioning of *free-hold* so to be taken▪ as if they allowed the men should for refusal of oath▪ Subscription, be deprived of their Copy holds; bu*•* only as an exaggeration of the Prelates praesumption▪ who do not fear, nor spare to vihlate the fundamental Laws, and Liberties of England, such as that is, fo*•* no man to be deprived of free-hold, without the Law of Parliament, and a Jury of 12. legal men.

6. The Parliament addeth, that silencing and depriving of Ministers for non-conformity, and non-subscription (without, and against Law) hath been the *great grief of sundry well affected subjects.* To this the Rej. saith, that so it hath been the *grief of those which deprive• thē; who yet deprived thē because they were commanded, leas• their error should be still maintained, and the Ministry of Cōformists contemned.* This professiō of grief in depriving. Prelates, may be likened unto that of Queen Mary's Prelates, who whē they condemned the Martyrs, said they did it with grief. So Gardener in his sentce of condemnation upon Mr. Rogers, the first that suffered under Queen Mary. *We therefore, said the B^{ps}. aforesaid, wit••orrow of mind, and bitterness of heart, do condemn thee •he said 10. Rogers, &c.* Unto which may be added M. Fox *•his* Marginall note. *Theis murderers pretend a sorrow of •eart, and they will not cease from murdering.* But to follow only the Rej. his so *grieved.* It is very goodly so. The well affected subjects were, and are *grieved*, in that *•ēse* that *scādalizing* is called *grieving*: This scandal was at the Prelates proceedings: The Prelates are *grieved* for their own fact, but not to repentance, at least such, as they do not repent of. The grief of those well affected subjects stirred up in them, and in the Parliament a serious petition, and endeavor to stay the Prelates violence, and remove the scandal: but the Prelates, though they challenge the power, and care of Ecclesiastical

affairs as properly belonging to them, could never be moved, either by others, or their own praetended grief, so much as to petition unto his Majesty, for the removing of the grievance, but were and are as ready as their Paratours, & Pursuivants to do that which belongs to them about this that grieveth the Parliament, and sundry other well affected subjects. The Parliament grieving with those that grieved, made a good Law to make void the Prelates Canons, as the cause of unsufferable grief: The Prelates, first makers of the Canons, and since urgers of their execution, in which also they often go beyond their own rules (as passionate executioners use to do) and many of them applaud themselves, glory, and triumph in their imagined victory. But it may be those are here meant, who, as D. B. in D. Covell pag. 44. *urging subscription, and conformity, stick not to say the Authority sinneth in not remeoving some of these things.* Now if they grieve for sinning against their consciēces, God give it may be to repentance not to be repended of: but yet this not so as the well-affected (of whom the Parliament speaketh) are grieved, by other men's unconscionable dealing. *They are commanded, fo•sooth;* But who procured that command? who should procure the ceasing of that same? And is it sufficient for Fathers in God to say they are commanded by man to undo the ministers, and vex the people of God? Bishop Grindal was commanded to suppress the exerrise which was called *Prophecyng*: yet he constantly refused to execute such a command. *Tempora mutantur, & nos mutamur in illis.* But the Prelates, (saith the Rej▪) *proceed•d not against them, because they were painful, and fruitful ministers.* As if the Parliamēt were to be so interpreted, or rather derided! or any but the Devil of Hell would profess such a cause of such proceeding? Wherefore then? *Least their error should be still suffered, and the ministry of others contemned.* It seemeth then that in the Rej: his opinion the Parliament in condemning these proceedings, went about to maintain dangerous error, and to bring conforming Ministers into contempt. But not to speak of his taking the question for granted, viz: which the Ministers held a dangerous error) the Parliamentary way of making void the Canons might have freed the praetended error from all danger, and left no ministers in contemptible conformity, unless some would contemn Christian liberty as having by custom their ears nay•ed to the door of servitude.

7 Concerning the *Praemunire* answer is given, that •f the Prelates be subject unto it, *that is more than the Rej: •noweth; that they might incur that peril upon ignorance; and that by Statute Law the Ceremonies are •stablished, with •he penalty of refusing them, as all men know, and some have •elt at Assizes, and Westminster Hall.* But for the first of •heis shifts, D: B: knows full well (whatsoever the Rej: will know) that Prelates cannot take from any English man his *freehold*, without Parliament Authority, and yet be free from the Statute of *Praemunire*: Now that they do so, the Rej: himself even now confessed. Moreover; who knoweth not that the Prelates do keep their Cour•s, silence, deprive &c, in their own names? which doeth evidently intrench upon the Praerogative Royal of the Crown, and so fall into the *penalty of Praemunire* by the Statute of *Henr. 8.25.* except they can show some special warrant by Statute for so doing; which that they cannot do is evident; because in King Edwards days they were enjoined to keep their Courts in the Kings name; and since that time, have no special warrant, by any Statute, for any such Courts in one or others name. Ignorance is here again vainly pretended, as before was declared. Are the Prelates only ignorant of that which they have so

often been warned, and convinced of in many Parliaments? Now for the establishing of these Ceremonies, with the penalty of refusing them by Statute, the Rej: should have done well, if he had named that, or those Statutes where we may find this done. As for the penalty of deprivation for refusing these Ceremonies, the Rej: confessed before, that the Parliament Anno 1610. pronounced against it, as contrary to Law. If the Ceremonies themselves stand established by any Statute, it must be that of Eliz: 1. But that concerneth the book of king Edward in which this Rej: pag. 54.55. confesseth some vain Ceremones, now removed, to have been prescribed. Now either those *tolerable fooleries* were established by Statute of Eliz: 1. or not these; For no difference is found in the Statute; If those, why do our Opposites refuse them, and yet urge these upon that Law which no more established these than them? The truth is, though the book for substance was in some sort confirmed, yet every *rubrick*, and ceremony which was therein contained, though it was for a time tolerated, was not established. Why else was subscription, by that Statute, restrained only to doctrine of Faith, and Sacraments? If any therefore have been deprived, either at Assizes, or other Civil Courts, for mere refusal of these Ceremonies, (which I much doubt of) that, (without question) hath been by the Praelates procuring, not by such evidence of Law as just Judges require in such wretched causes. It would also be known what kind of Judges those were which are said to have been so Ceremonious. Sometime it falleth out, that a *Hales* is put out of Commission by a *Gardener*, and another, a friend of Gardener being put in his place, strange sentences follow thereon. At the least, it behooveth the Rej: who allegeth, and alloweth those Judges facts, to show us upon what grounds they proceeded?

8. Against the Convocation-house (as reasons for which the authority thereof is little, or none in men's consciences) some known things were briefly mentioned by the Replier, to which how the Rej. answereth, it is not unworthy consideration. 1. *Convocations consist of a faction.* No (saith the Rej.) but of men which *submit themselves to the Laws of the Land, and Constitutions of the Church.* As for the Constitutions of the Church, they are the Constitutions of the Convocation; so that he answer in that part is, *they submit themselves to their owne constitutions:* To the Laws of the Land that they do not duly submit themselves, it appeareth out of that which the Parliament, before alleged, saith; diverse painful, and learned Pastors ready to perform the *legal subscription*, have been deprived for refusing *canonicall subscription:* which could not be, if Canons were legal, and their makers obedient to Law. They charge also the bodies, lands, and goods of subjects *further than is lawful*, saith the same Parliament. So that it is by this plain how the Convocations may be said to make a faction even against Parliaments. Yet if they were obedient to Laws, they may (by conspiring for their private ends against the common good) be esteemed a Faction, as those that bare the greatest sway in the Council of Trent, were, and are of indifferent understanding men esteemed. So in Queen Mary's days, the persecuting Prelates, though they submitted themselves to Law, and cried out of others that did not so, yet they were a pernicious faction. And so (it seemeth) was the meaning of the Repl. in this charge, because he addeth for a reason thereof, that they never conclude anything for the *common good of the Church.* 2. *They are servile to those on whom they depend, and tyrannical over the poore that are subject to them.* This the Rej. doeth not deny, but saith; *It may be an error of their persons, not of their Constitution.* But what doeth this

help us? If we must be subject to servile, and tyrannical Canons, which come from the error of their persons, their Constitution will no way relieve us. Their Constitution is for substance the same now that was in Queen Mary's days and yet we know what they did, and thereby may conceive what they may do again. 3. *They are gross Violators of most ancient Canons, being non-residents, Pluralists &c.* Neither is this denied by the Rej. so manifest is the truth of it. Only, that he may not be altogether silent, he alledgeth that this being true, yet the Def. his speech standeth unshaken, viz. *Theis Ceremonies are established by Canons.* But I think if the Convocations be such as have been shown, the credit, and authority both of them, and their Canons is so shaken, that they can afford little establishment to the Ceremonies in any free judgment.

CHAP. XI.

Sect. 2. Concerning the good and evil, which our Convocations have done.

Among the Objections mentioned against our Convocations, one appendix was, that *in memory of man they never concluded anything for the common good of the Church, more than by others was better done* (ϕ) *their hands: but much evil hath come from them, and more old, if their commission had served thereto.* Now because this is a weighty charge, and enough to sleight all their authority, if it be true, tis worthy to be severally, and diligently considered, what their Advocate can allege to the contrary. If in this point he be brought to a *nihil dicit*, then let him forever hold his peace about such Convocations.

1. The first answer is, that *the accusation is not true, unlesse the Agreement of the Articles of Faith, and Religion were not good.* But 1. this being granted to be good, yet the accusation may be true, because this Act of An. 1571. can hardly be said to have been concluded *within the memory of man.* 2. It may well be questioned whether in this, our Convocation hath done that which was not better done to their hands. To which purpose it shall not be extravagant, nor unprofitable, to compare a little the Articles as they were set forth in King Edwards days, Anno 1552. with the edition which the Convocation of Anno 1571. hath left us. In the former we find this Article *De Gratia. The Grace of Christ, or the Holy Spirit which is given by him, takes away the heart of stone, and gives an heart of flesh; such as were unwilling to things lawful, he makes willing; and such as willed things unlawful, he makes unwilling.* Which Article is, I know not wherefore, left out in the later edition. This I am sure of, that if the said Article had been renewed in the same manner as it was first set down, it had been one bar more than now is found against those among us which follow Arminius, and his Remonstrants, & one warrant for public preaching against them, Secondly, in the Article of *Justification*, it was before said, that the doctrine by sole faith *in that sense in which it is explained in the Homily of Justification, is most certain;* Now in the later edition this *most certain* is left out, and for *co sensu* is putt in an ambiguous term *ut.* Whatsoever was the occasion or meaning of this change, the former words were more full against those that broach new doctrines about Justification, such as D^r. Jackson doeth in his book of Justifying Faith. Thirdly, in the Article of *Sacraments*, the former editiō had, that the efficacy of the is not *from the work done, which expression (in their Latin) as it is strange, and not known in holy writ, so it carrieth with it a sense savouring little of piety, but much of superstition.* Which words, if they had been still retained, (as they are not) some

superstitious conceits about the Sacramēts might by them have been suppressed. Fourthly, In the Article *De Coena Domini*, the old edition had these words: *Seeing it is required to the true being of human nature, that the body of one, and the same man cannot be in many places at once, but must be in someone definite place, therefore the body* 〈◇〉 *Christ cannot be present in many, and diverse places at the same time. And because (as holy Scriptures deliver to us) Christ was taken up into heaven, and is there to remain unto the end of the world, none of the faithful ought to believe, or profess any real, and (as they speak) corporal presence of his flesh and blood in the Sacrament.* In the new edition all this is blotted out: which yet had good use against the Lutheran error of *Consubstantiatio*. Fifthly, In the Article of *Traditions*, these words (not found in the former edition) are conveyed into the later. *Every particular, or national church hath authority of instituting, changing, or abrogating Cere. or Ecclesiastical rites instituted only by human authority, so that all be done to edification.* This addition seemeth to be added for the better advauncing of humane Ceremonies. Sixthly; The Article about the books of form, is very much transformed to the wronging of subscribers. For formerly it affirmed only that the booke of service, and that of Ordination of Ministers 〈◇〉 *far as concerned truth of doctrine* are good &c. but now in the later, this limitation (*quoad doctrinae veritatem*) is left out, and instead thereof is added, that the booke of Consecration, and Ordination containeth all things necessary thereunto, and that it hath nothing in it of it self either superstitious or impious, and that all that be consecrated, and ordained according to it, are orderly, and lawfully consecrated, and ordained.

These changes well considered, I think D. B. himself will confess that there was no great good done in the second edition of the Articles concerning Faith, and Religion: Yet be it so, that this was a good work of our Convocation, what a poor commendation is *one good work*, of a Mother-Church in a whole generation or age of her children? *Tis for the poor to tell their store.* But for a shepherd, in numbering of his flock to see them brought to *one* head, what should he say but bemoan himself with *Alas!* and *weel a day?*

2. The second answer is, that *Convocations do good sometimes, in confirming what was decreed before.* Which is sometime true, viz. If the things decreed before, were of themselves good, and had need of the Convocations confirmation. But sometime such confirmations are only for fashion-sake; As when the Council of Trent confirmed the Holy Scripture, the Apostolical Creed &c. and then there is very little, or no good done, more than was formerly done to their hands. Any other confirmation of good, I do not know our Convocations to be guilty of, nor can I understand, when, whence, and how the Convocation had Commission to confirm anything, without making of new Canons. A Law of Confirmation is necessary to Canons: but Canons of confirmation are not necessary to Laws established. Neither can it be shown that so much hath been given or committed to the Convocation. Nor if it were, could that be done without Canons (in some respect) new. And so much (it seemeth) D^r. B. knew, from whence it is that he addeth; *Or if they have done nothing, because they have had no commission, to which they are limited by Act of Parliament, where lieth the blame? If they have done nothing!* What a miserable supposition is this? To do nothing in so long a time, is to be no Synod, no Mother-Church, nor good Milk-nurse, but a dead Carcase, bearing an empty name of both. If they had no commission to do good, they had no commission to be a Mother-Church. If the Parliament

hath limited them •o a commission, it was because they durst not trust •hem without. Yet the blame of not doing good cannot •ye upon the Parliament, because they never sought to •t, or by it, for a commission of doing any good; Nor yet of the Kings Majesty, (where the Rej. seemeth to leave •t) except they have declared what necessity there was •hey should do some good, and to that intent made petition for a commission; Let it lie therefore upon the convocation it self, which repraesenteth, as an Image, or maketh show of some good but doth none at all.

3. The third answer is; That *in the book of Canons were many good provisions for more plentiful preaching, and •edressing the abuses of Ecclesiastical Courts, which would have done much good, if they had been as carefully executed as they were made.* But 1. so there was also in the Council of Trent, many Canons of Reformation, at most of their sessions, nay such, as (without any straining) go far beyond those that are found in our Canons. As for example, in the fifth Session, under Paulus 3. it was decreed that expounding of the Scripture should be diligently observed in all Cathedral Churches, and also in other places where any stipend was, or may be had, and that Praebends, for that cause absent from their Chapter, should enjoy their dividends, as if they were present. And that all Parish Priests should be compelled to teach their people, at the least on the Lord's day, and in solemn feasts. In the sixth session, the Ancient Canons are revived which were made against Bishops that buisy themselves in Princes Courts, or other where with secular affairs, and so are either non residents, or non-praedicants. In the seventh, it is ordered that all collations of benefices be upon able men, and such as will be resident upon the same, under great penalties. Pluralities also are abolished, or made nullities. In the fifth session under Pius 4. all taking of money for Orders, for letters testimonial, for seals by Bishops, is condemned as simony: Nay, the Notaries, or Secretaries are forbidden to take anything except they have no wages▪ (& then also, not above the tenth part of one Crown) under great penalties. It is also under like penalties decreed, that none be ordained (except upon necessity, and then with patrimony, or pension sufficient to live on) which have not an Ecclesiastical Benefice, or special• charge. Moreover, it is decreed, that honest unlearned Parish-Priests should have learned Coadjutors adjoined to them upon their charges, and that scandalous Priest• should be either reformed, or removed. In the seventh Session, non-residency both of Bishops, and Curates, is again condemned, as a mortal sin. And (which D. Bancroft would have called *English Scotizing, or Scottish Genevating*, if it had been but mentioned in his Convocation) it was appointed, that the names of those which •esired to be ordained, should be the month before, •ubliquely proclaimed in the Church, and diligent in•uisition made concerning their life, and manners. It ••so confirmed that none should be ordained, that is •ot designed to a certain place of ministry. In the •ight Session it is enjoined to Bishops as their *principal •ffice*, to preach diligently in their Churches, and that •n all Parishes at least *thrice a week*, there should be preaching. And that one man should have but one Benefice •equiring residence &c. With what sincerity these, and •uch Canons of Reformation were propounded, is to •e seen in the History of that Council. But in verbal provisions it is evident that that Conventicle was not behind our Convocation, but rather led her the way, & taught her how to dissemble as if she had set down among other Canons, *Who knows not how to feign, he knows not how to reign.*

Secondly: That provision which is here added (*if those Canons had been carefully executed*) is as bald as any of the Canons. For 1. the question being of doing good, we are told they proceeded so far that they had done some good, if they had come to execution, that is, to *doing* of good, and not pretending it only. 2. To whom did it belong to see good Canons executed, but to Archbishops, Bishops, Deans, Arch-deacons, which were the makers of them? Had they commission both to make bad Canons, and execute them; but to make only good, and so leave them without execution? 3. This whole Plea is, as if for the cursed fig tree, which brought forth no fruit, one should have alleged that it brought forth leaves, and so made good provision for fruit, if fruit had followed answerable to the leaves. 4. What provision was made for preaching if it were fully executed, D. B. in his Apology, in the 67. page of D. Covell, showeth thus. *By the Canons, no piece of the service must give way to a Sermon, or any other respect, which computed with the accessory occasions of Christenings, Burialls, Mariages, and Communions, which fall out all at sometimes, some at all times in many Congregations, doeth necessarily pretend, if not a purpose, yet a consequence of devouring of preaching, and so not widows houses, but God's house, under pretense of long prayers, while neither the time, nor the ministers strength, nor people's patience can bear that task of reading and preaching too. Of which intention if we be afraid, who can marvel, that either shall observe my Lord of London's motion, for a praying ministry as more needful in a Church planted, than preaching, as his speeches since also have professed: or that shall mark how some Canons are planted against Lectures in Market-towns, whereby the light hath spread to many dark places, and withal how skilfully all his Majesty's godly purposes against the ignorant, negligent, and scandalous Ministers, have been not so much delayed, as deluded, and the offenders covered &c.* 5. If some little good had come from the Convocation about their Courts, yet that being covered, and overwhelmed with so great evil which came from thence, as the removing, or excluding of a thousand good preachers, the vexing, and disturbing of ten thousand good Christians, (I speak within compass of truth) should be no more doing of good, than the leaving or sticking down of a feather was by him that stole the goose.

All these things being well considered, he that should reach to the Convocation, may well take up, and repeat Mr. Latimer's words uttered before the same Assembly in the 28. year of Henry 8. *The fruit of your consultation shall show what generation ye be of. What have ye done hitherto, I pray you? What one thing that the people of England hath been better for of an hair? or you yourselves, either more accepted before God, or better discharged toward the people committed unto your cure? For, that the people is better learned, and taught now than they were in time past, to whether of these ought we to attribute it, to your industry, or to the providence of God, and the foreseeing of the Kings Grace? What did ye, so great Fathers, so many, so long a season, so oft assembled together, whereby Christ is more glorified, or his people made more holy? I appeal to your own consciences.* Mr. Latimer in this charge, excepteth two exploits of that Convocation; *One that they burned a dead man, who had withstood their profit; the other, that they went about to rake another in the coals, because he would not subscribe to certain of their Articles.* Such like exceptions may be made for our convocation, and those multiplied to a great number. But he that should make them must look for no other fee, or thanks, for such allegations, than Latimer

was rewarded with, who (not long after this Sermon preached) was driven not only to cease from preaching, but also to take up his lodging in the Tower.

CHAP. XII.

Sect. 2. Concerning worship answer, to the Rej. premonition, Pag. 123.124.125.126.127.

WE here have the Rej. again entrenching himself, and raising up many distinctions and definitions, as so many blinds, as it were, that the ignorant sort, and such as are more weak in judgment, might not perceive, how the evidence, and strength of the arguments, which are leveled directly against the Ceremony. come in upon them, and prevail against them: As also, that in the tumult, and lumber of these distinctions, being thus hurried, and hurled together, those answers which are lame and wounded, may creep away, and escape in the crowd, unseen and unsuspected by the most, who either have not skill, or will and care, to examine things, before they pass, but are content, rather to take these conceits (which are accompanied with ease and quiet) upon trust, then to put them to the trial, or themselves to trouble & vexation, if they prove not true. And because this head is of wayght, & worthy the scanning, we shall therefore take into further trial, and examination, what ever principles or authorities the Rej. hath set down, either in the premonition to the second argument, or in the beginning of his *treatise*, touching kneeling at the Sacrament. That we may thereby discern, what succor the Rej. his cause is like to find, when he thinks to shelter under these outworks, which he hath reared up on purpose to be his sense.

Worship generally taken, is thus by him defined, Pag. 123.124.

Worship is the performance of respect, unto anything or person, according to the estimation and dignity thereof.

The terms of which description, are so loose and yde, and so far from laying out the bounds, of the thing described, that like a *ship-man's hose*, you may apply them to what you will, rather than to the purpose in end: A man hath estimation, of his life, his goods, his good name, answerable to the worth & dignity of the, and doth accordingly perform, that respect, that is fit caring for them: doth he therefore worship his house, his goods, his lands? Nay any Christian heart, esteems and performs respect to the worship of God: doth he therefore give worship unto worship: The Rej. therefore to be desired, to make accurate descriptions, if he desire to give satisfaction to a Judicious reader. Lastly we have here things & persons made the object of worship, and yet in the division immediately following, we are taught, that *worship distinguished according to the object*, and that truly: *is either of our fellow Citizens, and so civil, of our God, and so divine*: In the definition things and persons are the object: And now in the division only persons are the object, and things not mentioned: how this *quicksilver* will be soldered together, I see not.

Worship according to the degrees, is divided into veneration which is a due respect of God's ordinances or appertinances to his service or adoration which is due to God alone.

Its a received rule, that degrees vary not the kind of anything, but the quantity of it: As the diverse degrees of heat, or cold, in several things, degrees of whitenes in several walls, none of these degrees declare diverse qualities for kind, but diverse quantities and measures of the same kind of quality: as one thing is more or less hott, but both have the like heat, for kind of it whence it follows from the Rej. his ground, that *veneration* and *adoration* differing only as degrees of worship, they are both of the same kind, and then *veneration* being due to the *ordinances, and appurtenances thereof*, the essence or kind of true divine worship, is due to some creature beside God, which not only religion & reason, but all the world of Orthodox Divines deny, and the Rej. I presume also in cold blood will do the same.

3. Third division is: Divine worship is either principal or subordinate: Principal is that holy reverence and respect of the Divine Majesty, which is inwardly performed for his honor: either by the understanding, or will and affections: And this may falsely be pretended, but cannot be falsely performed.

I will not here be curious to pursue all the open weaknesses of these expressions: Only let the Reader take notice, that the Rej. makes those members of a distinction, & so, such as should be opposite one unto another, which are yet in subordination, and that by his own termes: for he makes one part principal, and the other subordinate to it, and so in agreement with it, which no reason will allow: As though one should divide a living creature into that which is principally so, as a man, or that which is subordinate, as the faculty of thinking, which is a token of a man: And that which forceth him to these inconveniences, is the fear, least should make external worship, true worship, in its own nature, as conceiving, a back blow is coming to its cause by that means.

2. I will not here ask, by what rule he makes *reverence* the Genus to principal worship, when the verdict of all writers, and text, casts religious reverence, as a proper duty in the third command, whereas principal worship, is made general to all the first table, and so the more particular is made a *Genus* to that which is more general than itself: I suppose this is the Rej. *phrasiology*, fitter for a declaimer, and one that should descant when define: 3. let it here be remembered, that the inward acting of understanding, will, and affections towards God, is made the proper *form*, and that which gives *specific* being to principal worship, because we all have use of this hereafter.

Only that which is most remarkable, and exceeding doubtful (& therefore desired proof and confirmation) that which is added, in the following words, viz. *In all worship cannot be performed falsely*: which is a conceit beyond my shallow apprehension, & therefore, at his next joining I desire to be satisfied in some particulars.

1. He that acknowledgeth one God, Eternal, Almighty, &c. and two persons: but conceives the Holy-Ghost, not to be a distinct person beside them, but a work proceeding from them both, and so also depend upon the Godhead thus apprehended: whether do such a man, falsely conceive of God, and falsely worship him: making no expression of this his conceiving or dependence.

2. If there be the same ground and reason, to make false internal, as external worship, then the one may be as falsely performed as the other: but that there is the same ground for both, let any man compare them together, and it will appear at the first view: For the heart, can, and doth go aside as many ways from the rule, as the outward man doth, or can do: A man may fear God, upon a false ground, after a false manner to a wrong end: as well as preach, or pray upon a false ground, after a false manner, to a false end: So that I see no color, nor can conceive, how those words can be excused: *Internal worship is true, or not at all: Imaginary internal worship is no worship.* For there is nothing, that can be called true, being ordered a right, according to rule, but there is a falsehood, which will arise by the wrong ordering, and ill disposing of the same thing: At a word, as every *proper axiom*• admits of a contradiction, and so of a falsehood necessarily: so likewise every individuall action, which can admit of alteration, must needs admit of a wrong, as well, as of a right disposition, and by consequent of a falsene• which may besall it in that kind.

3. All lifting up the honor of another, to whom, •n way of homage we present our services, that is, wor•hipping of such a party in our intent, and according to the nature of the action: but false conceaving of the •rue God, and fearing of him, upon false grounds is the •ifting up of the honor of God, in the intention of the person, and nature of the word: and therefore it must needs be worship of God, for of no other, it can be, as being tendered to him, but its not true internal worship, and therefore it must be false.

Lastly, if this be not at all false worship, then at all, it is no sin, and so must never be answered for, because unto any other head beside that of false worship, it cannot be referred.

Subordinate worship is that which is done in token, and testimony of the sovereignty, we acknowledge in God, and of our dependence upon him.

Here again, we have the like phrasiologie, words without wayght of reason, in describing or defining the thing intended: For token and testimony are too large and loose expressions to lay out the nature of this worship: Because 1. a man may several ways give a token, or testimony of his acknowledgment, and dependence, and yet in none of those ways be truly said to worship i. e. as by some pledge, by his hand writing, and seal annexed testify, that he doth thus acknowledge and depend, and yet none of these ways he worships: 2. Take actions in this reference only, as they look to our inward dispositions by way of testification, or signification, they are not worship, (I say go no further then that reference) but as they are presented as some services to God immediatly, and as by him instituted and required.

True external worship is said to be made up of 4. things: A person holy, 2. action and manner warranted: 3. end right, 4. the present intention of the worshipper bestowed, and employed upon the service.

Where let it be considered, how he *broils* things of all kynds together, contrary even to their nature, and right reason: In that he requires the inward holiness of the person, and his gracious acceptation with God: and secondly the present and religious intention of mind, as

necessary to make up external true worship, which mixture and constitution, even the names of the things gaynesay, and their natures will not endure.

For 1. that which was the form, and made up the proper nature of internal worship before, that cannot constitute external worship, as common sense teacheth▪ but the inward performing of reverence, (and consequently present religious intention, which is of that kind) was made the proper form of internal worship, by the Rej. his grant.

2. All outward actions, in the frame and constitution are liable to censure of the church, either for approbation or reprehension, but the sincerity of heart, and intention of mind, the church cannot take notice •f nor pass a censure upon, provided the outward ex•ressions do not fail or be a wanting.

3. A man may be *bonus ethicus*, and yet not *bonus Theologus*, i. e. a well cariaged man outwardly, express•ing both the sense and practice of religion in his outward demeanor: And yet not be a sincere hearted Christian: So a man may be a member of a congrega•ion, and behave himself outwardly beyond exception, •nd yet want, both an upright mind, and intention sin•ere: So that though they be rejected of God without •hose, yet the fault lies not in the outward action, but in the inward & spiritual work, which God approves, and takes his complacency in, yet he looks upon these, and loves them so far as they be suitable to their rule, as he did in the young man, Mark 10.21.

At a word: an action may be done by the rule of Ethics, or the rule of outward ecclesiastical policy and church discipline appointed by Christ: Or lastly by an inward spiritual principle of grace: The two former, may be true without the last, though a man's sins in separating the last from the first, because though the first be good in their kind, yet they are not sufficient: the former therefore are to be continued, and the sin in the last to be reformed: Hence the Prophet Isaiah 1.16. *Put away the evil of your doings*, the Lord enjoins thē not to take away their *works*, but the evil of them: as though he should have said; sacrifice still according to rule prescribed; choose a sacrifice without blemish &c. for the matter; offer it according to rites appointed, for the manner, as before, but being also a heart humbled, a life reformed, wherein you have hitherto failed, keep that which is good, and add that which is awanting.

4. Lastly, when an unregenerate minister (gifted sufficiently for outward expressions, and called by the church) shall preach, administer the sacraments, beyond all exception to the eye of man, and to the approbation of the church: I ask: whether the true matter and form of right administration, may not undoubtedly be concluded to be there, so far as those services are external.

I presume the Rej. will distaste the contrary conceit, and scorn to entertain so silly an imagination, as to affirm, that a wicked man, cannot be a true minister, or his actions performed unrepveably in that kind, by what man can see, to be true ministerial actions.

If this he grant, which cannot be denied with any color, (and if it be, I shall be ready to make it good) I then reason.

Where the true matter and form is of external worship, there is the true complete nature of external worship.

But in the administration of the Sacrament, &c. by an unregenerate minister, there is the true matter and form of true worship.

Therefore in the administration of these by an unregenerate minister, there is the true complete nature of external worship.

To this place appertaineth that expression in his premonition to the receiving of the Lord's Supper, cap. 3. pag. 3.

External worship of God is some outward action, done in relation to the internal worship: which (viz. the internal worship) gives subsistence to it.

Concerning which passage, I desire one case may seriously be considered, and it is this: Whether is it not possible, that a man (either out of ignorance as not knowing, or out of base fear dissembling) may kneel down before an Idol, as Idolaters do, perform and express according to their manner all outward actions of reverence, and yet keep his heart, mind, & affections, inwardly acknowledging and loving of God.

That this practice is possible, nay too ordinary, that the heart may be carried one way, and the action another way in appearances, needs no proof, since each man's woeful experience gives undeniable evidence thereof: Hence then I reason.

If an action may have the real subsistence of superstition, without the intention of the mind, the work of heart and affection: then without these hath it the subsistence of external worship.

But without internal worship: to wit without, nay against the intention of mind, the work of my heart & affection, the action formerly mentioned hath the subsistence of real superstition.

Therefore without the internal worship, the external hath subsistence.

The fourth division: External worship is either mediate, or immediate: mediate, when any duty of the second table is performed immediately to man, but out of conscience, and in obedience to God, to his honor.

In this division of mediate, and immediate worship used by some Divines: The name worship, must needs be taken (by a *synecdoche*. the part putt for the whole) for obedience in general, and so they are to be understood and not in propriety of speech: For that which comprehends both the tables of the Decalogue in it (as in this division worship doth) cannot properly be referred, either to any one command, or any one table: And in this construction, it serves nothing to the Rej. his purpose, but only to fill up place, & make up the number of Divisions, which is the ready way to confound the reader: And that the Rej. cast lots almost what to say, it may appear, in that, he who makes external worship the *Genus* to *mediate* and *immediate* here: Elsewhere in his premonition to the receiving of the Lord's supper, he makes

immediate the *Genus* to *external* and *internal*, so curious is he in his distributions, that in his sense, you may make the whole the part, the part the whole: And if in such Divisions there be like to be true sense and solidity, let the judicious reader determine.

But let us come more near his particular explication, which is this: *That's mediate worship by the Rej. his definition when any duty is done to our brother, but in conscience to God.*

Where I desire to be informed at his next rejoycing, whether he make this worship to consist, in the duty discharged to our brother or in the conscience to God, used in the discharge thereof: The former (I suppose) he neither will, nor can say, (though he can say strange things, for then worship should first be tendered to man, and to the Lord at the second hand.

I conceive then he must affirm the second, and place the worship, in the act of conscience, carried by virtue of a command: but then let him tell us how this can be called external worship, or can possibly accord with the words of his definition going before: external worship is, *the performance of an outward action*, he defines, but I assume, the inward work of conscience, is not the performance of any outward action, therefore external worship cannot consist in that.

And yet if this was granted, which sense gainsayes, see how unhappy he is in his expression, for neither in this would any worship properly appear. That which appertains to the right doing of every act of obedience as such, that cannot make up the proper nature of worship: but to be done in virtue, and so in conscience of God's command, belongs to every action of the Decalogue: what ever is not done of faith is sin Rom. 14. last.

The fifth Division. Immediate worship, is either properly so called or else reductively.

Proper immediate worship, is any action done to the honoring of God immediately, and in that act itself, are all such ordinances, which God hath appointed.

Improper worship is any act done, to the honoring of God by the orderly, and comely usage of his own ordinances which because they point at God's honor in their remote end, as they determine their first end, and use upon men, as tending to order, decency, and edification, and therefore but improperly acts of worship.

It is the nature of error, ever to be unlike itself, and he that goes out of the right way, will cross himself commonly in his going, and this is the reason; the Rej. doth so often interfere in his discourse, and which is his exceeding ill happ, though no occasion require it, he cannot conceal these crazy, and ill jointed expressions we shall therefore again, lay open the whole frame, that the description may be half a confutation:

Divine worship proper to God pa. 124. sect. 5. mark those words (*proper to God*) is

- principa
- subordinate & external, and tha

- mediate, done to man immediately but in conscience to God, and ⟨◇⟩ honor,
- immediate
 - proper
 - improper determine their use & end ⟨◇⟩ mediately upon man.

Where some things in the general are very observable.

1. That *improper* immediate external worship, is divine worship *proper* to God: this conclusion will appear, to any, that will but wisely apply the special and general together, according as they be ranked in the foregoing delineation.

2. That *improper immediate* worship, is *mediate* worship; for thus I reason: That worship which is immediately done to man, but in conscience to God, that is mediate worship, so the Rej. description teacheth: but *improper immediate* worship, is first done to man, so the very express words of the Rej. declare evidently: *the acts of improper worship determine, in their end, and use upon men.*

Therefore *immediate* *improper* worship, is *mediate* by the D^{rs} dispute.

If it be here replied, that the actions which make up mediate worship, must be actions of the second table, not of the first, as these be: I answer; It is the verdict of the word, and the common consent of all Divines, that all the actions and duties, which concern our brother as the next object and end, and so determine upon him are required, and regulated by the second table: since therefore these things of comelines and order, are of this nature, by the Rej. his grant, I do not see, how it can be avoided with any color of reason, but they must be commanded in the second table, and so come under the definition of mediate worship, directly contradictory to the Rej. his determination.

I might also putt the reader in mind, of these twicesod-colewarts, that are set again before us: viz. this misty distinction of properly, & reductively, which like a *vagrant* wanders up and down in every coast, and therefore should be whipped home to his own place: For it is propounded & applied upon the like mistake, that formerly it was pag. 37. in the division of Ceremony. And is here, as it was there, void of all art and truth.

1. *Voyd of Art*: For what reason, or rule, doth allow, any reasonable disputer, to make a distribution and so an opposition of parts, that are in consent, and agreement one with another, such is this here propounded. Worship is either proper; as God's ordinances, or improper, as the adjuncts to these ordinances, which appertain thereunto: As if a man should say: Ther be two kind of byrds, either an eagle, or her feathers.

2. *Its void of truth*: For whoever accounted all the civil circumstances, and attendants of decency in the discharge of God's worship to be worship. The band the preacher useth, the doublet he wears are decent attendants unto him, in preaching & praying, and it would be exceeding unseemly, to see him naked in those parts, rudely presenting himself amidst the

congregation, in the work of the Lord, yet did ever any, before D. Burgess say, that the band and doublet of the minister, were improper immediate worship.

A midst these many mistakes, we have a ground of grant from the Rej. his own words: That kneeling in the act of receiving, cannot be improper, but proper worship: For we kneel not either, to man or to the bread, but to God directly, and it is to lift up his honor immediately in the use and end of that action, and therefore it cannot be improper, but proper worship.

Anna her example of serving God with fasting, and prayer, comes after to be scanned in the next section, only before we end, lett us consider in a word of that passage which the Rej. hath pag. 126. *To the proper, circumstantial or accessory worship: the permission of God, and a right intention, and use, sufficeth to legitimate them.* Join we unto these words, the definition of *immediate worship*, under which all these *improper circumstantial worships* are ranged: viz. *Immediate worship is, when any act of obedience to the first table, is performed to honor God:* out of which I thus reason:

Every act of obedience to the first table, is not only permitted, but required in the first table.

But the acts of improper immediate worship are acts of obedience to the first table: therefore they are not only permitted but required.

To this place belongs the considering and discussing of the variation of that phrase used in the premonition, *touching kneeling at the Sacrament*, cap. 3. p. 3. *False worship, is said to be of the will of man merely, True, is said to be according to the will of God wholly.*

The mistery is, that no worship is false, which hath anything in it of the will of God, And there is some worship true and good, which is not of the will of God as a cause, but only according to it, as not hindering or forbidding: This is the Papists plea just against our Doctrines for their traditions. Gregor. de Valent. Tom. 4. Disp. 6. Q. 11. P. 1. *Christ doth not forbidd that we make such addition of worship, which doth not repugn to the law, but consents to right reason, and so to the will of God.*

So Estius in Tit. 1.14. *The Scripture so far as it speaks in the worst sense, touching the precepts and traditions of men, it always understands such, which are so appoint•d and commanded by men, as that they nothing at all conduct unto piety, or plainly oppose both it and the law of God, such which proceed from a human spirit or appetite, to wit so far as a man is acted of himself, and not of God. So the Rhemists on Math. 15.9.*

The contrary assertion is the received doctrine of our Divines for, and out of the word of God against the Papists, and one fundamental principle of reformation.

So Luther Gen. 21. *This is one main principle of the doctrine we profess (against the forged superstitions of the Papists) that we undertake no work in the things which appertain unto worship, concerning which we have not an express command of God: No man can boast of the performance of any worship, unless he be wholly as it were clothed, and confined within the compass of the word.*

Hitherto also, is to be added, that distinction which is last mentioned by the Rej. in the forenamed place in his premonition for kneeling at the Sacram. Chap. 3. Pag. 3.4.

Immediate true ext^rnall worship, is so called in respect, ⟨ϕ⟩ of the means, or manner of worship, and that which ^eecteth means, is said to be grounded either on special ^emmaund, which is properly, in and of itself worship, or upon ⟨ϕ⟩ allowance only, as touching the particular, which is ^ership per aliud, by virtue of something else.

1. But first, there is internal means, and manner as well as external, 2. the manner and means do de^end on God's command and allowance in that also: Immediate worship in regard of the means of wor^epp, is just as much, as *immediate mediate worship*: And is suiteth well with that distribution, which we met ⟨ϕ⟩, in the former section of significant Ceremonies, to *significant and non significant*: 4. When as the Rej. ⟨ϕ⟩ much to this distinction of general and parti^elar command, he should have told us, whether he ^eaneth by the general, the Genus or the kind im^emediate, and next, or any other how remote soever: ^ehe former sense will not help our Ceremonies, the ⟨ϕ⟩ will serve at a lift, for many popish Ceremonies as well as ours, since God's command doth not make any ⟨ϕ⟩ immediate worship, in, and of itself, for then the ⟨ϕ⟩ of a murderer should be worship, in, and of it ⟨ϕ⟩ : 5. What reason or sense is there, that God's come^eund should make a thing worship of it self, and God's ^eowance should make it worship by virtue of some^eing else, when as the commandment, doth no more ^epect itself or other thing, then the allowance. 6. Al^ewance of this or that in general without allowance ⟨ϕ⟩ it, to be worship, maketh nothing at all to be worship.

7. It may justly be questioned, whether the Rej. ⟨ϕ⟩ this distinction of command and allowance, do no^e symbolize with the Papists in their distinction of commands and counsels.

For seeing this Popish distinction, cannot be avo^eded, but by another betwixt a common precept, and particular, according to the circumstances, Iun. Cont. lib. 2. To. 9. and no worship or good work can be without one of these precepts, certainly this worship upo^e allowance, without any particular precept, can neith^e be worship nor good work. 8. I ask whether that institution of worship which is grounded on allowanc^e be a work of obedience to God or not? If it be, the^e surely it hath a command and not an allowance onl^e. If not, then either let works of *superarrogation* be a^emitted, or this institution cashyred.

*The immediate external true worship in regard of maⁿner, is said to consist in a reverend usage of prescribed wo^eship, according to order and decency. Where observe^e that worship being formerly defined by an action, ⟨ϕ⟩ here specified by a manner, whereas the manner of ⟨ϕ⟩ action, is not an action, at least every manner is not ⟨ϕ⟩ 2. That in the manner here specified (*reverend usag^e*) the usage of an action differeth not from the action b^e only in reverence, which is a common adjunct of a worship, and therefore maketh not a distinct worshi^e. 3. That civility, order and decency is required, in th^e usage of prescribed worship, and so worship in regard ⟨ϕ⟩ the manner though it be religious, may be called c^evill: yet let the Reader be admonished, that under the^ere words of *reverend manner, order, decency* of wor^epp, much sacrilegious worship is mayntained by the ^epists: As our Rhemists on John*

6.58. have discovered, ⟨ϕ⟩ nature therefore of the things themselves, should be considered, and we should not suffer ourselves to be used by words. That which is quoted here out of D. ⟨ϕ⟩, will occasion the reader to look upon the place, edull. lib. 2. c. 14. th. 25. the words of that position ⟨ϕ⟩ these: *Although these circumstances of time, place and order like, are wont by some to be called rites or religious ecclesiasticall ceremonies, yet in their nature they have nothing, ⟨ϕ⟩ is proper to religion, and therefore religious worship doth ⟨ϕ⟩ properly consist in them, however by neglect, and contempt ⟨ϕ⟩ such circumstances, the sanctity of such religious worship, is ⟨ϕ⟩ some sort violated, because the common respect of order ⟨ϕ⟩ decency, which do equally agree to religious and civil actions cannot be severed, from religious worship, without diminishing of the sanctity and dignity of it.* What can the eye gather from hence, but that these circumstances are not worship, being only so required to religious actions as they are to civil: If his argument be this: they are not properly worship, therefore worship, it is ridiculous: If it be thus framed; they are commanded in general, therefore in their general nature, & in respect of their utmost end, they must be vouchsafed, the title of divine worship: He may as well conclude, that the office and act of a Justice of peace, or Constable, nay a Hangman, must be vouchsafed the same title of divine worship, for these are commanded in general, and their utmost end ought to be the honoring of God, and sometime they may have reference to something done in the worship of God: In the last place there is a memorandum added, that the same human Ceremony which is a worship in regard of manner, may also be worship in respect of a mean, but not of, and by itself. This is as much to say That the last distinction betwixt means and man is not distinct, and that a human Ceremony cannot be grounded on God's special command, the latter whereof no man ever doubt of, and the former, I do easily assent unto.

SECT. 2. Concerning the exemplifying of the former distinction of worship by instances, and confirming of it by witnesses in the same treat: Cap. 4.

Hanna served God in fasting and prayer, Luc. 2.3 Fasting here was worship, saith D^f. B. in some sense, or else S. Luke was deceived. Whatsoever becometh of this consequence, the example fitteth not our Ceremony for though D. B. hath often exhorted his Auditors to worship God in fasting & praying, in the same phrase, yet (I dare say) he never exhorted them, or any ministers to whom he hath preached amongst others, to serve God in Surplice and Prayer in crossing and baptizing, how much soever he favoereth these Ceremonies: The strange bleating such a phrase carrieth with it, would have amazed his people, and affrighted the ministers, and discredited his ministry: by this alone it appeareth, that the example of fasting is abused, when it is paraleled, with cross and surplice: 2. The consequence is all too peremptorily followed, or else S^t. Luke was deceived: I should rather think, that D.B. may be deceived in his interpretation of S^t, Luke: The phrase which S^t. Luke useth, doeth no more urge us, to make fasting worship in any sense, then S^t. Paul his phrase Eph 6. *Watching unto all supplication with perseverance*, doth constreyn us to make perseverance, or watching a worship, distinct from supplication: Or then, the same Paul's phrase Acts 20.19. *serving the Lord with many tears and temptations*, do make temptations a special kind of worship. 3. Fasting may be called worship by a trope, as being a special adjunct of some extraordinary worship, and yet not be a special kind of immediate reductive worship, or any other kind. 4.

The truth is that fasting, is such a help to extraordinary humiliation, as moderate fasting, is to extraordinary thanksgiving, and therefore is no more worship, then Christian fasting: And to this purpose do our divines answer, concerning this place, which is ordinarily objected by every Papist, as here by the Rej. See Chemnitz upon these words: See Polanus, Syntag. lib. 9. cap. 8. *Fasting is a help to prayer, a sign of humility and repentance, but is not a worship of God.* 5. Fasting such as Annas was, is not a human institution, as our ceremonies are, but partly natural, when the whole man is taken up with greater, and more instant employment, exclusive of all ordinary refreshments: and partly of Divine application, in extraordinary humiliation, so that it hath ground and example both in the O. & N.T. which our Ceremonies are destitute of.

2. M^r. Cartwright (many degrees and ages distant from S. Luke) is brought in next, acknowledging circumstantial worship, only allowed in the particular, though commanded in his kind in the second command: Now I have at hand, only that edition of Mr. C. his Catechism, which was printed Anno 1611. and therein I find no such thing, upon occasion I will seek for the other edition: In the mean time I find there, that all will worship, how great a show soever it makes, is condemned and images (in special in God's service even as laymen's books) which the defendant defend, than the Rej. rejoyneth for. 2. Suppose he grant a circumstantial worship, what is that to worship invented by man: There is no doubt, but some parts of God's worship, by himself instituted are comparatively circumstantial, but what is that to man's invention. 3. There is a mighty distance, betwixt the general of kneeling at prayer, & such like gestures, intended by M^r. C. (if he name circumstantial worship,) and the general of Cross and Surplice, as there is betwixt the general of this and that father, and the general of all *entia* and things, that have being: This testimony therefore maketh nothing to the purpose.

The *third witness is*, Chamyer, Tom. 5. l. 20.4.5 *affirming that arbitrary vows are worship of God not per se, of themselves, but by accident, and for some other thing*, where to omit the translation of *per se, of themselves*, which should have been by themselves betwixt which there is a great difference, (as betwixt a body living of the soul, and by itself.) Chamyer in that very place, if his whole sentence be expressed (which neglect, if it had been the Replyers, we should have heard outcries, proclamations and invective accusations enough) I say •his whole sentence is contrary to the Rej.: His words in sum are these: *To vow, and to perform are elicited acts of religion, because by themselves and properly they appertain to religion, but the actions that are vowed, are imperated by religion, and belong unto worship, not properly, but by accident, those formally, these materially.* He doth not speak of vows, in that part which the Rej. quoteth, but of things vowed, nor doth he acknowledge these worship, otherwise then the matter of an action, is an action: It were not far from his meaning, if one should say, this bakers bread, and that vynters wyne, is a Sacrament materialiter and *per accidens*. Lastly he doth not speak of any worship *elicitus per accidens*, such as immediate Ceremonial worship is, but only *imperatus* ordered and directed, such as service to ones father or friend may be, and is not this then a worshipful testimony for Ceremonies, invented by man and made formal, immediate reductive worship.

Junius in the fourth place is brought in, testifying, that the human feasts of the Nativity, and Easter, are not worship properly, but it may be figuratively: And what is that, I wonder, to immediate reductive worship of human invention: Worship figuratively so called, is any matter, instrument, subject, adjunct, effect or even similitude of worship: Are all such things immediate reductive worship? Just as bread, pottage, wyne, oil, or meat, having touched the skirt of a holy garment are holy, Hag. 2.12. Thus the words and wildernesses where Christians meet, may be called worship figuratively or by a figure, the place being putt for the thing done in the place: thus the ringing of the Bell, before the Sermon, may be called worship figuratively, because it is a sign civil to give notice that such a service will be: And hence it is that Junius doth in the same place affirm, that such observations are only contingent accidents, or adjuncts to worship. The same Junius doth explain his own meaning controv. 5. lib. 2. c. 16. n. 18. warning us to distinguish betwixt actions of worship, and such which are done in order unto worship, adding moreover this: Actions of worship, what ever are not commanded of God are forbidden, for as touching such, nothing can be detracted, added, altered: and in Levite. 9. No right way of disposing God's servants to his worship, can be invented by man, but that, which God himself hath prescribed.

Polanus is next, who (saith the Rej.) in his syntagme defineth true worship of God to be the performance of what he hath commanded in obedience to him, to his honor, yet in his partitions pag. 128. he saith, that an ecclesiastical rite or Ceremony. is outward worship of God, not forgetting or crossing himself, but taking the name of worship in one place properly, and in the other improperly, or reductively. Where it is to be noted, that Polanus saith nothing of improper, reductive worship, but those terms are putt into his mouth, or thrust into he speech by the Rejoyner. 2. Polanus writ his partitions, when he was a young man, $\langle \diamond \rangle$ divine, but his Syntagme was his last work: If therefore any crossing was found in these two writings, his Syntagme was to be taken, as his more mature judgment, and preferred as his last will and testament. $\langle \diamond \rangle$. In this his Syntagme lib. 8. c. 1. he hath not only $\langle \diamond \rangle$ definition of worship, contrary to the Rej. his tenet, $\langle \diamond \rangle$ many other Items: It belongs to the substance of a good work, that it be commanded of God, and therefore its require, that the worship of God, and everything appertaining therunto be commanded: Actions indifferent, are not the worship of God &c. 4. In the place quoted out of his partitions: That an ecclesiastical rite is outward worship, he doth not cross himself, for what he there meaneth by $\langle \diamond \rangle$ ecclesiastical rite, he showeth in the specialls, which $\langle \diamond \rangle$ after setteth down, as sacrifices &c. though he mingeth some human feasts, with the ordinances of God or his method sake, never intending to make such ceremony. as ours lawful worship, and therefore opposeth his ecclesiastical rites to those duties, that are performed only by speech: as Invocation, confession, thanksgiving.

6. Fenner (saith the Rej.) maketh bowing the knee or head, lifting up the hands, or eyes, to the parts of external worship: But what consequence is there from natural gestures, to cerem. instituted by man? From actions particularly commended unto us in God's word, as outward worship, to such as their patrons can find no allowance for, but in a remote transcendent racked Genus?

Tylenus (a man, that Dr. B. should rather have written against, for his errors, then alleged against other for his authority) is in the seventh place brought in saying; that a vow of a thing

not commanded, is worshi• only by accident, Syntag. par. 1. dis. 42. th. 17. Yet 1. ⟨◇⟩ doth not say, it is worship, but that it cannot be called worshi• but by accident. 2. He giveth this limitation, so far as ⟨◇⟩ may, some way be referred to worship, as an arbitrary, contingent, indifferent mean. Such as in prayer the choosin• of the word, forgiveness, rather than pardon, is in th• petition of remission of sins. 3. The worship ⟨◇⟩ speaketh of, is not immediate in his opinion, as appe•reth disp. 40. th. 16. as it is in the Rej. his divisions: Na• Tilenus is so wise, as to say, that the most proper an• immediate acts of religion, do not respect God *per se*, ⟨◇⟩ and of themselves, Ibid. th. 18. is it any wonder then, ⟨◇⟩ granteth a worship, not in, and of itself, but by acc•dent only.

Bucanus is the eight witness, and yet nothing out of hi• is brought, but that ecclesiastical rites, are not worship ⟨◇⟩ themselves, and as a work done. Did any of us ever affirm• they were such worship? May be the Rej. would gathe• from thence, that there is a worship, which is not of i•self, and as a work done such, which (though it canno• be gathered from that phrase, with better reason, the• if from this, that faith (doeth not justifie of itself, an• as a work done, he should conclude, that some grac• there is, which justifieth of itself, and as a work done yet we may well grant of false worship: But see how unhappy the Rej. is in his wrested allegations. Bucan•• ⟨◇⟩ the place quoted Loc. 43. q. 20. give•h 1. this caveat: ⟨◇⟩ laws appointed for order, and comlines sake only, are ⟨◇⟩ of divine w•rship: 2. It should be provided, that in ⟨◇⟩ of a grave, seemly, and profitable order, those things be ⟨◇⟩ instituted, which are unprofitable, foolish, ridiculous stage•y like: And of this sort are those, which the Papists come••und, concerning the difference of days, and garments: ⟨◇⟩ the same Bucanus Loc. 33. q. 15. In things appertai••g to worship, we must attend for direction only unto the ⟨◇⟩ of God, and not to human traditions: No observance ⟨◇⟩ to rites, whereof some are foppish, vain, and light, ⟨◇⟩ either in regard of themselves or some other thing su••stitious, amongst which he reckoneth, the ma•ing of the ⟨◇⟩, holy-water, the consecration of altars, and magistrall ••erminations. And that lawful rites of order, are to be ••served, not in regard of themselves, but by the law of cha••y: where he plainly showeth, that *per se* is not always ⟨◇⟩ to relation *ad aliud*, as the Rej. understands ⟨◇⟩. The same Buc. also, Lo. 47. qu. 65. giveth this rule: ⟨◇⟩ human ceremonies ought to be used, but those which are ••ointed, and commanded by the authority of the son of ⟨◇⟩.

The last witness is Melancthon, who faith in one place: ⟨◇⟩ man may not institute any worship of God, i.e. works ••ich God so alloweth, that he holdeth himself to be honored them of themselves, or whose immediate end is, that God ⟨◇⟩ be honored by them: As if we did hold the contrary, ⟨◇⟩ is not this testimony wisely alleged, that all men ⟨◇⟩ his opposites may grant, and the grant of it, nei••er hurts them, or helps him: Nay take away that clause, *God's allowance and holding himself honored*, which no human institution can infer) we say that our Ceremony. are such, for it is as an immediate end, of all mystical teaching rites, to honor God, by them and in them as of the word, so far as it preacheth the same virtues that Ceremon. do teach: And so much is taught by th• Rej. in these very dictates, when he reduceth these reductive ceremonies, under the head of immediate worship, for nothing can be immediate worship,

whose immediate end is not, that God may be honored by th^e performance of it. The same appeareth out of th^e which the Rej. pag. 313. affirmeth, viz. that the prope^r end of preaching is edification of men, if that be joined, which he everywhere teacheth, that the prope^r end of significant Ceremony. is edification: Of such Cere^m therefore may well understand.

Melanchthon, not only iⁿ this place alleged, but also Tom. 2. p. 142. *The wor^{sh} understands not, how great a sin it is to forge worship wit^h out God's command: And P. 107. Idolatrous worships o^r all they, which are appointed without the command of G^o* Here is no distinction betwixt worship of itself, or b^y itself and by accident reductively &c. The Rej. his test^{imon}ies being such as have been declared, there canno^t be much force in his examples, if they be agreeable t^o his rules, whereof he hath brought such cross witness^e. The first example is, *of free will offerings, when a man $\langle \diamond \rangle$ left at liberty to offer a bullock, a goat, or sheep at his pleasur^e where the particular was not commanded, but only allow^e though the manner was prescribed: Concerning which answer 1. that there were no oblations left wholly $\langle \diamond \rangle$ the pleasure of men, for though the particulars were not, nor could not be determined by a distinct rule in general, yet they were determined by the circumstances, as our Divines are wont to answer the Papists, about their vows, counsels, superarrogations, *Not by a general law, but by concurrence of circumstances.* So Deut. 16.10. Moses showeth that the freest offerings were to be according as God had blessed them, from whence it followeth, it had been sin for any Israelite, whom God had plentifully blessed, to offer a pair of pigeons instead of a bullock, or two, upon his own mere pleasure: 2. where that proportion was observed the choice of a goat, before a sheep, or a sheep before a goat, was no formal worship: 3. That it had been unlawful for the Priests out of their pleasure, to institute any such determinate free offering, either ordinarily to be observed, or upon occasion of a man's forwardness to such a duty, i.e. that every free offering should be a goat, or at the least, that a goat should be one part of it, which is the presumption of our Prelates, about the reductive worship of the cross. 4. It was not left to any man's pleasure, for to appoint an offering not appointed of God, in the special or least kind, but only to choose among those, which God had instituted, that which did best agree, with his condition and occasion, as it is also now of psalms, prayers, doctrines, interpretations, exhortations, let every man offer, according as God hath furnished him: But from hence to infer the free choice of offering now to God, a cross, surplice, holy water, images, this is, as if one should then have concluded from that freedom, the free offering of certain butterflyes, or such like pretty, odd, vermyn not prescribed in the law, nor by name forbidden.*

The second example is taken from Solomon's worship, at the dedication of the temple, 1. Kings 8.2. 2. Chron. 6. and 7. which he thus conformeth to his notions: The number of Bullocks and Sheep, were worship in respect of the end and allowance only, the Cere. of prayer, kneeling upon a Scaffold, & stretching out of hands, were worship reductive ad modum in genere suo, having respect to the manner in the general kind thereof: The burning of Sacrifices in the floor of the Court, was only lawful before the brazen altar was consecrated, and upon the present necessity: But 1. in the number of Bullocks and Sheep, there was not a different worship, but a different degree of the same worship, as a longer prayer or sermon is not another worship then a shorter, but another degree of extension in the same worship, Surely to pray and praise God twice, thrice or seven times in a day, are no different worships, one frō another, but only more or less

exercise of the same worship. 2. Kneeling & stretching out the hands, were not worship in respect to a general manner, but special external worship, as being natural, immediate expressions of the inward: As for the scaffold that Solomon kneeled on, that was no more worship, then the asse was upon which our Savior did ride. Lastly, seeing none of these things carrying the nature of worship, were instituted ordinary observances, neither might the Priests in any convocation, have made such, these examples are nothing like ours in question.

The other examples of Joshua's monitory stone, Ios. 24 26. •sas oath, 2. Chron. 15.14. Nehemiah's subscription, Neh. 9. •lomons 14. days solemnity, 1. Kings 8. Hezekiah designing 7. days, 2. Chron. 30. Mordicayes Purim, Hest. 9. have little •meant in them, as the Rej. hath afforded illustration or de•ration by bare naming of them: It may be sufficient to •ny that which is barely affirmed: yet in few words: •ese for the most of them were actions managed by •ods Spirit, suggested by secret instinct, extracted by •traordinary and special occasions: and therefore (as •r. Jackson Orig. of unbelief, p. 332. warneth) are then ⟨◇⟩ lawful in others, when they are begotten by like •casions, or brought forth by like impulsions. 2. Jonah stone was, as Dr. Jackson Ibid. pag. 329. judgeth, but •olemne attestation, though something extraordinary, •d indeed was no more worship, then the heavens and ••rth which Moses & Isaiah did call to witness. 3. Asas ••th, & Nehemiah's subscription, were no more distinct •orship from the covenant, then the words of a simple •omise are a distinct promise from the meaning of ⟨◇⟩, subscription and swearing of Canonical obe••ence in England, were never (that I hear of) excep•d against as Ceremonies of worship, by those which •ondemne them in the substance of them. 4. The ••olonging of worship by Solomon and Hezekiah was •ch a distinct worship, as Paul's continuing his exercise •f religion to mydnight, Acts 20. Mordecah his Purim •ave their proper place in the dispute: Out of all these •ules, testimonies, examples, nothing followeth in fa•our fof our Ceremon. because no sound rule, just testimony, or allowed example, is brought for any Ceremony▪ of Mystical signification by man instituted, and brough• into the solemn ordinary worship of God, for the ⟨◇⟩ of teaching: which maketh the Rej. his full perswasio• which he protesteth, suspected, and his triumphing rid•culous to those that well attend to these his grounds.

Yet the Rej. hath a double conclusion looking th• way, 1. That this will show in what sense we may ⟨◇⟩ our Ceremonies worship, and yet deny them to ⟨◇⟩ worship, that is in such a non-sense as is usually foun• in contradicting shifts: The 2. to show the difference betwixt us and the Papists, which is here showed very briefly, but hath been handled, and answered at large before, and thither therefore we refer the Reader.

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THE DYSPVTE about HVMANE CEREMONIES.

CHAP. I. Of the negative argument from Scripture,

SECT. 2.

MY purpose is not, to insist upon words, & circumstantial exceptions, as being of little moment, but only to discuss the material points that I meet with, in their order. Yet because the Rej. cometh on in the beginning, with such a heat, if the Repl. had marvelously offended, almost in every word; I will take his first accusations (though not *uche* material) into due consideration.

1. The Repl. made only mention of the *all-suffi•encie, or perfect fullness of the Scriptures*. Heerat the Rej. *raesently complaineth of abuse, misreporting, and ma•ng a false show: as if (saith he) we denied the perfect •lnesse of the Scripture etc.* Now 1. the Repl. said no such thing, but the contrary rather, when he observe that the same was granted by the Def. as it was *r•quired* by those he writ against. 2. If he had said that th• Def. and Rej. also do deny the perfect fullness of Scripture, in regard of Ceremonial worship, he had said• more then truth, for they teache, that some such worship is lawful and good, which is not taught 〈◇〉 Scripture, that many teaching Ceremonies, which Go• never instituted, may by man be instituted and brough• into worship, images themselves not excepted, that additions to God's word (so they be not contrary) m• and ought to be made.) The sum of their doctrine• in this point, is that which M^r. Hooker setteth down p. 125. *Mucke the Church of God shall always: need, which 〈◇〉 Scrip•ure teacheth not.*

Neither doeth it help, which the Rej. addeth, 〈◇〉 *Scripture is as perfest in giving general rules, as it should b• in setting down of all particular instances.* For 1. this 〈◇〉 not generally true, because general rules make only th• proposition tending to particulars, and the assumption 〈◇〉 left undetermined, they therefore do not so fully an• perfectly infer the particulars, as if they were s• down.

General rules are given in the New Testament, fo• civil policy or government of Common wealth: ye• no man (I think) will say that civil policy is so full• and perfectly taught in the New Testament as it was 〈◇〉 the old, or as religious worship is now in the new.

The rule for clean beasts (saith the Rej.) that they be suc• as chewe the cudde, and divide the hoof, was as perfect, as 〈◇〉 such beasts had been named. True, but here no de•rmination of the assumption was necessary, but such the beasts themselves did make to every man that was •ot blind, without any institution of man. It was as •ow it is in bread & wine for the Lord's Supper, which •e appointed in general, without naming of wheat, 〈◇〉, mislen bread, or Frenche, Spannish, Rhenish, Itali•, Greek wine: but cross and surplice (I hope) are •ot so in general appointed. The general rules which 〈◇〉 Rej. groundeth our Ceremonies upon, are:

let all things be done to edification, with order, and decency. Now these rules are such (saith Mr. Hooker p. 95.) as stand light of reason, and nature to be observed, though the Scripture had never mentioned them. So that in them there is no such perfection of Scripture, for particulars, as if the particulars had been named. 2. betwixt these generals and such particulars in question, there must come a humane institution, such as (to make the example good) if it had been prescribed in the old Test. only with clean beasts should be used in sacrifice, and left to the Priests for to determine, what kind of beasts should be used, or holden to be clean.

2. An untruth is charged upon the Replier, in that he said, *nothing was denied by the Def. in the 2. section.*

Now let any man read, over the section, and he shall find nothing denied. His answers are these: *we do accept of your distinction; only the second member must be extended to general rules, permissions, commō aequitie, you must stand unto this distinction; which when you do not, you compute yourselves.* Is here anything denied. Yea (saith the Rej. the Major is denied: because it is shown that something is warranted which is not prescribed. The major is: *Scripture condemneth that which is done either against, or without warrant of the word of God, especially in matters of God's service.* Let any man of common reason and indifferency, judge, whether this be contradicted, by that, *something is warranted which is not prescribed.*

3. The Replier is taunted with I know not what fault, for saying here, that, distinction to be granted, which after he denieth to be the non-Conformists. As if in dispute, it were not usual for one party to observe what the adversary doeth grant himself, though he himself doeth not own it. The Rej. might have spared all these words of this section, but that he affected to say much upon little or no occasion, that his answer might seem abundantly complete.

SECT. 3.4.5. Concerning the faithfulness of Christ and Moses. Heb. 3.2.

1. The Repl. once for all noteth, that the Def. his distributing of our confirmations, from Scriptures, fathers, and Protestant Divines, as if they were like in the intended confirmations, whereas the later are only used by occasiō of perverse prejudice in our adversaries who require such things, and also in constant styling the fathers testimonies, judgments, and others confessions, the Repl. I say noteth only that this is some wrong, except it be only idle Rhetoric. For this, the Rej. flieth in his face, saying *he noteth himself an egregious wrangler, his notes are notorious Cavills, and wrangles, and shows what spirit he is of.* I will not say this showeth what spirit D. B. is of: for I doubt not but his spirit is better then here is shown. Yet this showeth what spirit he took upon him with the person of a Rejoinder.

Is it so great a fault to suspect the Def. of some wrong-doing, or of using Rhetoric, without any moment, in variation of phrases? To do some wrong unto an adversary in propounding his allegations after another manner than he meant, is so ordinary, that the suspicion of it, and that with exception, cannot be accounted so heinous a crime as those toothed terms import. *Praejudice* is as common fault, and all prejudice is some way *perverse*. The Rej. after p. 461. accuseth all those of *averseness, by distraction, stupidity or prejudice*, which do not feel that organiall music work much upon their affections (in and to God's worship) though he

knoweth as good mē as our adversaries deny it. Yet he would not have us, nor will we, from thence gather, *what spirit he is of*. Rhetoric is no more an ill word, then Grammar, or Logic. Idle is nothing but *without use*: and so the Rej. himself confesseth the Def. his variations to be, in making *judgments and confessions* all one. Neither could he find what to say against the former suspicion, without fayning a new objection, which the Repl. maketh not, of *aequalling* Divine and human authority. The only fault was, that such things which might be well spoken to another, were spoken to a Bishop.

2. Concerning Heb. 3.2. (to omitte altercations about what was said or not said by the Def. and take what the Rej. will have said, or saith himself.)

The Rej. saith that a distinction is made, of *Ceremonies* whereof some are substantial Divine, and Doctrinalls, and have particular determination in Scripture, some are *not substantial*, called, *Rituals, and mere Ceremony*: the former have particular determination in Scripture, but not the later. Now (to let pass, that this distinction concerneth not the proposition which formerly was said to be denied because there is no mention in it of any term here distinguished) let any man of reason consider the sense of this distinction: Ceremonies are either substantial, Divine, Doctrinal, that is, such as have particular determination in the word, or else not substantial, that is, such as have no particular determination in the word; the former have particular determination in the word; but the later have not. Which is as much as to say; those Ceremonies which have no particular determination in the word, have no particular determination in the word. This explication cannot be excepted against, except *Divine and Doctrinal Ceremonies* be not all one, with Ceremonies determined by doctrine Divine, which neither the Defen. or Rejoinder or any considerate man for them, will deny. The Rejoinder himself for instance of substantial, Divine, Doctrinal Ceremony: putteth all those of Moses, law, many of which were no way such, but only in that they were particularly appointed of God. And to put the matter out of all doubt, the Rejoinder p. 60. telleth us plainly: *that the Def. useth, and all of his side do use in this question, the term Doctrinal passively, for a thing taught in the word.*

3. For defense yet of this distinction of Ceremonies into dogmatical, and Ritual, or mere Ceremonial (though he confess it is not formal) the Rejoinder nameth all our Divines, but citeth only D.A. as distinguishing betwixt Doctrinal and Ceremonial points of religion. Which, if it be so, what make•h this for distinction of *Ceremonies, into Dogmatical and Ritual, or merely Ceremonial*? But let us view the places cited. The first is in Bel. Ener: tom. 1. pag. 66. Where it is said, that *for the most part, the fathers by traditions, mean rites and Ceremonies, received without Scripture, concerning which, we dispute not, and they were too l•befall, though when they judge out of Scripture, they plainly condemn unwritten traditions.* What is here, that can help, the Rej.

The fathers spake of Ceremonies, which neither Scripture, nor themselves, judging out of Scripture, did allow of: of them the question was not in that place, though in other places it is handled by the same author, in the same book, as *De Pontifice, De Sacraementis, De cultu Sanctorum*:

Ergo the distinction of *Ceremonies* into, *Dogmatical and Ritual or mere Ceremonial*, is allowed.

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The second place is in the 71. pag. of the same book: *the Apostles elsewhere have written nothing in the dogmatical kind, which Paul had not preached to the Galatians*. Where Dogmatical is opposed to Propheticall• praedictions, such as S. John in the Revelation taught, as Bel. there alledged. And not to anything, not particularly contained in Scripture, Ergo (saith the Rej.) the distinction of Ceremonies into *Dogmatical particularly contained in Scripture, and Ritual, not so contained*, is allowed as good. The consequence is *a baculo ad angulum*.

4. The Repl. said that *Ceremonial* is sometime opposed to *moral*, and sometime to *Substantial*, but not to *Doctrinal*. Heerupon the Rej. concludeth, that therefore, *the distinction of Doctrinal and Ceremonial Ceremonies may be allowed, because (forsooth) as there be some moral Ceremonies, viz. all those which are appointed of God, and some other, so there be some Ceremonial doctrines, or doctrinal Ceremonies, and some other*.

Where 1. the consequence is such as the former: Sometime Ceremonial is opposed to moral, and substantial: ergo some Ceremonies are doctrinal, and some only Ceremonial. 2. What a miscarrying is there in that assertion, *all Ceremonies appointed of God are moral*? Was there then no difference betwixt the moral and Ceremonial law of God. 3. Ther neither be, nor can be such significant teaching Ceremonies, as ours in q••estion, and not be Ceremonial teachings, or tea••ing Ceremonies: which is all one with *Ceremonial •o•trines, or doctrinal Ceremonies*.

5. The Hierarchy (being questioned to which of these heads it belongeth) is referred by the Rejoinder *to both in several respects*. So then, the distinction is not real, but rational only, *in respects*.

I see not why all lawful rites ordained by men, may not as well be referred to both. Neither do I think our Hierarchy would take it well if they should be called Ceremonial Prelates: and Doctrinal for the greatest part they are not found to be actively, nor can so be proved passively, so far, as they differ from those ministers many of whom they will not suffer to be Doctrinal, because they cannot be at their pleasure Ceremonial.

6. Concerning the rest of the third section, all that is rejoined, dependeth only upon the term *mereCeremoniall Ceremonies*. This term the Replier did not understand (as it seemeth) according to the Authors meaning; neither can the Rejoinder interpret it, but with such sense as was formerly declared. *Mere Ceremonies* are not only such as the Rejoinder p. 33. called *single Ceremonies*, for in the same place, he maketh significant rites, having relation to a further worship, such as ours are, *double, or triple Ceremonies*. So that this *mere Ceremony* can be nothing else, but a Ceremony which God hath not instituted for his worship: and so the Def. and Rejoinder maintain here only this assertion: *those Ceremonies which God hath not instituted, are not instituted by God*. Which is so evidently true, that it cannot escape the imputation of idleness, either to dispute for, or against it. Only this I note, that by this distinction, God cannot appoint a *mere Ceremony* in his worship, though man can: for if God

appoint any Ceremony, it is (*eo ipso nomine*) doctrinal, substantial, moral. No merveyl therefore if God have not appointed *mere Ceremonies*, seeing he cannot appoint any such, but man only can do that.

7. Concerning Heb. 3.2. it is further answered sect. 4. that the faithfulness of Christ, and Moses was aequall, and alike in real faithfulness, because *they both did that which was commanded them of God*. But howsoever this be true, yet if it were God's revealed will, that more immediate means of worship should be instituted in the Christian Church, then Christ hath instituted, who was ordained to institute the means of worship, and Moses (as is here supposed) instituted all such means of worship in the Old Testament, as God would have instituted, it followeth, that the faithfulness of Christ, was not so extended to all the necessities of the Church, as Moses his faithfulness was.

8. Concerning faithfulness in Ritual ordinances, the Def. mentioned the ordaining of two essential and necessary Sacraments. Which allegation the Replier esteemed *nothing* to the purpose. *Yes verily* (saith the Rejoinder) *it is something*. It is in deed *something*, but this *something* is *nothing* at all pertaining to mere Rituals. For so the Defend. and Rejoinder both confess expressly, that these two Sacraments are not *mere Rituals*.

9. The Def. addeth, that as Moses appointed Ceremonies, so Christ removed them. Which explication of Scripture being blamed by the Replier, the Rejoinder answereth 1. That it is *not an interpretation of the text, but an answer to an objection from the text*. And yet the same Rejoinder in his Sum of the Def. his answer that it is *a comparison of the fidelity of Christ and Moses*. And all the text, and objection, from the text, consisteth in this comparison. 2. It is a proper answer saith the Rejoinder, for *if Christ was faithful in removing Ceremonies, before necessary, then he need not praescribe other Ceremonies then simply necessary, and so not all mere Ceremonies*. Is not this a proper consequence? there is no connection at all betwixt the first and second part, the appointed Ceremonies are therefore only called *simply necessary*, because they were appointed by Divine authority: and yet of such it is said, that Christ *need not appoint other*, whereas in deed he could not appoint other; and that he *needed not appoint mere Ceremonies*, that is Humane, which if he should have done, it had implied a contradiction, mere Ceremonies (in the Def. and Rejoynders opinion being such as are not appointed by authority divine. 3. It is added by the Rejoinder that *the fidelity of Christ appeared in removing those Ceremonies of Moses, and the thing compared is fidelity*. Both which are true, but not to the purpose: because the comparison is not in fidelity abstractly considered, but in fidelity about the building and furnishing all the house of God; of which, the abolishing of Mosaical Ceremonies, is no substantial part.

10. About the Repl: his answer to a place cited out of Calvin the Rejoinder observeth *much irreligious way wardnesse, with falsehood, and three gross untruths, in one short sentence*. Which it pleased him to note also in the *Table* of his principal or most observable *Contents*: the Replier found guilty of three gross untruths together. p. 15. This peal of terrible words make such a noise in the readers ears, that he cā scarce hear, what may be spoken for the party accused. But if he will hearken a little, it shall be made plain unto him that hasty passion only (in reasons absence) made all this rattling sound.

The first wayward, false, irreligious, and gross untruth is, that the Def. should have dealt more plainly, if he had cited Bellarmine, and why (trow ye) is it so great a crime, for to say the Def. might have dealt more plainly? because (forsooth) *no dealing could be more plain, then to set down the very words of Calvin, with the place, where they are to be found.* Now be it so, yet it is not so heinous an offense to say some dealing, might be playner then that which is most plain, but as the Secretaries and Proctors of our Prelates cour•s do in imitation of Criminall inditements (wherein always stand felonious etc.) aggravate every trifling accusation, and citatiō, especially those which concern a Bishop, as *ungodly, irreligious, false etc.* so must he that writeth, against anything praejudiciall to Prelates, *secundum stylum Curiae,* But the truth is that any other man's words set down according to his meaning, is more plain dealing, then to set down Calvin's, beside his intention.

The second way ward, false, irreligious, and gross untrueth is, that the same words, which the Def. citeth out Calvin, are found in Bellarmine, de Pontif. l. 4. c. 17. the contrary whereof, the Rejoinder doeth aver *upon his credit.* Now here is to be marked, that the Repl. spake not of every word the same, nor understood *individual* sameness, but *like* only, and so did the Rejoinder understand him, when he saith *upon my credit there be no such words anywhere in Bellarmine,* of such words is the credit pawned.

This being praemised, let these words of Bellarmine in that very place exstant, be well considered.

For as muchas the law of the OLD TESTAMENT was given to one people and for a certain time only, as till the coming of Christ, that law might Easily determine all things in Special, as in deed it aid, for in special it prescribed all things &c. But the law of the gospel was given to all the world i.e, to the people's of Sundrie nations, and was moreover to endure to the end of the world, and therefore this law of the Gospel could not so easily Determin all things in particular as did the other, that no other laws might be supposed necessary then what are found in the new Test. Nor is it possible for diverse nations to agree together in the same laws and rites, and therefore God judged it far better if he delivered in the Gospel the most general and commune laws, leaving the more special things concerning the Sacraments and articles of faith to be ordered by the Apostles and their Successors according as circumstances of time and place should require.

Let there also a comparison be made betwixt this, and that translation which the Rejoinder maketh of Calvin's words.

Calvin saith, that the Lord hath both faithfully comprised, and perspicuously declared necessities. Bellarmine saith, that *God in the Gospel hath delivered unto us the most common laws, concerning the Sacraments, and Articles of faith.* Calvin saith, that *Christ would not praescribe singularly and specially concerning external discipl•ine, and Ceremonies, for that he foresaw these things to depend on the occasions and opportunities of times, nor did he think one form to accord with all ages.* Bellarminus saith, that *all special things could not so easily be determined in the Gospel, so as more laws should not be necessary: because there must be diversity of laws and ritualls, according to the diversity of Nations and Peoples, places and times.* I doubt not but the Rejoinder upon consideration of this collation, will repent him of pawning his credit for *no such words in all*

Bel. but I esteem D.B. his credit better, then I will hold it from his person, let only his Rejoyning *credit be hence esteemed.*

The third wayward, false, irreligious, and gross untrueth is, that in that place of Calvin, there is nothing at all, which without gross equivocation, will serve the Def. his purpose. If this were not true, yet I see no wool answerable to so great a cry.

But let us see what the Rejoinder can find in Calvines words, for the Def. his purpose. First (saith the Rejoinder) *Calvin differenceth matters merely ritual, from matters real, as the Def. doeth.* Which as the Def. doeth, is not true. For the Def. differenceth Ceremonies into substantial and merely Ritual, p: 7. whereas Calvin doeth not difference Ceremonies, nor maketh any mention of mere Ritualls.

Take away that as the Def. doeth, and then the Repl. doeth so also.

Secondly Calvin (saith the Def.) showeth that *Christ hath left mere Rituals at the Churches choice under general rules only.* Now hear that equivocation which the •epl. spake of, for by Ceremonies, Calvin understandeth no such thing, as the Def. and Rejoinder doeth by *mere Ritualls.* The Def. and Rej. (as Bellarmine doeth) comprehend under that name Mystical Ceremonies, which the Rejoinder calleth *double or treble Ceremonies:* but Calvin meaneth only *single* matter of order and Decency. For this cause it was, that the Repl. said, the Def. should have dealt more plainly in citing of Bellarmine, then of Calvin.

11. About Calvin's meaning the Rejoinder striveth much, but cannot draw it to his purpose. 1. He granteth, that *Calvin meant not to teache, that men may praescribe at their discretion mystical signs in the Church* which is all that we desire. 2. His meaning is (saith the Rej) that *what Ceremonies the necessitie and utilitie of the Church do require, may be ordained by the Church.* This is expounded in Calvin's own words, translated thus by the Rejoinder *whatsoever the necessity of the Church shall require for order and decency;* which is the same that the Repl. said. 3. Some toleration of some Ceremonies like unto the Jewish, Calvin is said to give, sect. 14. But that which he speaketh there obscurely, he doeth in this 36, sect interpret plainly:

I witness that I do only approve such Humane constitutions which are founded by the authority of God, and taken out of the Scriptures and so altogether divine, let kneeling in Solemn prayer be an Example. 4. Because Calvin was interpreted out of himself, to speak of things *necessary in their kind,* the Rejoinder opposeth, that abstaining from blood Act. 15. and such like things are not necessary in their kind. I answer yes: because the kind under which they were found, was *abstaining from scandal.* So Calvin, sect. 22. (which place is alleged also by the Rejoinder for the institution of Ceremonies not necessary in their kind, because it is there taught, that weak brethren first coming from Popery, and not yet seeing their freedom in some in different things, are not rashly to be offended, by public practice of such things) Calvin (I say) answereth in the same place: *Who but a calumniator, Can say that, So a new law was made by them, who only as appeareth, went about to praevent scandals, expressly enough forbidden of the Lord? Nor can ought more be said of the Apostles Act. 15. who intended nothing else by taking away matter of offense then to urge the Divine law for avoiding offense.* But Calvin saith the Def. epist.

379. teacheth that *some scandalous things must be borne with*, And what is this to the allowing men to institute Ceremonies unnecessary in their kind, which is the question in hand?

5. The Rejoinder objecteth further, that *the particulars, and not generals are appointed as necessary*. Which is the very same that the Rep. said, the kind is always necessary and the particular do so vary by circumstances that some time they may be necessary, and so appointed, sometime not necessary, and so not to be appointed. 6. When the Rejoinder perceyved that this testimony of Calvin's maketh nothing for significant Ceremonies, he at last denieth the question here to be of significant Ceremonies, but of Ceremonies. He might as well deny the question to be of sacred Ceremonies, or as he calleth them of *double Ceremonies*, but only of Ceremonies. And thus is that very ambiguous equivocation wherewith the Def. was charged, by his Rejoinder, confessed. For what is else but to aequivocate, when all men know the question to be of one kind of rites only, to bring an argument which concern rites in deed, but not of that kind?

12. After some pretye phrases of the Repl. his *running away, looking back, showing his teeth angerly*, the Rejoinder in answer to a sad argument, that *Humane Ceremonies properly of religious nature use and signification, such as Cross and Surplice, are not necessary in any Church, nor any ways more necessary for England, then for any other nation; or then holy water and such other Ceremonies would*, In answer (I say) to all this, the Rejoinder repeateth again his confuse aequivocall term of Ceremony, denying the question to be here of Ceremonies properly religious in their nature, use, and signification. i. e. such as Cross and Sirplice are, as if we, disputed here of an indetermined *idaea*. And upon this miserable shift, not knowing what to answer unto the demands propounded, (without speaking directly against his conscience and known profession) he telleth the reader (both in text, and table) that *the Repl. hath plainly abandoned Heb. 3.2. and so retireth again to his fort, of phrases, of demolishing his Castle, firing his Trenches, running away, & of his chaff and stubble, carried away before the Def. his windy words*, After all which, as a good Canoneer, he dischargeth (as he calleth it) *one piece of ordinance* after his flying enemies, which is this Basilisko: *You (run aways) teache some Ceremonies to be unlawful, though not forbidden, because they are not commanded. Ergo. But alas this shot hath no metal of truth or sense in it, and therefore will never hurt us.*

Is any man so void of reason, as to teache anything to be unlawful, & yet confess it is no way against law, or forbidden? Those that say, the Ceremonies are unlawful, because they are not commanded, though they be not forbið, do evidently mean, that though they be not specially and by name forbidden, yet they are generally forbidden, by that rule which forbiddeth man to add anything in God's worship, unto that which God hath commanded, for such a shot there is no need of ordinance: as good may be made out of any bell that hath a clapper in it.

SECT. 6. & 7. of David's purpose, to build a Temple. 2. Sam. 7.1. Chron. 17.

THis passage will soon be dispatched, if the question may be cleared. The purpose of David, was either *conditional* only, if God should allow and second the business, or else *absolute*, without such suspending condition, as supposing that God did allow, and would

prosperously assist him, for the accomplishment of it. If it was of the former sort, and so far as it was considerable within those limits, there is no quaestiō, but it was godly, and worthy of all honor. But if it was absolute, it cannot be excused from some mixture of praesumption. For whatsoever a man may absolutely intend to do, that he may do, but for the doing of such a thing, as building of a Temple then unto God, the Rejoinder himself confesseth it to have been unlawful, for David, without further warrant: and so confesseth also, that the absolute intention could not be lawful. Hence are these speeches of the Rej. *That which may be lawfully purposed, with submission to God's pleasure, might not be done without his pleasure known, and leave given. We grant, that David could not build the House, nor so much as set out the place for it, without leave and direction from God.*

All the question therefore is, whether David had an absolute purpose or no? If he had not, we have no ground from this place, against absolute instituting of religious Ceremonies by mā. If he had such a purpose, then the Rejoinder doeth not gainsay, but our argument is good. Now that David's purpose was absolute, it is more then probable, by that which the Rejoinder confesseth, viz. that Nathan was *unadvised in saying to David, "e do all that is in thine heart, the Lord is with thee, before he had consulted with the mouth of the Lord, to whom the designation or place, manner, and Man, did belong. Heerin saith the Rejoinder Nathan failed.* For 1. Nathan so far as appeareth doth answer only to the question of David, allowing his purpose, if therefore Nathan's allowance was a failing in being too absolute, David's purpose was of like nature. 2. If David's purpose had not been absolute before, yet upon Nathan's counsel, from which no dissent of his is any ways insinuated, it became absolute. 3. If David had dissented from Nathan in that point, he ought to have admonished Nathan of his sailing, and would also no doubt have done so or at the least, it would have bē concluded betwixt them two, that counsel must be sought, and expected of God; but Nathan not being corrected, but rather confirmed by David, as David was by him, they both were (wit•out seeking) better informed by extraordinary revelation. 4. The Def. saith, and the Rejoinder mainteyneth it, that *od did interpret David's affection for a deed.* But no imperfect velleities of good, are so interpreted. The will which is accepted for a deed, must be absolute, and hindered only by defect of power. Howsoever, out of the Rejoinder his grantes, we are furnished with this argument:

It was not lawful for David to purpose absolutely the building any religious house for God's Ark, without God's special command, or warrant. Therefore it is not lawful for man to institute and build Ceremonies *double and tr•b•e* religious (as the Rejoinder calleth ours) without God's special command or warrant.

The grant of the Rejoinder is the common sentence of our Divines well expressed, among other, by M^r. W. Attersol, upon Numb. 3.4. *David was deceyved, that he went beyond the Commandment of G•d. To seek to praevent God was to be reprov'd. It might have been said to him: who required these things at thy hands?*

Howsoever his purpose (or simple affection) m•y be comm•nded, yet the fact (that is the absolute purpose resolving upon the fact) is reprov'd, He ought not the have enterprized that, which was not

commanded either to any other, or to himself. He did not obey God, but follow his own mind and device. He did run too fast, travayling (as it were) without his guide, and sailing without his compass.

These things being considered, it were but vain labor to prosecute the Rejoinder in particular litigations about this matter, which would be little else then repetition of the same things. I will only therefore consider of the Def. his *retorsion*, and the Rejoinder his *shot* out of this place: which also should have passed, but for the boasting wherewith they are (with provocation) advanced above their measure.

The Def. his retortion is thus. *This Act of David's without special warrant were commended by God. Ergo, all institutions of Ceremonies by man, belonging to God's service, are not therefore to be condemned, because they want express warrant. This Act.* (saith the Def. that is (saith the Rejoinder) this conditional affection not lawful to be brought into *act*. From such a conditional affection, he argueth, to absolute and actual institutions, by what rule of consequence I know not. The Rejoinder teacheth us the clean contrary argument, as before was declared.

The Rejoinder his *shot* is thus in short: *David (as M^r. Cartwright confesseth) had general warrant from the word of God, for building the Temple, and had no word to forbid him to do it (til that by Nathan) therefore for David to purpose to build (til that forbidding by Nathan, was lawful.* I answer 1. the conclusion (being understood of a conditional purpose (as the Rejoinder expounded it) we willingly grant, as neither making, nor ever having made any question about it. 2. David had no general warrant, for his building of the temple, neither doeth M^r. Cartwright say any such thing, but only that *it was revealed there should be such a Temple.* Which was no more warrant for David to purpose the building of it, then other Prophecies were warrant for somme (upon supposition) to purpose the destroying of it. 3. Though there was no word of God which particularly or absolutely forbid David to build the Temple, yet there was word enough in generall forbidding him to attempt any such thing, until he should receive further Commission. So the Rejoinder before confessed: *the designation of place, manner, man, and time, did belong to God:* and was therefore forbidden to David, and so the building forbidden, until that designation should come from God.

Now add unto this shot of the Rejoinder thus repelled but a little altering the charge and turning the pieces mouths. viz. That our questioned Ceremonies have not so much general warrant, as that it is anywhere in Scripture revealed, *there should be a Cross, and Sirplice,* and that the places of Scripture which seem to forbid them, could never yet be otherwise cleared; and then see how it maketh for the Rejoinder his cause.

SECT. 12. Concerning that phrase, Ier. 7.31. etc. You do that which I commanded not.

THat which the Rejoinder (out of his abundant leisure) would needs enlarge most vainly about sect. 8.9.10. & 11. I pass over with silēce: because the Repl: refused to maintain that which is there objected, out of unprinted and uncertayn papers.

1. In the twelf section, we are to inquire, whether and how that consequence in God's worship, be good: *I have not commanded this: therefore, you may not do it.*

The Def. and Rejoinder say it is not good, except *by not commanding, be understood, forbidding as Lev. 10.1. Deut. 17.3.* Which is thus far true, that except some forbidding be included or (as the Rejoinder speaketh) imported in that not commanding, *not commanding cannot make a thing unlawful.* But that is the very question whether in things proper to religion, not commanding, doeth not include some kind of forbidding.

2. The place mentioned by the Rejoinder: out of Lev. 10.1. doeth most strongly make against him. For the sons of Aron are there condemned, for bringing strange, or ordinary fire to God's worship, as doing that which God had not commanded, and yet had not otherwise forbidden, then by providing fire proper to his worship, and not appointing any other to be used in the tabernacle, and this is the very plea which we make against Ceremonies of human institution, in God's worship. The scope of that text we are taught, by an English Bishop, Babington, in his notes upon that place: *We may hence learn and settle in our hearts, with what severitie the Lord challengeth and defendeth his authority, in laying down the way and manner of his worship, not leaving it to any creature, to meddle with, but according to praescription and appointment from him. Content he is, that men shall make laws for human matters etc, But for his Divine worship, he onely will prescribe it himself, and what he appointed, that must be done, and that only, or else Nadab and Abihu their punishment expected, that is, God's wrath expected, in such manner as he shall please.*

He was taught this by Calvin, who upon the place saith *God forbid other fire etc. to be used that he might exclude all adventitious rites, and teach that he detested whatsoever was come from elsewhere. Let us therefore learn so to attend to the Commandment of God, that we desire not his worship, with any far fetched devises.*

M^r. Attersoll also in his learned and grave Commentary upon Numb. 3.4. doeth largely declare out of this example, how God disliketh, and disclaimeth men's devises in his service, as *trash, trumperie, and mere dotage:* instancing (among other devises) in Ceremonies added unto Baptism.

3. Our reason was propounded in the words of Calvin upon Ier. 7.31. Seeing God under this title only condemneth that which the Jews did, because he had not commanded it them, therefore no other reason need to be sought for the confutation of superstitions, then that they are not by commandment from God. To which the Rejoinder answereth, that *M^r. Calvin's conceit holdeth true in proper points of religious worship, which are all prescribed of God himself, but not in matter of rites, not prescribed of God.* Now if this be not a miserable conceit, that God's not commanding doeth forbid that which he hath prescribed or commanded, but not that which he hath not prescribed, or commanded, let any man of sense judge.

Other meaning I cannot gather either out of these words, or out of the Rejoinder his doctrine of worship, which was before distinctly weighed, in the head of *Worship.* M^r. Cartwrightes conjecture (as the Rejoinder calleth it) is the very same with that which he calleth *Calvin's conceit.* The Rejoinder his answer also is the same for substance, that *it is true in matter particularly determined by God, but not in matters of order and ceremony, of which God hath not determined particularly.* The sense of which is, that we must depend upon God, so far as he

hath determined particularly, but in other things, we must depend upon men, and in England, upon the Convocation house. But to depend upon God, and his mouth, being to follow only his determination and what sense then is this, you shall only follow God's determination, in those things which he hath particularly determined, but if you please to do anything in his worship, which he hath not determined particularly, you may therein depend upon whom you please? For matter of Ceremony, enough hath been spoke before: and of order, we shall after dispute.

4. The rest of this 12. section is spent about the Def, his wonderful wondering, at our symbolizing with Bellarmine and other Papists, because that as they distinguish sins into *mortal and venial*, so we (saith he) make a distinction of *against, and beside* the word. About which, the Rejoinder granteth that Chrysostom did well use this distinction, in matters of *doctrine*, yet he saith it is not to be extended unto matters of *Ceremony*. But (the question being only about the distinction) it is in the Def. and Rejoinder their opinion far more applicable to ceremonies, then to doctrines: because they hold many Ceremonies lawful *beside* the word, which are not *against* it, though they hold no such difference of doctrines. Now this distinction was used by us, according to their conceit, more then our own. The like is acknowledged of Junius, that he distinguisheth well betwixt *beside and against* the Word, in the question of *traditions devised for divine worship, 1. e. essential worship, particularly determined by God*. Which is not so, for in that place, Cont. 3. l. 4. c. 17. an 10. Junius hath no question either about *essentials, or worship, or traditions*, but only about *Ecclesiastical laws, binding the conscience*. And if he had, yet that clause *particularly determined by God*, would spoil all: because in such things there can be nothing either against, or beside the Word. But if it were true, what is the difference, betwixt Junius and us? The Rejoinder saith that *we confound rites with worship, and yet confess rites not to be particularly described as the other*. Which is neither so, nor so, except he mean those rites, which he calleth *double or treble ceremonies*: and therein we have Junius so for us, that not only in other places, but also in the words next going before this in question, he saith generally, *in divine things to coin new laws is nothing but to decline*. Yet the Rej. will have it, that Junius in that place cont. 3. l. 4. c. 17. sect. 10. *doth refute this distinction, as used by Bell*. Mark therefore what are Bell. words, which Junius confuteth) viz. *Only a prohibition of addition contrary laws is understood*.

Which are the words also of our Defender and Rejoinder. cap. 2. sect. 3.4.5. So that by this interpretation, the distinction is theris, and Junius confuteth them all, so well as Bellarmine.

The persuaders to Subscription, are also confessed to use the same distinction, but in another meaning. Let the distinction therefore pass (for shame) and dispute of the meaning. But the meaning expressed by the Rejoinder is the very same with ours, save that they differ in the conclusions deducted from it. The altercation therefore which the Rejoinder addeth about some speeches of Mr. Cartwright, is not worth the answering.

The plain truth is, that this distinction is ordinarily used by our Divines, against the Papists, even in case of Ceremonies. D. Fulke against the Rhemists, on Mat: 15.9. *Of Popish traditions, some be repugnant to the laws of God, and some are beside them, as idle and unprofitable Ceremonies*. It was therefore but an affected quarrel, which the Def. picked, and the Rejoinder

maintaineth, about these terms, as if they had any reflection upon the Popish difference, betwixt mortal and venial sins. Nay in this fashion, the Def. and Rejoinder may accuse our blessed martyrs of symbolizing with the Papists that were the murderers of them. For they were wont to use this distinction in the same manner that we do. So heavenly *radford*, in his epistle to the University of Cambridge: *these which a little after he applieth to Romish rags, and in his epistle to Walden (extendeth them by name to Ceremonies) opinions are not only besides God's word, but even directly against it.* It is therefore more then time for the Def. and Rejoinder to pull in the horns of this dodmons accusation, and confess that they were unseasonable and rashly put forth upon inconsiderate fantasy, easily uttered, but hardly excused.

SECT. 13.14. Concerning the ancient fathers arguing negatively from Scripture.

1. TO diverse sentences of ancient Writers, about this matter alleged, the general answer is givē. 1. that they speak of things contrary to Scripture: which when the Repl. granteth, complaining of the Def. his willful mistaking, or mis-interpreting our meaning, the Rejoinder lest he should seem less willful, repeateth the same imputation, which yet he acknowledgeth to be *contrary to the Repliers own confession.*

What should a man say to such Rejoyners, that know full well our meaning, and yet will never leave threaping another meaning upon us.

We never said, or thought, that all particular rites pertaining to order and decency, are punctually determined in the Scripture. We never dreamed that all such rites being beside the particular determination of the Scripture, are against it, we speak of *double or treble* rites as the Rejoinder styleth them, which no mere order and decency doeth necessarily require, but only the mere will of man injoine.

All this the Rejoinder knoweth: and yet he ceaseth not to beat the air, with endlesse repetitions of this imputation, guilded over with some variety of tainting phrases, that it may be the easlier, swallowed by his unwary reader. 2. It is secondly answered by the Def. that the ancient writers speak of doctrines, not of ceremonies. Wherunto the Repl. granting that to be true for the most part yet answereth, that the truth of their sayings may be taken so generally, as to include all religious Ceremonies. Here the Rejoinder objecteth that limitation (*for the most part*) is only to *abuse* the simple, and that the ambiguous term of religious Ceremony, is a *bush* to hide I know not what in.

Now for the former charge Compare here the Abridgement and Def. The later accusation of *hiding-bush*, etc. cannot otherwise be avoided (as it seemeth) except to avoid the same, we would upō every occasion, when we are to speak of the questioned kind of ceremonies, repeat the Rejoinder his beadroul of terms: *double or treble significant, sacred by application, mutable, ambalatorie, arbitrary, reductively sacramental, moral Ceremonies, immediate worship, in respect of means by virtue of something else, in respect of the manner, and reductively, in respect of the utmost ende Divine worship.*

Whersoever we observe not these terms partly of his own forging, since the Reply was written he may as well spy a *bush* over our head, as in this place. It is thirdly answered, that

a general proposition may well be extended beyond one special conclusion to which it is upon occasion applied. To this (after that out of spleen (as I take it) he styleth it *the man's stomach*) the Rejoinder answereth that it may only be applied to other of the like kind. This therefore is only the difference, whether those Ceremonies which bear all those titles even now rehearsed, be not of the like kind, or have not one common nature, with some of those things which the Rejoinder calleth substantial, and doctrinal, points: of which we have disputed before, and shall after, by God's grace.

2. To Tertullian's words: *Prohibetur quod non ultro est permissum: that is prohibited, which is not permitted*, the first answer made by the Def. was, that *our Ceremonies are permitted*. Heerunto it was replied, that Tertullian's meaning must needs be of other permission than the Def. can challenge to our Ceremonies, otherwise there should be no sense in his words. The reason is, because the Def. doeth not say that our Ceremony. are otherwise permitted, then that they are not forbidden. Which kind of permission if Tertullian understood, then his saying is: *that is prohibited, which is not unprohibited*.

The Rejoinder here for resolution of this difficulty saith, that *Tertullian's meaning was to account that not to be permitted by the word, against which any reasons out of the word may be given, though there be no particular word against it*.

Now if he had attended unto the question, considering that it was only what Tertullian in this place meant by this phrase *not permitted*, and that his meaning for the word must be the same, with that immediately before opposed: *Quod non prohibetur ultro permissum est*, he would not have given that gloss, for then the meaning of this sentence must be: that which hath no particular word *against it, can have no reasons out of the word made against it*. Such a clause of the Rejoinder, *our meaning and his, are alike, and we hold our Ceremonies to be so permitted, and therefore not prohibited*. So *permitted* is, by his interpretation, not to be prohibited by consequence, *prohibited* must needs be either the same, or else prohibited by particular word: if the former, then he saith thus: *our Ceremonies are not prohibited by consequence: therefore they are not prohibited by consequence*, if the later, then this is his saying: *our Ceremonies are not forbidden by consequence only, therefore they are not by particular word forbidden*. The former is no reason; the later neither is consequence, nor toucheth any question.

The Def. his second answer was, that we may blush, to speak of Tertullian, because he professeth traditions in the same book. It was answered, that then all may blush, which allege the Fathers for that which they in other places gainsay. The Rejoinder granting, that those need not blush, because the Fathers sometime are deaf and hear not themselves speak, and in some particulars left their sound general principles, yet will needs have us blush (if it be not *impossible*, as his Rejoyning charity suspecteth it is) because they never held that which we allege them for. But how doeth this appear, *because they allowed of sundry Ceremonies not prescribed in the word*. Now except he could prove, they were not as deaf on this the ceremonial ear, or side, as they were on the other, or that they did not leave their sound generals, in the particulars of Ceremonies, as well or ill as in other.

this occasion, especially with his affected exaggerations *if it be not impossible*.

And that the Rejoinder cannot prove this, D. Morton showeth in his appeal. pag. 324. They that erred in points of doctrine, could not be altogether free from some sprinklings and spots of Ceremonial corruptions.

Moreover, how the best of those ancient writers allowed of sundry human Ceremonies, then in use, Augustine showeth, epist. 119. *Many such things I dare not so freely gainsay to avoid the offense partly of some holy minds and partly of some turbulent Spirits.*

Which is the very case of the best English Divines that do so sparingly speak against our Ceremonies, and yet sufficiently insinuate, that they would speak more, if they durst for the times. How also our Divines do not blush to allege their testimonies against human Ceremonies, though they know that in other places they speak for them this may be seen in D. Whitaker. tom. 1. pag. 116. *Augustine will have us be content with those very few Ceremonies which are contained in the Canonical Scriptures. If elsewhere he have written ought that may less agree with this sentence▪ for my part I will not much trouble myself to reconcile all his speeches.* D. Fulke, Rejoinder to Martial, ar 1. saith plainly: *The gates of hell in idle Ceremonies did assault the Church. The fathers (in them) declined from the simplicity of the Gospel, and art. 3. Every idle Ceremony that prevailed, had the Prelates of the Church, either for authors or for approvers, But Christ committed his Church to them, to be fed with his word, and not with dumb signs, and dead images, which things he hath forbidden.*

SECT. 15. Concerning Protestants arguing negatively from Scripture.

1. THE first quotation by the Def. chosen to answer, is out of D. Mortons Apology: of which it is said by the Replier, that the Def. his answer is, he meant not matters merely Ceremonial, but doctrinal, and so he affirmeth the meaning of our argument to be, if by mere Ceremonies, he mean mere order and decency, as he interpreteth himself in the end of this section, Heerupon the Rejoinder asketh, *if we call this a Reply?* I answer yea: because it showeth, all that is opposed, though it be granted as true, nothing at all to cross or contradict our argument, in the right meaning of it. Now mark what he hath to say, why it should not be called a Reply. 1. *The Def. telleth not only what he meant, but where his meaning doeth appear, and the Reply showeth not that he hath not meant as he said.* As if either the place where a thing is spoken, did add any weight unto the speech! or all, that mean as they say, do speak to the purpose. 2. *It is partiality to take up the word mere in this place, and not sect.* 3. But this doeth rather show, that though the Replier took no knowledge of this mere shift, when he first met with it, yet afterward, seeing it often repeated, marked some emphasis to be placed in it, and so did not spare it before, upon partiality to one section more than another, which seemeth a strange conceit.

Howsoever this doeth neither prove the reply none, nor yet non-sufficient. 3. He pronounceth it *untrue*, that the question here is not of mere Ceremonies and rites: which charge he groundeth upon the word *especially* in the service of God. But that word doeth show the specialitie of our question to be about the matters of God's service, or worship, such as significant Ceremonies are, and mere order is not. 4. He is styled *a deceyved man*, that

thinketh signification put upon a Ceremony, doeth necessarily make it more then a mere Ceremony.

To which I answer, that if he that thinketh so, is a deceyved man, then the Rejoinder doeth deceyve, when in his Manuduction, pag. 33. and 39. he teacheth that special instituted signification, doeth make a Ceremony *double or treble* more then mere single rites of order.

2. The second quotation is out of D. Mortons Appeal, l. 2. c. 4. sect. 4. where is confessed, he speaketh of Ceremonies, but of *Doctrinal* only, such as *sopping in of bread into the cup, etc.*

Wherupon question was made, why this Ceremony should be accounted more doctrinal, or more unlawful, then the Cross in Baptism.

To the former part of this quaere, the Rejoinder *answereth that the Def. he himself & all such, in this question mean by Doctrinal, a thing taught in the word and that the Sacrament of the Lord's Supper is taught in the word.* As if it had been asked, why the Sacrament is more doctrinal then the Cross? and not if Sopping be so? But here it is diligently to be observed, how we are deluded in this whole argument, and other also, with the shadow of a worldly distinction, betwixt *Doctrinal, and Ritual* Ceremonies. We say, God hath appointed all Ceremonies properly religious, which are to be used. They answer, that this is true of all *doctrinal* Ceremonies, but not of *ritual*: that is to say, as here we are taught, *God hath appointed all Ceremonies that he hath appointed, but not all that he hath not appointed.* We say, it is not lawful for man to add unto God's institutions, in religious worship. They answer, this is true of *Doctrinal*, but not of *Ritual* additions: that is, by this interpretation, *Man may not add unto God's institutions, any of God's institutions, but man's only.* Let this be borne in mind for all answers that hange on the hinges of this distinction.

To the other part of the question, the Rejoinder answers that *sopping of bread in wine is worse then the Cross. 1. because the cross maketh no alteration, of what Christ did ordain saying do this. 2. it is not substituted in the place of Baptism, as sops in wine were by those Haerteikes in place of the Supper. 3. it is not esteemed an instrumental sign of any grace given by the use of it, as they took their sops to be. 4. their sopping destroyed the very Sacrament.* And for these differences, the Repl. is bidden to *hang down his head*, for asking such a question. But 1. Addition is as evil as alteration. For when Christ said, *do this*, he meant as well, do this only, as do this all. *Fac hoc totum: fac hoc tantum:* as Zanchi expoundeth it. Addition also is some alteration, if not of the things instituted, yet of the institution, as making it insufficient, or incomplete, by itself alone.

2. Sops and wine were not *substituted* in place of bread and wine, but were bread and wine. Neither were they first or only, or (for anything appeareth) at all▪ used by *Haereticks*, as the Rejoinder for his advantage, without ground, avoucheth, but by ancient Churches, at least in some cases: as is manifest out of Prosper, *de Promissionibus, Dimidium temporis, cap. 6. Puella particulam corporis Domini intinctam percepit, etc.* Sopping was so far from being a matter of Haeresie, that as it seemeth, it was received among the Fathers, so longe as infants communicating in the Lord's Supper, which was, as D. Morton confesseth, Appeale, lib. 2. cap. 13. sect. 3. for six hundred years.

3. Sopping of bread in wine, considered abstractly from bread and wine, was no sign instituted as an instrument of grace.

For so saith Cassander pag. 1027. out of Ivo: *this custom of Sopping prevailed only through fear of shedding and not by direct authority.* 4. It is too severe a sentence, against those ancient Christians, in Prospers time and (which is more) as Cassander and Hospinian judge, in Ciprians, that they destroyed the very substance of Sacrament. The setting forth of Christ's death was not excluded, though some part of the blood was representatively joined unto the body. A man is dead, that lieth in his blood, though some of it soak again into his body. The Fathers, six hundred years together, did not destroy the substance of the Sacrament. Hitherto therefore appeareth no cause for the Repl. *to hang down his head.* Let us see if more cause be in the comparisons he maketh betwixt sopping▪ and crossing.

The first was, the bread and wine (the only things used in sopping) were ordained by Christ: so is not the Cross. The Rejoinder answereth here nothing to the purpose, save only, that they were ordained to be used *apart*. From whence it followeth only that it is unlawful to use them not apart. And so it followeth, that Baptism must as well be used *apart*, orseparated from the Cross: because it was ordained so to be used, and the Cross was not ordained for any religious use, either apart, or with other things.

The second is, that sopping hath some agreement with reasō, Crossing hath none. The Rejoinder hence maketh two consequences: 1. *Ergo Christ in ordaining the Sacrament otherwise, hath done something not agreeable to reason,* 2. *Ergo the Church in Crossing hath been void of all reason, fiftē hundred year.* And upon these grounds, he crieth out of *madness.* But so madness may be found in any assertion, if it be first put out of the right wits or sense, as this is. For the meaning was not, that Sopping is agreeable to right reason in the Sacrament, but in civil use, where the aerial Cross hath none. Yet▪ it may be added, if it were lawful for men to add to God's ordinances in the Sacraments, then there would be found more probability of reason to bring in sopping into the use of bread & wine as a manner of food, thē a mystical aereall cross into the use of water which is no manner of washing. As for the Church, it hath not universally used the cross so longe, except the *Waldenses*, and others like unto them, were none of the Church.

The same Church, that used crossing, used also for divers hundreds of years, to give the Sacrament of of the Supper unto infants, without reason, and the continuation of the Cross more hundreds of years, addeth no reason unto it, except reason in such things doeth increase with their age. Many things have been used in the Church without reason: or else there is reason we should still use all that have been used, *caeteris paribus.* If there be any good reason in the cross, let that be tried by reason, and not by slippery conjectures taken from the persons using it.

The third comparison was, that Sopping was used by Christ, at the very table of the Supper, but Crossing was never so much honored by him or his Apostles, as to use it at any time. The Rejoinder answereth, that *this argument would prove as well, that the eating of a Paschal lamb before the Sacrament, to be better then Sprinkling of water on the forehead of the Baptized. Because*

CHRIST did that, and not this. But this is not so well. For that 1. Sprinkling of water is no instituted ceremony distinct from that washing which Christ and his Apostles used. 2. It is very probable that the Apostles going into the colder part of the world, did use sprinkling.

3. Concerning a Paschal lamb, used before the Sacrament, as a Ceremony morally significant and reductively Sacramental, I see not why it should not be praeferr'd before the Cross or any such invention, even because Christ did use it, if that Circumcision be now a lawful Christian Ceremony, as the Def. and Rejoinder profess and maintain, pag. 285. It is also credibly reported a great Bishop, not long since living, that every Easter day, he used to have a whole lamb, praepared after the Pascall manner, brought to his table. D. B. knoweth well who it was, and of whom he hath heard it.

The fourth comparison was, that sopping was no new sign, but Crossing is. The Rejoinder opposeth that *it had been an abomination to eat the Pascall lamb sodden, but the addition of sitting or leaning on couches (though a new sign added by them selves) was lawful etc.* Of which speech, the first part is granted, viz. a sodden lamb had been an abomination: neither is a sopping communion excused. In the second, there is observable partialitie, in that he calleth setting an *addition* to the Passover, and yet in the same answer, with the same breath, denieth the cross to be *any addition* unto Baptism. The ground of all is rotten, viz. that sitting was a religious significant Ceremony instituted by men.

These things considered, let any man judge what cause the Rejoinder had to talk in this place, of the Repl: his *room-conscience, contentious spirit, smitten with giddinisse, forsaken of wisdom?*

In that which followeth about sopping, there is no new matter to fasten any dispute on, proper to this place, but only why some ceremonial sopping may not be used, as near to the Communion, as the Cross unto Baptism? The Rejoinder answereth. 1. *because it is not so safe, to use visible elementarie signs in holy actions, as a transient Character.* 2. *Because such sopping were worse then the use of any other bodily element, as coming so near to the very institution.* Where 1. it is to be marked, that a religious Ceremony, of soppes and wine, immediately before or after the Communion, is not found unlawful, but only *not so safe* as the Cross. By the same proportion, Ceremonious eating of flesh, and fish, in the solemnity of the Communion, is only *not so safe*, not unlawful. Hath not the Cross brought us to a fair market? 2. If the Cross be not a visible elementary sign, what kind of sign is it? *Character* noteth a most proper *sign: aereall is elementarie: crossing is either visible, or else it is no sensible sign: because it cannot be heard, felt, tasted, or smelled.*

If he meaneth a *permanent substance*, beside that he crosseth his own definition of a Ceremony, *an action &c.* in other places he defendeth *images*, in this very section, he leaned even now, upon *couches*, as upon safe Ceremonies among the Jews.

3. The outward nearness or likeness of a human Ceremony, to a Divine Sacrament, is allowed on elsewhere by the Def. and Rejoinder both: as when cap. 3. sect 7▪ they maintain as Christian, a Ceremonial sprinkling of men with holy water, wherein, both water and

sprinkling, have as great an outward nearness unto the outward elemēts of Baptism, as anything cā have.

If the outward material show of nearness unto a Divine Sacrament, doeth make a Ceremony unallowable, then much more, such a formal significant nearness, as is betwixt Baptism, signifying our putting on of Christ crucified, and the Cross signifying our putting on of courage to fight under, and for Christ crucified.

See here what further is to be said of Jewel, and Whitaker's, after the Def. and they are conferred.

3. The Replier, affecting brevity, and finding no new matter of dispute about the allegations out of B. Jewel, and D. Whitaker, passeth them over, with this reason: *in excusing of them, nothing is said by the Def. which hath not formerly been confuted.*

Now the Rejoinder doeth not go about to show that any new thing is brought forth by the Def. about thē, which had bē to the purpose, but only catcheth up that word *excusing*, and repeating the accusation, of impertinent alleging them for the negative argument from Scriptures, in case of Ceremonies, which they do except, he taketh upon him to discover an *undoubted close meaning* of the word *excuse*: and thereupon accuseth not only the Repl. but I know not how many (*they, them*) of being *scornful out of pride of spirit*. Who would have thought that one word (used according to the ordinary courteous fashion of those which instead of plain denying, use the phrase, (*excuse me*) could have stirred up such a passion, or occasioned such an injurious surmize? But to *excuse* this, which I hope we may do without any offense, I will yield so much unto his importunity and challenge, as briefly to show, that neythe B. Jewel, nor D. Whit. did except such Ceremonies as ours, when they speak of the Scriptures fullness. Jewel in the first article sect. 29. alledgeth for the negative argument, Origen, concluding that in the Lord's supper *the bread is to be eaten, and not reserved unto the morrow, because that Christ did not command that reservation to the morrow*. Now that this reservation is a ceremony, and a lawful one also in D. Morton his judgment, appeareth plainly ou• of his Appeal, where (lib. 2. cap. 5. sect. 1.) he saith plainly, that *we may grant a longer time of reservation then two or three days, with a reference unto the intent of participating of it by eating*.

D. Morton therefore cannot be defended in saying that Jewel excepted ceremonies.

For D. Whitaker his not excepting of significant Ceremonies from the Negative argument, may appear partly by his negative silence, and partly by his express assertion, *de Sacramentis*, pag. 203. for unto Bellarmine his assertion, that the Church may institute new Ceremonies, for ornament, and for signification, he granteth that of *ornament*▪ as he doeth after of *order*, but no such consent is given of *signification*, but rather the contrary: *Rudes non sunt Ceremonijs erudiendi: dedit Deas, Scripturas, vt ex ijs rudes institutionem necessariam haurirent*. So in Oper: tom. 1. pag. 116. *Augustinus nos illis paucissimis Ceremonijs contentos esse vult, quae in Canonicis Scri•turis cont•nentur*.

The truth is, that our Divines do ordinarily reject the Popish Ceremonies, upon this ground, So Gallasius in Exod. 22.7.

(**Nihil tale a Christo aut factum, aut institutum. Ergo ne sapientiores nos ipso & Apostolis fore arbitremur.*)

* There is no such thing by Christ, either done or instituted, therefore let us not deem ourselves wiser then he or his Apostles.

4. Another omission, whereof the Repl is accused, for which he is called a *gentle* man, is, that the Def. in the end of this Argumēt, recalleth the state of the question, distinguishing betwixt *mere* Ceremonies, & *mixed*, by *mere* meaning altogether *indifferent*, and by *mixed*, some way *forbidden*, All which (saith the Rejoinder) *the gentle Replier passeth by*. Now sure he might also himself have passed this by, with more credit of the Def.

For what sense is in such a stated question: *whether the Scripture doeth condemn such Ceremonies, as it leaveth indiff•rent, or only those which it some way forbiddeth?* All that pass by, may see, that this was not worth the taking up.

Yet concerning the mixture of ceremonies with *opinion of holiness, justice, merit, efficacy, or real necessity*, which here the Rejoinder maketh the only grounds of *forbidding*, he is now, in such gentle manner as is requisite, answered, in the head of *Difference betwixt popish Ceremonies and ours*.

5. After this, the Repl. is charged with *quarrelling*, only because he saith the Def. answered nothing to a main point, upon which this first argument, in the Abridgement, doeth depend, namely the rules of Ceremonies, that they should be *needful, and profitable, for edification, the more comely and orderly performance of God's instituted service*, which being wanting in our Ceremonies they cannot be innocent, though all were granted which the Def. mainteyneth. And why is this a *quarrel*?

The Repl. (as it seemeth) can neither by speaking, nor houlding his peace, gain so much favor with the Rejoinder as that in either he may pass without some shrewd censorious note. If he hold his peace, he is a *gentle* man, if he speak, he is a *quarreller*. But what are the reasons of blame in this place?

1. *The Defender (forsooth) was not tied to the Abridgents order* 2. *It were idle to speak of directive rules, if all human Ceremonies be unlawful.* 3. *If God hath left rules for direction of his Church in rites and orders Ecclesiastical, then he hath not determined of them in his word.* 4. *The Defender hath maintained, that our Ceremonies are agreeable to the rules of God's word: so as no Friar dare deny it, nor the Replier professing his name.* In all which there is nothing of any moment. For 1. though it were granted, that the Def. was not tied to the Abridg, order, yet he may be tied to their matter, if he meant to give them a full answer. 2. Though it be needless to speak of directive rules in unlawful Ceremonies as they are simply unlawful, yet seeing rites of order and decency, which are confessed lawful, are by the Def. and others confounded with Ceremony. by others esteemed unlawful, it is very necessary, that at least the conditions of lawful Ceremonies should be Demonstrated to agree unto such Ceremonies as are defended

to be lawful. 3. Though God hath left rules for rites of order and decency, yet he hath determined of all Ceremonies significant by institution. 4. If the Def. had maintained our Ceremonies to be agreeable unto these rules of God's word, it had been the most compendious way for the Rejoinder to have shown, where, and how?

For that of the *Friar*, I easily believe it. For not one *friar* of a thousand dare say that any allegation for Popish Ceremonies, though it be out of a lead legend, is not as plain a demonstration as any is in all Mathematickes. As for the Repliers *concealing his name*, that is a poor imputation, For I dare undertake, that the Rejoinder may have names enough for that which is said, and upon second thoughts, he may profess his own name among them, except he can show, where and how the Def. hath indeavored to prove our Ceremonies agreeable to those rules about which this question is moved. If the Def. had performed this before, what need the Rejoinder to have made here a solemn *digression, touching the rules for Ceremonies*. Which digression of his, shall now have a hearing.

Concerning Rules for Ceremonies.

1. IN the first place, he taketh great exception against one rule propounded by T. C. Rep. 2. pag. 62. that Ceremonies *offend not any, especialy the Church of God*. To this, D. Witgifts main answer was, that it was a rule *for private men, & not for the Church*. Of this the Rejoinder seemeth ashamed: and therefore seeketh after other exceptions. The first is, that the buisnesse for which this rule is given. 1. Cor. 10.32. *was no matter of Church Ceremony, but of conversatiē*. Where he should have considered. 1. that some Church Ceremonies had of old their place in ordinary conversatiō, so these two are not apposite one to the other. 2. that the eating of things offered to idols, was a heathenish Ceremony, and therefore the abstaining from it required in Christian Ceremonies. 3. that howsoever this rule is in this place applied, yet Rom. 14.15.20. it is by the same Apostle applied to some kind of Jewish Church Ceremonies.

The second exception is, that this rule is *moral and general*, belonging to all our actions not *particular*, for Ceremonies. But if by *particular*, he meaneth *proper*, then he overthroweth by this exception, all those rules by himself acknowledged for good (*edification, comeliness and order*;) because none of these are proper unto Ceremonies.

The third is that a negative (such as not to be scandalous) *may well* be a *caution*, but not a *rule*. About which I will not contend.

It is sufficient for our purpose, if it be a caution strictly to be observed in Ceremonies, for such a rule as is. *Thou shall not murder*.

2. Another rule urged by T. C. (*that Ceremonies tend to the glory of God*) is also rejected by the Rejoinder as the former. But no new reason is brought, but only that it is a common rule, not proper to Ceremonies, which in many words is enlarged. Now for this (being the same with that formerly objected about not scandalizing) the same answer which before was given is sufficient. Yet this moreover is to be observed for both these rules: that though they be not proper to Ceremonies, our Divines notwithstanding do usually apply these and such like

general rules unto Ceremonies, because the breach of these rules is common to (and as it seemeth inseparable from) human significant Ceremonies proper to religion, taken from Papists. They tend not in their nature to God's glory, but rather to the glory of them from whom they have received their being. They are scandalous both to Protestants and Papists, as afterward is declared.

So Vrsine, tom. 1. pag. 365. giveth one rule for Ceremonies, that they be not *impious*, which is not proper to Ceremony: as Bucanus among the received rules of Cer. maketh this one, that they be not *opposite to the analogy of faith*. Because many of the Popish Ceremonies are impious and opposite to faith. And the same Vrsine addeth among other rules, that they be not *scandalous*. Junius also in his Hidelberg, theses de tradit. th. 58. requireth in a good Ceremony, that it be *to the glory of God*. So others many. D. Willet in his *Synopsis*, pag. 110. giveth 4. rules for Ceremonies: two of which are 1. *that all things be done to the glory of God*. 3. *that all things ought to be done without offense*.

Yet these rules in T. C. are such as may not pass without the Rejoinder his censure, laid out in divers digressing pages.

Lastly the Rejoinder himself when he would give a rule for distinguishing good Ceremonies from bad, useth to make this one, that they be free from opinion of *merit etc*. And yet he will not say that such opinions are proper to Ceremonies.

3. H. I. is in the last place brought in, as not holding the rules of T. C. Which (were it true) is little material, or to the purpose. But what is noted out of H. I. repugnant? *He injoineth the same rules to be observed in the determining of mere Circumstances either Civil, or occasional, but denieth the Church to have any power of appointing Ceremony•nies merely Ecclesiastical. And this is in effect to take those rules away, removing the Ceremonies which should be fram•d by them.*

Nay rather this in effect, and cause both, to acknowledge the rules, and only to point out the true objects to be ruled by them, and to give warning of abusive objects which have crept in under the colors of those true. Whether this discretion of his betwixt Circumstances, and properly religious Ceremonies, be justifiable or no, that question belongeth not to this digression, but to three whole chapters of this dispute. But if the Rejoinder would know who doeth directly take these rules, and the other also which he acknowlegeth, as they are Scripture Rules, it is one to whom both he and the Defend. are much beholding to M^r. Hooker by name, who p. 95. saith plainly of one, as well as of other, *they are Rules and Canons of that law, which is written in all men's hearts. The Church had forever, no less then now, stood bounde to observe them, whether the Apostle had mentioned them, or no*. Neither saith he therein much amiss, except that same *no less bound*. So that as it seemeth, the Defend, and Rejoinder making such courtesy of proving our Ceremonies agreeable to these Rules can very hardly show, that they are agreeable to light & law of nature. After this light skirmish about 2. rules, the Rejoinder soundeth a retreat, and saith, *he will refer the consideration of the Agreement of our Ceremonies to the true Rules, unto a fitter place*. But a fitter place can scarce be found, for here it was challenged by the Replier, here it was promised by the Rejoinder when he craved leave to speak *more fully* of rules •o be observed: and this is registered in the table,

Rules about Ceremonies shown in a digression. Now after all this, to make only a few pragmatistical exceptions against 2. rules which he termeth *irregular, and out of square*, not once touching upon the rules which the Replier required satisfaction about (v. 13. *if our Ceremonies be needful, and profitable for the edification of the people, by the more comely and orderly performance of that service, whi•h God hath expressly prescribed in his word*) and so to put of the buisnesse unto another invisible and uncertain place, this is nothing else but to be the Def. his Second, in the fault he was accused for, but not in releiving of him at all. It was not for nothing that he called the challenge a *quarrel*, as insinuating it was not a thing fit to be meddled in. The truth is the Rej. in his Conscience, holdeth our Ceremony. incommodious, or inexpedient, though not simply unlawful: and therefore can find no place to show, that they are needful, and profitable for edification. I doubt, whether another special Command from the Kinge, would bring him to printe a treatise about that question?

SECT. 16. Concerning Order, and Decency,

1. Cor. 14.40.

The only place (by the Rejoinder his confession, for Ecclesiastical power, in constituting Ecclesiastical Ceremonies.

THE Defender beginning to confronte and confute our tenent, neither bringeth, nor can bring any Scripture, for the authority of Churches to ordain Ceremonies, but only this one, 1. Cor. 14. He saith, in deed, that he nameth only this place, *not to trouble us with any other at this present*. But the Rejoinder more ingenuously confesseth, that *this is the only place in the New Testament, by which all Divine• do conclude, that a power is given to the Church, to constitute Rites &c.*

This place is all the answer they give, or can give, to those that are wont to trouble them with a *quo warranto*.

If this place then faileth them, or serveth not their turn, are not our Ceremonies confessed to be appointed without any warrant of the word, at least in the New Testament?

1. Now that it doeth not make to the purpose, it was first shown, from this, that the Defend. himself concludeth no more from thence, then that *the Church may by virtue of this permission, ordain any Ceremonies that may be fit for the better serving of God*. Which maketh nothing to the purpose, except first it be proved that God is *better served* with our Ceremonies, then without them. The Rejoinder here 1. denieth this to be his Conclusion, and yet they are his own words, & no other conclusion is mentioned by him, as appeareth in the Rejoinder itself, pag. 74. But by this (saith the Rejoinder) *he undertakes to prove another thing*. Let it be so, yet he must first prove this, which he immediately draweth out of the text, which he doeth not.

Neither doeth he so much as name that *other thing* which he undertaketh to prove, much less perform his undertaking. This was therefore no fit place for him to vente his phrase, of shooting beside the *Butt*. 2. He accuseth the Repl. of *insult•ng*, because he denied the Consequence, and gave a reason of it: and yet referreth the answer of that reason, to a fitter

place I know not where. Only he repeateth the often exploded evasion, that the question is whether all lawful things be *particularly*, or expressly commanded in the word, which none of us ever writ, said, or thought. Yet we must be troubled with this groundless, useless repetition, over and over again.

2. The only back of the Consequence made out of this place, is that *all Fathers, and all Divines*, (the Rej. addeth, of *whatsoever Religion* not excepting *Socinians*, nor yet *Anabaptists*, whom he useth to acknowledge adversaries to his Conclusion) *do use this place for one and the same conclusion.*

Now this is easier to say, then to demonstrate, I do not find this place much used to any such purpose by the Fathers. *Chrysostom* expoundeth it of moral virtuous carriage, opposite unto such perverse walking as if a man go upon his hands, with his feet upward. *Ambrose* extendeth it no further then to things mentioned, in that Chapter: *secundum ordinem supra dictum Oecumenius* also maketh it a recapitulation of things formerly mentioned, of speaking by course, and women's being covered etc. 〈 in non-Latin alphabet 〉 . He Summarily gathers together all that went before. *Basil* expoundeth it of *time and place*, ed. gr pag. 530.

〈 in non-Latin alphabet 〉 , and of proportion to be observed betwixt divers members. pag. 459. These are some Fathers▪ and (as I am perswaded) more then either Def. or Rejoinder can bring, so to argue from this place, as he doeth▪ Amonge the ancient Schoolmen, it is hard to find, where any one of them doeth conclude Ceremonies proper to religion, out of this place. *Thomas* in his Comm. upon it, doeth so interpret it, that he leaveth no ground for any such conclusion: [Honestly] 1. e. while one Speakes that other be silent, and that women speak not in Church. in order] 1. e. that first one and then another speak. etc.

Erasmus consenteth: *Decently and in order that no unseemlines or tumult arise.*

Amonge later writers, these words are often applied to rites, but in a diverse manner. The Papists, and some other do prove from hence, their *double treble, analogicall Sacramentalls*, as the Rejoinder calleth them. See *Hosius* his Conf. de ritib. Bap. c. 37. *Bell.* de effect Sacram. l 2 cap. 31. *Balthasar Chavassius*. l. 1. cap. 21. and l. 2. cap. 7. where from hence they dispute against *Calvin* by name. *•ccius* (saith *Musculus* upon this place) *In his Commune places, in the title of human traditions citeth these words of the Apostle let all things be done &c. To justify the traditiōs of the Bishop▪ as authentic & such as ought to be kept with a Consciencie of obedience, but this praescript of the Apostle is not to be applied to any Episcopal traditions, but the Apostles own, to wit such as he had delivered to the Churches.*

Our Divines (few of note excepted) do only from hence conclude *rites of mere order and decency*. And some of the graver, Papists, to this day can find no more in it as *Esius* in his Comm. upon the place: It belongs to decency that women speak not in the Church, to order, that many speak not at once. What is now become of *All Fathers, All Divines, for one and the same conclusion?* M^r *Hooker*, pag. 95. doeth directly oppose the Def. his conclusion, contending that the Rules set down in this place, are the Rules of natural reason, and not of the Apostle, or properly of the Scripture, For if this be true, then that is false which the Def. so confidently averreth, that *the Apostle doeth here grant a general license and authority to all*

Churches, to ordain Ceremonies: except the Apostle did give Churches license, and authority, to do that, which by the law of nature, they might do, and by the light of nature, know they might.

3. The Def. was requested to show, by what Logic he formeth his consequence from order, decency, and edification, unto such Ceremonies as ours?

The Rej. hath no other Logic to show for it then this: *Sundrie Divines do manifest the Consequence, because the same particular circumstances, would not be comely and to edification in all places and times, the Church must have power to institute and alter them.* But 1. this is not the consequence, meant by the Repl. expressed by the Def. *The Apostle saith. let all things be done orderly, decently, and to edification. Ergo, he granteth a general license and authority to all Churches, to ordain any Ceremonies, that may be fit for the better serving of God.* 1. e. such as ours are.

Neither yet is the Consequence, which the Rej. would have implied by the Def. upon supposition of the former: *The Apostle hath granted a general license, and authority, to all Churches, to ordain Ceremonies, that may be fit for the better serving of God. Ergo, all Rites and Ceremonies, which are beside the prescription of the word (such as ours are) are not unlawful.* It is in deed, the very same sentence, which the Rejoinder did so spurn from him, pag. 72. when it appeared under the name of M^r. Jacob: in the distinction, betwixt mere *Circumstances*, Civil, or Occasionall, and *Ceremonies merely Ecclesiastical*. What a miserable cause is this that our Opposites defend, which deeply concerneth the Consciences of all that urge our Ceremonies, or allow of their urging, and yet cannot be fathered, but on one only place of Scripture, and that with an invisible and inexplicable consequence?

Concerning an Argument against our Ceremonies, out of *1. Corin. 14.* Which is acknowledged to be the only place in all the New Testament, that can be alleged for their imposing.

1. The Replier, seeing that all the cause (on the imposers part) dependeth on this place of Scripture, & finding nothing by any Logic could be drawn from it for our Ceremonies, thought good to try, if there may not, from the same place be formed a better argument against them. This the Rej. calleth *beating up of a new Hare, and loosing the way:* as if all the Def. his *Retortions*, and all the Rejoinder his paper shot which he maketh after the Repl. when he imagineth him to fly, or run away, were new *Hares, and exorbitations*. I know not else what privilege he hath, to use a weight and a weight, one for the Defend. with himself, and another for the Replier.

2. The Argument is thus put together, by the Rej. pag. 77. *All that is left unto the Churches liberty, in things pertaining to God's worship, is to order them in comely manner. But to appointe and use the Ceremonies as we do, is not to order in comely manner any thing pertaining to God's worship. Therefore, to appointe and use the Ceremonies as we do, is not left to the liberty of the Church, I. e. it is unlawful.* The Rejoinder answereth first to the proposition, and then to the assumption, but so as he mingleth both together, in many words: Yet I will follow his order.

3. First of all he denieth the proposition to be found, in the Repl. his meaning. But I can see no reason of this denial. 1. He saith, that *Order and Ordering is taken sometime largely, for all*

*discipline, or policy, sometime strictly, for ranking of persons and actions handsomely one before, and another after, and so is opposed only to confusion, as in this place, 1. Cor. 14.40. Now this is far• from overthrowing the proposition, in the Repl. his meaning. For the Repl. meant order in the strict sense, which maketh also for his purpose: and this the Rej. granteth to be the meaning of the Apostle in this place 1, Cor. 14.40. Which place the same Rej. pag, 75. confesseth to be the only place (in the N. Test.) by which power is given to the Church to constitute Ceremony: Frō both which laid together it necessarily followeth that all which is left unto the Churches power under the title of *order*, is ordaining in the strict sense, 1. e. *ranking of persons and actions handsomely*, as the Rejoinder expoundeth it. Yet immediately after he accuseth the Repl. for saying order to be the right placing and disposing of things instituted, for *time, place, etc.* not showing why this disliketh him, or wherein differeth from his own explication. Only he saith that *etc. often by the Repl. put to time, and place, is a blind.* Which is not so, for by *etc.* is meant all circumstances of like nature with time and place, as *number, measure, vicissitude etc.* How many Psalms shall be sunge, or chapter read, what, and how much Scripture shall be at this or that assembly expounded, how one part of worship shall succeed another *etc. without a blind.**

4. In the next place, the Rejoinder findeth a wrong meaning in the Repl. his use of the phrase (*in comely manner:*) because afterward in the ende of the Assumption, he saith, that *comeliness is nothing but the seemlinesse of order.* For (saith the Rej.) beside that comeliness of order, there is other comeliness. Now this the Repl. professeth immediately after the words quoted: *other where comeliness may contain all natural and civil handsomenesse. etc.* Neither will I contend about this, but it implieth so much in this very place. So that the Rejoinder hath not given any reasō, why the Proposition, or first part of the Argument should not be admitted. Yet after that he hath fathered it upon M^r Jacob and made the Repl. his *disciple*, he cometh to examine the proofs of it, though he himself (as is now shown) hath given sufficient assent unto all contained therein.

5. The first proof is, that it is manifestly collected out of the place in question, 1. Cor. 14. and the Def. seemeth to grant as much. To which the Rej. answereth. 1. that in that place, *three distinct things are propounded, Edification, Decency, Order: and these three cannot be one.* But edification being the ende, Decency and order the means, they may well be contained in one: *decent order, tending to edification*, or (which is as much to our purpose) in two: *decency, and order, for edification.* A holy Sacrament, decently, and orderly administered, for edification, is not fowr distinct things, but one. His 2. is, that *these words are the conclusion of the whole Tract. beginning at the eleventh chap. wherein are handled some things only concerning Decency, some more properly pertaining to Edification, and some which belong more peculiarly to Order. Ergo more is commanded in these words, then the comely placing of one thing after another.* Let this be granted, yet it followeth not, that more is left unto the Churches *liberty*, then order, and decency, unto edification. For all things that are *commanded*, are not left unto the Churches liberty.

But that speaking in unknowē tongues which the Rej. doeth refer to *edification* as distinct from order and decency, is by good Divines accounted to offend against the *order and decency*, spoken of c. •4. and 40. So D. Whitaker, de Script. q. 2. c. 18. disputeth against the use of an

unknowen tongue in God's service, out of this very place: *pugnat hoc vero cum* 〈in non-Latin alphabet〉 *quam maxim.* 1. Cor. 14.40. 1. e. this mightly overthrowes that good order which he so much stands for. His 3. is, *the Defend doeth no way seem to grant the proposition: because the Repl. undertaketh by argument to rescue this place out of the Def. his hands.*

But this nothing at all argueth, that the Def. and the Repl. do not agree about the proposition, though they dissent about the place, as it is handled in the assumption. The Papists grant us, this proposition: No phrase is used by Christ, in those words: *this is my body*, but a Sacramental one. Yet because they deny the assumption: transubstantiating words, are not a Sacramental phrase, we undertake by argument to rescue this place out of their hands. So the Def. requiring no more, then order and Decency unto Edification, to be left unto the Churches liberty, for the establishing of our Ceremonies, doeth seem at least to grant, that all which is left to the Churches liberty is order and Decency unto edification, though he deny these to contain no more then mere circumstances, which is the assumption. Of Edification there is not mention made in the proposition, because that as an ende, is out of question, and always included.

6. Peter Martyr is cited, out of D. Whitaker, de Pontif. pag. 841.844. as agreeing with that which the Repl. would have. Here the Rej. enlargeth himself much for the sake (as he saith) of those that are *unlatined*.

1. He telleth us that P.M. doeth *distinguish, though not divide, comeliness from order*. Which we do also, For take the Repl. his words in the most rigorous sense you cā, yet *comliness of order*, doeth distinguish cōlinesse from order, no less then *comeliness of a man*, doeth distinguish it from a man. 2. He addeth, that P. Mart. doeth there instance in the *Ceremony* of thrice dipping, and in the *observation or institution* of Feasts. But let the Reader know, that those words, *Ceremony, observation, institution of feasts*, which the Rejoinder hath set down in a differing letter, to be noted as P.M. his words, are not to be found in the place of P.M. but are added by the Rejoinder for advantage. P.M. expoundeth the meaning he had in all his instances by *what place, what time, what manner*. If therefore the Repl. did not look upon that place, but took it on trust, from the trusty hand of D. Whitaker (as the Rejoinder objected to him) yet it proveth good and fitting. So that the Rejoined. forgetteth himself much, when upon this uncertain, and momentlesse conjecture, he compareth the Repl. to a *hungry creature* (or dog) *that runneth away with a bare bone*. D. Morton once (at the least) alleged some testimonies on trust: and therefore, being challenged for them, he confessed that he had them from *M^r. Stock*. Yet the Popish adversary (author of the *Sober reckoning*) did not compare him to a dog, but only said, that he sent to *stocks and stones*, for satisfaction about them. Which I do not allege to the disparagement of either D. M. or M^r. St. but only to show by comparison how the Rej. doeth sometime overflow, in his terms. 3. For D. Whitaker, he telleth us, that *he only saith, that Ecclesiastical laws belong only to order, or orderinge, but not as it is distinct from comeliness*. As if any of us did so. The Repl. his words: *ordering in comely manner*, do not (I hope) refer all to order, considered a part from all comeliness.

This is the full sum, of all that Rejoinder had to except against the first allegation. And yet here upon this *nothing*, it pleaseth him to accuse not only the Repl. but *these men, of haughty and Magistrall fashion, gulling, and deceiving, great and shamefull sin*, and the poor Repl. at the least, for a man destitute of *common honesty*. It seemeth he was very angry at something. Let the understanding Reader guess, at what?

6. For more manifestation of the Repl. his vacuity of *common honesty*, the Rej. referreth us to the second testimony out of Junius, against Bell. cōt. 3. l. 4. c. 16. n. 86.87. and cap. 17. n. 9.10.12.13.

Omitting therefore unnecessary repetition, let us hear the reasons of *extraordinary dishonesty*, 1. Junius ca. 16. n. 86.87. saith only first, that those human laws are only necessary, in the Church, which tend to this, that all things may be done decently, and in order, 1. Cor. 14.40. Secondly, that these are improperly called laws in the Church, being more properly constitutions, or Canons.

Now out of the first saying, the Repl. concluded, that Junius did judge the Apostle to leave no more to the Churches liberty, then to order God's ordinances in decent manner: And out of the seconde, he inferred the same conclusion: because any Constitution, above ordering in decent manner that which before was enjoined, is properly a law. What *extraordinary dishonesty is here?* 2. Junius cap. 17. n. 9. saith only that to make new laws in divine things is to decline 1. c. in points of faith or necessary rules of sanctimony. But Junius maketh no mention at all, either of *faith*, or *sanctimony*, or *necessity*, Nor Bell. himself in that place. Neither is the question there handled, of points of faith or things absolutlie necessary to sanctimony. All double treble Ceremonies reductively Sacramental, and worship, are by the Rej. his own dictates double sacred: and that is it which Junius meaneth by *divine*. 3. Bell saith that the addition forbidden Deut. 4. is of laws *contra•ie* to the law of God. Wherunto Junius n. 10. answereth, *that any laws at all, added to God's laws, are contrary to the law of God, speaking of proper laws, without any backing of God's law, binding the Conscience, as he showeth cap. 16. n. 86.8.* Here 1. the Rej. left out those words of Junius, *neither cantrarie nor beside the word*: which if he had translated, then the Readers memory might have recalled, how this place cited before for the defēce of that phrase, was but shifted by the Rej. p. 46.2. It is to be marked, that the Def. and Rej. there answer to Deut. 4. is the same with Bel. p. 134.3. That exposition of laws *without backing*, is of the Rej. his own forging. No such thing is found in the places quoted, nor yet did Bel. profess to defēde any such thing.

Of binding the Conscience, enough hath been said in the head of Difference betwixt our Ceremonies and Popish.

4. Junius n. 12. answering to Bellarmine's his saying, that God (in the N.T.) gave only the common laws of faith and Sacram. leaving the specialls to the Church etc. affirmeth God's laws to be perfect re, ration & modo, and those of the Church to be but Canons and disposings of conveniency, for better observing of divine laws.

Where note 1. an example of an *etc. for a blind*, or blindinge, which the Rejoinder formerly told of. For in that *ete.* is contained, *pro locorum & temporum diversitate: quia non possunt diversissimi populi conuenire in ijsdem legibus & ritibus.* 1• e. for this cause, special laws of ritual

things, are left to the Churches liberty, because of variety, which falleth out now by occasion of times and places: Which is the very thing that the Rejoinder pawnd his credit, Bell. never said, pag. 15.16. Note also 2. that Junius doeth not in this place mention *Canons*, as the Rej. pleaseth to alter his words in reciting of them. But *Cautions, and dispositions*. Now a Caution about the performance of anything, is not an institution of a new thing. 3. Junius is found to say as much as he was alleged for, and to the contrary we have from the Rejoinder a *nihil dicit*.

5. Junius n. 13. saith only that *Christ is the only law-giver, that is, to give laws, that in themselves and by the very authority of the law-maker, do bind the conscience*. As if Junius in confuting of Bell. did only say the very same thing, with him that he goeth about to confute! for Bellarmine in that very place saith: *Christ is the chief law-giver who by his own Authority can judge and make laws*.

Now out of all these allegations, the Rejoinder maketh his interrogatories. 1. *Where be these words all that is requisite, as spoken of Rites and Ceremonies?* Answer the sense of these words as spoken of all Ceremonies above mere order and decency, is cap. 16.86.2. *Where find you in Iunius that the Church may constitute no new thing?* Ans. cap. 17. n. 9. *this in things Divine is to turn aside*, for the Rejoinder his interpretation of those words, that they mean *points of faith, and necessary rules of sanctimony*, is confuted, by conference of Bellarmine's words there opposed, who in that place instanceth in *Ceremonia^l* and Judicial laws, and speaketh not at all of *faith and necessary sanctimony*. 3. *Where are those words, ordering in seemly manner?* Ans. cap. 16. n. 86. *those only human laws are necessary in the Church, which make that all things be done decently and in order*. 1. Cor. 14.40, 4. *If the Church may appoint no new thing, but only see to decency and order, then saith the Rej. what patent hath she to make particular ordinances for time, and place? unless these be no new things*. I Ans. 1. Time and place considered as mere occasional circumstances, are no more new things in God's service, then *concreated* time and place, were new things in Creation, distinct from the created world. And Calvin inst. l. 4. cap. 10. sect. 22. severely censureth those, that call such kind of determinations new laws: *Quis nisi calumniator, sic novam ferri^b ijs legem dicat, quos constant duntaxat scandalis occu^rere, quae sunt a Domino satis diserte prohibita?* If procuring that scandals be avoided, be no new thing, then neither is procuring that disorder, and undecencie, for time, place, etc. be avoided, any new thing.

As for a *patent* to appoint double, treble, sacred Ceremonies, it is a vain thing for them to plead it, that cannot show it under the great Seal. I do not think, that any earthly King would have his subjects submit themselves to that power, which is fetched out of a Patent, invisible, and only avouched by conjectures.

7. A reason was given of the foresaid proposition, out of Iun. de Transl. Imp. l. 1. c. 2. n. 26.27.31. viz. that the Church hath only a Ministry, to observe such things as Christ hath appointed, not authority of appointing new things. Here the Rejoinder 1. observeth, that those words, (*new things*) have no foot steps in Junius. As if *new things* could be appointed lawfully without *authority of appointing*. Surely, he that denieth all authority of appointing, and leaveth only ministerial performance of things appointed, he denieth appointing of *new*

things. 2. He argueth thus: *If the Church have a ministry to appoint and do such things as Christ hath commanded, then must she needs have a Commission legative to appoint and use rites serving to order and decency.* Add to this only, and then it is not only that, but *all that which we require.* 3. He crieth out of *miserable perversion, either by gross negligence, or mistaking.*

And why so I pray? Because (forsooth) all that Junius saith is good to prove, that no Ecclesiastical person hath any power by his calling over temporal Princes. But this is nothing against their delegated dependant power, by *Commission.* But 1. these are very strange distinctions: they have not any power by their calling, but some by commission. They have not any power over temporal Princes (though they be members of the Church) but over the Church they have. 2. The Rejoinder maketh Junius only to deny that which Bellarmine never affirmed, viz. *absolute independent power of Ecclesiastical persons, as supreme Lord's.* Nay Bellarmine answereth to Calvin in the very same manner that the Rejoinder doeth: *The Pope is not the chief lawgiver but the vicar of Christ, & by Christ's authority maketh laws.* 3. He addeth that Junius disp. de trad. distinguisheth betwixt *decency,* and the *seemliness of order alone.*

As if this were the main question? Or any part of the Proposition! or denied by the Repl. at all. The Rejoinder having little to say that was to the purpose, catcheth hold of one word in the ende of the Assumption used by the Repl. *seemliness of order* (which yet is immediately there differēd frō other decency, as well commanded as this) and that he maketh the main matter of the proposition: whereas the meaning is, that nothing is left unto liberty in God's worship, above decency and order, for which these testimonies are brought, and not for the other.

8. For more full support of the foresaid Proposition, a reason is added, from the fullness of a perfect law, which leaveth no more unto Ministerial judges, then needs must.

For answer, the Rejoinder 1. observeth, that *some cases are of necessity variable, and so left.* So the occasions of different Rites and Ceremony•nies a•e so various, that if our Lord had fixed any one certain fash•on, he should have made rather snares then l•ws for his Church. As, if he had appointed sitting at a table in t•e Communion: or kneeling in prayer. This is strange stuff. 1. So much is granted, as is desired, viz. that God hath left nothing (about his worship) undertermined in his word. 1. e. uncommanded, and unforbidden particula•lie, save only that which he could not command or forbid. Now let any man think• and judge, whether it had not been possible for God in his word, either to have commanded, or forbidden the signing of those that are Baptized with the sign of the cross all so well, as Baptizing of them with water? 2, How can that too too bold and inconsiderate assertion be excused: *if our Lord had fixed (or commanded) any one certain fashion of Ceremonies, he had made rather snares, then laws for his Church.* If it had pleased God to command or forbid the sign of the Cross in particular, what snare had it been? When God appointed all the Ceremonies of the old Testament, he did not (I hope) make snares for his Church, though he did lay a burden upon it. 3. Whereas the Rejoinder maketh *sitting at a table,* in the Lord's Supper, and *kneeling at prayer,* to be such things as the Lord could not command, but as snares, because *sometime a table* may be wanting, or something to sit on, or *ability to sit,* and so of *kneeling,* this is as poor a snare to cache any man of understanding in, as one sh•l lightly see made. For 1. Many affirmative commandments of

God there are, which in extraordinary cases cannot be fulfilled, and cease to bind: as praying unto and praising of God, with our voice: which is no snare, to him that cannot speak.

The appointing of wine for the Supper, is no snare, though some Countries have it not, and some mē cannot well drink it. See Beza ep. 2. Pareus and Symb. Sacram. l. 1. cap. 9.2. I would know, whether it had bē a snare, if God had appointed sitting at the Table, with exception of such extra ordinary cases? if yea, then m•che more when men appoint kneeling, sirplicing, and crossing, if no, then our Argument may proceed.

Kneeling in public prayer, might have been appointed without *snaring*, as appearing before the Lord thrice in the year, was appointed to every *Male* in Israel. Deut: 16.16. For (without doubt) many men in Israel, were, by accident, more unable to travel up to Jerusalem, then any Christian that hath knees, is to kneel.

After this observation, of which the Rejoinder saith *it may be as we will*, he answereth, that *our Lord hath left nothing absolute to the will of his Officers: but hath left even ambulatorie Rites, under general rules, which will try them as perfectly, as if everyone had been named, and with less cumber.* But 1. this is nothing to the purpose: because so the imperfectest law that is in any nation upon the earth, if it be worthy the name of *Law*, leaveth nothing so absolute to the will of inferior Officers, as that it should be without the general rules of *justice, common good*, etc. Nay not without the rules of *order & decency*. 2. Concerning the comparison of *perfection*, betwixt general and particular rules, though enough hath been said before, upon like occasion, yet this I will add.

If he meaneth, that a general rule if it be perfectly understood and applied, doeth as perfectly try as particulars. I grant it to be a truth. And so was the old Testament as perfect a rule of Christian faith as the New, *thou shalt love thy neighbor*, as perfect as the six Commandments of the second Table. But if he mean that a general rule is as fit and full for our direction of us imperfect men, as particulars are, then I think no man conscious of human frailty, will beleiv him.

Neither do I beleiv, that he himself is so fully persuaded in Crossing the Baptized, by any rule which he hath out of God's word, for that, as he is for Baptizing, by the rule of that.

9. The Repl. having (as he thought sufficiently grounded the general, that a perfect law leaveth nothing more then needs must, unto inferior Officers, goeth on to assume, that in the worship of God, all, but particular Circumstances of order, might easily, be (as indeed they, were) appointed by Christ, and therefore need not be left to the Churches wisdom. Upon this, it pleaseth the Rejoinder to say little to the purpose, in many words. 1. He saith, that Circumstances of *order* were not harder to determine, then those of *decency*. Now it is plain enough, that the Repl. here, naming *Order*, did also understād *Decency*, though he named *Order* only. 2. He asketh, what School of Divinity hath taught the Repl. to say, that our Lord forbore the determining of such circumstances, *because all else was easy*. I Answer, no rule of Divinity did either teache the Repl. to say so, nor yet the Rejoinder to impute unto him, which he never said.

But if he meaneth (as it seemeth he doeth) *because it was not so easy to determine circumstances of time and place as real worship.*

I then answer, that this (as I think) the Replier learned out of that Divinity School, out of which the Def. and Rejoinder learned. That which they cite out of Calvin, pag, 15.16. Junius is cited to the contrary, out of Cont. 3. l 4. cap. 17. n. 12. (which place the Rej. looked upon, by occasion of the Repl. his former citation of it.) But he in that very place, distinguisheth betwixt laws, properly so called, and *cautions*, leaving only *cautions* to the Churches liberty, which is the very same that the Repl. meaneth. The plain truth is, that supposing God's will to be, we should worship him in any place, and any time fitting, it was necessary, that the particular choice of fitting time and place, should be left undetermined to any particular time or place, exclusively.

Calvin also is cited, as more comely expressing the cause to be, that Christ *would not, then that he could not* determine such matters.

Now though Calvin, being so excellent in his expressions, may easily be granted to have expressed the same meaning in more comely manner then the Repl. yet here was no cause of noting disparity. For the Repl in saying, all things but particular order and decency may be *easily* appointed, did not say what Christ *could* do, but what might be easily for us appointed, or with our ease, or with the ease which we do conceyve of in law giving, or of an ordinary law giver, having such authority as Christ had. And who doeth not see, that it is not so easy, to appoint every particular place, and time, wherein God shall be worshiped, throughout all the world, then with what worship he shall be served? For that particular description, a thousand books, so great as our one bible, would not have suffized.

The world (as John saith) would not be capable of the Volumes that must have been written. The Rej. himself pag 89. telleth us of *cumber, and much ado*, that would have been, in naming every particular, is not this as much as *less easy*? Yet it pleased him to seek matter or altercation about this phrase, and that (which agreeth not) immediately after he had without reason accused the Repl. of picking *quarrels* pag. 88.

10. A Second reason, of the Repl. his proposition, was, that whatsoever in worship is above order and decency, is worship. Bec. whatsoever is acted by him that worshippeth, in that act, beside ordinary civilitie, must either be an act or means of worship, or an orderly decent disposing of those acts, or else at the least idle, and so unlawful. The Rej. answereth 1. that *a significant Ceremony for edification*, is lawful, yet cometh not under any of those heads. But he himself confesseth a significant Ceremon: instituted of God, to be essential worship, and instituted of man to be worship, though not in itself, of which distinction, enough hath been said, in the head of worship. Yet this by the way: A significant Ceremony for edification, is the same, *in itself*, by whomesoever it be inst•tuted: because institution is extrinsicall to the thing instituted, and alters it not *in itself*, internally. If therefore it be essential lawful worship, *in itself* when it is instituted by God, it is also essētiāll (though not lawful) worship, *in itself*, when it is instituted by man. Beside that Ceremony whose proper sole ende is

edification, toward God, is properly done to the honor of God, and so properly divine worship.

His 2, answer is, that *comeliness grounded on civil human considerations, is not mere civilitie, in sacred actions, and use, but sacred by application.* Which is very true if civil application be meant by *mere civil*, but then it is nothing to the purpose. For sacred by *application* is seemly clothing, put on for to go to Church in, and yet is in itself mere civil. The question is not of application, but of internal nature.

Sacred things applied to Civil buisnesse, do not therefore become Civil, for who will say, that Prayer, at the beginning of a Parliament, is a Civil act, though it were used in the Vpper, and lower house, and applied to that Civil meeting, as it ought to be? And why then shall application of Civil decency unto Sacred buisnesse, make it alter the nature or name of it?

His 3. answer is, that *all means of worship are not worship.* But he knew well enough, that this was meant of *proper* means of worship.

His fourth is, that *ordering and manner of disposing*, is ill divided from comeliness. Neither did the Repl. intend so to divide, but rather to conjoine them, understanding by that manner of disposing, comeliness. But if the Rejoinder had not cached up some show of confounding comeliness with order, which was not intended by the Repl. he had been in this argument wholly at a loss.

His 5. and last answer is, that by Basils leave *some things, in themselves, may, and sometime must be tolerated.* But he should have remembered, that the question here is not of *tolerating*, but of *appointing and using.*

Now if it be lawful, to appoint and use empty and unprofitable Ceremonies in God's worship, let those Worshippers judge, that tremble at the Majesty of God, and are afraid in any manner to appear empty and unprofitable before him. Nay (to pass by our Divines) let the Papists themselves judge. Bellar. de Pontif. l. 4. c. 17. ad 4. confesseth those Ceremonies to be forbidden, which are *unprofitable altogether, and vain precepts, unprofitable & frivolons Ceremonies, only by human Spirit invented.* And de effect. Sacrament l. 2. cap. 32. *empty and good for nothing. Morethen needs, and not a jot tending to any Godines, and who not?*

11. Thus far concerning the Proposition of our Argument: the Assumption followeth, which is this: To appoint and use the Ceremonies as we do, is not to order in comely manner, anything pertaining to God's worship. The reason is, because order requireth not the institution or usage of any new thing, but only the right placing and disposing of things formerly instituted.

1. The Rejoinder answer 1. that order requireth *new* time, place, and measure: which is a Sophistry in the Proposition before abused, and confuted.

2. His second is, that *ordering in comely manner, or comeliness requireth the institution of such formalities, as shall be suitable to the dignity and variety of divine actions.* Where the term *formalities* is not so formal, that a man may spy in it the difference it hath from other things,

the Rejoined. in his *manuduction*, pag. 36. appropriateth it to Bishops *Roshe's* etc. evē as they are distinct from Surplices: *the Bishops went before the Hearse in •heir formalities, the Clerks in their Surplices*. So that it seemeth to mean some Ceremonies of state, and dignity: of which kind neither Cross, nor *Surplice* is any. Howsoever, unto ordering of one thing doeth not require another new thing, but only disposing of that one. For if it did, then that new thing (because that also must be ordered) would require another *new* thing, and that also for order sake another, so that no one thing could be ordered, without an infinite heap of *new things*.

As for the Dignity of divine actions, that is best suited with man's reverent and humble simplicity, not with outward shows of dignity, invented by man. The woman's ordinary *veil* was more suitable to the dignity of God's worship, then if she had adorned herself with gold, and precious stones.

Paul's plain cloak was more suitable then the richest Coap in all Rome. If Order requireth outward shows of *dignity*, then Rome, which is a confused *Babel*, may be to all Churches an imitable example of religious order, for the Council of Trent sess. 22. professeth, their mass Ceremonies to be invented. *That the Majesty of such a Sacrifice might be set out*.

12. To show further that *Order* requireth not such Ceremony as ours, the notation of the word was brought in, signifying no such thing. Now the Rejoinder granteth that *originally* the word doeth not contain within the compass of it, such kind of Ceremonies, though by usage it may. Which is very true: but helpeth not, except the Def. or Rejoinder whose principal Argument is taken from this place, and only retorted by us, can prove, that in this place, the word *order* is extended beyond his original signification. He will not therefore stand with us, about the signification of the word in this place: *let order* (saith he) *in this place signify no more then placing*. But he maketh his retrait to the word *Comelinesse*: asking if comeliness be nothing? I answer yes, it is something: but the Replier did not insist in that word, because he took the force of the Def. his Argument from this place principally to lie upon order.

But seeing the Rejoinder hath given up *Order*, I will add a word or •woe concerning *Comelinesse*.

I take this for granted, that seeing the Rejoinder confesseth *Order* here to be taken in strict signification, as opposed *only to confusion*, pag. 78. he will also consent with us, that *Decency* in the same place and sentence, is to be taken in strict signification, as opposed *only to the vice of undecencie*. Now hence it followeth, that *Decency* requireth nothing but that which is necessary to the avoiding of *undecencie*.

I ask therefore, if undecencie in God's worship cannot be avoided, without *double, treble, sacred significant Ceremonies*, of man's inventing? If not, then the Apostles did much forget themselves, in their public worshipping of God, before men had invented such Ceremonies, for that is no answer which the Rejoinder after giveth: *all Churches are not bound to this or that particular way of Comelinesse*. All Churches are bound to avoid *undecencie*, and to do that which *Decency* requireth, or bindeth them unto. If yea, then *Decency* doeth not require such kind of Ceremonies.

Neither doeth it in deed, anymore thē Order. So M^r. Perkins, lat. to. 2. p. 888. Decency is, when the service of God is performed with convenient and fit circumstances of time, place, person, and gesture, and hereof the Apostle speaketh. 1. Cor. 14.40.

The plain simple truth, without Ceremonial affectation, is, that Decency is (in this place) nothing but good civil fashion, agreeable not only to worship, but also to any grave assembly. *Decency* (saith Pareus upon the place) is opposed to vanity, Spottes, ryott it stands not in hoods, Caps, or vizardes of fond Ceremonies. etc.

I dare appeall to D.B. his conscience, if Baptism be not as decently administered without the Cross, as with it? and public prayers made as decently without a Surplice, as with it? Let Conscience here speak, and the Rejoinder hearkening unto it, will (without doubt) confess, that *Decency* in this place doeth no more require either Cross or Surplice, then Order, and that both of them together doeth no more require those Ceremonies, then a hundred other, which in England (though not at Rome) are denied unto them.

To this purpose, M^r. Attersoll, in his second book of the Sacram. cap. 5. saith well: *If they refer all this trash and trumperie (of human Ceremonies in Baptism) to order and comeliness, as Hosius doeth, do they not thereby blasphemously accuse the Baptism of John, and of the Apostles, of uncomelinesse and disorder? whereas the comeliness and dignity of the Sacraments is to be esteemed by the word of God, by the institution of Christ, by the simplicity of the Gospel, and by the practice of the Apostles: Nothing is more comely, decent, and orderly, then that which Christ commandeth and alloweth: nothing is more uncomely and unseemly, then that which man inventeth in the service of God, and in the celebration of the Sacraments, thereby inverting and perverting the holy ordinances of God.*

12. The received definitions of Order are brought in to the same purpose, by the Replier. And the Rejoinder yieldeth so much as they import, viz. that order in strict signification doeth not imply such Ceremonies as ours.

He must therefore either prove, that in this place. 1. Cor, 14.40. that word is not taken strictly, which he himself formerly granted, or give up this place which is (by his own confession) the only place of all the New. Testament, for warranting of such Ceremonies, or fly to Decency, upon which he cannot anymore fasten then upon order, as hath been shown.

Nothing material is added in the rest of the Rejoined. his answer unto this Argument (where our Divines are observed, to distinguish *order and decency* from *mystical Ceremonies*, the context of the chapter. 1. Corinth 14. Is declared to respect no mystical Ceremonies, the phrase of Scripture is shown to consent,) nothing (I say, and the Reader may see) is added: but only the same things are repeated about *Order*, and *Decency* which are now sufficiently discussed.

So that the Rejoinder hath nothing to say to the contrary, but that we may safely conclude, Ergo, *to appoint and use the Ceremonies as we do, is not left to the liberty of the Church, 1. e. it is unlawful.*

If there were nothing else against them, in all the Scripture, then this place, beside which the Def. and Rejoinder can find none in all the New. Testament, for them, any indifferent man would say they are not allowed.

Those that are devoted to the Ceremonies, may shuffle up and down, first to *order*, and when they are beaten thence, to *Decency*, and from *Decency*, when they can defend that no longer, to *Edification*, as the Rejoinder doeth: but all will not help. Let them pitch or insist upon one of these grounds, without starting, I will pawn my *head*, their anchor will come home to them again as finding no fast ground, either in *Order*, or *Decency*, or *edification*, for double significant Ceremonies (such as ours) to ride at.

The Def. could frame no Consequence out of any of these words, the Rejoinder saith there is one, but he cannot show it. To the contrary consequence nothing is answered of any moment.

And is not this a miserable cause, which hath no place in all the New Testament, which the best Advocates can allege for it, but only that; out of which it is utterly confounded? To the Defend. and Rejoinders mainteyning such a cause, this testimony may be given that they would willingly, so far as they can, favor things which the times favor, and therefore strive to make something, of that which maketh nothing for them. In the former section, when *Order*, *Decency*, and *Edification*, should have been handled as *Rules*, according to the title of the digression, the Rejoinder soddainly breaketh off, *referring them to a fitter place*. Now here in this place, he was constrained to touche upon them, but so softly and sparinglie, that it appeareth he found this no *fitter place* then the former, for those reserved considerations. When shall we come to the *fitter place*?

SECT. 17. Concerning the ancient Fathers allowing of Humane Ceremonies.

1. OF these, the Repl. answered, it cannot be proved, nor is probable, that from the *first beginning* of the Primitive Church they brought in any new inventions. Upon this, the Rej. accusing not him alone, but others also, that *they can believe no truth cross to their opinion, because they seek honor one of another, & praesume of their new traditions, as if the spirit of truth had come only to them, or from thē alone*, answereth that it is a matter of fact, proved by Records of Churches, against which nothing can be said. But if he could keep-in his passion, so longe, as to hear this only word, that there are no sufficient Records of any such thing, exstant *from the beginning*, then he might see that sufficient answer is given, unto the name of *all Fathers, always*.

Yet I will add one conjecture, to show, that those observations which seem to have been universal, in the Primitive Church, were not so in deed, without exception. *Praying toward the East*, hath as ancient testimony, as any other human Rite. *Tertullian* Apol. cap. 16. witnesseth, that that was one cause why the Christians were esteemed to worship the *Sun*. And yet *Socrates*, lib. 5. cap. 22. doeth witness, that at *Antioch* which was the first Church of Christians by name, they used not to place their Mysteries which directed their posture of prayer, toward the East, but rather toward the West. And why may we not conceyve the like of Easter, as well as of this East observation?

2. It was secondly answered, that those, *Feasts*, which the Primitive Church is said to have observed, were not by *Canonical imposition*, but voluntary *accommodation* to the *infirmity* of some, as appeareth by the variety of their observation, and Socrates his testimony. Mark now, what a Rejoinder is given? 1. He telleth us of a strange conjecture of his, even from this answer▪ viz. *that the Churches held, it not only lawful, but also convenient, to impose upon themselves such Feasts.* As if occasional accommodation, were all one with imposition, or voluntary joining in action for the good that is in it, were always a certain argument of *holding* that opinion which others do affix unto it. But if they had thought them so cōveniēt, yet that Arg. would be of little force. For many Ceremonies were thought then convenient, which longe since are universally thought otherwise of, & therefore left off, though no reason of inconvenience can be shown, which did not agree to those times as well as to succeeding times, except further abuse: which cannot be denied of our Ceremonies in question, as religious use of *milk, honey, & abstaining from washing ones hands for certain days after Baptism etc.* 2. That which was mentioned of *infirmity* occasioning this accommodation, the Rej. (after his manner) crieth down as a *fiction, boldly delivered, without proof, or color, merely for opposition sake:* Whereas notwithstanding it is so clear, that the infirmity of men newly converted from Judaism, and Gentilism, did bring into Christian Churches customs like unto those in use among Jews and Gentiles, that Cardinal Baronius, from that ground mainteyneth many Ceremonies. *What wonder if the grown customs among the Gentiles (and we may add the Jews also) were such as from which, though they were converted to Christianisme, they were yet so hardly taken, that it might seem impossible to putt them quite off, what wonder I say then if the most holy Bishops have granted them place in the worship of God?*

Doctor Jackson, in his Original of Idolatry sect. 4. chap. 23. showeth the first occasion of Superstition in Christians, to have been the *infirmities*, whereby it came to pass, that heathenish (and Jewish) Rites, whereto men had been longe accustomed, could not easily be extirpated. Where also about such *accommodations*, he hath this remarkable observation. *To outstrip our adversaries in their own policies, or to use means abused by others to a better ende, is a resolution so plausible to worldly wisdom that even Christians have mightily overreached and entangled themselves, by too much seeking to circumvent or go beyond others.*

About the Varietie which was of old in the observation of these feasts, the Rejoinder answereth, that it notwithstanding, the *agreement* for the *things themselves* was universal. Which if he would take with a grain of salt, viz. that after some space of time, it was (for ought we know) universal, but not upon any Ecclesiastical imposition, nor upon any known grounds out of God's word, it is the same that the Repl. affirmeth, and Socrates lib. 5. cap. 22. laboreth to confirm.

3. Mention was further made of the *mischiefe* that came in by those human observations. To which the Rejoinder answereth, that *the Anniversarie solemnities have not obscured, but praeserved that simplicity of the Gospel.* And if they had so done, by accident Satan's malice, and man's frailty, that is nothing but what may be affirmed of Divine ordinances, But 1. the Def. his position was in general of universal Ceremonies by human institution, and not Feasts alone? Now those first Ceremonial observations are guilty of opening that gate, for all the human

praesumptions to enter into God's house, which pressed in after them: which gate could never be shut from that day to this. 2. Those very Feasts made a *composition or mixture* of human institutions with divine, and therefore did not praeserve *simplicity*. They also were from their first rise not only aequalled unto, but also extolled above the Lord's day. Easter brought in a superstitions *Lent* to attend upon it, made Baptism wait for her Moon: and conformed our Lord's Supper unto the Jewish Passover in unleavened bread, etc. It was the first apple of contention among Christians, the first weapon, wherw•h the Bishop of Rome played his prizes against other Churches, & after slew so many Britons with, by Austin the monk. Holy-days in honor of Christ invited unto them Saints holy Days etc. 4. It is praesumption, to make men's inventions as guiltless of evil consequences, as God's holy ordinances. They are active efficacious occasions given of evil: these are only passive occasions taken.

Neither is there any corruption of God's ordinances, whose original occasion may not be found in men's (nay fathers) Ceremonious praesumptions.

4. It was finally answered by the Repl. that the *always* of these Feasts, cannot include the Apostolical times, and for other *always*, Bellarmine Cont. 1. l. 4. c. 9. hath the same plea, and the answer given unto him by our Divines, may serve here. The Rejoinder here 1. insinuateth that it is very likely, these Feasts, or some of them, were on foot while some Apostles lived: because *Polycarp praetended John to have taught Easter*.

On foot indeed was the mystery of Antichristian corruption in the Apostles times. But that which Polycarp is said to have praetended, was for the fourteen day of the month, and is confuted by a contrary praetense of the latin Churches, from Peter and Paul. Socrat. l. 5. cap. 22. He 2. addeth, under Augustine's name that it is *insolent madness*, to think that not to be well done, which hath been done by all the Church, though it began after the Apostles times. Now though I find no such saying of Augustine's, in the epistle quoted for it, but to the Contrarie, I find this rule, that *it is lawful or not lawful to believe or not to believe other witnesses or testimonies besides that of the Scriptures) so far as you see they bear or do not bear weight to make us give more credit to a thing*. Which being granted, the fact of the Church cannot so confirm, this or that to be right and well, as that it should be madness to deny it. Yet let it be his saying, I answer, if this be true then it must needs follow, that giving of the Communion (and that as is most likely sopped) upon opinion of necessity, cannot be denied well and good, for that (as is well known) was done generally in Augustine's time, and longe before. It must follow also, that they were special *insolent mad men*, that first began to disallow either that, or any other ancient thing of general observatiō: which Augustine would never have said, who professed of his time, that *the Church of God set in the heap of chaff and tares, did only suffer many things*, only ep. 119.

He 3. distinguisheth betwixt Bellarmine's, and the Defendants alleging of traditions, because *Bell. spake of doctrines necessary to salvation*. Which is not true for Bell. in that chapter maketh no mention of *doctrines necessary to salvation*: and in the next chapter but one cap. 11. he confesseth, that all things absolutely necessary to salvation, are written in the Scriptures,

and (which is much more) all things that are either necessary, or profitable for all men to know.

SECT. 18.19. Concerning Protestants witnessing against the Negative argument from Scripture.

1. BELLARMINI was brought in by the Def. as an indifferent Adversarie, confessing that Protestants hold the Apostles to have instituted some things, pertaining to rites and order, which are not written. Which was also granted unto him, as making nothing against us. Only the vanity of that allegation was in some particulars declared, which how they are cleared (it being a matter of no moment) I refer to the Readers judgment.

2. Chemnitz was alleged, saying, there be some Ecclesiastical Rites, which have neither command, nor testimony, in Scripture, which yet are not to be rejected. Answer was made, that this in a right sense is granted by us. The Rejoinder taxeth this as an *idle shift*: because 1. *Chemnitz did not intend* such a restrictive sense. 2. *Circumstances of Order have command and testimony in Scripture.* But 1. It is no idle shift so to interpret an allegation objected, as that the interpretation cannot be confuted, but barely denied. 2. As Circumstances of order and decency have their general command or testimony in Scripture, so have those Rites which Chemnitz understandeth, or else his sentence is without any ground out of Scripture.

3. The same answer is given, and no other Rejoinder made, about Calvin, Danaus, Whitaker's and Zanchi, saving that of Zanchi, it is observed & urged by the Rejoined. that he saith *some Ceremonies may help for the furtherance of piety which have no foundation in the word: giving instance of the solemnities of Easter, etc. Tract. de Sacra. Scriptura.* For whom I answer, that his sentence must be understood of *no particular foundation*, or else he should give more then any Papist will require, concerning their human Ecclesiastical Ceremonies. As for his instances in the solemnities of Easter, it seemeth he reckoned them among Ceremonies of order and decency, because as the Def. and Rej. confess, that is the only place authorizing human institutions in Religion. If he meant otherwise, he did as a man, cross his own rules, as after (God willing) shall be shown.

For the present, let that testimony of Zanchi be well considered, which he setteth down in Col. 2.8. *It is certain, that this consequence is very good: this or that is not according to Christ: therefore it is not to be admitted. This ought to be enough to any Christian man: It is not according to Christ: therefore I admit it not, in the buisnesse of atteyning to salvation.* Where is to be noted, 1. That *according to Christ*, is opposed (by the Apostle) to *according to the traditions of men*, and therefore is all one, with *not appointed by Christ*. 2, that all Ceremonies instituted to teache the doctrine pertaining to salvation, are part of the means whereby we are supposed to be helped & directed, in seeking and atteyning salvation.

4. About Junius, there is more ado, because his words are set down at large on both pars. But as for that which the Def. and Rejoinder cite out of him, pag. 109. I cannot say much more then hath been answered to the other Divines, until a consequence be framed out of them, more effectual to the purpose, then is in that which the Rejoined. only quaestioneth. *And doeth the rule 1. Cor. 14. concern nothing but circumstances of Order? Or can our opposites be*

accorded with this saying? For it hath been formerly manifested what that rule doeth require, and how it may be accorded with our tenent.

On the other part, this professed, sworn sentence of Junius is alleged: *If any man, either by Civil, or Ecclesiastical authority, will add things not necessary, nor agreeable to Order, we would not pertinaciously contend with him, but desire only that he would seriously consider of three things. 1. By what authority, or example, he is led to think, that the holy Church of God, and the simplicity of the mysteries of Christ (whose voice only is heard by his sheep) must be clad with human traditions, which Christ doeth reject? 2. To what ende he judgeth, that thes things should be added unto those that are divine? For if the ende be conformity with others, it were more aequitie, that other Churches should conform to those, which come nearest to the Word of God (as Ciprians counsel is) then that these should conform to the other. If the ende be comeliness, what is more comely then the simplicity of Christ? What is more simple then that comeliness.*

If there be no other reason beside will, then that of Tertullian is to be thought of: The will of God, is the chief necessity, and that the Church of God is not tied unto man's wisdom in things Divine. The third thing to be thought on is, what event always hath followed upon human traditions, as longe experience doeth show? Ecclesiastici, lib. 3. Cap. 5. This testimony is so full, and clear, that it needeth no candle of Commentary, or Consequence, to be set by it. What can the Rejoinder answer?

1. His first is, that Junius doeth not here condemn our Ceremonies even because they are not commanded in the Word. But he might have remembered out of sect. 2. that the argument is of *warrant and direction from the word*, not of direct and special *commanding*. Now Junius plainly denieth *authority or example of the word*, or any thing but man's will, to be the ground of such Ceremonies, and for that cause would have them avoided.

2. His second is, that Junius wrote not this of such Ceremonies as ours: *because he speaketh of those that are neither necessary, nor according to order, rejected by Christ, added to Divine things, which must needs import necessity and worship a fixed unto them.* But had it not been better counsel, for the Rejoinder to have held his peace, then to let every man see what miserable shifts he is driven to? 1. Junius having made this conclusion: that Magistrates may not constitute, and change persons, things, Ceremonies at their pleasure, and that those which teli them they may (as our Def. and Rejoinder do in part) are therein *no well willers* to the Church, propoundeth this question: if it be not in the Magistrates power, to appointe, or abrogate such things? to which he answereth *negatively*: because all necessities, and essentials are appointed by Christ, and as for other *not necessary* things, above the sphere of order, he gives those reasons, which are in the words, largely cited. Now 1. what a wretched evasion is this, that he spake not of *our Ceremonies*?

He spake of all not necessary not appointed by Christ: but yet he spake not of ours.

This is as some should deny that rule which some logicians call *de omni & de nullo*, to hold in Ceremonies: or affirm that to be false of English Ceremonies, which is true of all Ceremonies. 2. When our Divines speak against Popish Ceremonies, the Rejoinder his ordinary answer is, that they speak of Ceremonies held *necessary*, and therefore not of such as *ours*. Now when

Junius expressly speaketh of Ceremonies *not necessary*, the Rejoinder concludeth, that he could not mean *ours or such like*. How should any man speak, to put such a Rejoinder from having something to speak? 3. Junius said, that those Ceremonies are unlawfully appointed, which are not convenient to, or required by Order: Ergo (saith the Rejoinder.) *he could not speak of such as ours are*. And yet the same Rejoinder manud. pag. 33. confesseth our Ceremonies to be *double or treble* Ceremonies and those of order, to be only *single*. Neither could he ever yet find any *fit place*, to show our Ceremonies agreeable to order.

Nay when the Repl. by this argument, out of 1. Cor. 14.40. proved these Ceremonies unlawful, the Rej. fled from *Order*, to *Decency, and Edification*.

And yet here in this place, being beaten out of those coverts by judicious Junius, he betaketh himself again to that *halfmoon* of order, which before he had quitted. 4. Junius saith, such Ceremonies are *rejected by Christ*: Therefore (saith the Rejoinder:) he cannot mean such as ours. As if he should say, those that affirm our Ceremonies are rejected by Christ, cannot mean our Ceremonies. 5. Junius speaketh of Ceremonies *added to divine things*: and so (by the Rejoinder his collection, not of such as ours, because *that must needs import necessity, and worship affixed to them*. And yet both Def. and Rej. cap. 2. sect. 3. can find out many additions to Divine things, which are intended only for praeservation of them, and the•fore (by their own judgment) must not needs import necessity, and worship. Suche turning, winding, and running against walls, you shall seldom see an ingenuous man use in a good cause.

5. Two things yet the Rejoinder noteth in the *by*: 1. Junius would not resist such things *pertinaciously*, as the Repl. doeth 2. Junius speaking against *cladding* God's ordinances with the garments of human Ceremonies, had another meaning, then the Def. p. 3. Rejoinder pag. 5. where he calleth such Ceremonies as ours, the *garment of Religion*: because by clothing Junius meant *adorning and hiding of nakedness, but the Def. opposed garments to members of the body*: and therefore the Repl. need not by his marginal note have applied Junius his clothing to the Def. his *garment*. Now for the first of these, there is difference betwixt *pervicacious contending*, without reason and measure, which Junius modesly putteth from him, and that constant restistance which he himself teacheth here in this place, where he affirmeth that Christ's sheep (even in such Ceremonial matter) will not nor ought to hear any voice but Christ's. For this, he foreseeing that it would be accounted *pervicacie*, disclaimeth that, and yet doeth thoroughlie resist. So would the Rep. if he may have leave: If not, I see not why he may not do the same thing, though he be censured for it, as Junius feared he should be.

And this I may truly say, I have heard the Repl. more then once profess, that whē, in studying of Divinity, he was something perplexed about Ceremonies and such like human institutions, by reason of some ambiguous, and ill consenting passages of some others, this one place of Junius (so solemnly confirmed with the oath of such a man, for his sincerity and unpartiallness in the buisnesse, and alleging such grave reasons for his judgment therein) did very much affect him, and first settle his mind for such matter. So that if he be deceyved, Junius hath deceyved him. But he hath now more cause then before, to esteem much of this place because, the utmost that the Rejoinder could say to it, is as good as just nothing.

As for the difference which the Rejoinder would find, betwixt that *clothing* of Religion, which Junius taxeth, and the *garment* of Religion, which the Defend mainteyneth, I cannot discern it.

For 1. If Junius meant *adorning*, as the Rejoinder saith he did, that is one office of a *garment*, and such a one as the Rejoinder ascribeth to Ceremonies in respect of Religion, pag. 95. where is said that they are *comely formalities, suitable to the dignity and variety of divine actions*.

2. If Junius meant *hiding of nakedness* of Religion, he meant it only in the esteem of those which impose such Ceremonies. And so all they that add their Ceremonies to Religion, as useful garments, do seem to account it (in comparison) naked without them. 3. If the Def. meant to show, that our Ceremonies are *not essential limbs of the body of Religion*, so did Junius mean to show, that those which add their Ceremonies to God's ordinances, do pretend, they add only *clothing, not members*, to the body of Religion. Neither is this *snatching at words*, as the Rejoinder termeth it. For it is, and hath been an ordinary commendation of Ceremonies, that they are as a garment to Religion. Whence it was that a Scottishman (as I remember) at the first coming of King James into England, hearing them maintained under that name, answered that he wondered then how Religion did live, and thrive, in the cold country of Scotland; without such linsiewoolsy garments?

6. Unto this full testimony of Junius, the Repl. added the words of Zanchi, another witness of the Defend. His words in his epistle to Q. Elizabeth, are these: *the Church must be ordered by the rule of the Apostolcall Church, as well in Ceremonies, as in doctrine*. The Rejoinder answereth 1. that this is no more contrary to the Def. then to Zanchi himself, acknowledging (elsewhere) some Ceremonies lawful, which have neither command nor testimony of Scripture, which he would never say of doctrinals. Now 1. If it be also against Zanchi himself, yet it disableth his testimony, for the Def. 2. This which is alleged out of him, for Ceremonies without testimony or foundation in Scripture, hath been answered before, that it must needs be understood of *particular foundation*. And so he might well say the same of doctrinals. For in this there is no difference betwixt Ceremonies, and many other things, which are not Ceremonies, and yet appertain to Conscience. As the Apostle said: *let all things be done comely and in order*, so said he also: *whatsoever things are venerable, or honest, just, of good report, and praise, let them be done*.

All the particulars of these latter, are not Ceremonial: and yet many hundreds of such things have no more command, or testimony in Scripture, then the particulars of order and Decency: Neither have the generals of order and Decency, less command and testimony in Scripture then the general of these.

His 2. answer that Zanchius comparison is to be understood of similitude, not of aequalitie, is in the former words answered.

For no disparity can be shown, betwixt many particulars of Doctrinal pointes, in their cases of practice, considered with all circumstances, and the particulars of Decency and Order: much less betwixt their generals. As for example it is as difficult for D. B. to fetch from any doctrine in Scripture, this particular: *It is venerable, just, and of good report, for him to write su^{he} a Rejoinder as he hath done*, as this particular: *the Cross in Baptism is orderly, decent, and to*

edification. I take both to be impossible. But suppose both to be probable, the former (being no Ceremony) is no more determined in Scripture, then the later.

There hath been a *fashiō* taken up of speaking otherwise, but no reason can be rendered of it. Let any man show the reason, and I will yield.

The epistle out of which this quotation is, was written in deed *against* our Ceremonies, yet the Repl. leaving to a fitter place, noted only for the present purpose, that it was written of them. But the Rejoined. being great with an observation or two, addeth about that: *Moreover Zanchi when he wrote to Q Eliz. to persuade her not to urge the Ceremonies so severly, did write at the same time to B. Jewel, that Ministers should rather yield to them, then leave their places: because they are not simply unlawful.*

To which I answer 1. Zanchi writ to Q. Eliz not only that the Ceremonies should not be so *severely* urged, but also that they ought not to be urged, imposed, or allowed of *at all*, but abolished. And of this his judgment, he gave such effectual reasons, as can never be answered. Amonge other, one is proper unto this place, and fit here to be remembered, because it overthroweth all that warrant which the Def. and Rejoinder have hitherto, or can heerafter plead for them, out of 1. Cor. 14. *Order, Decency, Edification.* These Ceremonies saith he make *not for edification, but for public dissention, private perturbation of conscience, with scandal of good and bad. They make not for order, but disorder, and confusion of good Ministers with evil or Popish, who ought even in garments to differ. They make not for decency of Christ's Spouse: because they are a strange ridiculous, idolatrous attire of this Romish whore.*

2. Zanchi when he writ unto B. Jewel, gave no reason of this counsel for yielding, but left them to be invented by B. Jewel. Now because those reasons of yielding were never yet made known, whereby the former reasons directed by Zanchi against urging can possibly be overborne, I cannot otherwise think, but this later counsel was more out of charity guided by human erring prudence, then out of judgment grounded on Scripture. Howsoever our question is, not only of yielding in case of extreme necessity, but also of appointing and urging men to that extreme necessity.

3. Zanchi doeth not persuade to allow of these Ceremonies by subscription, or silence, but only in extreme necessity, to yield unto them, and that with *Protestation.* Now this was according to a kind of charitable Pollicie, which Luther is author of about all Popish Ceremonies: *de Libertate Christiana*, in these words: *Although we must manfully resist those Masters of traditions, and the laws of the Popes wherewith they overrun the people of God are tartly to be dispraised, yet the timorous multitude (whom those wicked Tyrants lead captive with the same laws) must stoop till they be plainly laid open. You may inveigh against the laws and law makers, but withal you may observe them with the weak, until both they do know the Tyranny and come to understand their liberty.*

But 1. what warrant have we for such a course but of God's word? 2. M^r. Hooker, pag. 247. derideth this course, as a Theorie neither allowable, nor any way *practicable* in England.

3. Our opposites, that defend, and commend the Ceremonies, as orderly decent things, tending to Edification, cannot without contradiction assent unto this counsel. D. B. in deed did formerly begin after some manner, to put some piece of this course in practice. But the ill success that he found in it, hath since made him, & others, keep far from that part of it, which concerns *Protestation*, and instead thereof, to turn them unto *Commendation*. Did ever any that writ for our Ceremonies, write such an Epistle as Zanchius, unto Queen, or Kinge? Can they say so much, and do as they do? Nay is there any Bishop, that dare license Zanchi his Epistles, to Queen Eliz and B. Jewel, both together, for to be printed in English?

These things being so, I leave it unto consideration, unto whom the Rejoinder his affected censure belongeth: *Now well-sare a good stomach: He cannot resist, but he will not yield.*

SECT. 20.21. Concerning Reasons against the Negative Argument from Scripture.

1. The Def. his first reason is: *Whatsoever is unlawful is a transgression of some law revealed in the word. Ergo against it. Ergo not only beside it.* The Repl. granteth all: and showeth, that it is a mere fantasie, before confuted, as a cavil, in the Reply, and longe since, by M^r. Cartwrights, 2. Rep. p. 56. not agreeable to the very words of the Argument, to which it is opposed. Upon this the Rejoined. poureth out words *He turneth head: O strange! a Babe owned from the birth, suckled by many Scriptures, an ill favored faced brat, absurd, contradictory, when he is taken in a snare, he saith he is mistaken.* And what reason hath he to back or bear out all these words with? *If the Scriptures (saith he) condemn whatsoever is done not only against, but beside the direction thereof, then doeth it condemn something as unlawful for being only beside it, and not any way against it.* To which I answer, that it doeth not follow: because a thing may be only beside the word some way, and yet some way against it. Only beside the particular praescript of it, and yet against the general command of it.

If a Father charge his son, or a Master his servant, first that for a certain time, he do nothing beside that which he shall bid him: and then command him for that time, to read in a certain book, if that son, or servant, shall beside reading paint *antick faces* in his book, he shall do only beside the particular command, and yet against the general charge, & both ways censurable. Let the Rejoinder therefore spare his words, and see better to his Argument, or rather eat both, that others be not troubled with them.

2. The second reason, brought by the Def. was: *Nothing that is indifferent, can be pronounced simply unlawful. But some Ceremonies of man's invention are indifferent. Ergo, not to be pronounced simply unlawful.* All which is granted of circumstances of Order, if by *invention*, be meant *determination*; otherwise, the Assumption is denied. Though it was added also (*exsuperabundante*) that *things indifferent* are sometime taken so generally, that in that sense, the proposition may be denied. Against this, I cannot discern what material thing is Rejoined. He saith, that *it is easy to say the Assumption is false, and not to show wherein.* But I have hitherto thought that it is sufficient for answer to any Argument, to deny the Assumption, until it be proved: and that the falsitie of any sentence, doeth consist in this, that it pronounceth otherwise then the thing is, and therefore in saying an assumption is false, it is not needful, to show *wherein.*

He saith also that *the largest sense of things indifferent, doeth make no variation of things indifferent*. But the Author, and place, was named to him: *Sopingius in his Apology ad lib. Anonym. pag. 166*. Where the case is very pertinent. For Doctor Sibrandus was challenged by a Remonstrant, who entitled his book, *Bona fides Sitrandi*, that as in an Epistle Dedicatorie to the Arche-Bishop of Canterbury, he had, to win his favor the more against Vorstius, and his, declared his judgment of the Hierarchy (and Ceremonies) of England, to be things *indifferent*, so he spake of the Magistrates power, under the same term unfitly, Sopingius, a godly learned man, who had bē a Scholar under Sibrandus, and so desired to help him out of this brier, had no other way to do it, but by saying that all those things are sometime called *indifferent*, which are not necessary to salvation, or without which a man may be saved.

Now in this sense, the Repl. said, the proposition might be denied: viz. that nothing indifferent *i. e.* not necessary to salvation, is unlawful. The Rejoinder (it seemeth) had not the book, and so ventured to contradict he knew not what.

3. The third argument was: *There must needs always be variety of Ceremonies in several Churches. Ergo all are not prescribed.*

The Repl. answereth, that there neither need, nor ought to be any variety, but only in particular circumstances of order, for time and place etc. Here the Rej. (complaining of Coleworts, and of not caring to say any thing, so it be in opposition) bringeth in to the contrary some examples of civil decency, variable according to times and places. But all such things the Repl. contained in his *etc.* He addeth also variety of *solemn feasts* But before those can have place here, it must be proved, that such feasts *must needs be*. But (saith he) *never any Divine so spake before M^r Jacob*. And hath he soon forgotten, what was even now recited by himself out of *Junius*? Suche kind of Rejoynders will never be wanting.

4. The Def. his fourth reason was, that *the Nonconformists like well, that every Minister in his Parish, should determine of Rites and Orders: whence would follow variety. Ergo they hold some rites of human invention and ordination, lawful.*

To this the Rejoinder addeth, as an explication in text, and table, that Non-Conformists set up *Parish-omnipotence without referen^e to Bishops, as some teache, or to Synods, as other. Whereby a Minister, and some of his Parishioners, may ordain some Rites and Ceremonies for their use, and the King, and Church under his authority may not*. Now before we come to the Repl. his answers unto the Def. his reason, let us consider a little the Rejoinder his addition. 1. The malignant imputation of *Parish omnipotency*, ill beseemeth our Opposites, except that they can show, more power to be given by us unto Ministers and Elders, in their several Congregations, then by them is given to Bishops, For until they can show this (which they are as able to do, as to call effectually that which is not, as if it were) in accusing us, of setting up *Parish omnipotency*, they confess themselves, to set up *Diocesan omnipotency, Convocation-omnipotency*, etc.

2. It worse beseemeth D. B. then most other, except he will confess, that he, when he was Minister at the Hagh, in Holland, and with the consent of his people, ordered things in that Congregation (as to receyve the Communion sitting at the table, to leave out the Cross in

Baptism, and Surplice in all Divine service) did then and there set up *Parish-omnipotency*. 3. It is an injury, more then ordinary, to make us (any way) extol the *authoritie of a Minister, above the authority of the Kinge, in any matter of appointing and ordaining*. For though a Minister may do something in his administration, which no other man can lawfully do, yet none of us ever thought, that he may appoint and ordain anything to be done, with coactive authority, which the King may do, in all things lawful, and convenient; even in Church affairs. So that our tenent is, that the Minister, and his people, may use no Ceremony, nor exercise any public act of worship, which the King may not appoint, commād, and compel them to. For in holding that no such thing is to be done, beside that which Christ hath appointed, and that the Kinge may, and ought to see that all Christ's institutions be observed, we must needs be confessed to hold that assertion, which is the conclusion of these two. 4. The fallacious ground of this accusation is, that the Minister with his people, may occasionally order some things, which no man absent can, not for want of authority, but for want of presence to observe the occasion: as what time the Church meeting shall begin, upon that day, that the Communion is to be administered, together with Baptism, and other buisines, more then ordinary. 5. That which he intermixeth, of *reference to Bishops*, bringeth all the Churches of France, Netherlands, etc. under his Censoriall note, of *Parish-omnipotency*.

Thus much for the Rejoinder apart. Now to the Def. 1. His Argument is rejected, as supposing, all Circumstances to be of like nature with these in controversy. No (saith the Rejoinder) but only that *one would like one thing, and one another*. But I say yes, or else he cannot argue from one to the other. For what consequence is in this: Men may determine of simple circumstances for order and decency: Ergo they may ordain double, treble, sacred, significant Ceremonies proper to Religion? beside he nameth in his supposition *Festivall days*.

2. The second fault, found in the Def. his argument was, it supposeth all circumstances to be of institution. No, saith the Rejoinder again. Let him therefore put *ordaining* out of the Sum which he hath made of the Def. his reason, and confess also, that this reason maketh nothing for men's *instituting* of Ceremonies.

3. The third was, it supposeth contrary circumstances, ceremoniously to be practiced, by the same men as of institution. *Not so* (saith the Rejoinder:) but *only cantrarie fashions practiced by several men, out of their election*. Yet it seemeth to be for the most part so: because the question is of Ceremonies, and Ceremonious practicing, not of incidentall fashions. Of institution, which the Def. calleth *ordaining*, not of voluntary occasional election. If by *variety* of observing *Festivall days*, and not observing them, was by the Def. understood of *several men*, then in that part he was misunderstood by the Repl. Now upon these premisses, the Rejoinder concludeth all the Repl. his answer to be nothing but *bogling and scurrilitie*. What would he have said, if one had accused him of setting up *Diocesan, and Convocation omnipotency*.

It seemeth that (though he aboundeth in that faculty) he would have wanted reproachfull words, to express his indignation of such an imputation.

5. In opposition to this misshapen Argument of the Def. taken from Non-conformists confession, the Rep. propounded one, from the Conformists confession: You say these Ceremonies are Divine, and yet dare not deny, but the rejecting of them in other Churches, is Divine.

You retain these Ceremonies as Divine, and yet reject other Ceremonies, of like nature, as divine as these. What divinity (or agreement) is in such courses? To this, the Rejoinder answereth, that this *argueth an ill conscience: because the Def. doeth not say that these our Ceremonies are Divine, but that in respect of permis•ive appointment, and in these, they are divine, in particul•r, and hypothesi, human. And this may be said of the different Ceremonies of several Churches.* For ill Conscience, I will not be so liberal in charging the Rejoinder as he is prodigal of it toward the Repl. But ill science I can easily prove. For 1. He denieth the Def. to call our Ceremonies Divine: because (forsooth) he calleth them so in the *general*, and not in their *special*: for so the Def. doeth interpret his own terms.

Which is as much as to say, he that doeth not call them *every way Divine*, doeth not call them *Divine*. 2. He passeth by the main terms of our Argument *Divine rejecting of the same Ceremonies in other Churches, Rejecting of other Ceremomnies, as Divine as these in our Church*; and for these he putteth only, *different divine Ceremon. in several Churches*. This sure is no scientificall kind of answer. 3. No Divinity will suffer anything to be called *Divine*, but that which (all circumstances considered) may at least necessarily be concluded out of the Divine law. Otherwise all good human laws may be called Divine laws. Now we have hitherto expected in vain, when our Ceremonies may be so concluded.

It is altogether impossible, that the institution, and Rejection, of Cross, and Surplice, in divers places, should be both *Divine*, or that the urging of these, and abolishing of Images, should be *Divine*, in the same place, and time. This part therefore of the Argument, the Rejoinder thought good, to answer with silence.

SECT. 22. Concerning the Assumption, of the main Argument, handled in this Chapter.

1. THE Repl. set down the Def. his plea, with a general answer thus: After all this ado about the Proposition of the first Argument, Now we are told of an Assumptiō, out of the Abridgement, and Mr. Hy: viz: that Ceremonies have no warrant out of the word of God being human inventions, For Mr. Hy: I cannot say much (because his reasons are not in printe) but for •he Authors of the Abridgement, they have great wrong done them. Whosoever will turn to the place quoted by the Def. in the Abridgement, shall see, that the words which our Def. hath turned into a Proposition, are there but part of an illustration, belonging to this proposition: All Ceremonies that swerve from the Rules given in the Word, for the Churches direction, in matters of Ceremonies, are unlawful. The Assumption of which is: But the Ceremonies in question, do swerve from those Rules. Now all this chief pith, both of Proposition, and Assumption, is by the Def. omitted: A by thing is put in place of the Proposition. A new assumption is formed: and yet all fathered upon the Abridgement. What hath the Rejoinder to say against all this? 1. *This demurrer should have come in at the first.* But first, or last, if it be true which here said, the Def. cannot be defended.

2. *The Repl. granted the whole Argument, sect. 2.* In saying (forsooth) that he took for granted, whatsoever was there said for the all-sufficiency of Scripture.

3. *This of itself, is an Argument against our Ceremonies.* What then? the Authors of the Abridgement, may yet have wrong, if it be made theirs, against their will. 4 *It is fit to be the first Argument, because if this be granted, all other rules are vain.* The question is nothere of fitness for place, but of fitting it to the Abridgement. Yet this whole Argument being granted (according to our meaning) of those that the Rejoinder calleth *double triple Ceremonies*, the Rules have use about *single ones*. 5. *The Proposition is taken out of the Abridgement, pag. 44. and the Assumption is fitted to it,* Let it be so, yet if that be made a proposition of theirs, which only was an illustration, or confirmation of their proposition, and (a new assumption fitted unto it according to an adversaries pleasure) the whole argument fathered upon them, as a first and chief one, this surely cannot be excused from wrong doing.

2. To the Def. his answer unto the Assumption, viz. that in general and *permissive appointment*, our Ceremonies are (not human but) Divine, the Repl. said that he understood not a *permissive appointment*, to be other then an appointment without appointment: because to permitte, is neither to command or appointe, nor forbid.

Here the Rejoinder among many shrewed words, hath this reason that *the same things are commanded, in general, but in particular are only permitted*, And for ignorance of this, he twi•teth the Repl. with want of *logic*. But I cannot yet see, out of any logic how a general can be commanded, generally, and any true special or particular of it be only permitted. He that commandeth all order and comeliness, commandeth also every special of it. Every general command, applied unto his true special subject, maketh that specially commanded.

It is commanded in general that every husband should love his wife, not in special, that Aquila should love Priscilla: yet suppose Priscilla to be Aquila his wife, she may challenge conjugal love, all so well as if hername had been in that Command in special. Else we may as well say, that superstition, will-worship, or at least disorder, to which order is opposed, is forbidden in general, but some specialls of them or it, are only permitted. The truth is, Cross and Surplice, cannot with any show of reason, or common sense, be said to be commanded in general, anymore then in special, no nor yet permitted, either in special or in general. The Rejoinder hath yet found no fit place, to prove the command though it mainly concerneth his cause, and of itself alone might satisfy any man's conscience, if it could be proved, and the permission is the main question of this whole Dispute.

Chapter second, Concerning worship.

All the material doctrine of this Chapter is before discussed, in the Manuduction, sect. 5.6.7. Where the nature, distinctions, and differences of worship, are weighed, and found of no moment for our Ceremonies aide. It shall suffice therefore here, to refer the Reader unto those places, adding only some notes, upon some passages, formerly not declared.

SECT. 1. Concerning worship, distinguished into proper, or essential, and improper, or accidental.

1. The Def. saith, that by proper and essential worship, he understood Ceremonies so necessarily required to God's service, as that the contrary thereof must needs displease him.

Hereupon the Repl. inferred, that all Ceremonies, which serve for decency, and edification, must needs be proper and essential worship: because the contrary of decency and edification must needs displease God, in his worship.

Mark now the Rejoinder his answer: *The contrary of decency and edification displeaseth God. But the contrariety of particular Rites, serving to decency and edification, do not displease him: because they fall into one and the same general kind, without contrariety thereto, or therein. As fire & water are not contrary to an element, nor black and white, to color, nor reasonable, and unreasonable, to a creature: so contrary orders, contrary formalities of decency, and contrary means of edification, are not contrary to order, decency and edification.* All this answer dependeth upon a distinction betwixt general, and special.

Now 1. This is a certain, infallible rule: what essence soever is found in any general, that must needs be in every special, contained under it. Ther is no essence in an *element* generally taken, which is not both in the fire, and water, none in *color* so taken, but is both in black and white, none in the notion of a *creature*, which is not in man and beast. From hence therefore it necessarily followeth, that if *Order and decency* in general, be essential worship, every true special of them must needs be so.

2. It is not of, or for nothing, that the Rejoinder doeth so waver in his speech: *contrary Ceremonies serving to comeliness, and edification, contrariety of orders, contrariety of formalities of comelinesse, and means of edification.* For this means, all his answer is at least put out of comely order serving to edification. For that which *serveth* to comeliness, and order, all *formalities* of them, and all *means* are not specialls, under the *genus* or general of *decency, order, edification*, but under the general of *means, formalities*, etc. So that the whole distinction is confounded, by this wordy explication of it. 3. *Contrariety of orders* he confesseth, and yet denieth them to be contrary to Order: As if order contrary to order, were not contrary to order! He will say no, not to *order in general*. But then that order in special, must have some specifical difference, not contained in the general of order, making the contrariety: which should (if it could) have been declared. By the same proportion, also as he acknowledgeth *contrary orders*, he must also acknowledge *contrary decencies, and edifications*: and this hath need of declaraiion, because it is a new inventiō▪ not to be trusted, before it be tried. 4. By order, in this place, must needs be meant *good order*, otherwise, it were as well order, to set the carte before the horse, as the horse before the carte. Now in good order, the things ordered may be someway contrary, as black and white horse set before the carte, and yet the *order* one and the same: and so in *decency. Edification* is only an ende. But good order, and decency of the same things, in their particular or inividuall use, can be no more contrary to any good order, & decency of the same things in the same use, thē blackto black & white to white. 5. The plain truth is, that order and Decency (as they pertain to our question) do arise out of the outward disposition and temper of things, as health doeth out of the inward disposition and temper of the body, and therefore doeth admit no more contrariety, then good health doeth.

2. Because the Def. in his distinction, placed *Edification* only on the part of Accidental worship, that was noted as a flaw. To which the Rejoinder answereth, that *essential parts of worship serve also to edification, and worship of themselves*. But 1. this can be no more gathered out of the Def. his words, then that all essential worship serveth for *decency*: for he placeth these two together, as ends of accidental parts of worship, that they serve for *decorum, and edification*. 2. This is but to help a broken leg, with a broken crutche. For essētiāll worship tending to worship of itself, is as broken a phrase, as the former was a distinction.

3. It was noted also, that the Def. confounded *appurtenances*, and *parts* of worship. The Rejoinder answereth, that those things which are appurtenances only in *proper, simple, and strict* sense, are partes of worship *improperly, and in a sort*. So in deed at the University, among Sophisters *improprie, laxe, modo quodam, quodammodo*, are wont to help at a dead lift. But that which is only an appurtenance of worship, is no more worship, then a Bishops Rochet, is a Bishop.

4. About the same distinction, a question was made how any worship can be not essential, that is, not having the essence of worship in it. The Rejoinder answereth, that these appurtenances have in them the *essence of accidental worship, but not the essence of substanciall*. So then, they are *essential accidental* worship: and why not as well *substantial accidental*? A Rochet hath no more in it the essence, then the substance, of an accidental Bishop.

5. The Repl. his last, was, that those which the Def. calleth accidental parts of worship, have not (by his own express confession, in this sect.) so much communion with the essential, as the hair of the body (which is but an excrement) hath with the body, and therefore cannot be accounted a part of worship. The Rej. here. 1. answereth, that they are in deed no part of essential worship, but of the *complement* of worship, as *garments* are of men's external honor. So that now we are come to have that expressed, which before was implied, the Ceremonies may be called worship, as a Bishops Rochet, or other Bishoply *garment* may be called a Bishop. Though it might be also further inquired, if Ceremonies be *parts* of the *complement*, what the other parts of that complement may be? Certes he that divided worship into essential and accidental *parts*, did not mean worship, and the complements of worship, much less, *parts* of essential worship, and *parts* of complement. If he did, his speech, and meaning, do not well agree together. 2. He taketh great exception against the term of *excrement*, as not well appliable to the *hair of ones beard, savouring of a spirit full of rancor, to be judged of God as a reproach, tending to breed scorn and abhorring of these Ceremonies, in the minds of ignorant mē*. At all which a mā might have laughed, if God's name had bē spared, in so frivolous a matter. All Philosophers, that ever I I heard, or read, heathen, and Christian, call and define the hair of men's bodies, *an excrement*. All Divines, when they speak of hypocrites in the Church, compare thē to the hayr of a man's body, under the term of *excrement*. I therefore would not be loath to hear one call the hayr of my beard, an excrement. Neither can I smell any savor of a rancourous spirit, or any reproach, in that phrase. As for *breeding of scorn in the minds of ignorant men*, one would think, it should not be objected by him, that a little before spake of *Parish-omnipotency*, and stuffeth his book with such terms, as I am loath (for his sake) to

repeat, but that they cannot be more gently refuted, then by bare repeating, after the occasion of them is discussed.

SECT. 2. Concerning adding to God's worship.

IN the second section, the Rejoinder hath nothing materially, to be newly, or now first confuted, save only that about adding to God's word, and worship: which only therefore, needeth here to be discussed.

1. God's laws of *Praemunire*, against all human presumptions, in his Worship, are famously known. Deut. 4. and 12. *Thou shalt not add anything thereto*. No man ever writ one sheet of paper against Popish Ceremonies, which did not confute them by these places. The Papists have marked this: *Haeretici accusantes Ceremonias a Deo non institutas, superstitionis, & idolatriae, fundantur praecipue in Deut. 12. Swarez de Relig. vol. 1. lib. 2. cap: 1.* The Def. and the Rejoinder their answer, is the same, that most Papists use: In these places, where addition is forbidden, is meant only *addition of corruption*, not any *addition of preservation and additions made divine, not human*. Now 1. for the first part of the first distinction, God forbiddeth only an *addition of corruption*, It is worth the considering, which learned Chamier answereth, *The bringing in of a Contrarie precept is neither used for, nor can be called Addition, for in Addition both remain, but contraries destroy each other*. He that setteth a house on fire, or poisoneth a man, or corrupteth anything, is not usually said to add unto them. 2. By the second distinction, no addition unto God's will and testament, is more forbidden, then unto man's. As it were a sin to add anything unto God's Testament *as divine*, so also were it to add anything unto man's testament, or testimony, and make it his, when it is not his. None may add anything to D. M. his Defense, or D. B. his Rejoinder, and make it theirs, when it is not theirs. Suche additions, are usually called *lies*, sufficiently forbidden by the ninth Commandement: so that no indifferent man will think, that nothing more is contained in these prohibitions, so often and earnestly urged, in strict reference unto the holy ordinances, and worship of God, which by this interpretation, can challenge no privilege from them.

2. For the second part of these distinctions: *human additions of praeservation*, the Repl. observed, that addition was, in the text, expressly forbidden, as a means of *keeping or praeserving* God's word, and worship: Deut. 4.2. To which it seemeth a contradiction, that addition may be *for Keeping, or praeserving*. To which the Rejoinder answereth nothing else, but that, *therefore addition hindering is forbidden, but not addition keeping*. That is, he denieth the conclusion, but answereth not to the proof. But he addeth an example: *He that leaves a jewel to be safely kept, doeth not forbid the provision of a Cabinet, with lock, and key, to keep it in*. True: Neither doeth any man dream, but the Kings authority, and Churches care, may, and ought to be as a Cabinet with lock, and key, to praeserve God's ordinances and worship. But what is this to additions? and to such additions, as our Ceremonies in question? The Lord's ordinance is, that the Sacrament of Circumcision should cease. For the preservation of this ordinance, the Def. and Rejoinder pag. 285. provide a lawful Cabinet, under lock and key, that *Circumcision as it is used in some places, may be lawfully appointed, and commanded*. The Lord's ordinance is, that Baptism should be administered according to the primitive institution, without such sacrilegious crossings, as are in use among Papists. They have

provided a Cabinet, under lock and key, for this, that all which are baptized, shall be crossed. The Lord's will is, that his holy supper should be received, and used as a supper, not adored.

They have provided, that all men shall kneel in the receiving of it, for a Cabinet, like to the former.

3. Cardinal Cajetans interpretation, was (by the Repl.) alleged *addition is forbidden even with the pretext of keeping the commandments of God*, as more judicious, and religious. The Rej. answereth, that Cajetan doeth allow the distinction, of additions, into *corruptive*, and *praeservative*, in Thom. p. 3. q. 6. a 8. and that in the alleged words, meaneth *additions corrupting, though pretended for keeping*. Now this is as true an interpretation of Cajetans meaning, and ours also, as can be invented: only that is wanting, which Cajetan (with us) intended, that all *additions for preservation, are but pretenses*. But as for Cajetan his allowing this questioned distinction in 3. q. 60. (for 6. was an error) whosoever will look upon the places, shall find, that neither in Thomas, nor in Cajetan, is any mention of *addition preserving*, which here is the only question. They speak in deed of adding words, to the form used in Baptism, and note, some words do corrupt the sense, and some do not: but not a word of adding Ceremonies *preservative*. The wordy additions, which they speak of, are as Thomas hath it, I baptize thee in the name of the Father, the Son, the Holy Ghost, (*and the Virgin Marie:*) or as Cajetan hath it: I baptize thee (*Sexton what is a clock*) in the name of the Father, the Son, and the Holy Ghost. If these be additions of *preservation* let any Christian, that regardeth Baptism, judge.

4. It was wished, that the Def. had set down some examples, of *preservative additions*. The Rejoinder undertaking it for him, nameth for the Text *diverse readings, marginal notes, etc. and for the sense, interlineary glosses, notes, marginal references, and commentaries, and then, readings by sections, building and ordering of Synagogues, and a thousand such*. And in deed he might as well name diverse thousands, as these. But 1. if so many thousand Ceremonies may be added lawfully to God's law, what meant Augustine, and all our Divines, out of him, to complain of such an intolerable burden of Ceremonies, in regard of their number? 2. *Diverse readings*, are no more additions, then *Coningstable and Constable*, are to the Statute of Constables. *Marginal notes*, no more, then an exposition is to the text, which kind of addition, the Papists do wickedly allege for their doctrinal traditions. *Interlineary glosses, notes marginal references Commentaries* of the same nature. *Reading by sections, building, and ordering*, are evidently things of mere order, of which, if any man shall say they are additions, then if he be a poor man, he may make great addition to the little money he hath, by dividing it into sections, placing it fitly, and disposing of it orderly a hundred ways, to the increase (as it were) of a hundred fold: which would be a welcome doctrine (if it were true) to many a poor man, and even to those which are impoverished by the Bishops silencings, deprivations, and excommunications, for not allowing of additions to God's worship.

5. It was also justly questioned, if there were not a deminution, or taking from, for preservation, as well as an addition of that kind: because in the Text they are joined together, as drawing in one yoke? The Rejoinder answereth *no*. And denieth the consequence, by example of *hardening, and showing mercy, joined together, without the same*

meritorious cause. But 1. the example doeth not agree: because the question was not of a meritorious cause, but of a final. And in the chief or last ende, hardening, & showing mercy do agree. 2. I can easily, find out a detraction, as of good praeservation, as the addition of a Cabinet with lock and key.

For from a sword, or any other iron weapon, a man may well detract *rust*, for the preservation of it, From an aguish man, blood may be detracted, for the preservation of his life, nay sometime a leg, or an arm, may be cut off, for praeservation of the body. So that, all things considered, the Rejoinder will upon second thoughts, either cashier in God's worship, his addition of preservation, or else add unto it, a detraction or deminution of preservation. Calvin in his nineteenth sermon upon Deutrinomie, hath this remarkable sentence.

Let us assure ourselves, we shall ever be unruly and wild-headed, until our Lord hath tamed us, by long handling, and made us stick to this ground, that it is no more lawful for us, in any wise, to add any thing to his law, then it is lawful for us, to take any thing from it.

6. It was likewise observed, that this praetence hath been always the shoeing-horn, to draw on superstition with. For (as Calvin noteth on Matt. 15) *Legislatoris ipsi non jactabant, se novum quicquam tradere, sed tantum addere cavendi formulas, quae media ossent adminicula, ad servandam Dei legem.* The old Masters of Ceremonies praetended always, that they meant only to bring-in additions of preservation. *Like enough* (saith the Rejoinder:) *But this very inlet of superstitious things, under the praetence of bringing in only preservative means, doeth witness that such additions as are preservative, were always allowed by God's people, as confirmation of error by Scripture, doeth show the dignity of holy Scripture.* This is in deed as fair a praetence, for an *inlet* of superstition, as can be made. But withal it is manifest from thence, that is is no sufficient, but a very suspicious answer, for Ceremonies, accused of superstition, to say, and not to prove, that they are *preservations*. Yet these Ceremony-mongers had all their pretense properly from *means of preservation*, which are and were always allowed by God, and his people, not from *additions*.

Our Parliament statutes made for establishing of true religion, are a means of praeserving it in England: but I think that Hon. Assemblie would take it ill, if the Rej. should publish to the world, that their Laws are *additions* to the word, and worship of God.

The Rejoinder addeth, that *Calvin in the place alleged, doeth account these praetented additions to have been corruptions, from the first.* Now (though this is not here, but in another place, after to be handled) let the Reader guess of Calvin's account, by these his words: *Afterward there came teachers who did not think themselves should be esteemed acute enough unless they did patch something of their own to the word of God. Yet no addition to that word is tolerable. Those secondary laws are devised of curious men, as if the single and simple command of God were not enough. To invent new washinges was an idle vanity. Had they rested in the law of God their modesty would have ben more pleasing to him, then their Scrupulous anxiety in doing otherwise.*

If this be not enough, to show Calvin's judgment, of Ceremonious additions, let that be added, which he saith to Cassander, and therefore to the Def. and Rejoinder teaching the very same doctrine of Ceremonies, that Cassander did. Opusc. pag. 355. *He taught that the*

Ceremonies ordained by Christ are to be kept entirely, and incorruptly: and nothin• must be added to their institution as if they were lame or imperfect, which indeed is some•what, but it is not all, because by an indirect shift he would lett into the church all other rites. But this half truth is overturned, when he believes a right given to the Apos•les and their Successors, to institute such ceremonies in the administration of the Sacraments which may be for ornament. Therefore he which confessed before nothing should be added, doeth now not only admit such by-Ceremonies, but also commands them. Yet will he help himself with a subtle shift, viz. additions are to be endured, if the Sacraments be not held lame or imperfect, therefore with what mixtures you will, the Sacraments may be wholly changed, and yet all be well, so be you charge not Christ to his teeth, that any of his institutions go lame, and halting etc.

7, It was lastly added, that this answer of the Def. was Bellarmine's answer to Calvin, about this very point and place: *de effect Sacr. lib, 2. Cap. 32. Prohibit Dominus additionem corruptentem, as the Def. translateth it, an addition of corruption is forbidden.* Which was the rather added, because the Def. had so vainly objected unto the authors of the Abridgement, symbolizing with Bell•mine. It might otherwise have been added, th•t it is not only Bellamines answer, but also Gregory's de Valentia, tom. 4. disp. 6. q. 11. p. 1. et tom. 3. disp. 6. q. 2. p. 7. Swarezes, de Relig. vol. 1. lib. 2. cap. 1. Baroninses; ad an 53. pag. 459. and that it is the common answer of Papists, in defense of their Ceremonies against this place, urged upon them by our Divines. Yet some few spying the vanity of this answer, as being ashamed of it, have found out another, of like stamp: For Cornelius a Lapide, in his Commentary on Deut. 12.32. so expoundeth the words of this prohibition: *In rebus & Ceremonijs Dei, fac tantum illud, quod Deus, vel per se, vel per Vicarios suos, puta sacerdotes praeceperit.* Which agreeth well with that of the Def. and Rejoinder. Use •hose Ceremonies only, which God, either by himself, or by the Convocation house doeth command. And some more ancient, and therefore less praejudiced Papists, confess, this law did forbid all human Ceremonies to the Jews. So Tostatus, *Defensorij* par. 2. cap. 8. as also in Deut. 12. q. 12. *that consequencie is found among the Hebrews about the observation of Ceremonials.* Something is not found written in the law, therefore the Jews are not bound to keep that. *Yea which is more, it was not lawful for the Jews to observe any Ceremony about the service of God, unless that were written in the law as appears Deut 12.*

The Rejoinder hath many words, wherewith he raiseth up a great dust, to darken the cause with all. But no man can discern any direct answer of his to the allegation, save only his confession, that the Def. his answer, was *Bellarmino's answer to Calvin, about th•s very place.* All that he addeth to that confession, hath been before confuted. It shall be sufficient in this place, to set down Calvin's resolute conclusion, out of Sermon 85. in Deut. *It is devilish blasphemy, to say, that God hath not taught men all that it behooveth them to do. The common by word here hath place: thou art the Devils servant: for thou hast done more then was commanded thee.* Here is no limitation, of *new worships properly so called,* which is the Rejoynders shift, but all that it behooveth us to do, is limited to *God's command.*

In the fourth section, about Isa. 29. Mat. 15. Col. 2.27 hath nothing material in it, beside those distinctions of worship, which before in the Manduction, section 5.6. and 7. are

distinctly examined, and discussed. To those places therefore I refer the Reader, for satisfaction, if there be any needful.

SECT. 6. Concerning our Divines judgment about Ceremonious worship invented by man.

THOUGH those three *staple* sections of the manuduction. 5.6.7. may be sufficient also for clearing of all the materials here exstant, yet referring the Reader thither for the main, I must add something, about diverse particulars.

1. The Replier said▪ that Worship doeth not vary according to *mē opinions*, but consisteth in the nature of the action itself. This is (saith the Rej.) *to speak monsters*. If he had said, things to him *unknowen*, it had been enough. For all that he hath not known, are not *monsters*. But what is his reason of this so deep a censure? because (forsooth) *opinion, by error of opinion, doeth make that to be essentially false worship, which without such opinion, were no such worship*. Of which I may as well say, that this opinion, by error of opinion, doeth make the reason essentially false. For 1. the question was not here of essential false worship, but of essential, and accidental worship, whether *opinion* did make the difference? which the Def. affirmeth, the Repl. denieth, and the Rejoined. declineth. 2. The Rejoinder hath not yet (that I know of) nor can (as I think) define unto us, what is *essential false worsh•p*, according to his rules.

3. Every *error of opinion* doeth not make essential false worship: he should therefore have told us, what error he meant. The Def. nameth opinion of *justice, sanctity, efficacy, or divine necessity*: and the Rejoinder mentioneth often such and such opinion, held of the Papists, concerning all their Ceremonies. Of this enough is said, Manud. sect. 7. For the present, I deny, that such an erroneous opinion, by itself, and of itself, doeth not make essential false worship. *Opinion* is but an adjuvant efficient cause of that *affective act*, wherein the essence of internal worship consisteth: and the external acts of worship, though efficiently differenced by opinion, or faith, are essentially distinguished by their form, and ende. A man may have an opinion, that is just, holy, efficacious, and necessary, to perform diverse works of the second Table, nay upon some occasions, to tell a lie, even against the second Table. Yet none speaking properly, will call, that essential false worship, which is a sin directly against the first Table. Hitherto therefore, I see no *monster* of the Repl. his making. And if we consider his reason well, which the Rejoinder made to it, the *mishaping* of things will be found on the other side. If (saith the Repl.) worship did vary according unto men's oppinions, then a man may go to Mass, conceyving another private opinion to himself, then Mas-mongers use to have: and our Convocation may appoint us the grossest of all Popish Ceremonies, if they set another opinion upon it. The Rejoinder his answers are diverse, and some of them strange ones. 1. His first is, that *going to mass may be a sin of scandal and presumption, though a man go not thitherto worship*. By going to Mass (according to the use of our speech) is meant, doing all those external actions, which Mas-mongers use to perform. Now the question is, whether he that performeth all those external actions (intending only to save his life thereby, as having no opinion of any other good in so doing) doeth only sin of scandal, and praesumption, or else over and beside this, is guilty of external false worship? the Rejoinder seemeth to say, *no, he is not guilty of false worship*. But when the Christians of the Primitive Church, did with such an

opinion, lay but a little incense upon the Heathens Altars, they were by all Orthodox censured for *Idolatry*. The story of Origen is well known, how he delivered Palme, to those that offered it to the image of Serapis, with this expression of his intention: *come, and receyve the bows, not of the image, but of Christ*. Yet was he therefore censured as a worshipper of that Idol. Calvin writing of purpose concerning this very case, of going to Mass with such an opinion, accuseth them that do so, of *externally professed idolatry*: and therein was justified by Melancthon, Bucer, Martyr, *Opus. de vitandis superstitionibus*. And if this be not right, then all external acts, and real professions, whether symbolizing with Papists, or with Turks, or Heathens, may be in themselves, (set scandal and danger aside) easily excused. So Calvin argueth, in the forenamed treatise and in a Homilie, *Opusc*, pag. 532. he showeth, that those wise men which think otherwise, would have derided the simplicity of Sidrac. Misach, and Abednego, if they had then lived, in such a fashion: *Miserable men, yow may do that external act which is required of you: it is no worship, so long as you have no faith, trust, or devotion to that idol*. 2. His second answer is that *those which are present at false worship, by violence, are not false worshippers*, and upon this he triumpheth, with *fie man, fie*. I may better say, *alas alas*, that good D. B. (I speak as I think) should be driven to such extremities, in defense of those Ceremonies, which he never loved, nor doeth at this day. For *going to Mass*, or doing all those external acts, which Masmongers use to perform, implieth more then *violent carrying thither*, and deteyning there. 3. His third is, that *nothing but opinion doeth make human inventions essential worship of God*. Which is an essential denying of the conclusion. 4. For that which was inferred of the *Convocation house*, he saith first, it is a *flinge*. Let it be so, yet it may hit that Ceremonious Goliath, as it is such, in the fore head. He addeth, that *the grossest rites of Popery cannot possiblie be washed from their opinion*. Which is not for a *Rite*, being an external thing or act, any *Rite* may be separated from any internal opinion. The last is, that *some other Popish rites might be lawful, if they could be cleansed, though we need them not*. As if the grossest might not be lawful, if they could be cleansed, or the Rejoinder had shown that we more need the Cross, then those other.

2. Because the Def. placed so much in *opinion of sanctity*, the Repl. in the second place, opposed, that Sanctitie cannot be separated from such Ceremonies, as are proper unto Religion, only used in the solemn worship of God: because they are neither civil, nor profane, and therefore holy. Heer the Rejoined^r being put to his shifts, as before, answereth that *they are in deed holy by applicatiō, but not with inherent, or adhaerent holiness in them, or their use as those which God hath sanctified, nor so as they sanctify the actors, and actions, which is proper to God's ordinances*. Now how many strange things are here? 1. That Ceremony, whose essence consisteth in application and use, is holy by application^r and yet not by any holiness that doeth *adhere* to them, or their use. Holiness is an adjunct *received* by the thing that is holy, and therefore either *inherent*, or *adhaerent*. 2. Is this a good reason: they are not holy truly, as God's ordinances, therefore they are not by men made holy? 3. Have any outward ordinances of God *inherent* holiness in them? 4. If God hath no way *sanctified* our Ceremonies, who can make them holy? 5. Do not Ceremonies teaching holiness, sanctify the actors, actions or spectators, after the same manner, that the teaching word doeth sanctify them?

3. Upon occasion of the other part, in the Def. his distinction, (that Accidental worship is any rite, which serveth for the more consonant, and convenient discharge of essential worship,) the Repl. whereas he might have said, that this is a misshapen definition of Accidental worship in general, as it may be divided into true and false, good, and bad, opposeth only this: that no judicious Divine useth to call circumstances of mere order and decency, (which notwithstanding serve for the more consonant and conveniēt discharge of essential worship) that is a Pulpit, a Table, a fair-Cloath, etc. Worship.

The Rejoinder answereth, that in deed, the *Ceremonies themselv*s cannot be called worship without madness, but only the use and application of such circumstances, and rites*. Now 1. mark here, how the Rejoinder who defineth a Ceremony, *it is an action etc.* and laffeth at the Repl. (because he said, some Ceremonies may be put to other good use, as if all Surplices were turned into poor-folks under-garments) *as if the good wife of Bilson had burnt a Ceremony, whē she burnt a Surplice in her oven*, mark (I say) that this same Rejoinder doeth distinguish Ceremonies from their use and application. 2. Who ever was so mad (because it pleaseth him to use this term) as to say, that standing in a Pulpit, the better to be heard (which is all the use of it) is to be called worship? 3. Crossing with such expression of the signification thereof, as is used in Baptism, can neither be distinguished from the use of a Cross, nor aequalled to the use of a pulpit, not yet lawfully styled true worship, without a spice of one disease or other.

4. The first witness brought in for us, is Calvin, inst. l. 4. cap. 10. sect. 8. All those constitutions are wicked, in the observation whereof we place any worship to God. The Def. answereth, he meant not by *worship*, circumstances of order. Which the Repl. readily granted: because it were *non sense*, to say, all observations in which circumstances of order are placed, be wicked. To this the Rejoinder saith first, it is a *babie*. 2. he saith, that Calvin meant not to comdemne all constitutions of order: which is as *true a babies* as the former. 3. Calvin (saith he) *defineth* what Constitutions are contrary to the word of God, namely *such* as are ordained and imposed as necessary for consciencie, etc. But Calvin doeth only show that *such* are of the forbidden *kind*: and every notifying of a special, is not a *definition* of the general *kind*. 4. He addeth, that Calvin doeth allow of some significant Ceremonies sect. 14. Of signification, we are to consider in the next chapter. In the mean time this: Calvin generally speaketh against *all* worship invented of men, without any distinction. One ambiguous phrase of Ceremonies in general, without any example, save only *Divine*, in which he instanceth immediately after the words cited, doeth not make a cōtradiction to the former sentence. All the rest of the Rejoinder his allegations out of Calvin, about this answer have their answer, in the staple sect. of the Manuduction. 5.6.7.

The Def. having thus told us, what Calvin did *not* mean, addeth that Calvin meant by *woeship*, the *inward virtue* of worship, which consisteth (saith he) in *an opinion* of holiness and justice. The Repl here justly noted the *ill sound* of those words: *the inward virtue of worship consisteth in an opinion*, to which the Rejoinder saith just nothing. And yet in all this chapter mainteyneth all that doctrine of *opinionated worship*, which the Def. let fall. But a man would think, that upon this occasion, he should have declared, how, and how far worship doeth constift in opinion? As for inward *virtues and vices* consisting in opinion, it is as great a paradox, and

greater also, then that of the Stoics, who made all other differences of men's estate, beside virtue and vice, to consist in *opinion*.

In the second place, it was asked by the Repl. how an *inward virtue*, can be planted in an *outward Ceremony*? the Rejoinder *by error of opinion*. But it is more then *error*, nay more then ordinary madness, for any man to think, his inside, is in his outside, his heart is in the feather that he weareth on his hat.

Th• Repl. added in the third place, that the proper nature of worship, doeth not consist in *holiness*, and *justice*, but in the honoring of God: so that all external Ceremonies, whose *proper use*, is the honoring of God, are external worship. This was directed against those words of the Def. the inward virtue of worship (placed in outward Ceremonies) consisteth in an *opinion of holiness, and justice*. Now what saith the Rejoinder? 1. *No man can in any action aim at God's honor, without opinion of justice and holiness in that action*. Which may be granted, if *justice* (in this form of speech, whereby our Divines use to condemn many Popish Ceremonies) did not signify *justification* as it doeth. But yet it doeth not follow from thence, that every opinion of holiness, and justice, doeth make *worship*, much less *inward worship*, and least of all, the *inward virtue* of worship.

2. *Then (saith he) all external Ceremonies must needs be worship*. And this is that which we avouche, of all Ceremonies, whose proper use is the honoring of God. 3. *It is not (as he addeth) the immediate and peculiar use of our Ceremonies, to honor God, but to aedifie man unto the honoring of God*.

No more (may I say) is it any otherwise the *immediate* ende of preaching the word, to honor God, but only by aedifying of men, to the honoring of God: and yet preaching of the word is *essential worship*. 4. *Pulpits, Fonts, Tables, Table-cloths, and Cups, are as much appropriated unto religious uses, as our Ceremonies in question*. But this is confuted in the staple section of the Manuct. 3. and 4. And the difference is acknowledged by the Rejoinder, in that, he maketh Pulpits etc. to be only *simple* Ceremonies, and ours in question, *double and trible*. For by that it followeth, that our questioned Ceremies are *twice, or thrice* more appropriated to worship, then Pulpits.

5. *Calvin (saith the Rejoinder) doeth mark out false worship by a false opinion of worship and necessity*: He doeth so in deed: but never meant to make it a *convertible, or reciprocal* mark, much less that wherein the *essence* of all false worship consisteth, as hath been cleared. Paul Phil. 3. marketh out *Dogs*, by urging of *Circumcision*: but he never meant, that there were no other *Dogs* but such. Calvin also many times marketh out false worship by an opinion of *merit*: yet surely a man may use false worship, without such an opinion.

In opposition to these allegations out of Calvin, the Repl. nameth one place, epist. 259. where he saith, according to the Rejoinder his own translation: *If it be well and thoroughly looked unto, what it is, that doeth so much provoke man, to the making of Ceremonies, we shall find, that they all flowed from this spring-head, because every man made bold •o fancy some new worship of God: whereas God not only refuseth all forged worships, but utrerly abhorreth them*. This (saith the Repl.) is a direct confutation of the Def. (and I add, of the Rejoinder.

For if *all* human Ceremonies flowed from affectation of will-worship, then a *Pulpit*, and such like matters of order, and decency, are no Ceremonies. If all the worship which is placed in human Ceremonies, be unlawful, then no such Ceremonies are lawful, what opinion soever there be of their *necessity, etc.* If this be so (answereth the Rejoinder) then *Calvin hath confuted his more public writings, in a private epistle.*

Which is nothing so, but only it followeth, (as the Repl. said) that he hath confuted the collection which the Def. made from a shred or two of his more public writings. He hath expressed so much in public writings as he doeth in that private epistle. As to add one place of note, opusc. pag. 356. disputing against Cassander, who maintained human Ceremonies, upon the very same grounds, terms, and condition, that the Def. and Rejoinder do, he saith of them: *Seeing God will be worshipped by the rule of his law, and therefore detests all feined services, it is undoubtedly contrary to faith that anything be added to his precepts by the judgment of man.*

But that answer being only for a flourish, the Rejoinder his second is, that Calvin spake of mystical Ceremonies *excescively multiplied.* As if both these could not stand together, for to speak against any sin excessively multiplied, and yet withal against sin. The Prophets often speak of *multiplying idols altars, fornications, according to the number of cities, or towns, on every high hill, under every green tree.* Do they not withal speak simply against all idolatry? But Calvin (as the Rejoinder addeth) alloweth in some case, the *mixture of a like water with wine, in the Lord's Supper.* What? for a religions Ceremony? show the place, and after that, see how it can be justified, against those accusations, which the Rejoinder layeth upon Sopping the bread in wine, pag. 61.62.63. Calvin (as he lastly addeth) epist. 120. could have wished, that Hooper had not so much struggled against the *Cap, and Rochet, or Surplice.* But beside that Calvin did not, nor we neither esteem a Cap, or a Rochet either (a Surplice is added by the Rejoinder) so evil as the Cross in Baptism, Calvin could not say so much, without a shrewed item (*ut illa etiam non probem, though I do not allow of such things.*) Which manifestly declare that his wish was not grounded on such an opinion, as the Def. and Rejoinder maintain. It might also be added, that Calvin in the same place accused them, of wicked *perfidiousness,* who though they seemed to favor the Gospel, yet made a party against Hooper, about that trashe, unto the hindering of his Ministry: which is the case of all our depriving and silencing Prelates.

5. The second witness, produced by the Def. for to be answered, is *Chemnitz.* To whose *condemning of all worship instituted without the word,* the Def. answered by his *wedge,* saying, that he meant only that which is made *essential* worship, not accidental. Concerning this distinction, enough hath been said in the 5. and 6. staple sect. of the manudiction, let this only be remembered, that it is all one, as if he should divide worship, into worsh•p, and no worship: for both Def. and Rejoinder often say accidental worship is *no worship.* They add some time, for explication, that it is *no essential worship:* but so they may say *essential worship is no worship,* and then add that they mean *no accidental worship.* The Repl. therefore justly required, that should be shown, if *Chemnitz* distinguish will-worship, as he doeth, into lawful and unlawful.

Upon this occasion the Rejoinder 1. criethout of a falsehood *shameful, and to be blushed at,* for saying that the Def. distinguisheth will-worship into lawful, and unlawful. But let any man

judge where is the falsehood, shame, and cause of blushing. The question is of worship invented by man, which Chemnitz (with other Divines) call *will-worship*, whether it be lawful or no? the Def. answereth by a distinction, that some is unlawful, as *essential*, and some lawful, as *accidental*. What can be more plain? But (saith the Rejoinder) *Accidental worship, be denieth to be properly worship, and therefore denieth it to be will worship, unless it be imagined essential*. What a consequence is this, to bear up so weighty an accusation? It is not properly worship, and therefore it is not will-worship. He may as well say: it is not properly worship, and therefore it is not lawful worship. May it not be improper will-worship, though it be not properly worship? Or no improper worship come merely from the will of man? It is rather a property of Ceremonies, to depend merely on the will of the institutor. So Tostatus in Exod. tom. 1.148. et in Levite. pag. 585. *A Ceremony is a certain observation, or a special manner of worshipping God determined out of the sole Commandment of of the lawgiver.*

His second exception is frivolous. His third is this: Chemnitz hath this distinction in *substance*, though not in *terms*. For he saith, that right inward worship being supposed, right external expressions will follow *of their own accord*, and they are external worship, though not acceptable in themselves. Where 1. Mark the partiality of the Rejoinder.

In the former answer, he requireth the Repl. to show the distinction which he attributeth to the Def. in his *words*, or *terms*, otherwise he may *blush for shame*. Now, when he is urged to show his distinction out of Chemnitz, he forsaketh *words*, or *terms*, and flieth to *substance*, without once thinking of *shame and blush•ng*. 2. This *substance* is a mere shadow. For first, Chemnitz acknowledgeth no outward expressions to be right worship, but only those, that flow *of their own accord*, without any institutiō, from inward worship. And who will say, that the Def. and Rejoinder their accidental worship, of Cross and Surplice, do so flow from internal. Secondly, those external expressions, are as essential to external worship, as profession of faith is to a visible Church. Nay there is no external worship, beside the expressions, and setting forth of the internal. Thirdly, Though those expressions, be not acceptable of, or in themselves, being separated from the internal, yet it doeth not follow from thence, that they are in their nature accidental worship, and no ways substantial. For the Rejoinder confesseth, that all God's ordinances are substantial worship: and yet he will not say that God's outward ordinances are acceptable unto him, when they are separated from internal worship.

Upon supposition (which now appeareth true) that the Def. could not show his distinction out of Chemnitz, he was desired, at the least, to show, that there is some worship, which is not necessary: because otherwise he must needs sink under Chēnitius his charge To this the Rejoinder answereth, 1. *that Chemnitz understandeth by will worship, whatsoever of man's device, is imagined necessary*. 2. *that there is some external worship, which is not in the particularities of it necessary*. For the first of which, enough is said, in the 7. s. of the manud. Yet here I may add, that it is so far from truth, (*no will-worship can be without imagination of necessity*) that on the contrary, whosoever doeth take upon him, for his will sake professedly to apoynt any worship, cannot possibly imagine it absolutely necessary, but acknowledging there hath been worship, without his addition, he professeth to add something, not simply necessary to the

being, but only to the *better being* of it. As for the second, In God's own ordinances, which were substantial, and essential, by the Rejoinder his confession, the particularities were not always absolutely necessary Levite. 5. *a lamb, or two turtle doves, or two young pigeons*. And this answer may serve for all that is further rejoined about Chemnitz. For it beareth wholly upon perpetual necessity of the same particularities. The expressions which he instanceth in, are natural gestures, such as *kneeling, lifting up of eyes, or hands to heaven etc.* which have as manifest impressions in them, of God's will, without man's institution, as the offering of doves or pigeons ever had, and in their particularities upon occasion carry as much necessity with them. What is this to such unnecessary worship, as Cross and Surplice?

6. About Peter Martyr his testimony, beside the repetition of that thread bare distinction of worship, into essential and accidental, he looseth also a knot by it. Peter Martyr saith, *it is lawful for men, to appoint circumstances of order, but unlawful to appoint any worship*. The Def. contradicteth him thus: *if it be lawful to appoint circumstances of order, then it is lawful to appoint some worship*. The Rejoinder excepteth here 1. that the Repl. calleth that *some worship* ambiguously, which the Def. called *accessory, and accidental* worship. The accidental worship belike may be called worship, but not *some* worship, without ambiguity. 2. He answereth, that P.M. condemneth only the framings of *essential worship*. But first P.M. his words are, *lest anything should seem to make for worship the Apostle absolutely damns all will worship*.

Secondly he discerneth all worship from order and decency, Thirdly he opposeth order, to significant Ceremonies, of man's institution, admitting the one and rejecting the other. *Others argue thus: the people is unlearned and rude, therefore to be held in with Ceremonies. Put this difference is between us and them of old, they had many Ceremonies, and we exceeding few, but some there must be for order and decency.*

To the instance of bowing the knee, called by P.M. external worship, answer was given a little before. It is no voluntary invention, or institution of men.

7. In the next place, D. Morton set down himself, as last at this table: which was excepted against by the Repl. because divers others were invited to this meeting. Heerupon, the Rejoinder after a few words of form, not all sound (as that he would have him that set himself down last, not to be too hasty, though he shut the door for hast against others that were invited) taketh occasion to say something, of Melanchthon, Bullinger, Bucanus, Polanus, Cartwright, Fenner, Tilemus, Chamier, and Perkins.

But he bringeth no answer of moment, but that wether-beaten distinction of *essential and accidental* worship, which is examined, Manud. sect. 5.6.7. Where also is handled of Tilemus, Polanus, Bucanus, Cartw. and Fenner, by name. It is not therefore needful to add much in this place: yet something in brief, of the rest.

8. Melanchthon (saith the Rejoinder) reckoneth it an error, in constitution of things indifferent, to account them worship: but he meaneth, with opinion of *rightousnesse, and necessity, worship of themselves, whose immediate ende is God's honor, not vestments, Feasts, and fasts, etc.* Now concerning all these exceptions, enough hath been spoken, Manud. sect. 5.6.7. Yet concerning Melanchthon, he meaneth by righteousness, *justification, by neces^{it}ie,*

that which is necessary to justification, by *of themselves*, considered *apart from God's ordinances*, by *immediate ende*, that which belongeth to *the first table*.

Now 1. the Rejoinder will not say that any human worship, is lawful, beside that which is held absolutely necessary for justification, for then it may be lawful, though it be every way aequalled to many of God's ordinances. 2. The sign of the Cross, to signify our courage, and constancy in Christ's service, were worship, though it be considered, or were used alone by it self. 3. Our Ceremonies belong to the first table, so far as they belong to any part of his law. 4. *Vestments, fasts, and feasts* also, are accounted by Melancthon, matters of mere order. For so Tom. 1.297. and 305. he compareth them to order of lectures in schools, and to the order of reading and praying, in families, *morning and evening*. And so far, we also allow of them. Yet one thing is worth the noting, that whereas imposers of Ceremonies do much ground themselves upon the Apostles example, Acts. 15. and are therein allowed by the Rejoinder pag. 45.46. of his manuducction, Melanchthon doeth so disallow of this collection, that therein he condemneth all imposition of such Ceremonies as ours. For Vol. 3. pag. 91. he saith thus.

It followeth not: the Apostles retained the rite of blood and things strangled, therefore we may set up new things as matters of worship, tis Consequence is false, because the Apostles did not Establish this rite, but only take it up for a while. 2. Though they had instituted some new thing here follows nothing for innovation. This imitation hath ever been hurtful to the Church. The Bishop is the hearer, and takes the word and rites from the Apostles with a certain charge, that he delivereth them over to the Church unchanged.

9. Bullinger (saith the Rejoinder) undoubtedly condemneth all worship of God, which is merely of man's tradition: but not Ecclesiastical laws, nor worship agreeable to God's word, as public meetings for worship, set times, places, manner of administration, holy days, and fast days.

Now in all this we fully agree with Bullinger, understanding only by *holy-days* fit times of preaching and praying and by days of fasting, occasional times of extraordinary humiliation.

10. Chamier (saith the Rejoinder) To. 3. l. 20. c. 5. four times, useth this distinction, of worship *proper and accidental*. But Chamier only calleth those special material acts, which are conjoined with formal acts of worship, accidental parts of worship: as if a man vowed to drink no wine for a certain time, his abstaining from wine pertaineth to worship, only by accident. So if in solemn prayer for a Prince, his titles, and style be rehearsed, or any special terms of honor, this pertaineth to prayer, by accident. What is this to such instituted worship, as the Cross?

11. Mr. Perkins (saith the Rejoinder) condemneth that worship instituted by men, which is so simple, and in itself. For he granteth a bodily worship necessary (as kneeling, lifting up of hands, and eyes etc.) terming it less principal worship. As if this were not the very same thing that we profess. But if any man see Mr. Perk. on the second Comandement, in his gold chain, in his explication of the Decalogue, and in his treatise of idolatry, he shall find this constantly taught by him, as a positive doctrine, that all worship, all things obtruded under

the name of worship (without any exception) if they be not by God commanded, are unlawful, superstitious worship.

12. Now last of all (in due place) the Rejoinder answereth for D.M. that he in that place, Apol. par. 1. c. 89. condemneth Romish Ceremonies, because they were so *many and burthensome*. Now except he meaneth, that these were the *only* causes, it is no answer, and (though I have not his Apology now at hand) I dare venture something on it, that other reasons are there alleged. This I am sure of, that in his Defēce, cap. 6. sect. 6. he condemneth them not only for their *number*, but also for their *nature*. And it is as manifest, as anything can be, that a *number* of them have no other *nature* then ours have. Beside one or two human Ceremonies may be *burthensome*.

If *Circumcision* were imposed in England, a the Cross is, upon which condition, the Def. and Rejoinder allow of it, pag. 285. I think these allowers of it would account it a *burden*. And howsoever the light aerial Cross is not so burthensome to the body, as that, yet to the Conscience of many thousands, it is altogether as importable a burden.

13. Upon occasion of that reason which the Def. rendered for condemning of popish Ceremonies, the Repl. addeth: *because he had heard men often speak in this manner, of the fault that is in multitude, he would willingly know, what certain limits, and bounds are set, by God's law, for the number of human Ceremonies, such as ours? If there may be three, why not four, five, six, and so forth, as many as shall please the Convocation? Surely (saith he) if once we depart from God's institution, there will be no place to rest our foot on, but we must ever follow wind and tide, which in religion is baseness itself.* The motion is reasonable, even according to received grounds: because we must have a rule for number, if some number doeth make Ceremonies to be justly condemned: and if that number doeth make them condemned by the word, we must also have that rule out of God's Word. Now see what fluttering and flying answers are given, by the Rejoinder. His 1. is that *all our Divines do censure Popish Ceremonies for their number*. So did all or most of the Prophets censure not only the Idols of Israel, but even their high places, for their number. His 2. is, that *just so many Ceremonies must be allowed, as shall not clog an overcharge the Churches, in the judgment of those, to whose discretion it belongs, to judge thereof:* Where he meaneth the Convocation house, for England. Now to pass by here, that which formerly hath been noted, (how corrupt this position is, to appropriate the *judgement of discretion*; even in Ceremonies, unto *Prae•ats*) if this be all the rule, then Augustine was too rash, in his time, to judge the number of Ceremonies used then to be a burden more then Jewish. For it did no more belong to him, for to discern of Ceremonies used especially out of his Diocese, then it doeth belong to every Minister in England, to discern what Ceremonies he and his people may use. Nay then all our Divines do wrongfully charge the Popish Cer•monies, for their number: because in the judgment of those among them, to whose discretion it belongs to judge of such things, as well as to our Convocation, they are not thought to clog and overcharge the Churches. Thence also it would follow, that no Prelates could offend, in instituting of Ceremonies, without sinning directly against their Consciences: whereas we are more charitablie persuaded of many, even *Cōvocatiō mē*. His 3

is, from a comparisō, of *Kings laying up of treasure, & multiplying of horses, Deut. 17. as likewise of eating more or less.*

But 1. if there be no more certain rule of instituting of mystical Ceremonies, then for these things, thōn wiser men then any in our Convocation, may abuse the people with them. For so Solomon without question did, both in horses, & treasure. 1. King. 10. And so what assurance have our Consciences, from their judgments of discerning? Kings multiplying of treasure, and horses, concerneth (in conscience of acting) only themselves, and their officers. but the Ceremonies (in acting) concern all the Churches. In that there is not only a disparity, and dissimilitude, but such a one, as requireth the rule to be more accurate in one, then in the other. 3. Within a latitude, it were easy to determine, how much treasure, and how many horses, ordinarily are lawful to be multiplied, by this or that Kings, as also how much is lawful, for an ordinary man to eat at one meal. But if the number of Ceremonies do depend wholly on the Prelates discretion, there can be no other rule given of them, then: *so many as the Convocation house think good to injoin.* His 4. (as I take it) is, that on the margent, from another comparison, *one or two cruches may help a weak man in his going, whereas 6. or 7. would hinder him.* Which is very true. But if it should be appointed to all men in England, to go upō *three Cruches*, though they do not see, nor any could show them, that they had any need of them, only upon this ground that the Parliament judged, they had need first of cruches, and then of just three cruches, were not this (think you) a wise statute and to be observed as a law? His 5. and last is, that peril of leaving God's institution, there may be *some*, in matters of faith, and necessary duties to salvation: but in other matters, to speak of peril, is *ridiculous*. But *some* in matters of faith, and principal obedience? none to be feared but *ridiculously*, in point of Rites? It is strange that ever any man of D.B. his knowledge, and profession, should let fall such a sentence.

He himself will recall it, when he hath considered how *deadly* a thing it is to depart from God's institution in fundamental pointes, and also, how great mischief hath arisen, by leaving God's institution even in Rites. It is well known that Ceremonies and rites, opened the door and paved the way for invocation of Saints in heaven, and evocation of men out of Hell, for the Sacrifice of the Mass, and Idol of the Altar, and such like pretie stuff to enter into the Church. And they were Ceremonies which came in with the wind and tide of custom, to which wind and tide if we yield ourselves again, God knoweth, what will become of us.

But this especially is in the conclusion, to be marked: the Def. and Rejoinder have hitherto said much upon the general rules for Ceremonies, *Order, Decency, Edification*, as if they did *try the taste of every occurrent Ceremony, as perfectly, as if everyone had been named*: they are the Rejoinder his words, pag. 89.

Now when we are come to the issue, they are found to be nothing, but only *wind and tide* of custom. As if *wind and tide* did try the taste, or discern distinctly of every ship, or boat, that is carried by them. What meant they to trouble us about certain rules, if every wind and tide be enough? If the practice of this be not *baseness*, in any kind of *worsh•p*, essential, or accidental, then it is not base, for a Christian man's *conscience*, in some *worship*, to be led through hedge, or diche, only because some went before, or to crouche upon every Maisterly

man's word, or nodde, which certaynly is against the dignity both of *Conscience*, and also of *Worship*: because neither of them are subject to any mere pleasure or custom of men. Mr. Latimer Serm. 3. *before King. Pd.* seemeth to respect Ceremonies, when he said, that the Lutherans, in Germany, made a mingle-mangle hotchepotche of Popery with true religion, as in his country, they call their hogs to the swine-trough: *Come to thy mingle-mangle, come pyr, come pyr.* If this be not base, to be thus called to mingle-mangles, let any man judge, that is not wont to be fed with husks.

Beside, one question yet remaineth▪ when winds, and tides, fall cross, as often they do, the *winds* of authority driving one way, and the *tide* of good Christians bent, the clean contrary, what is here to be followed? If we may make conjecture of D. B. his judgment, in such a case, by his practice, it will be very uncertayn.

SECT. 2. Concerning Vrsines and Zanchius judgment, about will-worship.

1. HEere (for brevity sake) the question was repeated, in these words: *whether all will-worship, whtsoever, is to be condemned, or no.* The Rejoinder upon this, first accuseth the Repl. of *falsifying and changing the proposition.* Now he cannot mean this of words: because the verity and *falsitie* of a proposition, doeth not consist in words. And the sense he cannot deny to be falsified. For *human Ceremonies, imposed and observed as parts of God's worship,* must needs be *worship proceeding from man's will, or will-worship.* This therefore is but a blushing at the name of that which without blushing is defended. 2. The Rejoinder himself doeth, in the very next words, confess so much, when he professeth, that *some will-worship is not condemned.*

But I wonder from what good Divine he ever learned this assertion? The Papists are ordinarily charged by us for teaching, and practicing of will-worship: yet diverse of them are ashamed to profess the defense of such a monster, in plain terms. *ESTIVS* upon the Epist. to the Col. Cap. 3. ult. disputing against someone or two Jesuits, that had been forced to let fall such a speech, saith of them, as we say of the Rejoinder, *Docere non poterunt* 〈in non-Latin alphabet〉 *usquam accipi in bono.* *They can never show, that will-worship is taken in good sense,* 〈wed of and not condemned. All our Divines might here be opposed to these two Doctors opinions. But it shall suffice, to allege only two for the contrary, and they are Vrsin, and Zanchi, whose authority are so much urged by the Def. and Rejoined. in this section, Vrsin in the place quoted by the Def. upon the 2. Commandment saith thus: *All feigned worship is forbidden: all worship which is not of God, but set up by men, when worship or honor is feigned to be done to the true God, in some work which he hath not enjoined.* Zanchi also upon the same Com. q. 4. thus: *We may not worship God with any other worship (though it be in the kind of ex•ernall and Ceremony•nia•l worship) then with that which he hath required in the holy Scriptures to be worshiped of us by.* 3. Concerning the examples, which are here brought forth of warrantable will-worship, *free-will offerings, vows, and kneeling in public prayer,* enough hath been answered before. Yet briefly again *free-will offerings* were only to be made of such things as were manifestly known to be prescribed by God's revealed will: and so not the offering, but undertaking of it, at such a time, or in such a measure, was left unto the free choice of men, according to occasion.

It is no *will-worship*, to pray thrice or seven times in a day, or to preach thrice in one Lord's-day upon special occasion. Some vows are no more worship, for the matter of them (and that only is left unto choice, not the manner) then fighting in a lawful war, upon the bond of an oath, is religious worship. *Kneeling in prayer* is expressly allowed by God's revealed will: and the determination of it to this or that time, is to be ruled by occasion. 4. As for that conclusion which the Rejoinder draweth from the former grounds, viz. that *order comeliness and edification*. 1. Cor. 14. *give power to men, for to appoint accessory parts of external worship*, first, it hath no connection with them, as hath been shown in part, and may further be observed by this, that the inference is, from free-will-offerings, vows, and *Kneeling*, that therefore the Apostle 1. Cor. 14. doeth give Churches power to appoint such *formalities* as our Cross, and Symplice: which is to tie harp and harrow together with a rope of sande. Secondly, suppose it had, then it is not fully and resolutely expressed: because from will-worship of *free will-offerings* may as well be concluded essential, as *accessory* will-worship to be in the Churches power for to appoint it: because they were as essential offerings, as other sacrifices, which were by name commanded. If by *accessory* worship, he meaneth that which is appointed by man, in opposition to *essential*, as appointed by God (which his manuductive interpretation beareth) then instead of a conclusion, we have a mere confusion: the Church may appoint that will-worship which God hath not appointed, but man doeth. Thirdly, the *appointing* of this or that, doeth not follow upon the practice of free-will-offerings, and vows, except it be understood, that the Church might have *appointed* men, what, and how many free-will offerings they should offer, which were to turn *free* worship into *forced*.

2. About Vrsines testimony, we have such turnings, and windings of words obtruded upon us, as afford no matter capable of sad dispute. It shall be sufficient therefore to note only the passages, which seem to look towards the question. The Rejoinder pag. 179. told us, that the Def. offered to confute, out of Vrsine, this proposition: *All human Ceremonies which are imposed, and observed, as parts of Gods worship, are unlawful*. Now first upon this, the Repl. brought forth the main assertion of Vrsin, in the place alleged, viz. that *human Ecclesiastical Ceremonies, not only are not the worship of God, but also they bind not the conscience*. To this the Rejoinder answereth, that Vrsin in his answer to an objection made against this assertion, saith, that such Ceremonies are not worship *in themselves*, therefore (addeth the Rejoinder) his meaning is, that there is some true lawful worship, *improperly, and by accident*.

Which is as if from these words: man's clothes, or armor, are not a man by themselves, one should conclude, that therefore they are affirmed to be a man improperly, and by accident.

Secondly, the Repl. noted diverse words of Vrsin, sounding wholly to the denial of the honorable title of good worship unto human institutions. Upon which the Rejoinder complaineth, of willful omitting these words of Vrsin: *worship properly so called doeth so please God, that the contrary of it would displease him*. Where (saith the Rejoinder) we have an exact description of worship properly so called. But he is herein deceived. For if this be an exact description of proper worship, then whē a child honoreth his father, he doeth properly and immediately honor and worship God: because such an act doeth so please God, that the contrary of it (dishonoring of ones father) must needs displease him.

And so, in very deed, was the meaning of Vrsin, to call the moral duties even of the second table, worship properly so called. Which form of speaking, though it cannot be excused from great impropriety, yet maketh it nothing for, but rather against the Rej. because Vrsin hereby denieth human Ceremonies so much to participate the nature & name of worship, as any mean moral duty of the second table doeth, no not so much as the hang-man's office, in the due execution of it.

Thirdly the Repl. observed, that the Def. concludeth the very same thing out of Vrsin, which we maintain, and he undertook to confute, viz. that *divine worship properly so called, is that which is ordained of God.*

To this the Rej. answereth (after an angry charging the Repl. with a *contradictious spiri*, that *this is not alleged, because we deny it, or to confute our proposition, in the sense of Vrsine, but to show what sense we must hold of it.*

Now did not the Rejoinder himself tell us pag. 1794. that the Def. offered to *confute* out of Vrsin, our proposition? How can this be excused from contradictions (I will not say spirit, but) dealing, to say, and unsay the same thing, in the breath of one and the same section?

Fourthly, to that which the Def. said, of Ceremonies, in a *large sense*, to be held worship, the Repl. answered, that *thts should be proved.* The rejoinder is, that *the large sense* it set down, viz. *as circumstances apperteyning to the setting out of divine worship.*

As if we had not required a proof, but only an explication. Yet this explication hath no more truth in this *large sense*, then if one should say, that all circumstances appertayning to the setting out of a man area man.

But (saith the Rej.) Vrsin, or at least Pareus saith, that *the genus commune nature of these Ceremony. as well as of civil laws is moral, and therefore worship.* What could he have said more to confute both Defendant, and Rejoinder• they are worship, (and that only in their general nature) just as civil things: that is not otherwise then all good deeds are worship. So forbidding, or hindering of false worship (which may be done by Atheists) is worship, in this uncouth manner of speaking.

One argument yet is of the Rejoinder his own invention: *Suche things done to the honoring of an Idol were idolatry, as to build a temple, to the honoring of an Idol. Therefore the same things done by the rule, to the right ende, are some way a worship to God.* Wherein there are two ambiguous phrases observable: 1. *such things.* 2. *to the honoring of an idol.*

If by *such things*, he meaneth *such* as cross and surplice, we not only grant, but urge, that such things done to the honoring of an idol, are idolatry, and therfrom conclude, that such things done to the honoring of God, are (not some way but) properly, *latria*, or worship of the true God, though (being destitute of his allowance) false, or superstitious worship. But if he mean *such* as circumstances of time, and place, then he accuseth all Princes, that ever granted time, and place, for idolatrous worship, to be Idolaters. Let him consider, how far this stretcheth.

Secondly, if by *the honoring of an Idol*, he meaneth a devout intention of such an honor, we grant, that the taking up of a straw directly to such an immediate ende, is idolatry. For howsoever such intention is not necessary to external worship, yet the praesence of it doeth make that worship which otherwise were none.

Yet all circumstances of time and place, which are occasionally applied to idolatry, are not idolatry, either essential, or accidental. For then the same circumstances, should be (in diverse Ci•ies) both Idolatry, and also true worship of the true God, as being circumstances of both.

3. Concerning Zanchi. His name is by mistaking, much abused. For howsoever he distinguisheth worship into that which he calleth essential, and such thing as are annexed unto it, yet under these *annexions*, he compriseth such things as God hath commanded, all which the Def. and Rej. call *essential* worship. His words are these: *Things annexed to worship are holy ordinances which among the Jews were very many, as their temples, Altars, persons, garments, vessels, times &c. And afterward Ministers, Elders, Deacons, Lord's Day &c are the holy things of the Christian Church.* So that Zanchi calleth those *annexed*, which these men call *essential* worship: what an unhappy witness is he, that doeth not agree with them of whom he is produced: But to take all that the Rejoinder would have, this is the sum: *If human Ceremonies be some part of external worship, and yet not of that worship which is essential, as Zanchi showeth, then (in a large sense) Ceremonies applied to religious actions, may be called parts of God's worship, though not essential.*

To which I answer, that according as Ramus showeth, about distribution, sometime adjuncts of a thing may (in a large sense) be called parts, and yet they cannot have the abstractive name of that subject attributed unto them: because the adjuncts of a man cannot (with any sense) be called men. The consequence •herfore of this argument is rotten at the root.

But such a reason, as that from the adjuncts of a man, to a man, was thus propounded by the Repl. *the cross is annexed to a Sacrament.* To this the Rejoinder answereth, that *the Cross is not annexed to the Sacrament, but only to the solemnity of the Sacrament, and so it is not a part of the Sacrament, but of solemnity.*

Now here let any man of reason judge, 1. If the Cross in Baptism, be not so much as a circumstance a Ceremony, or Rite (which all Papists, Lutherans, and our Conformists ordinarily, acknowledge) annexed unto Baptism? Common use of speech calls that annexed, which is joined unto another thing, as an *adjunct*. Now who can doubt, but the Cross is so joined to Baptism?

2. If the Cross be not an essential part, or member of the solemnity, and therefore not an *annexed adjunct* of it, no more then a man's hand is to be esteemed a thing annexed unto him, or his body?

3. If this being granted, that the solemnity of Baptism is annexed to Baptism, it doeth not follow, that the Cross, a main part of that solemnity, be not also annexed to the same

Sacrament? Such figleaves, so ill-favoredly sowed together, cannot cover the nakedness of will-worship.

SECT. 8. & 9. Concerning Mr. BRADSHAW his argument, whereby he proveth our Ceremonies to be esteemed, imposed, and observed, as parts of God's worship, viz. because they want nothing to true, or right worship of God, but only a right efficient cause, or author.

1. THE 8. section was neglected by the Repl. as containing nothing but affirmation on one side, and negation on the other. This omission (saith the Rejoinder) was for *advantage*, because (forsooth) here the Def. his assertion was *clearly* set down, namely, that our Ceremonies are not imposed, or observed, as *proper, essential and necessary* parts of God's worship.

But 1, If this had been a clear explication, yet seeing we meet with it, and handle it in a hundred several places, before, and after, little reason had the Rejoinder to suspect advantageous craft, in passing by the same terms in this one place. 2. Ther is no *clearness* at all in heaping up terms, without any explication of them. 3. When these terms, *proper, essential, necessary* worship are now expounded, by the Rejoinder to mean nothing else but worship *specially commanded of God*, the sense is so absurd, that it was for his advantage, if they were omitted. For what answer is this: *men appointing Ceremonies of their own making, do not say that they are specially appointed of God?*

2. The argument was thus formed by the Repl. *Those Ceremonies, which have the kind, nature, and definition of worship belonging to them, so that they want nothing but a right author, to make them true worship, those are in their imposition and use, worship, and for want of a right author, false worship. But our Ceremonies are •uche. Ergo.* Here the Rejoinder first complaineth again, that the term *Real.* is left out of the assumption, into which it was put by the Def. But 1. who gave license to the Def. for to put new terms into our arguments? It is not true, that he put any such term into the assumption, but only mentioned in the title of this section. 3. Except such a ridiculous sense be put upon this term *Real*, as was even now observed, of *prop•r essential, ne•essarie*, it may be understood both in the proposition, and in the the assumption also. For if the *kind, nature, and d•finition* of worship do agree to our Ceremonies then they are not only verbal worship, *in some fashion of speech* (as the Rejoinder distinguisheth, but *real* worship.

3. Upon occasion of that scorn which was cast on the authors of this argument, viz. that *this learning never saw print before, as the Def. thinketh*, Mr. Bradshaw was named, as a man not to be slighted for his learning, who had long since put in print, without receyving any printed answer, unto it, or the book wherein it was contained. To this diverse things are rejoined, not worthy any answer, but that they tend to the disgrace of a godly learned man, whose memory is worthy of all honor. 1. Mr. Bradshaw is ranked among *discontented persons*. Which imputation if it be understood of distentment for want of preferment, or great living, could hardly have lighted upon any man in England, whose course and conversation would more beat it off then Mr. Bradshaws did, in the consciences of all indifferent men that knew him.

2. His tracts of *indifferency*, and *worship* are styled *little Pamphlets*, such as do *creep in the dark*, and are hard to be seen of men that walked by *day light*. This is (up and down) the language of great prelates, when Goliath-like, they confute their adversaries with scorning of their little stature, and ignoble state. But the Def. or Rejoinder might have put that little pamphlet into the belly of a whale, by setting it forth with a large confutation, in *folio*, and so also have helped it from *creeping*, to some kind of riding on horseback.

Neither is it harder for day-light men, to see such treatises, though thrust by their command into dark corners, then it is to open their mouths for to ask after them, and then their eyes to look on them. Howsoever, if this be a sufficient answer, then what shall become of many little books for instruction, and help, dispersed by good men among the Papists, where public authority doeth make thē to keep thē selves in a little cōpass, & to creep in the dark, for fear of being apprehēded by the inquisitours day-light walkers? Mr. Bradshaw was made for accurate, short, & mere logical fashion of writing. So much appeareth out of other treatises of his: as that of *Justification*. For to have drawn forth him unto large wordy discourses, it had been as hard, as to confine wordy men, unto the accurateness of mere logical dealing.

3. Because the *learning* of this argument was derided by a Bishop, the Repl. doubted not to aequal Mr. Bradshaw, for his skill in framing of an argument, unto any of the Bishops. To which the Rej. answereth, that this is no more *praise* to him, thē it is for a *Carpenters boy*, to *drive a pin as well as his Master*. Which might be admitted for true, if there be any Bishop, that may in this kind of learning be *Magister ejus*. Howsoever, it is not to the purpose, except the *Master carpenter*, may deride his *boy* for driving a pin, which is as well driven as he himself can drive any.

4. The Rejoined. raiseth up a report, without showing from whom he received it, that *Mr. Bradshaw reversed his own opinion of things indifferent*. Which until it be some other way confirmed, then by an adversaries bare telling, and that in a humor of disgracing his person, it must be accounted a mere tale. But *he had good reason to reverse his opinion (saith the Rejoinder) because against all reason and sense, he resolved that there is nothing indifferent*.

If this were so as it is related, reason would persuade to some recantation. But it is only the Rejoinder his telling again, without any show of proof.

I, for my part, can find no such words in Mr. Bradshawe his treatise, neither anything from whence such a raw sentence may be reasonably collected. He concludeth in deed cap. 3. that *there is no absolute indifferent thing*. 1. *e. evereway, as well in order of nature, as of morallitie*. He affirmed also cap. 7. *there is nothing actua^lie indifferent, which is not potentially good or evil, and* cap. 8. *there is no action of man's will so indifferent, but the doing thereof, by some circumstances, may be evil. Ther is no action that a man can do, by the power of his will, that is merely and absolutely indifferent*. These passages come the nearest to that which is here fathered upon the treatise: in all which this crudity appeareth not: there is nothing indifferent. Nay the harshest of these assertions, may be found not only in *little Pamphlets* made by *Carpenters boys*, against *learning and sense*, but in great volumes, written by those that go for very learned, and

sensible in such matters as this is. Thomas Aquinas, in the great book, called his *Sum, prima secundae*, q. 18. ar. 9. hath this conclusion: *It must needs be that every individual act of man (proceeding from deliberate reason) is either good or bad.* And all (or almost all) those which have written upon that place, do confirm, and defend the same, who yet were men, that in questions of such a nature, did not usually write *against all learning and sense.*

4. At length, we have leave given, to examine the Argument itself: but with this remembrance, *that is not like to be very sound, which all this while came into no man's head, till Mr. Bradshaw rise up.* But who told the Rejoinder that it never came into any man's head before? though if that were true, the soundness may be likely enough.

Many reasons have been in other men's heads, which never came to the knowledge of our Def. and Rejoinder. And he is immediately told, that it is for substance in everyone of our Divines, which hath written of worship: because they all, teaching that the common nature of worship required no more, then that it hath the honoring of God for the direct end of it, they add, that if this be according to God's commandment, it is true worship, if not, false. And the Def. was urged to show one instance to the contrary. The Rejoinder is made, 1. by repeating over the empty terms, of *in itself proper, essential, real, necessary, etc.* Which have been so often discovered to be nothing but terms, that it were an idle tedious buisnesse, for to insist upon them again. Yet some few things may be observed, as proper to this place.

First we are told here, that it is *essential to proper essential worship, be it true or false, that it tend of itself, and immediately, to the honor of God.* So then we have the common nature of proper worship, as it is common to true and false worship. Now add unto this that which is added, pag. 125.126. that this worship, *if it be required of God, is true, if not, false.* Now this being granted, our whole Argument is granted, so far as it concerneth proper worship. For by this confession of the Rejoinder it is plain, that the institution of God doeth not make a thing proper worship, but only true proper worship, and the want of it doeth make proper worship false.

And this is all that we intend in this Argument, for which also we are twitted with new learning by the Def. pag. 185. where also he affirmeth that *God's institution doeth distinguish essential worship from accidental,* and therein he is maintained by the Rejoinder as by and by we shall see.

But how can these things stand together God's institution is first the specifical difference, whereby essential worship is distinguished from accidental, and yet the specifical difference also whereby true essential worship is distinguished from false? Can any one thing be a specifical form of diverse effects, or difference of diverse subordinate things, such as *essential, and true essential* worship are? Can there be ore and the same difference, betwixt a living and a lifeless creature, and also betwixt a reasonable and unreasonable living creature.

It is in the second place observable, how the Rejoinder seeketh to convey, or (to speak plainly) steal away from us, that which he had given. *Divines* (saith he) *do distinguish proper worship, from that which is after a sort so called, by immediate end, and per se.*

Be it so: this doeth not contradict any thing here in question: and it hath been expounded before, in the head of *worship*. The Divines of Saxony, and Wittenberge, Vrsin also, and Zanchi are alleged for the same purpose, 1. e. nothing to the purpose, Of Vrsin and Zanchi, enough hath been spoken in the former section. As for the other, see how they agree.

It was required, that one of our Divines should be named, who handling the common place of worship, doeth not distinguish *true* worship from *false*, by this, that one is appointed of God, and the other not.

He bringeth in some Lutherans not fully consenting with our Divines, neither treating on any common place of worship, but only writing a brief confession, teaching a difference betwixt lawful rites of order, and proper worship, which we never doubted of. He taketh hold of those terms *immediately*, & *of itself*, by which (saith he) these divines distinguish *proper* worship from that which is after a sort so called.

But it is more probable of the places cited, that they rather distinguish worship (by those terms) from mere rites of order and decency, which they do never call worship, *after a sort*. Beside, of our Ceremonies, it hath been shown, that their *immediate* end, is to honor God: in which respect also, the Rej. himself ranketh them under the head of immediate worship.

As for *per se*, or *of it self*, it may mean also as much as *ex opere operato*, the mere work wrought. In which sense some Divines pronounce generally of *all external* worship, that *of it self*, and in it own nature, it doth not please God. Perkinse, in his Cases, lib. 2. cap. 6. Howsoever, to show how the authors of these confessions did not esteem significant Ceremonies Cross, Surplice etc. to be matters of lawful order, those words of the Wittenberge Confession do sufficiently declare. *It is not lawful for Bishops, to thrust upon the Church, the Ceremonies of the old law*, etc, where come in the words quoted by the Rejoinder and immediately after, these: *Neither is it lawful, either to restore the old Ceremonies of the law, or to devize new, to shadow forth the truth already laid open, and brought to light, by the Gospel: as in the day light, to set up candles, to signify the light of the Gospel, or to carry banners and Crosses, to signify the victorie of Christ thorough the Cross. Of which sort is all the furniture of Massing attire.*

Upon such grounds as these, the Rejoinder concludeth thus: *Therefore the institution of God alone is that which maketh the same things to be worship truly, and really, which without such institution, were no such real worship, though done to the same ende, and in the same manner.* But I know not how the term *truly*, and then again *such* worship came into the question. We stand upon this, that God's institution of worship, doeth make true worship, and deny only that it maketh that worship, which otherwise, or without such institution, were no worship at all. How can then the Rejoinder be excused in confounding *true* worship, with *real* worship in this conclusion? Now take away this intruded *truly*, and then let any man tell me, how this conclusion can be reconciled with those his principles of concerning worship, pag. 125? *Any action done to the honoring of God immediately, and in that act itself, is proper immediate, external worship of God. If God requires it not, then that worship is false.* And even now: *such an act is proper worship of God, be it true or false. Proper and Real* to him are all one: and yet granting some *proper* worship to be false (for lack of God's institution) he denieth it to be *real* worship, if it

want God's institution: as if God's institution did make that *real proper* worship, which for want of that institution is *false* worship.

This wild conclusion is further confirmed by a reason out of Tilenus, which is answered before, in the head of *Worship*, and by one example out of *Fenner*, whom the Rejoinder is pleased to call *our own Master*. Where, I will not say, what kind of men may (by like reason) be proclaimed his own Masters, but only desire him to consider, what reason he had, to avouche, that to hold the Ceremonies *unlawful*, is a new tenet lately broached, contrary to that which was held in Queen Elizabeth's days, whenas he accounteth Mr. Fenner our Master in this doctrine, who had to do in the first infamous silencing of Ministers for Ceremonies, in the beginning of D. Whitgifts Domination? But what is that which is brought forth out of *our own Master*? Nothing but this: that after public worship, *the people are to use a reverent gesture, as bowing down the head before the Minister*. Whereupon the Rejoinder demandeth, whether *this adoration be essential, necessary worship or no? and in what sense this respect of the Minister be by him called worship of God?* To which I answer 1. that I do not find it by him called worship of God at all 2. that it were a great absurdity for him to call a *respect of man, worship of God*, as the Rejoinder doeth. 3. that the adoration spoken of Neh. 8.7. from whence he took that observation, was proper essential external worship. In this therefore nothing is found to purpose.

One observation is added further by the the Rejoinder, namely, that diverse of our Divines do make this part of the definition of proper worship, that it *be according to the commandment of God*. To which I answer, that such definitions are to be understood of *true and lawful* worship, even as those definitions of an oath, which require the true God to be sworn by, are to be taken of right and lawful oaths only, because swearing by false God's, is swearing, as all worshipping, of false God's, is worship, though both unlawful.

In the next place, answer is tendered to this reason of Mr. Br. *The bare ratifying of the present use of anything, cannot make it true and lawful worship, if it had not before some nature of worship in the use of it*. The force lieth in this, that bare ratifying or authorizing of anything to have that use which it had before without such authority, doeth not change the physical entitie, essence, or use of it, but only the authority, or legalitie of it. The instances brought by the Rejoinder to the contrary, may have some show, but have no force to that purpose. 1. *The sole stamp of the King, makes that current money, which was not money at all before, but only used by way of bartery*. In which comparison, he utterly mistaketh and varieth the *quality* wherein it consisteth. For on the one side, it standeth thus: *If God should command and us to use our Ceremonies, after the same manner that we have used them, without his command, they should be parts of God's proper outward worship*. On the other side it standeth thus: *if the Kinge command that piece of metal to be used for current money, which before was not used so, but only for bartery, it should be current money*. Here is no similitude, because no proportion of quality.

2. *As the sole word of God, made living creatures of those that were not living, before, so saith the Rejoinder the sole institution of God, makes that action to be true worship, which was before no real worship at all, though used to the same ende, and in the same manner*. But 1. the creating word of that which was not before in being, differs so much from that *ratifying* word which

presupposeth the being of the thing ratified, that here is not so much as a show of proportion. 2. This is a direct contradiction to that which the Rejoinder teacheth, pag. 125. *If any thing be done to the honoring of God immediately and of itself, which God requires not so to be done, it is proper immediate external false worship.* For hence it immediately followeth, that nothing can be done, to the same ende with true proper worship, but it must be proper worship, either true, if it be required of God, or false, if not so required. 3. *The place of Sacrifice, before God had determined the particular place, though used to the same ende, and in the same manner, was not in itself any part of real worship to God: and yet after God's determination, it was.* I answer. There was a great difference in the *manner*, wherein the place determined (so as it was) ought to be used. For there was special mysteriall signification to be observed in the one, which was not in the other.

Otherwise, I see not what more real worship there was in Jacob's place of sacrificing at Bethel, upon God's special determination, Gen. 35. then in Abraham's sacrificing at *Hebron*, without any such special determination of God, Gen. 13.

When all other Essays fail, the Repl. himself is brought in as guilty of contradiction, because he affirmeth these two things: *the institution of God doeth distinguish true worship from false: and yet it doeth not alter the common nature of worship.* For (saith the Rejoinder) *it is as if one should say: the reasonable soul doeth distinguish man from creatures that have not understanding: and yet it doeth not alter the common nature of the creature.* But the Repl. had answered this before, if the Rejoinder would have attended unto his words, as they are by himself set down, pag. 189. *alter the common nature of worship, that is, make that worship, which otherwise, being used to the same ende, and in the same manner, without God's institution, were no worship at all.* In which words he plainly expressed, that by *altering the common nature of worship*, he meant nothing less, thē making true worship of false, but only creating or making the common essential nature of worship. And certain it is, that the reasonable soul (as it is reasonable) doeth not make the common essential nature of a living creature, for then there could be no living creature, without a reasonable soul as the Rejoinder affirmeth, there can be no proper worship, without God's appointment.

5. Against the Def. his invention of *indifferent worship*, it was excepted (to pass by repetitions) that no Scripture, Divines, or good reason doeth acknowledge any such worship. The ground is, because in Scripture, all worship is either approved as *good*, or condemned as *evil*: all Divines do distribute worship into *true* or *false*: and they have reason so to do. To this the Rejoinder opposeth nothing but the contrary assertion, grounded upon examples. 1. *So far* (saith he) *as we may call the particularities of external disposition, in the manner of worship, respectively to their ende, worship, so far may we call them indifferent worship: as kneeling, standing, bowing, or prostration, the place, and hour of worshiping, singing of this or that Psalm.*

I will not here write over again, that which hath been declared about these things in the head of *Worship*. But in brief thus: 1. The question is not, what this or that *may be called*, by a Rhetorical trope, but what it is in the nature of it. 2. Respect to the utmost remote ende, doeth no more make matters of order, time, and place, worship, thē it maketh worship of eating, & drinking, and whatsoever we do to the honor of God, 1. Cor. 10.31.3. In place, and

hour, or in the election of one Psalm, before another, there can no worship be placed, except we will make one worship to be worshipped by another, when it is timed, placed, and chosen. 4. There is no special worship in one of the gestures named that is not in the other. Neither is any of these gestures so indifferent, as that it may be lawful, to forbid, or refuse any of them, generally, and for all occasions, nor yet so, as that by circumstances (without any law or canon) they may become necessary. These examples therefore serve not the turn they were brought for.

2. *There is also (addeth the Rejoinder) an arbitrary choice of essential Divine worship, as when we will pray or read, etc. where in respect of this liberty of choice, the kind of worship is indifferent in some respect.* Of which assertion I know not what to say: *Necessary worship is in some respect indifferent.* Certainly that respect must make a worship, distinct from that necessary worship whereof it is a respect: or else, as (by the Rejoinder his doctrine) *all things in respect of their relation, are Ceremonies, and in respect of their utmost ende, worship, so all things, or at least all human actions, are also in some respect arbitrary and indifferent.* There is no ende, or bottom in such reasons. The truth is, that this *when* which is here spoken of, is one and the same thing with *hour* which was mentioned in the former instance, and therefore needeth no new answer.

6. The Def. for proving of his assertion (that God's institution doeth difference necessary and essential worship, from indifferent and accidental) did bring in the instance of lambes for color unspotted, which was necessary and essential (as he affirmed) after the law, though before indifferent and accidental.

To this it was first answered, that this law of offering lambes for color unspotted, is nowhere exstant, and therefore that this instance was alleged *either out of ignorance, or for want of due consideration.* The Rejoinder being constrained to grant this exception to be just, turneth himself to those last words, *either ignorance, or want of due consideration:* and for them accuseth the Repl. of *flying in the Def. his face, without Christian moderation.* But if it be so great a crime, to impute either some ignorance or some inconsideratenesse (such as no man alive is wholly free from) unto the Def. and if this be unchristian flying in his face, I am sure the Rejoinder hath gone beyoynd the face and stabbed deeper into our Vitals, in many passages of his Rejoinder.

As succedaneall instances to the former, which was found failling, the Rejoinder bringeth in diverse, out of the Levitical, or Ceremonial law, which were arbitrary before the law, and necessarily essential after. To all which, the second answer to the failing instance, giveth direct satisfaction. As for those Rites, which are further alleged, out of the Legende of fabulous Rabbin's, by Mr. Ainsworth, and ratified by the Rejoinder we regard them no more, then the Popish leaden Legendes. Only the marginal conclusion out of these Instances is observable: *The Repl. fallaciously supposeth, that all worship is only true, or false, not observing a subdivision of true worship, into substantial, and circumstantial.*

For 1. what reason can he render, of that which he layeth upon the Repl. as if he had supposed all worship to be *only true or false.*

The Repl. never denied, but all worship is *also* good, or evil, internal, or external, natural, or instituted, etc.

2. The reason which he bringeth, is only from the *subdivision* of true worship. But that doeth not hinder a superdivision, or aequidivision, into common, and special, Ecclesiastical, and domestical, as Mr. Perkinse divideth in the place before cited. 3. That division into substantial, and accidental, cannot possibly (with any reason) be more applied unto true than false worship, except the Rejoinder will say, that no false worship is either substantial, or accidental.

The seconde answer to the former instance (belonging to all those by the Rejoinder adjoined) is, that i• before the law, the same worship had been performed, with the same mind, that is, in the same manner, and to the same ende, it had been as essential worship, as after, though not so true, and lawful.

The Rejoinder here first, observeth a contradiction to that which was formerly said sect. 6. *worship doeth not vary, according to men's opinion.* But if he understand the matter well, he shall find both sayings well to agree. For though the want of some opinion doeth not vary the nature of worship, so as that the absence of this or that opinion, doeth make any external worship, not essential: and yet it doeth so vary the nature of worship, as that the presence of some opinion, doeth (as an efficient, not as a formal cause) make some external act essential worship. The Rejoinder his second observation is, that *our Ceremonies are hereby discharged from will worship, and superstition, except it can be proved, the imposers, or users of them, do hold, that God is better pleased with them, then without them, in themselves, or that they are as pleasing to him, as if he had commanded them.*

The consequence of which *hereby* conclusion, no logician in the world can make good. Yet (taking out *in themselves*, as an intrusion) all the consequent part may be maintained. For if there be anymore good h•lde in the imposing and observing of them, then in the omitting of them, then God is better pleased with them, then without them. And that which is lawfully and justly commanded by men authorized thereto, is as pleasing to God as if he had commanded it. Nay •t must be received, as commanded of God himself.

7. It was also by the Repl. brought into the Def. his remembrance, that matter, and form do usually make up the essence of things, and that to instituted means, a proper ende is also required, but a right efficient cause not so. About this, the Rejoinder showeth himself perplexed. For 1. he answereth, that *this notwithstanding, actions have as it were matter, form and essence of accidental, though not of essential worship.*

Where he manifestly separateth the essence of worship, from essential worship, as if the essence of a man could exist without an essential man, 2. He gathereth from that which was said of *respect to the ende*, in institutions, that thereby their assertiō, is cleared: viz. that *Cer. respecting the honor of God mediately, are not properly parts of Divine worship.* As if here had been any mention or questiō, of *mediately, or immediately, proper, or improper*, and not only of *essential*. But for so much as the Rejoinder would needs here cite D. Abbot, for his term *immediately*, I would desire him to consider of the whole sentence in that place pronounced

by him, viz. Def. of Mr. Perk. pag. 844. *Order and comeliness (saith the popish Bishop) is some part of God's worship. But (saith D. Abbot.) Who taught him this deep point of Philosophy, that an accident is a part of the subject, that the beauty, or comeliness of the body is a part of the body? Order and comeliness properly and immediately respect men, and therefore can be no parts of the worship of God.* If this be not a plain refuting of the Def. and the Rejoinder their assertion, then none is attempted in all the Reply.

3. He in like manner concludeth, that *every respect of the honor of God, doeth not make a thing to be properly religious worship.* As if the Repl. had ever spoken, or dreamt of such a fantasy, except it were in the Rejoinder his name! His words are: beside *the respect of the ende, is also required institution of means to an ende.* What Paracelsian can draw so wild an assertion, from such a ground as this?

8. It was (in the last place) demanded, whether, if the Temple of Jerusalem had been built, with institution of all the appurtenances, sacrifices, and observances, there used, without any Commandment of God, according as they were by his appointment, whether (saith the Repl.) they had not been essential false worship, erected to God? The Rejoinder answereth: *Yes no doubt, if we may call (as the manner is) essential disworship, essential false worship: either in respect of the things themselves, or in the opinion conceyved in their use.* Now mark (all readers that have sense) how this Rejoinder (here in the conclusion of all) is constrained to confess, that to be true, which he hath hitherto striven against as false. 1. The Repl. his assertion was, that *God's institution doeth make that worship, which being used in the same manner and to the same ende, were otherwise no worship, or (as it pleaseth the Def. and Rejoinder to speak) no essential worship?* The Rejoyn-hitherto hath contended against this, as against a great error.

Now in the winding up of the whole Argument, he confesseth, that some essential worship may be, without any institution of God. Certainly, if this be so, then the institution of God, is not required to essential worship, neither is it of the essence of essential worship, that it be instituted of God. 2. He affirmed before, pag, 125. that *proper immediate, (or essential) worship are only such things as God hath to that ende ordained* Yet here he confesseth, that essential worship may be without any command of God. 3. The Rejoinder before, made *essential and accidental* worship to be a subdivision of *true* worship. Now he confesseth, that there is an *essential* worship under the head of *false* worship. 4. He acknowledgeth, that in all the former senseless assertions, he did not speak, as *the manner of speech* is.

That was therefore against the manner of speech, which the Def. & he used before. 5. He granteth some worship to be *essential, in respect of the things themselves*, separated from men's opinion. Yet hitherto, he would have made us believe, that opinion did vary the nature of worship, as sect. 6. If this be not a plain yielding, and granting of the whole Argument, there can be none, save only in plain terms, to say, *I yield.*

SECT. 10.11.12.13.14.

The former argument being (though demonstrative) yet to the Def. his apprehension new, was derided as *new learning*: these following are excused from that censure, as being more popular, and seeming more fadomable. Of which it is to be observed, that most of them are

fetcht out of incertaine papiers, under the name of Mr. Hy. and *others*, upon the Def. his credit: wherein, what aequall dealing hath been used, it is very suspicious to any judicious reader, and some of those *others*, (for Mr. Hy. is past writing to) being asked, have testified, that in diverse passages they are much abused. Yet even these relics of Arguments are defensible.

1. The first is: because *they are imposed to breed an opinion of holiness, by Mr. Hookers doctrine and therefore, as parts of God's worship*. To which the Def. answereth, that *it is no meant of operative holiness, either by infusion, or inhaesion, but only significative*. Whence he concludeth, a perverse purpose of calumniation: and the Rejoinder (adding another distinction, betwixt *holiness in them*, and in the users of them) maketh mention also of *dotage*. But 1. the Def. his distinction is vain: because even *significative* holiness is also a part of God's worship. Otherwise some holiness must be feigned, which having no other immediate ende but that which directly and immediately tend to the honoring of God, is no part of his honor. The Rejoinder also is vain in limiting the matter to holiness *in them*.

For those things which are instituted to that immediate ende only, that they may breed an opinion of holiness, and so holiness, in others, do (in all reason) deserve the opinion of holiness some way *causal, or operative* in themselves: because all breeding is causing, or working, 1. e. operative.

It was also observed by the Repl. (only in a parenthesis, by the way) that holiness *either by infusion or inhaesion*, were unreasonable by the Defend. disjoined.

This the Rejoinder excepteth against, and saith, in those terms there is no more disjunction, then in these *love or charity, Magistrates, or Governors*.

But he forgotte the proper English note of disjunction, *either, or*.

Where did he ever read such a phrase: *either love, or charity, either Magistrates, or Governors?*

It was also replied, that Mr. Hooker attributed *operative* holiness to the *Cross*, in allowing all that the Fathers ascribed to it. The Rejoinder his only material exception is, that the instance was here *not of the Cross, but of the Surplice*. Yet the question is of *our Ceremonies*, which is as well concluded from one, as another, and the Rejoinder himself, even now, spoke of holiness *in them*, as of many, not *in it*, as of one Ceremony only.

Neither is there anymore holiness in one, then in the other, if both be *only significative*.

The Repl. further affirmed, that Mr. Hooker spoke of reverence to be signified *towards* the Ceremonies. To which is rejoined I know not what. But let Mr. Hookers words, going before those nakedly cited by the Def. and Rejoinder, be considered. *The wise man could not mention so much as the garments of Holiness, but with singul^r reverence*, and it will be evident, whereto he required reverence.

In the last place, Mr. Hookers opinion is slighted, as *private*. Whereas all know, that he is in our Ceremonial controversies, of as public note, and approbation, as Bellamine in any Popish.

2. The second reason being slēderly propounded by the Def. out of Mr. Hy. his mangled manuscript, was thus by the Repl. distinctly explained: A holy assembly of Spiritual Lord's, and their Assistants, if they be truly holy, and spiritual in their authority, and in the exercise of it, will appoint no Ceremony but holy: and by the observance of the said Ceremonies, have some spiritual honor redounding unto themselves: because the virtue which is found in any effect, doeth redounde always to the praise of the cause. Of this argument, the Rejoinder pronounceth, that *it is a pouring out of sal• scurrilitie, to the very lees, a scornful jest, ascoffing, a spiteful jest, a vagrant thing, the very noting whereof is answer enough.* Now how should a man deal with such disputers?

The Def. brought this Argument out of unknowen papers, into a public book, and answered it with sharp words. The Repl. only shown the force of it: and for that, he is set upon a fresh with new words, like *swords and daggars*. Could they neither suffer this reason to sleep in the dark, nor endure any light of explanation should be set by it?

And what fault can be found with the repeating of those titles, which the Prelates in Convocation take to themselves, or in drawing a conclusion from them?

In the second place, our Rejoinder undertaketh to give a *real* answer to this reason. To which purpose, 1. he denieth that our Ceremonies are *of the institution of the Convocation-house*. And yet the same Rejoinder in answer to the Repl. his preface. pag. 61. complaineth of us, for *infringing the liberty of the Church in her Convocation, touching the appointment of external Rites, or Ceremon.* And pag. 71. as in diverse other places, he telleth us that *the Convocation house maketh and establisheth Canons upon & with the Kings Commission, and allowance.*

They are the words also of the Parliament, set down pag. 70. that *the Clergy of England made the Canons*. Neither can any man doubt of this, that have but looked on the book of Canons. The ratification of such things by Civil authority, doeth no more take the institution of them from the Clergy, then the like ratification of any point in true worship, doeth take the institution of it from God and Christ. 2. He denieth the consequence: because *a holy assembly may ordain them, and yet not make them holy.*

But it is manifest, that a holy assembly, as it is such, gathered together in the holy name of Christ, as their *efficient*, and *final* cause, cannot but put a holy *form* upon their ordinances. *Qualis causa, tale effectum.*

3. His third answer is that *these Ceremonies may be called holy, because, they are used in holy actions*. Which is just so, as a *pesse, hassok, or cushin* may be called holy, because it is used to kneel upon, in the holy act of prayer. But instituted significant Ceremonies are evidently of another holiness, to all that do not of purpose shut their eyes.

4. The Repl. (after the Def.) goeth about to prove that the Convocation may be called a *sacred Synod, and holy in regard of their function*. Which is so far from being denied by us (upon the

supposition of the lawfulness of such a function, as they take upon them) that it is the ground of our reason, to prove their ordinances holy. So that the Rejoinder might (in this place) have spared those sweet words of his: *stomach, without wit, or learning: these men say (in effect) to all other men, stand back, I am holier then thou, they are censorious, and uncharitable.* Yet the Repl. could not consent, that our Convocations should be so accounted holy as Churches instituted of Christ, and gathered for true holy worship: because neither of these do agree to our Convocation. Heerupon the Rejoinder (having nothing to say that was pertinent) speaketh something of right Ecclesiastical Synods, accuseth the Separatists with Mr. Jacob, and lastly affirmeth our Convocations to be gathered for *a special duty of God's service*, though he will not tell us, what it is, and confesseth, that little good is sometimes (he might have said at any time) done at their meetings. Which kind of answering I leave to the judgment of any reader.

3. A third reason, feched out of M. Hy. his papers, is, that Cross and Surplice are set apart from civil uses, and *appropriated* unto the acts of religion in God's service. To which the Def. answered, by equal comparison of Pulpit-cloth, Communion cup, and place of meeting in like manner appropriated. Wherupon the Repl. was, in general, that the Def. did well understand what was meant by *appropriation*. This put the Rejoinder into a passion, expressed by many words: *a pretty sleight, for that which cannot be defended, by those which are pusled and toiled, a fim ⟨⟩, lent by Mr. Jacob, a mere shift, proceeding out of an haughty desire of defending that which hath been once spoken.* And this is all that I find rejoined to that passage. To which I say nothing.

A reason was rendered of the former assertion: because a Pulpit-cloth Communion-cup, and Meeting-place are only civil, being taken from the ordinary civil customs of men. To which the Rejoinder opposeth, that *no civil man will say, that they are only civil in their application:* Which is very true. Nor will any Grammarian say, that good Hebrew, Greek, or Latin, are only gramaticall in their application, because they are applied to the expressing of all kind of truths and falsehoods: and yet they are only gramaticall *etimologie* and *syntaxe*. No Naturalist will say, that the *earth and air* are only natural in application, and yet they are only natural beinges.

It was further added, that *clothes, cups, meeting places etc. are of the same use out of God's service, that they are in it.*

This is occasion of admiration, and exclamation to the Rejoinder. But he might have considered, that the immediate ende of a clothe, is to cover; of a cup, to drink out; of meeting places, to meet in: and then where is the strangeness of this assertion? Is there not the same immediate use of a man's eyes, in reading one book, as another, of a man's ears, in hearing one voice, and another, how soever the subject seen, or heard, may differ in nature or kind.

A distinction was likewise used, betwixt appropriation of this or that individual, and of the kind. To this it is rejoined, 1. that the individualls are nevertheless appropriated. Which is not so: because appropriation of the kind and individual both, is more then of the individual

alone. Individuals may be extrinsically, & accidentally appropriated, the kind remaining intrinsically common, & indifferent. 2. *That some individuals (without all their kind) have been appropriated to holy uses.* Of which no man doubteth: because one individual may be so used, without other. But is there therefore no difference, betwixt extrinsic, accidental appropriation of one Levite to the Ministry, and the whole tribe? 3. *Not all kind of linen garments, or crosses are appropriated to religious uses.* As if the question were of linen garments simply, though they were used without any such institution as a Surplice hath, only for the natural conveniency of it, or of crossing the fingers, upon occasion, to drive away flies, that come cross upon a man's face. There was (in the last place) mention made of the *significancie* of our Ceremonies, which maketh them in their intrinsical nature (as such) without any further expectation of occasional application, to be proper to religion. But of this our Rej. would not hear, in this place. Let it therefore pass to the next chapter.

4. A fourth confirmation wholly dependeth on Matth. 15. Where the Def. would have it, that our Savior condemneth not the act of washing (that is saith the Rej.) the *monitorie significant sign of washing*, used by the Pharisees, but their *intention, & opinion*, in attributing legal and operative *sanctity, to that their own invention*. Now concerning monitorie significancie, enough hath been spoken, in the head of Ceremonies, and it remaineth to be discussed in the following chapter.

For the present, it was first noted by the Repl. that some intention and opinion of holiness cleaveth to our Ceremonies. This is denied by the Rej. and yet in his whole dispute, he maketh them *worship*, though accidental, arbitrary, and improper. Neither can any man impose a *double or treble religious* Ceremony without intention and opinion of some holiness belonging to it, more then to that which is not so religious.

It was in the second place observed, that more holiness was attributed to those washings, then is by many among us to the cross, cannot be proved out of the text, there being no one circumstance in it, which may not fitly be applied to our Ceremonies. To which the Rej. saith 1. that those are *blind & superstitious* persons, which attribute such things to the Cross, not the *Church imposing*. Just as *Bellarmino*, in the place by and by to be cited, answereth Calvin. about the same matter: *If there be anymore rude among hir Catholics, we hold them worthy to be corrected.* But are not our blind Protestants, and those rude Papists, hardened in their superstition, by the imposing & urging of those things which they superstitiously dote on?

The Pharisees (addeth the Rej.) were so strongly *conceyted* of this washing, that they thought, without it, *the very creatures of God should defile them*. But that of the *very creatures defiling*, is not in the text: It is but probablie collected out of our Savior's following discourse, that they esteemed some defiling to follow upō the eating of the creature, not as it was a creature, but as it was so used against the tradition of their Elders. And are there not many to be found in England, that their very Baptism is deficient, insufficient, and so defiled: if it want the Cross?

For further answer, it was alleged by the Repl. that not only Calvin in Mat. 15. but also *Bellarmino* himself (de eff. Sacr. l. 2. cap. 32.) saith, that the Pharisees washing was

condemned as *vain, and unprofitable*, setting aside, intention, and opinion of legal, operative holiness. The Rejoinder answering first for Bellarmine, saith he is abused: because (forsooth) he speaks that *falsely, to defend the Popish Ceremonies*. As if it were not the common notion of all Christians, that *vain and unprofitable Ceremonies* are to be condemned, or as if Bellarmine alone said this! or as if this could defend the Popish Ceremonies, which are more easily defended from any other charge, then they can be from this, that they are *vain and unprofitable*.

Who would have thought, that D.B. would defend vain and unprofitable Ceremonies, in God's solemn worship? But Chemnitz (saith he) *observes, that Christ condemned not these washings simply as profane fopperies, nor as simply unlawful, but in respect of religion placed in them*. Not simply profane fopperies, that is, void of all show from Scripture, or reason, nor simply unlawful, if the acts in themselves be considered or abstracted from all relations by institution added unto them: but in respect of *religion placed in them*, 1. e. superstition adjoined unto them. Now there is *superstitio* not only *pernicious*, but also *vain, and superfluous*. Filucius, tract. 24. cap. 2. And chemnitius, in the same place affirmeth, the Pharisees washings to have been condemned, for that (notwithstanding their vanity; and want of Divine institution) they were made *some part* of God's worship.

As for Calvin, the Rej. doeth not deny, but that passage alleged is found in the place, *the inventing of Ceremonies was an idle vanity, before the high opinion of Religion was added unto it*. Yet (saith he) 1. *he cleareth our Ceremonies, which was cast upon the Jewish superstitious washings*. From some of that blame, (it may be granted) but not from all. For then those words (which the Rejoinder confesseth him to set down) should have bē a contradiction to the other. 2. *This shread* (added he) *is falsely alleged as touching the intention*. And why so I pray?

Because (forsooth) Calvin's meaning was, that to devize new washing, *to the like ende, and with the like opinion of them, as of those which God had set, wa of idle vanity*.

But if this were his meaning, how can that meaning agree with the meaning of these words: *It was of idle vanity before the high opinion of Religion was added unto it?*

Was there any higher opinion of Religion added unto those washings, thē to the washings which God had set? *Extremitie drives men to hard shifts*.

For the fuller clearing of this reason, that idle and vain or superfluous worship is condemned by Christ, Mat. 15. let these testimonies, and reasons be well considered.

The Priests had brought in many Novelties, though Moses with great terror had threatened them not to ad anything, of which number of additions were those things of washing. There was a double fault for the innovation it self was not a slight metter and then this, that they stood more upon those observations of their own then they did on the Commandments of God. 1. That first offense Christ doeth not presently reprove them for saying it was a frivolous and superfluous, thing, lest they should have been inflamed.

Another cause for which he despised these washings was their superstition. The Pharisees had put in the said washings, not for any natural and civil decentie or cleanness, but as pertaining to religion,

who so did contemn thē were judged to offend against God's worship, and who so did observe them seemed chiefly to regard, God's worship in them. But this was in no wise lawful for them to do who were so straitly charged of God, Deut. 4. that they should add nothing. For this Christ rejected these washings as superstitious, which reason Mat. 15. ch. intimates when he saith: Every plant which my heavenly Father hath not planted, shall be rooted out. And Marc. ch. 7. In vain do they worship me teaching the Doctrines, and praecepts of men, &c. Such things as men set up of themselves against any Commandment of God.

In Mat. 15. Marc. 7. the Commandments of men do mean such Commandments which conduce nothing at all to piety, as those Superfluous washings.

5. In the fifth place, another reason (or charge) was brought out of Mr. Hy. his papers, that *the Ceremonies imposed, are (for their use and practice) preferred before principal parts of God's worship: because this is the Pralats Canons: wear a Surplice, or preach not: Cross, or baptize not.* This the Def. accused of *dull Sophistry*: because by this means, only an orderly discreet preacher is preferred before one that is *factious and exorbitant*. Of this base Bonnerly speech, the Repl. shown his just detestation. For which he is censured by the Rejoinder *of casting it out of the mouth of his stomach, of malice, intemperat railings, and a furious spirit*. All which I leave to the readers judgment. Only this I observe, that he would excuse all or most of the Prelates, from *willing* silencing any able and godly ministers for omission of our Cerremonies, and doeth absolutely deny, that the Def. ever silenced any Minister (willingly or unwillingly (for *only omission* of Ceremonies. Concerning which terms (*willingly, and only omission*) some light of explication were needful. For *only omission* of Cross, or Surplice, by oversight, or other accident, the Pope himself will not silence a Priest, as all Popish Divines tell us, in affirming that to be no mortal sin. And how those which make Canons for silencing upon *purposed continued* omission, and execute the same partly by themselves, and partly by their instruments, can be said to do it *unwillingly*, this requireth interpretation, which will certainly be found tardy. For clearing of this charge, from the imputation of *dull Sophistry*, the Repl. first propounded it in this manner: an able godly Minister without the use of these Ceremonies, is not suffered in the Ministry, whereas an unable & ungodly one, with the use of them, is suffered: therefore they are praeferrred before main things: Upon this, the Rejoinder 1. observeth, that from hence doeth not follow that conclusion: *therefore our Ceremonies are made parts of God's worship*. As if this conclusion were once named by Mr. Hy. or by the Def. in this charge.

If he will make it supposed, he must show us Mr. Hy. his concealed papers for the proof of that supposition. He addeth 2. that *all Prelates are to be charged with this practice: and that they have no such power for depriving of bad, as they have for depriving of good Ministers*. To which I answer, the question is not here of *all*, but of that which standeth by our Canons, and Canonical practice. Yet neither any authors, nor any defenders of the Canons, can be excused from partaking in this practice, no not the Rejoinder himself. And as for those Prelates, which have great power to do evil, and little, or none, to do good (or which is all one, power effectually to hinder good, and not evil) they have a very dangerous standing, dangerous (I say) as well for others, as for their own selves. Yet, when our Prelates procured

that authority of doing evil, they might as easily, and more lawfully have procured the other, of doing good: not to say, that none of them do so much for reforming or removing of bad Ministers, as is in their power to do, either by themselves, or by other means. Nay is it not known, how such kind of cattle are not only borne with, but borne up by the Prelates in bad causes?

The third Rej. is of a *calumniation*, because *some inconformable Ministers are suffered, and some unable, and ungodly deprived*. But 1. this calumniation concerning *some inconformable* suffered for a time, *extraordinarie*, besides, nay against Canonical order. 2. He can scarce name one, that he hath known deprived for that he was *unable*. 3. The Turks and Infidels would cashier their Priests for *some ungodliness*. What a poor rejoinder is this?

A fourth consideration is, *that a far less offense defended*, is more punishable then a greater confessed, and that certain evils, in themselves lesser, *may* do more hurt, then others in themselves *greater*. Which consideratiō, if it be applied to the purpose, will appear in the proper colors: If a Minister confess himself *unable* and *ungodly*, he is not so punishable, as he that defendeth the Ceremonies are not to be used. The refusing of our controverted Ceremonies, may do more hurt, then an unable and ungodly generation of Ministers conforming. In that which is further added, under the title of *lastly* I find nothing but words & assertions, without backing reasons. *Valeant igitur, quantum valere possunt*.

The same charge was (in the second place) thus framed, by the Repl. Though there cannot be found able and discreet conformable Ministers, enough to supply all the Parishes of England, yet many of godly men are shut out of the Ministry for unconformitie. Therefore Conformitie is praeferr'd before the main duties of God's worship. Heer the Rej. having little to say, setteth notwithstanding two colors on the matter. 1. That the consequence is not simply true, but only that *they conceive* the non-conformity may, by consequence, be a greater hurt, then an able and godly Ministry, in such places, as want it, would recompense. As if this crying sin were only *their conceit*, not their practice, or that their conceits could make this sin no sin! or that the salvation of many thousands of souls, could not recompense the hurt that would come upon the refusing of human Ceremonies? What is this other then daubing rotten walls with untempered mortar.

His second color is, that *non-conformitans are no less blameable, who had rather have no worship, then conformity*. Which is as much as if he should say, that whosoever will not sin for God's glory, doeth as much offend, as he that will not suffer God to be glorified by those which will not to that ende be content to sin against his conscience.

Because this reason was accused of dullnesse, it was noted (by the way) that every *Plowman*, being a good Christian, did usually make it in this blunt manner, against the Prelates proceedings, and that the Repl. (being, as it seemeth first brought up among such plain people) had from his childhood took it to be unanswerable. Heerupon, the Rej. 1. answereth the blunt argument, with this sharpness: *It is like as if one should say, that God, admitting no man to the Priesthood with bodily blemish, did therefore praeferre bodily perfection before spiritual*. Wherein, he deceyveth him•elf, & others much, whether he respecteth the first explication

of this reason, or the second. For according to the first, it must be affirmed, that God would suffer men blemished in their bodies, to be priests, though they had no spiritual fitness for that office. And according to the second, he should have said, that God having otherwise to furnish the Priesthood, according to a superior law, which he might not of his will dispence with, did notwithstanding exclude some of those which that law did allow. But both these assertious are too absurd for the Rejoinder to own.

His second note is of *Plowmen, and Children*, that they are not the best *Logicians*. Which though it be true, yet is nothing to the purpose: because many Plowmen have good natural logic, to reason withal. Otherwise they did very inconsiderately, who vented so good reasons under the title of the prayer, and complaint of the Ploughman, as in M^r. Fox is to be seen, Edw. 3. among which reasons (a remarkable thing) this very slighted argument is one. For so are the words: *O Lord, for breaking of thy law, the Prelates will set men penance, or pardon them, and maintain them, as oft as they trepasse. But Lord, if a man once break their laws, or speak against them he may do penance but once, and after be burnt.*

The sum of which, M^r. Fox, in the margent, thus gathereth: *The breaking of the Popes law is more punished, then the breaking of God's law.* And as for *children*, I am persuaded, that D.B. himself, had some trueths so evident unto him, that by no contrary show of logic they could ever be wrunge out of him. Sure I am that Timothy, knowing the Scriptures from a child, had many such.

Neither was there mention made either of *plowmen or children*, But only to show the evidence of this truth, not the logical Demonstration of it.

That which was added, by way of limitation, to the name of a *plowman*, namely, that it was understood of such a plowman, as is also a *good Christian*, is very bitterly, and yet as very unreasonable carped at by the Rejoinder as *savouring strongly of that spirit of Separation, which hath been hunted after in the ch•se of inconformitie. For (saith the Rejoinder if any will believe all his conceytes) this shows, that with these men the adversaries of Ceremonies and Bishops are the only good Christians.*

Which is a strange strain, to come from D. B. who both hath been an unconformist, and since he hath changed that title, cannot but know, that sundry unconformists have carried themselves towards himself, in all respects, as toward a good Christian. And what *strong savor* is in this: *every plowman that is a good Christian doeth unsua•lie make this Argument.* Doeth he imagine, that only those plowmen, that are professed adversaries to Ceremonies and Bishops, do• make it? Nay he knoweth, that many, and many of those that could otherwise well digest both, yet do apprehend this course of Bishops silencing Ministers for such Ceremonies is ungodly, and Antichristian. If he did not know so much, yet he cannot be ignorant, that the word here interposed by the Repl. for limitation, *usually*, doeth except some more ignorant, or less attentive good Christians. And I doubt not, but the Rejoinder will affirm, that every good conforming Minister in England, doth *usually* account them for scismatickes that condemn the Ceremonies: yet I would not thence conclude, that with him, those of that judgment are the *only* good Ministers. For there is as much sin against charity,

in rash accusing others of uncharitableness, as there is in being uncharitable: of which fault, the Rejoinder can never clear this affected passage, which he in opposition let fall from him.

For overthrow of the former reason, an instance was brought in by the Def. taken from a Chancellor, who may (saith he) put out of Commission him that refused to sit in the place appointed, without praeferring that place to the Kings service. To this the Repl. 1. answered, that no wise Chancellor, would, for his own pleasure, or for the circumstance of a place easily change, or put out of Commissiō a grave wise mā, whē another like unto him cannot be found. These last words *another like unto him cannot be found*, are cached up by the Rejoinder and under the show or sound of them, the Inconformists are by him tossed (as it were) in a blancket, as *being of a high strain, beyond all other men, in their own persuasion etc.* But he might have considered (if sinister affection had not hidden it from him) that the case immediately going before this answer, was of shutting out able godly Ministers for inconformitie, when *there cannot be found able and fit conformable Ministers enough*. Wherupon is inferred, that the comparison of the L. Chancellor will not help the Def. *in this case*.

Now what kind of strain is this then in the Rejoinder to conceal the *case*, and stretch the words as it were with his teeth, unto such a strange odious meaning of so witless a brag. Yet if there had been no such dependence of these words upon that *case*, they might be well defended, as understood of an absolute comparison (either for ability, or piety) but in relation to this or that people; from whom such Mininisters are sometime plucked away by violence, whose like, in regard of that people (which have been much edified by them, and more inwardly known, and also (upon good ground) affected unto them, then they can suddenly unto any other) cannot be found.

Otherwise, D. Burgess, in his Apology (towards the conclusion) would not have alleged against the silencing of himself, and others like him, that those (at the least) should succeed thē, which were not so well acquainted with the condition of their sheep. It might be also added, that though another like might be found, yet it is not in the power of that L. Chancellor, or the Bishop to find, bring, & place him in the same Commission, because (for the succession) he must depend upon the Patrons pleasure, not limited to another like the predecessor.

But that this wresting of the Replier his words, was affected (in some sort against conscience) it may appear by this, that no man will surmize, the Repl. to think, that to no unconformable Minister a Peer may be found: because it is to be supposed (at the least) that another unconformable one may not only be equal, but also superior unto him in all absolute perfection.

It was also observed, for answer to this instance of a L. Chancellor, that about the circumstance of place, for Commissioners to meet in, there can be no *Conscience* pretended, whereas in our Ceremonies, solemn oaths are offered, that nothing but conscience doeth keep us from them. The Rejoinder 1. opposeth, that this unlikenesse maketh, nothing to the question. And yet it showeth, that a Chancellor may in civil matters, where no conscience can be pretended, take more upon him without preferring, or comparing the matters, then a

Bishop can, where Consciēce evidently withstandeth: because Cōsciēce is not to be vexed, except the matter be so great, that (in respect of God's glory) it cannot be neglected. He 2. opposeth, that many more of the Conformitans, are ready to take it s^r upon their oath, that nothing but conscience makes them conform. To which I say 1. that he who was immediately before, so curious in houlding to the question, should not presently have digressed from it: as the Rejoinder here doeth, in turning the comparison, which was made betwixt a L. Chancellor and a Bishop, in respect of a conceyted Commissioner, and a conscionable Minister about preferring one thing before another, into a new comparison, betwixt the consciences of Conformitants, & of those which refuse to conform. 2. Of that so, if the same meaning be kept on both sides, I much doubt.

For our Conscience is, that in no place, nor upon any man's command, we may conform: and theirs is, that upon great urgent extremities, they may some time, and in some place conform. I am persuaded, that if it had been free in England to use these Ceremonies, or not to use them. D. B. himself hath no conscience, that would ever have made him conform.

After this, the Repl. added something, about the Def. his Pontifical terms, *factious and exorbitant men*. opposed to *orderly and discreet Preachers*. As 1. that the Def. himself in his conscience will not say, that Mr. Midsley of Ratsdale, and others like him, were factious and exorbitant men. 2. That this is the language of that evil servant, who beat his fellow-servants, better than himself: Mat. 24.49.3. That all those who are placed in the room of silenced Ministers, are not orderly and discreet Preachers. 4. That faction and exorbitancie may better be charged upon the Prelates, for breaking many substantial, ancient, wholesome Canons, than upon us, for breaking a Ceremonious Canon. Now (setting aside the Rejoinder his wandering words, with the honey and gall of them) see what he bringeth to the purpose. 1. The first he granteth to be true. But denieth that the Def. meant so generally. And yet the Def. his words are: *who seeth not, that to deprive men of their Ministry for not using of the Ceremonies (for that was objected) is to prefer an orderly and discreet Preacher, before one that is factious and exorbitant*. If this be not generally spoken, let any reasonable ear discern.

2. The second he doeth not absolutely gain-say but casteth the like, or rather a far greater fault in our faces: that we (forsooth) do *condemn to the p^t of darkness. Bishops, Conformitants, and in a manner all that are not of our party*. Which is so manifest a slander, that the evil servant spoken of Matth. 24.49. could hardly vent one more shameless.

3. The third he confesseth: But would make it impertinent though it clean overthroweth the Def. his general assertion, before expressed. He addeth also certain frothy words, containing little else, beside manifest slanders, which if he were put to such an oath, as they call *juramentum calumniae*, he would not own.

4. The Prelates willful, and continual breaking of many, substantial, & wholesome Canons, is not denied by the Rej. but yet to save their credit, he addeth, that all such Canons do not bind every *particular Church, but her own*. In which words there is neither rime, nor reason. The Canons objected, may be seen in Master Parker, part. 2. c. 9. sect. 4. to be Canons of our

own Church. What then hath the Rejoinder said to the purpose? His other stuff hath been sundry times examined, and found nothing worth.

5. All these considered, it will appear, that the Rej. had more will, then power, to maintain, that the silencing of Preachers for our Ceremonies, is the *praefering of orderly discreet Preachers, before those that are factious and exorbitant.*

6. After all this, out of Mr. Hy. his papiers, it pleased the Def. to bring in some pieces out of the Abridgement: which for substance are such as diverse times have been handled before: and therefore need not much labor in this place.

The first is, that *many people in our land, are known to hold the Sacraments not rightly and sufficiently administered or received without them.* For the force of such an opinion in the multitude, many testimonies are alleged in the Abridgement, and applied unto this assertion, not in deed to prove the same simply, but to show what is the consequence of it. All these the Def. left out, and the Rej. had no mind to take them in, but chose rather to rest in this: they are no proofs of the assumption. It was added by the Repl. the opinion even of a few, may make some action unlawful, which the opinion of many other cannot make lawful. 1. Cot. 10.28. To avoid this, the Rejoinder had nothing material to say, before he had changed *unlawful into simply unlawful.*

The just number of those that are so minded, cannot be proved, or disproved, without numbering and examining all the people. It was not therefore any meaning of those that gave the rule to reckon by the poul▪ as the Def. and Rejoinder would have us.

Neither is this observation brought in to prove *imposing and observing*, conjunctly, as they would bear the reader in hand, but only for the *observing*, other proofs being added for the *imposing*. Yet it was observed by the Repl. that while *actions of this kind are superstitiously observed, they that still impose them in those places where they are so observed, may truly be interpreted so to impose them.* To which the Rejoinder giveth no other proper answer, but only leaving out the pith of that assertion, *may be truly so interpreted*, substituteth another; of a *purposed ende*: and then misinterpreteth *actions of this kind*, as if they were meant of the *special kind of things*, and not of unnecessary actions known to be superstitiously abused.

It was also noted as ridiculous in the Def. that *those people which think that Sacraments are not rightly administered, or received without the Ceremonies, are brought into that conceit by our condemning of the said Ceremonies.* The Rejoinder answereth, that this condemning of them, must needs make some think that they are imposed as parts of religion, and so occasion the simple to think that *we esteem them so.*

In which answer, beside that I know not who are meant by *we*, and that an *occasion* of the second or third hand, is made a cause, there is no mention made of *right or unright Sacraments.*

For lessening of the number of those which so esteem of our Ceremonies, the Papists are first removed, as having no *great conceit* of them. Which I leave to experience. Only because

the Rejoinder requireth testimony, I can inform him, that Gretser, Apol. pro Greg. 7. p. 8. hath these words: *A Lutheran, preaching in erteine garments like the Ape of the priests, celebrates a German Mass.* And the Rejoinder himself confesseth in the next words, they have a *better conceit* of them, then of the contrary, and that such as hath been held *likely to araw them to our service*, and that they have a *great disaffection* to those that will not tollerat the resemblance of their religious Ceremonies. Add further, that after B. Babington, and B. Andreos, D. Morton himself, in the last words of his Protestants Appeal, hath confirmed the rumor, that Pope *Paulus quaertus*, did offer to confirm our whole *Service and Liturgy*. The Papists therefore have no cause whie they should not have a good conceit of our Ceremonies, which of all the Service come nearest to, and make most for them.

As for the rest, that so conceit of the Ceremonies, which are not of *your disciplining*, saith the Rejoinder) and yet are conformable they are *not many*. As if those of our disciplining, were so conceyted, or those of Wales, Non-residents, and dumb-residents forlorn charges, who are not disciplined by us, were either few or of reformed judgment. Surely D.B. is not like himself, when he upon engagement defendeth that which cannot be defended.

7. The second thing brought out of the abridgement, is about the punishment inflicted for omission of our Ceremonies, greater then for breaking of God's law, in perjury and adultery. Now this hath formerly been handled. In this place therefore, it shall suffice, to set a few notes, upon the Rej. his answers. 1. He distinguisheth betwixt *punishing, and punishing as a sin*. As if punishment in the internal nature of it, were not *of sin!* 2. He distinguisheth betwixt internal peace of the Church, consisting more in observance of God's commandments, and *the peace of her external policy, impeached by the neglect of her constitutions*. Whereas he should have made the distinction betwixt one *consisting*, & another, or betwixt one *impeaching*, & another.

And yet both the *consisting and impeaching* of the Churches peace, doeth principally depend on the keeping of God's commandments: which is all the Repl. affirmed. 3. He distinguisheth betwixt *an offense every way less, and in it own nature less*, whenas the question is not, whether the neglect of our Ceremonies, be not only in it own nature a less offense, but also in all the circumstances of it. The Def. and Rejoinder themselves confess, that this neglect, in the nature of it, is no offense at all. 4. Because such answers were termed *Sophisticall evasions*, the Rejoinder twice crieth out of *railing*: forgetting (without doubt) how often he had abused the same term against the Repl. and that in the next former section, he had maintained the Def. his accusing a plain popular argument, not only of Sophistry, but even of *dull Sophistry*. For the Rejoinder certainly will not confess himself *a rayler*. The rest is not worth repeating, that paper should be twice blotted with it.

Against the Def. his distinction, betwixt *omission, and contempt*, the Reply was 1. that mere omission hath been punished with suspension. Of which the Rejoinder requireth a *continued instance*. To which I answer, that one instance may be given in Ipswicke, where D. B. was Preacher. For most of the Ministers were suspended upon the complaint of one *Web*, who professed, that he would not put on the Surplice except others did. D. B. may inquire easily if

it was not so. As for *continuance*, it maketh not to the purpose, except all malefactors be not only put in prison, but also continued in the same, above the Judges pleasure.

The Repl. for affirming, that punishments for mere omission, are provided for by Canon, is accused by the Rejoinder of an *untrueth in print*.

Yet the Rejoinder cannot be ignorant (beside other examples) that every man not kneeling, is to be denied the Sacrament, and that the Minister administering to such, is by the Canon, to be suspended.

So that this was *truth in print*, ever since the Canons were in print: except suspension from the Sacrament, & from the Ministry be in his account no punishment.

8. The last thing noted out of the Abridgement is, that non-Cōformitants are accounted *Scismatikes, Puritans*, and excommunicates, *ipso facto, without appeal*: which is without example. The Rejoinder here 1. denieth that flatly, without more words, which is plainly cited out of the 6. Canon, let the Canon therefore be looked upon, and that is enough. 2. He saith that the old *anathema sit* was as much as to excommunicate *ipso facto*.

And yet King James himself, in his answer to Perone, doeth show, that the old *anathema sit*, was only a declaring who ought to be excommunicated, and not an excommunication *de facto*. 3. He saith for *Appeal*, that none is admitted, from the highest Court, such as the Convocation is. As if either the Convocation were the highest court, or any court at all, for ought that I ever heard of the *Court of Convocation*, as I have of a *Court of Parliament*, or as if so much liberty were left unto a poor Minister, now standing at the Bishops bar, as to appeal to the next Convocation. The Rejoinder surely did not well consider what he spake.

4. Whereas the Def. granted, that we have reason perhaps to wish, that some poenalties were released, the Rejoinder interpreteth this reason to be such *as all men that feel the smart of punishment* (for whatsoever offense) *may have*. Which is nothing else, but to look on, with laughter, at all the grievous things which any Ministers have suffered, for this cause. And yet every foot the Rejoinder putteth on another person, and (as I am persuaded) hath another heart.

After this, the Rejoinder cometh to the slanders of *Puritamisme, and Schism*. And as for *Puritanism*, he saith the Def. *slided by it, as a term not imposed upon us by him*. As if we may not complain of, or infer a consequence, from any term, except it be imposed upon us by *D. Morton, or D. Burgess* or at the least, they were not bound to answer for any terms, except such as they themselves have imposed!

For Scisme, and Separation, after some sparkeling words of *rash-blasphemous, and fiery Sirs*, he telleth us 1. (1. *that nothing may be established in the Church, which God hath not commanded in his word*, 2. *that all forms of worship and all more Ecclesiastical rites, not prescribed, are will-worship*. 3. *That the calling of our Bishops, and consequently of our Ministers, is Antichristian*. 4. *That our Ceremonies are idolatrous*.) are the first principles of Separation. Now if it would please the Rejoinder either to declare what is *Separation*, or what is a *principle*, this question would be easily decided. In the mean time, I answer. 1. the first principle is from Moses, if it be

understood, as we mean it: *thou shalt not add anything thereto*. 2. The second confounding *mere rites*, with forms of worship, is not ours, but only by the Rej. his fiction. 3. The third supposeth, that which we utterly deny, that the calling of our Ministers doeth essentially depend upon the Bishops calling. 4. The fourth is made scismaticall, by a scismaticall conceit of the Rej. namely, that every Church is to be utterly condemned▪ and so separated from, that hath any thing in it, by participation idolatrous. His *ever being of this opinion*, may be answered in that fashion which he answereth the like phrase withal, pag. 216. *He hath not ever been the best Logician*. His profession, of separating (*this day, ere he sleep*) if he did believe these principles, is nothing else but a rhetorically flourish, which he would twice recall, before he would separate from those that bow to *Altars*, or even those which worship an *ubiquitarie body*, in the Lord's supper, though these are more palpable idolatrous (in his conscience) then the Ceremonies questioned are in ours.

As for the addition, with a *yea*, that *Mr. Bradshaws very arguments are pretended for Separation so as they cannot be denied with any forehead, etc.* It is not worth a refutation: because Mr. Bradshaw himself in a book entitled, *the unreasonableness of the Separation*) hath sufficiently shown how unreasonably they are pretended, and abused. If the Rejoinder hath anything to rejoigne thereto, I would willingly see with what *fore-head* he can do it.

The other talk of this section, as also the *recounting* of a confutation in the 15. section, I leave to be *counted* as it deserveth, by him that will compare what hath been said, with the wordy rejoinder to it, so vainly opposed, and so often repeated.

Only (in few words) let it be noted 1. how in the 15. section, he slighteth the sentence of D. Covell as not worth any answer) who confuted his *Apology*, and in that writing (at the least) was a kind of public wrighter, having had as much approbation, as this Rejoinder hath for his rejoinder as appeareth out of the Rejoinder his Praeface pag. 18. namely of the then L.A. D. Bancroft, etc. 2. How he maketh the *imposers* sentence, to be an adequate rule of *observance, de facto*. 3. How he denieth some divine worship only to be *unholy in the kind*: as if some singular true divine worship may be *unholy*. 4. What a wild consequence he buildeth upon: *if the cross be no part of the Sacrament, then it is no part of worship: because it may not (in the Repl. his opinion) be a part*. 5. How unreasonably he defendeth this consequence: *our Ceremonies are changeable, and therefore not essential worship*; when yet he confesseth the Popish Ceremonies to be changeable, and yet essential worship. 6. What *science* there is, for a Rejoinder upon such grounds to charge the Repl. for violating his conscience?

CHAP. 3. The third Argument, taken from the significant nature of our Ceremonies.

SECT. 1. and 2. Concerning certain miscelaneall notions and testimonies against human relegious significant Ceremonies.

1. THis Argument pleadeth, that no human Ceremonies, appropriated to God's service, ordained, or instituted, to teache any spiritual duty, by mystical signification, are lawful. About this the Rejoinder threateneth *blows*. But we have had now such experience of his forcelesse indevours in other Arguments, that the fear of his blows is past.

2. The first proof of our proposition was taken from the second Commandment: which the Def. omitted in this place, and the Rejoinder will not have any man to take exception against the said, omission: but with what reason, let his reader judge.

3. A second proof was, that Christ is the only teacher of his Church, and appointer of all means whereby we should be taught and admonished of any holy duty, and all Christ's doctrine, with the means thereof, is perfectly contained in the holy Scripture. Here (saith the Rejoinder) *the Def. forgot to tell, how absurd this collection is, Christ is the only authentic teacher of his Church etc. therefore they may be no means of teaching or admonishing unto duties, but such as be ordained as necessary.* As if it were sufficient for the Def. or Rejoinder to tell us anything as they please, how little ever it be to the purpose.

He maketh show of a distinction, betwixt an *authentic* teacher, and another, *what do you call him?* to which we cannot say much until he remember to tell us the name, style, and office of that other *by-teacher?*

Only this, by the way, I would learn: how we can acknowledge and receive any means of religious teaching with faith, except it appear to be appointed by an *authentic* teacher and lawgiver? And how our Prelates in appointing means of spiritual teaching which Christ appointed not, can be accounted (therein) Ministerial teachers under him as their and our only authentic teacher? As also, if Christ be our Authentic Teacher in all good that we learn about religion, who taught our Prelates such good manners, as to put *fescues*, of their own making, into his hand, and so appoint him after what manner, and by what means he shall teach us? P. Mart. (in Reg. 8. thus disputeth. *For as much as God is most wise he needs not our devise for instruments to stir up faith in us which also no tradesman in his kind would endure, but would choose to himself at his own pleasure what he should think most fit.* Nay I would be resolved of this doubt: whether this be not a doctrine religious in England: *The sign of the cross doeth signify unto us that we should not be ashamed of Christ crucified etc.* If it be (as no Conformist can deny) then I would know: whether and where Christ, our only Authentic teacher, doeth teach this doctrine? or if our Prelates may bring in a new doctrine into the Church, and cause Ministers to preach it? He leaveth out of our proof, that *Christ is the only appointer of means*, as also that those means are limited to admonition of a *holy duty*: and instead of our conclusion, he bringeth in another, of *ordaining as necessary.*

The support also of our collection he omitteth: *to acknowledge any other means of teaching and admonishing us of our duty, then such as Christ hath appointed, is to receive another teacher into the Church, beside him, and to confess some imperfection in the means by him ordained.* Yet in the midst of this shuffling, and cutting, he telleth us, that our *collection is absurd.* His reason is not by manifesting the fault of our consequence, but only by objecting some instances, and those also nothing to purpose. *Then (saith he) it should not be lawful to use any help of Art Memorative, nor to set up a gybbett, or a traitors head on a pole, to give men warning against murder, or treason.* Had he so soon forgotten, that the question is of *Ceremonies, appropriated to God's service, teaching by ordination, or institution?* If he had not, what did he mean, to instance in things that were never called *Ceremonies* (before this Rejoinder made all things in the world, in some respect, *Ceremonies*, by his wild definition of a Ceremony,) things that have no use in

God's service, much less *appropriated* thereto, things not teaching by virtue of any *ordination*, or institution, but only by their natural relation, nay things not teaching at all any spiritual duty directly, and immediately? *Characters* and such like helps of memory, do no otherwise teache trueh, then error, and heresies no more spiritual duties, then carnal lusts, as experice doeth teache. One of the ancientes, and learnedest Schoolmē of our Countrie (Alex. Alēsis, p. 4. q. 1. m. 1.) teacheth us, that *Letters that signify sacred sentences do not signify them as they are sacred, but as they are things*. And if it be lawful to institute significant Ceremonies, for all things, that we may note in characters, for memory sake thē certainly our Convocation may institute Ceremonies properly Sacramental, even such as do signify and seal the Covenant of grace. For there is no doubt, but that we may note in characters or writing all that belong to that Covenant. *Gibbets, & traitors heads* (besides the former exception out of Alex. Hales) are remembrances of death inflicted upon such malefactors: but neither to be appointed by any, without that authority, by which death is inflicted, nor in their use imposed upon any, nor determined by institution, to the teaching of anything, which they would not otherwise teache, not yet such remembrances as may be brought into God's worship. Nay, from them some good Divines do reason against images in Churches, and such like significant Ceremonies. D. Fulke against Sanders of images, hath these words: *Images (saith Sanders are profitable: because they bring us in remembrance of good things. I deny this argument: because nothing is profitable in religion, but that wh•ch is instituted by God. For otherwise we might bring the gallows into the Church, which bringeth us in remembrance of God's justice.*

4. To pass by those exceptions of the Repl. against the Def. which the Rej. calleth *wranglings* (though they be defensible enough) The first proof of our proposition is taken from Mar. 7. and Matth. 15. where (as we allege) our Savior by this argument (among others) condemneth the Jewish purifijnges, and justifieth himself, and his Disciples, in refusing that Ceremony: because (being the precept of men) it was taught, and used, as a doctrine, by way of significatiō to teache what inward purity should be in them, and how they ought to be cleansed from heathen pollutions. To this the Rej. (supplying again that which the Def. had forgotten) answereth, that this reason (among others) of signification, is our *fiction*. Now (though these places of Scripture have formerly been handled, in the second chapter) let any man consider this observation: we find in our Savior's answer, three reasons of reprehending the Pharisees: 1. That their washing was praeferrēd before the Commandments of God. 2. That it was hypocritical. 3. That it was a vain worship, & therefore sin. If any say, it was not vain, as significant, we reply, it could be no outward worship, but as religiously significant. For washing, without signification had been mere civil. And Marc. 7.4. The Pharisees are reprovēd, for mere *undertaking to observe* washinges, no mention being made of any other reason, but only that *observance*, which must needs be understood of all observance, which was not civil, but (by institution & intention) religious.

5. For this interpretation, and collation, many good Divines were cited as fathering the same. They are all abused, saith the Rej. Now of Chrysostom, enough hath been said, in the former chapter. D. Whitaker's his approbation of the same sentence is shifted of, with *binding of conscience*, and *holiness* placed in them. But these shifts are sufficiently discussed in the former part of this book. To the Confession of Witenberge it is answered. *1 That it doeth not so*

much as give any glance at Marc. 7. Which how true it is, may appear by these their words: Nor is it lawful to restore either the old rites of the law, or to devise new in their place to signify the truth of the gospel now come to light, as for example, to use banners and Crosses to sign Christ's victory on the Cross: of which kind of i•lie devised repraesentations, is the whole furniture of Mass accoutrements, which they say doeth set forth the whole passion of Christ, and many such like things. Of which sacred ceremonies Christ preacheth out of Isajah; In vain they worship me teaching for doctrines the precepts of men.

Which last words are (in every syllable of them) found Marc. 7.7. Is not this so much as a glance at Marc. 7? Suerly here the Rej. had more affection to his cause, then attentation to the place in question,

6. Of Calvin, see the former chapter. Yet here also let these words of his be remembered: *In these words it is evident, that all will worships are condemned. Christ pronounceth them erroneous, which for Doctrine obtrude men's p•aecepts. Let this stand firm, all devised worships are most vain before God.* Under which censure and sentence, that he includeth such significant Ceremonies as ours are, it appeareth, as out of his condemning them in the Lutherans, against Westphalus, so out of his own practice in Geneva and France, where all such are abolished: for he professeth (*de necess. ref. Eccl.*) *We have touched nothing no not with the least finger to remove it except that which Christ accounts nothing, seeing he pronounceth God is vainly worshipped by human traditions.*

7. Virel (in Catechism. in praecep. 2.) extendeth the second Commandment, unto the forbidding of *every human religious likeness*. The Rej. also confesseth, that the same Virel, there condēneth all *superstition*: to which he if he had added his definition of superstition, viz: that it is a *worshipping of God by rites and Ceremonies devised of man*, all would have been plain. Neither is it material, that Virel pointeth not to Marc. 7. (as the Rej, noteth) seeing he groundeth his doctrine upon Matth. 15.9. where the same words are found, which in Marc. 7.7. are repeated. The Rej. therefore had no show of reason to say, that Virel was *abused*, in that he was cited as interpreting Mark, because (by his own confession) he doeth interpret the same words which are found in Mark.

8. Zepperus his testimony (which was not his alone, but the common sentence of diverse Protestant Synods, as appeareth out of his preface) is so full, that the Rejoinder in him forbare his common accusation, that he was *abused*. His words are these, de Pol. Eccl. lib. 1. cap. 10. reg. 3. *Since God is worshipped in vain by human traditious Mat. 15.9. Nor will be of an efficacy by such things in the hearts of men, and being mere will-worships, Carrying but an opinion of wisdom through which God will never stir up devotion, prayer, faith, and repentanc• in us &c. And again. The ceremonies Cobled or botcht by men to the administration of the Sacraments are so many seminaries and nurseries of error, idolatry and superstition such ceremonies are to be abolished Mat. 15. Marc. 7. Whence it is manifest that about Baptism oil, salt, holy water, tapers, the sign of the cross &c. are to be abrogated.*

If these words be not to the purpose, in the Rejoinder his own conscience, then I despair of satisfying him about any testimony that maketh against that tenet which he is resolved to maintain (as they say) by hook or crook.

9. *D. Fulke (saith the Rejoinder did not think human Ceremonies to be condemned for being significant, when no religion, or service of God is placed in them. Which is as much as if he had said: D. F. did not think human Ceremonies to be condemned for being significant, when they are not significant: For (as hath been shown in the former part, all religious Ceremonies instituted, by their signification to raise up the heart unto the honoring of God, have some religion and service of God placed in them. And that D. Fulke did mean by placing of religion, or God's service in them, the using of them unto religious use, it appeareth by a like place in Act. 17. sect. 5. Though it be not simply unlawful, to express in painting the visible shapes shown in Visions to the Prophets, yet to make those shapes for any use of religion, is abominable idolatry.*

10. For D. Reynolds, the Rejoinder answereth 1. *that he giveth no hint touching the interpretation of this place. 2. that he only inveigheth against the multitude and burden of Symbolical rites, showing their use in Popery to be Jewish. 3. that D.R. judged our significant Ceremonies lawful to be used in case of silencing and deprivation.* Now for the first, I answer, that as there are hints of interpretation for many places of the old Testament, in the new, which yet are not cited there, so may it be that D. R. gave a *hint*, without quoting. About the third point, I 1. observe, that by the Rejoinder his own relation, D. Rain, was not of his and D. Mortons judgement. For he judged our Ceremonies only tolerable in case of extremity: but they allow the very institution of them, as good and profitable for order, decency, and edification. 2. D.R. never manifested to the world in public any reasons for that judgment, but rather for the contrary, as by and by we shall hear. 3. There is a kind of *suspensive judgment* (such as Cyril, Peter Lombard, as Estius in 2. d. 21. alledgeth and interpreteth them, say Eve had, about the Serpents speaking) to which the iniquity of times do draw many godly and learned men, not only about Ceremonies violently urged by & with grievous poenalties, but also about greater matters, as experience in all ages hath shown. But that is nothing to others as being destitute or forsaken of certain grounds or supportes.

Concerning the second and main point, the best way is, to set down D.R. his own words, which are these: *Were it so, that the Popish Unction had another, either work, or meaning, with the Papists, then with the Jew, as after a sort, it hath, yet might the Ceremony be Jewish notwithstanding, as sacrificing of a lamb, to signify Christ already come. At the least S. Peter did constrayne the Gentiles to Judaize (Gal. 2.12.) though he, and those Gentiles had another meaning, then that wherein that choice of meats was prescribed to the Jews. Adv. Hart. chap. 8. sect. 4.*

Thus far I had in my notes, out of the English editiō but there is this more in the book, as I now find in the latin copy, not having the English at hand: *your rites in the very kind are Jewish or as the Jewish were.* Now out of these last words I argue thus: 1. If all *umbraticall* rites be Iudaicall, and therefore unlawful, then all religious *significant* Ceremonies are Jewish and unlawful.

But D. R. saith the first: therefore he teacheth also the later. 2. Out of the former I conclude thus: if a Jewish rite may be without a Jewish opinion, then our Ceremonies may be Jewish, or Popish, without a Jewish, or Popish opinion, or doctrine.

But the first is affirmed by D. R. therefore the later also. Which if it be true, then both the Defend. and Rejoinder have taken a false ground of their Ceremonial doctrine, in affirming so confidently upon all occasions, that it is the opinion and doctrine only which maketh a Ceremony Jewish, Popish, or any way unlawful.

All this notwithstanding, the Rejoinder could not forbear, to accuse the Authors of the Abridgement, his old reverend friends, of *shamefull abusing the world, with false allegations of these Divines*, nor to triumph in his *discovering* of this shame.

But I could wish, from my heart, that he, and his best friends living, had no more cause to be ashamed of his Rejoinder, then they had of these allegations, which none of the Authors, if they were on earth alive would disavow.

11. In the last place, upon occasion of our disliking all the significant Ceremonies, brought in by the *Pharisees*, it pleased the Def. to tax us for being too like the *Sadducees*, in refusing such Ceremonies. Now of this accusation the Replier only desired the Def. to consider, if it did not touche our blessed Savior himself, who by his example, and doctrine opposed the same Ceremonies? Heerupon the Rejoinder answereth, that *our Savior walked a middle path, betwixt the excess of the Pharisees, and the praecisenes of the Sadducees, in Ceremonies, observing many human significant Ceremonies in religion, as the Feast of Dedication, embaulming at burials, sitting at burials, sitting at the Passover, and the Synagogues, with their formalities*. In which answer, the Rejoinder hath shown, that upon occasion, he dare go as far, and say as much for human Ceremonies, as any that went before him, if not more, and that with such confidence as is not abated with reverence of our Savior himself, whom this passage doeth concern. But beside this audaciousnesse, I find no truth in these words, For. 1. That which he saith of the Sadducees praecisenesse in flying all human Ceremonies, is not true. The Sadducees (saith Epiphanius lib 1. c. 14.) *omnia aequabiliter cum Samaritis observant. i. e. they observe all that the Samaritans observe*: and who can doubt but the observations and Ceremonies proper to the Samaritans, were all inventions of men, with the Devils help. The Sadducees also were sometime high Preistes at Jerusalem, as for example, Annas is noted by Josephus (l. 20. c. 15.) and by like historians, to have been a Saducen. Now it is not credible, that any high Priest in those times, did abstain from all human Ceremonies, used commonly by all the Jews Mar. 7.3. At the least the high Priest did observe the feast of Dedication, sitting at the Passover, and such like (in the Rejoinder his account) human Ceremonies. 2. The Sadducees were profane beasts, not hoping for Heaven, nor fearing Hell, and so were always ready to observe any Ceremonies that made for their temporal advantage, of what kind soever they were. 3. It appeareth out of the premisses▪ that our blessed Savior (in favor of our paltrie base Ceremonies) is wronged in his holy name, as if he had been more observant of human mystical constitutions in religion, then many of the worst Jews, whom yet he reprov'd for following traditions of men. 4. Because the Rejoinder speaketh of *a middle path, betwixt the excess of the Pharisees, and preciseness of the Sadducees, observed by our Savior*, it would be

known, whether that *middle* were *medium participationis*, or *medium abnegationis*? i. e. Whether it was only a third way partaking of neither extreme? or had in it part of the Pharisees excess, and part of the Sadducees preciseness? The former sense we may (upon the Rejoinder his supposition acknowledge: and that maketh nothing to the purpose.

If the later meaning be the Rejoinders, then he must show us, how far our Savior did agree in practice with the Pharisees? And to clear that, he must prove that the Pharisees had lawful authoritte, for appointing or instituting mystical Ceremonies, and which of them were allowed by our Savior? 5. The examples here given, pertain nothing to the question. The *feast of Dedication* cometh after to be handled. *Embalming* at burials, was no significant religious Ceremony, but a civil rite common to the Israelites with the Egyptians, and other Heathens. If it were, yet being from the time of the Patriarchs, how will the Rejoinder prove that it was instituted without Divine direction? *Sitting at the Passover* can neither be proved to be mystical, nor yet instituted by man. *Synagoges* were no more significant Ceremonies, then was the school of Tyrannus, Act. 19.9. The opening, closing, and delivering of the Book, Luc. 14.17.20. was no more mystical a Ceremony, then the opening of a man's mouth, when he speaketh, and the shutting of it again, when he hath no more to say. Are not these worthy grounds, for to conclude upon, that our Savior was an observer of human religious mystical Ceremonies?

SECT. 3. Concerning S. Augustine.

1. AVgustine, in the Abridgement, was among other Divines cited, as allowing of one proof belonging to this Argument, taken from *significancie*. This the Def. caught hold of before the time or place of it, as matter of a section by itself, distinct from the testimonies of other Divines. Which dealing we must not speak of: because the Rejoinder saith, it was *orderly done*. But if their Printer-hath failed in right noting the numbers, he will needs have that a very *slipery trick*. If also the Def. brought in this testimony out of place, that was (in the Rejoinder his language) because he would not *teather us up too straight*. All this we may let pass, as formality of words, suitable to his Ceremonies, which he seeketh to maintain.

2. But (saith the Rejoinder) if instead of lib. 3. c. 35. be put in lib. 2. cap. 1. as the Repl. would have it, yet nothing is found to the purpose. Now (though it skilleth not much: because this place was but conjecturally pointed at, instead of another miscited yet) in that place, this is to be found, so much to the purpose, that I know not how the Rej. will avoid the weight of it: that S. Aug. distinguishing betwixt *natural, and instituted signs*, saith presently after, that there is no use or cause of instituted signs, *nisi ad expromendum, & trajiciendum in alierius animum, id quod in animo gerit is qui dat, i.e. but to declore and make intelligible, what the institutor meaneth*. From whence, we gather, that our Prelates instituting significant Ceremonies, can signify no more then what they would have, and not what God would have.

3. Another place of Augustine was alleged. out of Ep. 5. *Signs when they belong to divine things are called Sacraments*. Of these words. the Rej. (differing from the Def. saith) that *his meaning was to show, that the name of Sacraments belong properly to divine things, and not to all signs of holy things*.

But it is plain, that his meaning was, to show, that all things instituted *imbuendo virtutibus animo, i. e. to stir up the mind to virtue*, as he speaketh immediately before, are Sacraments. In defense of the Def. he answereth, with the Def. that *in Augustine's language, all signs of holy things, are familiarly called Sacraments, and that we bewray small acquaintance with Augustine's language.*

Where (because both the Defend. and Rej. would seem so familiarly acquainted with Augustine's language) I would desire only, that they would interpret unto us (strangers from it) the meaning of these words of his, Epist. 119. *Dies natalis Domini, non in Sacramento celebratur, sed tantum in memoriam revocatur, quod gestum est. Pascha sic agimus, ut Sacramenti significationem non omittamus. Sacramentum est in celebratione quum rei gestae ita commemoratio fit ut aliquid etiam significari intelligatur quod sancte accipiendum est. i. e.*

The celebration of Christ's nativity is no Sacrament: but the celebration of Easter is a Sacrament. Here we must have a new distinction, never had of since Augustine's time, or else it cannot stand (which yet they, who will seem so versed in Augustine's phrase, will needs dictate unto us) that all signs of holy things, are, Augustine's phrase, Sacraments: except perhaps (against their often professed tenet) they will say, that *holy-days* no not that which is appointed for memory of Christ's own nativity, is a sign of a holy thing. Neither can it be (according to Augustine's phrase) but all such significant Ceremonies as Easter was, must have more then the mere name of Sacraments.

4. And this was that, for which Augustine's testimony was only brought in for, viz: to show that religious significant Ceremonies participate part of the Sacraments nature. To this (after some words of course) it is rejoined, that *the name Sacrament improperly given to other things, doeth not prove them to participate the property and nature of Sacraments, no more then the Swanne in Houlborne, or the Idols of the Gentiles, do participate the nature of a Swanne, and God: such denominations not being real, and proper, but logical, or relative. And if it were so, then the taking away of that name from our Ceremonies, doeth discharge them from partaking the nature of Sacraments.* To which I have this to say 1. that our Argument is not taken from the mere name: for we know that some names are common to things quite differing in nature, so falling (as they say) by *chance*, But this community of the name *Sacrament*, was not so: it was communicated to Mystical Ceremonies upō certain *counsel and reason*. And that reason was not mere similitude outward, such as is betwixt the picture of a Swanne and a living Swanne: Because there is no such outward likeness betwixt the Cross, and any proper Sacrament: but frō some proportion of inward nature, either in men's esteem, as an Idols was called God, or in deed wholly so far as man's institution can effect, as •he Popish five Sacraments are so called, or else in part, as this kind of significant Ceremonies, which are in question. Now that this last was the reason, Augustine himself teacheth in the for-alleged sentence, concerning Easter: and Chemnitz, out of him, doeth largely declare, in the beginning of his 2. tome, *de Sacramentorum numero*. Bellarmine also (de effect. Sacrament. l. 2. T. 24.) giveth the same rule, and reason: *All are called Sacraments which have a mystical sense, and are types or figures of other things.* 2. From the former answer, the Rej. his Hoste in Holborne can gather, that not the picture of a Swanne, but a living Goose, hath that proportion to a living Swanne, which is

betwixt other mystical Ceremonies, and proper Sacraments. 3. It is but a picture of a reason, which the Rejoinder maketh, from giving of the name *Sacrament*, to the taking of it away. For no man will say, that a name taken from the nature of a thing doeth argue more the nature of it, then the taking away the name alone, doeth argue the taking away of the nature. The ancient naming of such Images as the Papists are, did argue them to have an idolatrous nature: but the removing of that name from them, by the Papists, doeth not argue they are now of idolatrous nature.

5. From the name *Sacrament*, which first was given to this kind of Ceremonies, it came that afterward they were called *Sacramentalls*. For so saith Swarez de Relig. Vol. 1. tract. 3. lib. 4. cap. 14.) *They use to be styled Sacramentalls, or more generally all Ceremonies & holy blessings done in the Church.* To this observation of the Replier, the Rejoinder answereth, that the name *Sacramental*, taken properly, is given out of relation to Sacraments, not out of participation or resemblance of their nature. And that analogically such Ceremonies as are consecrated to signify and work supernatural effects are called *Sacramentals*. The first of which interpretations we do not deny: saving only, we see not why the Rejoinder should say in that sense only that name is taken properly.

In the second, he confesseth as much as we desire: saving that he shuffeth in two terms unfitting: *consecrated to work*. For many Mystical Ceremonies were not consecrated at all among the Papists (as the aereall sign of the Cross etc.) and some were consecrated in Augustine's time, (the practice whereof is here defended by the Rejoinder) nor can be condemned by those that consecrate Churches, Church-yarders, Altars etc.

And as for *working*, if it be understood of moral working by admonition▪ then it cannot be denied unto mystical signs by institution admonitorie. Howsoever a principal Jesuit may profess as much at Rome, of Popish Ceremonies, as the Rejoinder doeth here of ours. So Vasquez (in 3. Disp. 128. cap. 5. ar. 4. *Sacramentals do not work remission of venial Sins nor are instituted to that end, but to stir up the mind to detest them.*

6. It was in the conclusion of this passage, granted by the Repl. that neither Augustine, nor other fathers, did constantly in doctrine, and practice reject human mystical Ceremonies. Wherupon the Rejoinder inferreth, that *Augustine therefore is wronged, and we are mere Navalists*. But here he forgot, that all our Divines, and also our English Articles of confession with our Apology, do reject divers things (as prayer to, & for the dead, men's falling from grace etc.) which those Fathers did not constantly in doctrine and practice, reject, and yet are neither to be esteemed *mere Navalists*, not yet accused of wronging those Fathers, when they cite some testimonies out of their writings, against those errors. Concerning Ceremonies, it is the commune sentence of our Divines, which Beza expresseth (ad Bald winum) *It is not to be doubted but that most of your ancient Bishops were somewhat too busy in devising rites etc. but unhappy was the Counsel.*

7. To make an ende of this one testimony, which it pleased the Defend. to take into so large consideration, for advantage. Augustine Epist 119. ad Ian. is cited by all, as condemning the *multitude* of human Ceremonies which were then crept into the Church and worship of God:

and therein (without all doubt) he said that out, which many other godly men did inwardly conceyve: yet neither he, nor they, did constantly reject that *multitude*, nor he declare his mind, but when he was urged by *Ianuaris*. The stream of the times, bearing toward Popery, made him (with others despairing of reformation) yield too much unto such abuses. Yet in that famous place (Epist. 119.) not only the *number*, but even the *nature* of such Ceremonies is condemned. 1. For the manifesting whereof, I note these passages: 1. He noteth these Ceremonies, that they were instituted, *ut quasi observatio Sacramenti sint. i. e.* so that they partaked the nature of Sacrament. For as *quasi contractus, and quasi peculium castrense*, do in the Civil law note participation of the nature of such things to which they are *quasi*; so doeth, *quasi Sacramentum*. 2. He professeth, that by reason of times, he durst not speak against such Ceremonies so freely as his judgment did lead him: *liberius improbare non audeo*. 3. He calleth them *servilia onera, and humanas presumptiones: servil burdens, and human praesumptiones*. 4. He accounteth the Church, in regard of them, to be troubled with much *chaff, & tares: inter multam paleam, multaue zizania constitutam*. 5. He saith, that such Ceremonies, though they were *tolerated*, yet they were not to be *allowed* of, but upon the first opportunity to be *cashiered resecanda*, yea though it were not discerned, how they made against faith or good manners.

Let any man now judge, if Augustine did in this his clear sentence about Ceremonies, agree with our Def. and Rejoyner.

SECT. 4. The judgment of Protestant Divines concerning significant Ceremonies.

1. The Rejoinder was not so large in the former section, about *one* Divine, but he is as brief, in this, about *many*. For first in general, he would persuade us with words, that the Def. in answering four testimonies, *had answered all, in one word: that no Protestant Divine (except Beza) hath spoken absolutely against signs symbolical and merely significant*

Which kind of rejoinding, had had some sense, if mere denying of a conclusion, were a sufficient answer to an argument drawn from diverse testimonies alleged for the proof of it. But yet not trusting to this kind of answering, he adventureth, to clear the particular allegations: which was more then the Def. would undertake. One would have expected, that here he should have answered, that which is so pertinēt to the purpose, found in the Abridgement, pag. 32. because he put it of before (pag. 247.) with *a tale of boy*, and promised after to show, that it is *nothing to the purpose*. The allegation is this: *To them that say Images may stand in Churches, as helps to stir up devotion, and to put men in remembrance of good things (with whom the Def. and Rejoinder consent) it is answered (by P. Martyr, Gwalter, Lavater, Vrsine, Polanus, and others) that the Lord himself hath appointed means enough to do that; and that no means may be used to that ende, but such as he hath ordained*. This certain was to the Rejoinder as it were a *noli me tangere*: that *no means must be used to stir up devotion, and to put men in remembrance of good things, but only those which God hath ordained*. He was therefore contented to pass it over without meddling with it. And he that with *is* answers to the other allegations, may think that the better way for him, had been, to deal in like manner with all. This will appear in the examining of them, one by one.

2. In the first place, therefore, we expect his answer to that which is found in the Harmonie of Protestant Confessions, generally approved, by Reformed Churches. About which he is very brief, as his cause required. *The Divines of Witenburge (saith he) and those of France, and the Lowe Contries: viz. that they speak only of those significant Ceremonies, which serve to shadow out the Mysteries of the Gospel, or to supply the office of true Sacraments.* Now (for the present) we will not stand much upon those phrases, *shadows of the Mysteries of the Gospel, supplying of the true Sacraments office.* It shall be sufficient, to receive the words which he hath so easily and often answered. The Wittenburge Confession (sect. 17.) saith thus: *It is not lawfull, either to restore the old Ceremonies of the law, or devise new, to shadow forth the truth already laid open, and brought to light, by the Gospel: as in the daylight to set up candles, to signify the light of the Gospel▪ or to carry banners and crosses, to signify the victory of Christ, through his Cross. Of which sort, is all that Massing attire, which (they say) doeth shadow out the whole passion of Christ, and many other things of that kind etc.* The other words are these: *No Mysticull rites (that is, which carry some mystery, or signification, in them) though not otherwise impious (as namely such as should be partes of God's doctrine, or kinds of Sacraments) but only such laws as pertain to order and decency are lawful.* Let any man that understandeth English, and reason, judge, if these words ought, or can be interpreted, only of (I know not what) *mysteries of the Gospel, or Ceremonies supplying the office of true Sacraments,* further then our Argument doeth import. If not, then the Rejoinder granting the premisses, denieth the conclusion as he did before.

The Confession condemneth *banners by name and Crosses, signifying the victory of Christ through his Cross:* Our men defend the sign of the Cross, signifying that Christians shall not be ashamed, to fight manfully against Satan under Christ's Banner. The Divines of France and the Lowe Contries, (with the Confession) reject all Ceremonies, that carry some *mystery or signification* in them: Our question is, whether human Ceremonies of *mystical signification,* be lawful? If these testimonies be not plain enough, I know not what is plain.

3. Peter Martyr (on 1. King. 8) is the next witness of whom the Rejoinder saith, that he *speaketh of Exorcisme, oil, spittle, and exsufflation, to all which the Papists ascribe operation, and to that ende do consecrate some of them, by prayer. Beside (saith he) Martyr did approve these our Ceremonies as lawful, and bowing of the knee at the name of Jesus: so that he wondereth Martyr should be alleged in this cause.* Now therefore let us hear P. Martyr himself speak: *The most wise God needeth none of our help to devise means to excite faith, nor would the meanest Mechanie endure to &c. See before, how bold then are these men who will praescribe to God wherewithal to help forward our salvation.*

They multiply signs which they will leave to be sacred as oil, spittle, exsufflations etc. & that one Sacrament of Bap^t. is much degenerate. Nor are they to be heard when to abuse the simple they use to distinguish between Sacrament and Sacramentals mere Sophistry. As for operation, we have often shown, that many Papists ascribe no more of that, nor no other wise, to many of their Ceremonies, then the Def. and Rejoinder do allow of in ours. *Consecration by prayer,* may as well be used about a Surplis, as about a Churchyard. It is plain by the words, that P. M. doeth condemn all *means instituted by man, for the stirring up of our faith:* which are in the Def. and Rejoinder his language, *mystical moral ceremonies, serving for edification:* saying that no

Carpente, or Mason would be so dealt with in his occupation, as the institutors of such mystical Ceremonies do deal with God. He accounteth human sacred signs in Religion, to be human *Sacraments*: and will not admit of such distinctions, as the Rejoinder hath multiplied: *Sacred properly, and reductively, rightly, or abusively sacred, simple or double sacred. Sacramental, or moral, reductive, or analogical Sacramentalls, etc.*

Yet we deny not, but the same P.M. being sometime perplexed in the case of England, did suffer his affection to carry him so far, that he seemeth to make some of our Ceremonies, in some case, tolerable. But then any man may perceyve wavering in his words: as when (in his epist. to Hooper) he requireth five conditions in such Ceremonies, *1. that the Church hath liberty to ordain them: 2. that the worship of God be not placed in them: 3. That they be few: 4. Not burdensome. 5. Not a hindrance to better things.*

The two first of which conditions are the very question: viz: whether the Church hath any such liberty, and whether all such Ceremonies be not part of worship: and for the two last, experience teacheth, how burdensome our Ceremonies have been, and are still, to many good men's consciences, and how much good hath been hindered, by the urging, and practizing of them.

4. Sadeel is put of, with the like shift, of *consecration, necescitie, efficacy Sacramental*. Now these terms have been sufficiently unmasked before, in the first part. Let Sadeel here only be heard, and he will tell his own meaning. *The exorcism holy water, taper, salt spittle, white garment, the little bells, &c. what good do they do in Baptism? Do they indeed being added to Baptism ad at all to its ornament? but what are these devisers of such things wiser then Christ Jesus who instituted Bapt. with such simplicity and purity as knowing better then all men besides what ornamēts suite best with his own ordinances? what arroganice is this to ad thus to Christ's institutiō? Gal. 3. the unction added to Bapt. we allow no more thē that of Confirmation. Bec. it belongs to God only to appoint Sacraments The old pastors of the Christiā church did more then was mete accomodate themselves to Jews and Gentiles whence many cere: cr̄pt into the Church but Experience shows God blessed not such Counsel.* In these words 1. all human addition to God's institutions are absolutely condemned. 2. Those that undertake to add such Ceremony. are censured of intolerable *arrogancy*, as presuming to be wiser then Christ. 3. *Lights, and white garments*, are by name condemned, which only offend, in their mystical signification upon man's will. 4. *Chrism* or oil in Baptism is esteemed a Sacrament, though the Papists deny it conferreth grace, as the Sacraments. 5. The first bringers in of Ceremonies (only significant) into the Church, are taxed for departing from the simplicity of God's word, as therein finding rather the curse, then the blessing of God upon their presumptions.

5. Daneus is the next (who maketh it *blasphemy, to think, and teache, that any outward things (of human institution) may be made a sign, in the Church, of spiritual things*) the first answer is, that *this was spoken in opposition to Bellarmine's consecrating of creatures to signify, and work supernatural effects.* Which is very true: but this must be added: that in this sētēce, he toucheth only the *signification*, not the *operation* of those Cere. as any that readeth his words, may observe. The second answer is that *Daneus (elsewhere) alloweth some significant Cere.* But

the Rej. should have done well, to name the place or places, which he meant by *elsewhere*. For we cannot by conjecture find it.

This I am sure of, that it is not *Isagoge*, p. 3. l. 3. c. 11. where he saith, that *the teaching under the law was 〈ϕ〉 signs, & earthly figures, as a Schoolmaister speaketh to young children: but under the Gospel, open, and manifest, as one dealeth with grown men.* They then that thrust in significant Ceremonies, what do they but confound the most wise dispensation of God, and make a mingle-mangle of those things, which he hath separated asunder?

6. Polanus (misprinted, or uncertainly printed in the Abridgement) is said to *allow some significant Ceremonies, as feasts, Fasts, Gestures:* and his definition of Superstition, is thought to make *only against Ceremonies Sacramental, not Morally significant.* The only way therefore is, to set down his words, out of which his judgment about this pointe may appear of superstition, he saith thus (Syntag. l. 9. c. 3.) *Superstition stands in choosing worship to God, or exceeds measure therein. True religion worships the true God in a manner prescribed by the word: false, (that is to say Superstition) worships God otherwise then he wills or enjoins. In another place whatsoever pertaines to God's worship must by him be required. Again it is a foolish ill zeal of the popish clergy to use such playerake apparel in Divine service and by apparel to be distinguished from laicks, that difference and variety was in the Old Testament typical, but the substance being come, what mean they to require types anymore?*

7. The next witness is Mr. Perkinse, on Gal. 3. but (by variety of editions) uncertain what verse of the Chapter was designed.

The Rejoinder therefore guesseth, that the words upon v. 2. or rather 1. were intended, where Mr. P. condemneth the setting up of Images, to be *lay-men's books.* To which he answereth. 1. *That he also doeth blame the same. 2. that Mr. P. in some persons and places, preferreth dipping, before sprinkling, in Baptism.* Now for the first of these, if the Rejoinder when he writ these words condemn (with Mr. P.) such images or pictures as are *lay-men's books,* it is wonder, he forgot, or changed this judgment, before he came to the seventh section of this very Chapter, where he doeth defend them. And this is plain, that if images be to be condemned, as they are *lay men's books,* or teachers, then all human signs, ordained to be *lay-men's teachers,* in religion, are also to be eondemned with them.

The second is an affected flim-flam. For dipping (upon just occasion) rather than sprinkeling, is no more a human Ceremony, in Baptism, then drinking a convenient draft of wine rather than slight tasting is an human significant institution.

But yet (howsoever the Rejoinder upon conscience of the consanguinitie, betwixt Images, and significant Ceremonies did suppose this first verse of the Chapter to be meant by the Authors of the Abr.) I think rather that they intended the four and twenty verse, where M.P. doeth distinguish betwixt Ceremonies *significant,* and those of *Order,* and saith that the former sort were *alsolutely abolished,* but the other only in respect of their *special* determination.

8. Master Merbur•e was cited (out of a Manuscript, (as it seemeth) as giving the same judgment of significant Ceremonies. But in his later time, he crossed not so much others, as himself in blotting out this sentence I leave therefore his name under that blot, and other like, wherewith he soiled himself in his later times.

9. D. Witgift him self, is brought in (by Abr.) disliking any praescript apparel, should be used in God's service, for *significat•on*. Def. pag, 291. To this the Rejoinder answereth 1. that *in the same place. P. Martyr is alleged, as approving white apparel, for Ministers (who are compared to Angels) to use in signification of their office, because Angel app•ared in white: which should have put him (at the least) out of our Bill.* But it followeth not, that therefore all testimonies of Martyrs, must be put out of our Bill, because he varieth from them, in this. In the other places, he speaketh from good grounds of Divinity: but this reason of his, hath no more force in it, then if from the picture and apparation of Angels, it should be gathered, that no Minister should wear a black *night-cap*, a black *tippet*, or a black *hood*, which our Canons do command: or that every Minister should have six wings fastened to his body, with certain, vizard faces, like unto the faces of Lions, Eagles, and open, because Angels have so appeared, Isa. 6. Ezech. 1.

It is answered 2. that *we should believe the said D. Whitgift in this, that our Surplices are not appointed for any moral signification.* But we cannot beleiv, whatsoever one Prelat saith of our Ceremonies, (for to avoid the dint of Argument, though it be against the common profession of our Church, in the very Service-book,) is presently to be believed.

The 3, answer is, that *D. Whitgift did use, defend, and urge, significant Ceremonies, which is true, with shame and all: but many a man, upon the rack of an Argument is brought to confess that, which other while he is wont to deny. Finally this consequence is denied: D. W. did not approve of the Surplice for signification: ergo of no significant Ceremony: the reason of which consequence is given in the Abridgement (p. 35.) because no good reason can be given, why the Church may not injoine a prescript apparel for signification, as well as any other Ceremony.*

Thus the Rejoinder hath tried what he could say to those testimonies, which the Def. had omitted, in this place: and doeth so please himself therein, that he beginneth a *plaudite* to himself, saying that *he hath openly whipped the Repliers friends: he meaneth the Authors of the Abr. who were wont to be his reverend friends also.* But this whipping of his, is just as if a man should whip thorns, and pricks, with his bare hands, getting more gashes thereby, then he dealeth or giveth blows. It is not safe so much as to handle sharp edges much less to whip them, with naked fingers.

10. Now we must hear, how the Rejoinder doeth say for the defense of those answers which the Def. gave to four• Divines, chosen out by himself to answer, of whom, *Calvin* is the first. Of whom it is said, that *he condemneth only such Ceremonies, as are subs•ituted to the very office of Sacraments.* Where if he meaneth *part* of the office of Sacraments, he and we consent about Calvin but if he mean the *whole complete* office of Sacram. then he wrongeth Calvin. For upon Lev. 4.21. his meaning cannot be, that all the old Ceremonies of the Jews, had such a complete Sacramental office, as Circumcision, and the Passover had. Upon Isa. 20.2. speaking of Isays going barefoot for a sign of future captivity (which was not the full office of a

Sacrament) he saith: *If Isaie had done this of himself he might well have been laughed at. Those rites are of no worth which have not God for their author, which we are carefully to note, against the papists who obtrude upō us empty ceremonies for true Sacraments. This rule is for them: if they come from God we are to embrace them, if not, to scorn them, nay they cannot be received without dishonor to God, when therein mortal men take upon them the authority of God. And upon Mat. 21.25. he hath this doctrine: no sacred sign ought to be admitted among the godly, unless it be shewwen to be of God, nor is it in men's choice to mint anything. But the Rejoinder affirmeth, that Calvin doeth expressly allow Symbolical signs, as excercises, and incitements of piety. The Place he meaneth is Inst. lib. 4. c. 10. sect. 14. where there is no express allowance at all, of mere human Symbolical signs, but only of some Ceremonies, to help the ruder sort of people in their unskillfulnesse. Now this kind of Ceremonies Calvin himself in the 28.29. sect. of the same chapter, doeth manifestly declare, to be matters of mere and necessary decency. The end of decency is, that (while such things are used which purchase respect to holy things we be stirred up to piety. That is a Decoium which so makes for the reverence of holy things that is that it be a fit exercise of Godlines. This being considered, and withal, that the Rejoinder in his great Charter, (cap. 1. <ϕ> 16.) dureth not build his mystical Ceremonies upon that decency, which Paul doeth appointe, and Calvin only admitteth, it is plain, that Calvines excercises and incitementes of piette, are not his more human <...> Ceremonies.*

11. The second witness, whom it pleased the Def. to take notice of, is Zepperus, or rather, sundry Protestant Synods, by Zepperus divulged, as he showeth in his preface. Now his words are set down before in the 1. and 2. •ection of this chapter: so that here we are only to consider what the Rejoinder hath to say against, or upon them. And first he flesh to his old muse of Ceremonies *efficient of grace*, in Popery. But this muse-hole hath been formerly stopped. And if it were open in other assaults, yet Zepper hath sufficiently provided for it here. For beside that he directed his censure of Ceremony. (in a great part) against the Lutherans, who deny all *efficacy* that the Rejoinder denieth, he saith plainly that *by these human mystical Ceremonies, God will nor sti• up devotion, faith, and repentance, in the heart of Christians* not at blank cross to our Def. and Rejoinder his tenet. For the relieving of that weak shift, the Rejoinder (in the second place) affirmeth, that Zepper (cap. 16.) doeth *allow of dipping, and thrice dipping, in Baptism, as an human Ceremony stated in God's worship to signify the Trinity, and our Lord's resurrection on the third day.* Now in the 16. chapter, there is no one word of these matters (which kind of misciting or misprinting the Rejoinder useth to make a great matter of in others) but in the 12. chapter, I find such a fond allegory of thrice-dipping merely related out of Augustine, but no allowance of the same. Nay, if the matter be well considered, I think the Rejoinder himself will scarce allow of it. For 1. there can be no better reason given for placing of a mystery in thrice dipping for Baptism, then in dividing of the bread to be received in the Supper, into three partes, as the Papists do for a mystery, among other of their massing toys. 2. This thrice-dipping for mystery, is so mingled with the true Mystery of Baptism, that (to all appearance) it is made a part of that Holy Sacrament 3. For man to institute an outward representation (as an Image) of the Holy Trinity, is a very great praesumption, against the second Commandment. Christ himself never appointed any such mystical real sign neither can that incomprehensible mystery be fitly represented by any

such triplicities as is of man's making. 4. To invoke the name of the Father, the Son, and the Holy Ghost over the baptized, and then by thrice redipping, or sprinkling, upon man's pleasure, to signify they are three Persons, is as if one should light a candle, for the manifesting of something, and then put a bushel over it, for signifying of the same thing. 5. How can the same *three* at one and the same time, signify three Persons, & three days? Can men give manifold disparate senses to one and the same Ceremonies, as *literal, allegorical, tropologicall, and anagogicall*? 5. Why may not as well three Crosses be made upon the Baptized; for the same mysteries? 6. It could not be of any moment, for those ancient Bishops, sometime to dip *thrice*, for signifying of the *Trinity*, and some time *once*, for signifying of the *Unity*. Seeing *Trinity* and *Unity* are not to be separated in the solemn signification of them, and Heretics are not confuted with human signs.

12. *Jewel* is the next in order. But for so much as neither his words are quoted, nor the place where they may be found noted, (on either side) but only according to one English Edition, which I have not, I cannot say much of them: Yet this I may truly say, that the Rejoinder is put to hard shift, in opposing of the Repliers answer, when he distinguisheth betwixt *graces*, and *duties*, actually performed. For these two are expressed by the same name, of the Apostle Paul, 2. Cor. 8.1. *I do you to wit of the grace of God, bestowed on the Churches of Macedonia etc.* But it seemeth that human mystical Ceremonies are of like nature unto those old legal Ceremonies, which only signified what men ought to do, but gave not grace to do it: so that they are to be referred unto the *killin letter*.

In searching also for the place, in my latin copy of *Jewel*, I found these words Act. 1. pag. 23. *The Papists have blurred Christ Sacraments with a number of Superstitious and Childish Ceremonies, and have added such like Sanctions to them.* Now if by the superstitiousnes, and childishness, which is found in the Popish Cere. before their *multitude*, and before their *sanctions* binding consciences to them, he did not mean their mystical signification, upon human institution, I would willingly learn of the Rejoinder what his meaning was?

13. Beza was by the Def. granted to speak for us. But the Rejoinder (having now exercised himself unto confidence in such elusions) will needs have it, that Beza's *phrase* only, not his *meaning* doeth make for us. Let us therefore hear his reasons. 1. Beza (saith he) condemneth all *Symbolical rites*, which he calleth *Sacramental*, that is signifying spiritual *graces*, not *duties*. Now Beza's words (ep. 8.) are these: *I affirm that so often as the ancients brought into the Church any Sacramentals i. e. Significant ceremonies of Spiritual things so oft they grievously offended. Withall I think that all symbolical rites should be once profligited out of the church whereinto by no right they could ever enter nor as long as they remain can the Church have her native beauty restored.* Here is no mention at all of *graces*, but only of *spiritual things*: and yet the Rejoinder would persuade his reader, that he saith not *spiritual duties*, but *graces*. His gloss is naught. *Spiritual things* comprehend so well *spiritual duties*, as *graces*. How this reason will be excused, I cannot guess: except perhaps it be answered, that human Ceremonies do signify duties as they are *carnal*, and not as they are *spiritual*. It is further to be marked, that Beza there speaketh of of such human significant Ceremonies, as were in common use among the ancient Fathers. Now the Rejoinder will not say that they had in common use, so many

human Sacraments, as Beza noteth them to have had significant Ceremonies. 2. The second reason, by which the Rejoined. would prove that Beza meant not simply to condemn all significant Ceremonies, is, because *he alloweth some Feast-days, confesseth the Surplice and kneeling to be in their nature indifferent, and saith that the Cross might sometime of old have had lawful use.* For the former of which, if the words of Beza, had been noted, more might be said. In the mean time, let this suffice: If Beza did allow of some human Feast-days, it may better from this place be gathered, that he did not account them significant of spiritual things, then it can from them be gathered, that in this place he did not condemn all such significant of man's making. Neither doeth he affirm a significant Surplice to be indifferent. And as for kneeling, that is more excepted against for other causes, then for instituted signification.

But in the last, there is odd dealing. For whereas Beza saith of the Cross, *ut olim aliquis fuit usus ejus etc.* which is as much as to say *though this were granted, that there was some use of it of old,* the Rejoinder make•h him to say that *there was of old a lawful use of it.*

It is enough for any man, to read over Beza his eyght and twelf Epistle, for understanding not only of his meaning, but also of his reasons.

14. Because the Def. made Beza a *singular* man, in opposing all human mystical Ceremonies, the Replier added out of Bellarmine's observation (de effectu Sacram. l. 2. c. 30.) that at least Calvin, Barentius, and Chemnitz were of the same mind. Now concerning Calvin, enough hath been said before. For the other, mark what the Rejoinder hath to say.

The question (saith he) in that place of Bellarmine disputed, is of Ceremonies *meritorious, and binding the conscience, out of the case of scandal.* And is this all? Surely then the Rejoinder had no reason to object unto the Abridgers, and the Replier, *abusing the Reader.* For (to omitte that which in the first part of our Dispute, hath been answered, concerning *merit & binding*) any one that looketh upon Bellarmine, de effect. Sacram. l. 2. cap. 30. may see, that he divideth the controversy betwixt us and the Papists, into six heads, the *fourth* is about *binding the conscience,* and the *fifth* about *merit,* but the *third* is *whether the Church may appoint new Ceremonies?* The Affirmative of this question Bellarmine proveth, from the Feast instituted by Mordechay, and that of *Dedication,* instituted in the Maccabees time, etc. which are the Def. and Rejoyners chief arguments for significant Ceremonies. And professeth plainly (as our men do) *Our Proposition is no more but this against heretics, that the church may appoint new Ceremonies not indeed to justify us from mortal sins but to other ends.* On the *Negative* part, Bellarmine nameth *Calvin, Brenz, and Chemnitz.* Now the Rejoinder to darken all, confoundeth the *third, & fifth* question into one hoche-poche. Who then doeth abuse the Reader? Of Calvin, enough hath been said before as also of Brenz, under the title of *Witenberge Confession,* Chemnitz only (being altogether passed over by the Rejoinder though he was not only propounded by the Replier, out of Bellarmine but also in the Abridgement, pag. 32,) is here to be represented, in his own words. Yet concerning Brētius first, a few words may be needful. The words of Wittenburge Confession (before cited) are plain. *It is not lawful, to devise new Ceremonies, to shadow forth the truth already laid open, and brought to light by the Gospel: as in the day light to set up Candles, to signify the light of the Gospel, or to carry banners & crosses, to*

signify the victory of Christ, thorough his Cross. Of which sort is all the massing attire. Of this Confessiō Brenz was the penman: and therefore Bellarm. citeth the same as Brenz his sentence about Ceremonies. The Rejoinder answereth 1. that Bellarm. saith only that Brenz reproveth the hallowing of water, oil. &c. consecrated to signify and work supernatural effects: because the mysteries of faith should not now be shadowed out. De cultu Sanct. l. 3. c. 7. Which to be nothing so, the very words of Bellarm. will show. for neither out of Brentins, nor against him, doeth Bel. make any mention of consecrating such things to work, but only to signify spiritual effects. First they are blessed to signify spiritual operations. For the sprinkling of the ashes signifieth poenance, &c. Nor doeth the reason of Bre'tius of adumbration hinder, for those significations are not properly adumbrations, but outward repraesentations of present invisible things, and of things spiritual. Or else of things past, most useful to stir up the affection. Hence it is plain, that Brenz is opposed by Bellarm. for houlding the Proposition of this our third. Argument, that his reason is ours: and that Bellarm. his answer, so well as his tenet, is that which the Def. and Rejoined. do maintain against us. 2. A second answer, or rather objection, is used by the Rej. that Brenz allowed Lutherun Crosses, and Images, as being a Lutheran. Now it is well known, that Brenz at the first did write as became a grave Divine: but after broke out into the Vbiquitary faction, siding against those whom he called Zwinglians and Calvinists. That which we allege, was written in the name of the Church of Wittenburge, & so praesented unto the Counsel of Trent, out of his and others best judgment. If either out of security, or out of faction, he did, and writ otherwise, after, it ought not to be put in balance against this Confession. It is no great mervayll, if a Lutheran doeth cross his own Doctrine, even about Ceremonies.

For in the same kind they have Luther himself for their example: No man did more hardly inveigh against those trifles then Luther did, and yet retained them for the times sake. That when occasion required he was so vehemente we commend him, but that while he contended against them, he submitted to the them, we pardon in him.

Something like was the case of Chemnitz, whose words the Rejoinder thought good to pass over in silence. They are these (de ritib. Sacr. ad Can. 13.) When Christ himself so instituted the Sacraments that he required them to be used with such and such rites, it is a very hard question whether it be lawful for men to add other and that so many over and above. As if what rites Christ himself prescribed were either not enough, or not fit enough. In divine institutions as we must take nothing from, so we must add nothing to them. But whereas they say by such rites many things are proffitably signified, we answer that belonged to the State of the Old Testament, but what Christ in the New Test. would have learned, must be taught with the light of the word, not by shadows. And we have a promise of the force of the word; but not of the efficacy of shadows devised by men. And what rites he would have used by the word, those he himself appointed, etc.

There was some cause, why the Rejoinder did not care to insist on these words. For Chemnitz maketh it a very hard thing to justify human significant Ceremonies in God's worship. The Rejoinder saith, it is as easy as to justify writing by Characters. Chemnitz maketh them additions to God's Institution. Nothing less (saith the Rej.) no more then a Cabinet, wherein a Jewel is kept, is an addition to it. Chemnitz judged them repugnant to the New Testament.

The Rej. saith, that there is manifest allowance for them, and authority left unto men for instituting of them: (as forsooth) in those words of Order, Decency, and Aedification.

15. The Replier added unto the witnesses aforesaid, *Junius & Daneus*. But concerning *Daneus*, we have already considered what the Rej. had to except. *Junius* only remaineth: whose words were quoted out of his animadversions upon *Bell. de cultu Sanctorum, lib. 3. cap. 7. an. 12.* Heer the Rej, rouseth up himself, as if he had gotten a great advantage, putting on such confidence, or rather *forth* such shows of it, as if it had been mere folly in the Repl. to make mention of *Junius*. His rejoinder therefore is to be considered in all the parts of it. 1. First, he concludeth that *the Repl. is no wise man, in not telling them, to what objection, or assertion Junius doeth there answer: because (forsooth) the Repl. himself had said, it was no wisdom for any man, to take up an answer made to an objection, before he considereth the assertion against which the objection is made.* As if it were all one to consider the assertion, and to tell them what it is. Is not this a fine consequence? 2. He attributeth unto the Repl. a Sophisticall wit, in concealing, that the assertion of *Bell.* by *Junius* opposed, was, that *the Church may of her power, consecrate creatures, to signify, and work supernatural effects, &c.* But from hence nothing can be gathered, for the advantage of the Def. and Rej. except it appear, that *Junius* did only speak of the working, and not distinctly of the *signifyng*, which *Bell.* would have given unto those Ceremonies: which how false it is, shall presently appear. 3. He noteth a shameful falsification of *Junius* his words, in the translation of them. *Junius* his words are: *Homo non potest creaturas ad significationem adhibere.* The Translation is: *Humane Ceremonies cannot be lawfully used for signification.* Where is that great falsification, which drew from the Rej. *Are you not ashamed? or can you not blush?* The Rej. his own translation of the same words, is: *No man-can lawfully apply things to signification.* He must discover the mystical difference betwixt using for signification, & applying to signification, before he can cast such shame upon the Repl. & none upon the Rej. 4. *To show Junius in his own posture, and the mis-reporting Repl. in his own colors.* The Rejoinder translateth that whole passages of *Junius*, and noteth upon it, first, that *Junius* speaketh of *consecrating* ceremonies. To which I answer, that in the words, as they are by the Rej. translated, he expressly condemneth all *applijng* to signification. And if *consecration* were included therein, I hope the Rej. will not disavow consecrating of Churches, Churchyardes, Altars, &c. Secondly, he observeth, that *Junius* doeth *professedly sever the point of signification, from that of efficacy.* As if the Repl. had confounded them, and not rather distinctly insisted upon *signification* only which *Junius* doeth as distinctly and professedly condemn, as *efficacie*. Nay it is the Rej. his common fault, that where the Papists speak of *efficacy* and *signification*, and our Divines distinctly answer of both, he will have no answer, nor those of *Calvin*, *Brenz*, *Chemnitz*, *Daneus*, nor this of *Junius*, to belong unto *signification* distinctly, and by itself. In the third place, he telleth us, that *Junius in the two next annotations, doeth allow voluntary significant Ceremonies.* Let it therefore be considered, that *Junius* in the thirteenth annotation, insinuateth at the least his *doubt*, whether any voluntary significations can proceed from good: *a bono, si forte.* 2. He saith they proceeded from *simplicity*, and turned to *superstition.* Which phrases of his, he so interpreteth other where, that it may easily appear, he did not allow that which here he calleth *simplicity*. For cap. 5. annot. 15. he calleth it *vanity*, in opposition to the *simplicitie of Christ.* And in the second book,

de reliquijs & imaginibus, cap. 27. annot. 29. he calleth it plainly *simple superstition*. In the fourteenth annotation, he mainteyneth this assertion: *In divine things no shadows are rightly used in the Church but what God hath instituted*. But (saith the Rej.) *he doeth by name allow standing in prayer, on the Lord's days, as a significant Ceremony, as also holybread: annot. 10*. Whereas Junius testifieth plainly, in the 9. note, immediately before, how he did only *excuse*, as comparatively *tolerable*, such ancient Ceremonies of the Fathers. *Primum suit tolerabile: Patrum simplicitatem piam excusamus*. So that Junius being seen in his own posture, and the reporters in their colors, let the Reader judge, *where is the cause of shame and blushing?*

SECT. 5. Concerning the wrong, that is done to God's Sacraments, by human significant Ceremonies.

1. The Argument dependeth on this: that human Ceremonies appropriated to God's worship, if they be ordained to teache any spiritual duty, by their mystical signification, usurp a chief part of the nature of Sacraments. This was in the Abr. backed with many testimonies: which the Rej. having before eluded (so well as he could) here contenteth himself to say, they are *counterfeit, forced, or forged stuff*: The contrary whereof hath been declared. Now for the naked Arg. he affirmeth it to have no *sienws* which must be tried by the answers, & defense of them.

The Def. first answereth, by a distinction, betwixt the *signification of grace conferred*, and the *signification of man's duty*, the former whereof he maketh *Sacramental*, but not the later. To the which was replied, that Sacr. also do signify the duty of man towards God. This (saith the Rej.) *is not true*: bec. Sacr. do only *imply* that duty. But I would know of him, 1. how the Sacr. as signs, do *imply* that which they do not signify, all so well as our sign of a cross doeth signify any duty? The aerall cross doeth (though very untowardly) represēt the wooddē cross, whereon our Savior was crucified, & so by a *trope*, Christ crucified: & then implieth our duty to Christ. And do not Sacraments signify Christ, & our duty toward him so well as this? 2. I ask,

If Baptism do not signify our whole *mortification, vivification, and putting on of Christ*? 3. If the Sacraments do only by themselves, imply these duties, yet that implication being explicated in their administration, what use is there of putting that explicated duty under a *bushel, or bed* of man's making?

2. The Rejoinder not trusting to that denial, saith further, that if the Sacraments did signify man's duty, yet that is not *a chief part of their nature*. To which I may reply, that if it were not a chief part of their nature, but a part only, yet it is presumption for men to take any part of the Sacraments, and set it upon other things, at their own pleasure. But seeing by the *nature* of the Sacraments, is meant their *office, and use*, and there be many offices and uses of them, some of which come not so near their chiefest office as this signification doeth, it may with good reason be termed *a chief part*. Calvin (Consens. de re Sacram.) saith thus: *Sacraments are notes and badges of our Christian profession and incitements to thankfulness, Exercises of piety, & bonds under our hands to tie us to God's service, but their chief end is to signify and figure the grace of God to us*.

Now though this last be *the chief* office, yet among the former one is more chief than another, and which of them more chief, then this of signifying spiritual duties with obligation to the performance of them?

3. To prove that the Sacraments signify moral duties (which first the Def. and in defense of him, the Rejoinder denieth) it was alleged, by the Repl. that the whole Covenant is in them signed and sealed, betwixt God and man in which Covenant man's duty, thorough grace is there professed, and represented. Wherupon the Rejoinder 1. concludeth, that *such signs as do neither sign nor seall the covenant of grace, cannot partake the office, or special nature of Sacraments*. Whereby he gaineth nothing but his own ideal shadow. 2. He gathereth, that *unless signifying, without sealing, be a more principal part of the nature of Sacraments, then sealing, such signs as communicate with them only in signifying, do not participat any chief part of their nature*. Which is as mere *non sense*, as if one should say, that unless teaching, without sealing be a more principal part of Sacraments, thē sealing, then the preaching of the doctrine which in Sacraments is signified and sealed, doeth not participat any chief part of their nature. 3. He answereth, that the *Sacraments do confirm our obligation unto sanctimony, in general, but not signify any moral duty in particular*. Here then is the mystery: the Sacraments to confi•me (by signification) all our duties, but not this, or that duty.

If our Convocation had been of the Counsel, when Sacraments were appointed they would (as it seemeth) have made them more perfect. But this is certain, our Savior meant to put a difference, betwixt the old A. B. C. and the new manner of t•aching fitting for riper years: and therefore did not s•oll out every letter concerning our duty, in signs, as of old, but give us the sum in a few signs. Whosoever therefore goeth about to multiply significant signs, crosseth th• very intention which was respected, in the institution of two Sacraments only. Beside, the Cross itself, doeth not signify our duty of constant fighting under Christ, in pa•ticular, against this or that temptatiō of *sin, the world, or the Devil*, but only in general, so that by this reason, we should, or may have as many significant Ceremonies, as there be particular temptations to be resisted. Whither shall we come, at length, by walking in this Ceremonial way?

4. The second Argument, to the same purpose, by the Repl. alleged, was, that the name *Sacrament*, as it signifieth an oath, or obligation, doeth import, that the Sacraments signify our duty to God. To this the Rejoinder answereth, that the Sacraments do in deed imply, but not *represent* any moral duty. Now let any reasonable man judge, whether dipping under the water, and rising up again, or taking of food for strength, and growth, doeth not more *represent* spiritual duties, then making a Cross with ones finger, in the air?

5. The third reason mentioned, was taken from the name *Eucharist*, notifying thankfulness, and the taking of the same, *in remembrance of Christ*. The Rejoinder his answer is, that *the word Eucharist is no Sacrament, but a term brought in by men to put them in mind of their duty in receyving it*. But that word doeth notify the nature of the Sacrament, at least in the judgemēt of all Divines, •hat have in this meaning used the term, though it be not a Sacrament. And they are more then that the Rej. his judgment can counter-balance. Yet if significant Ceremonies be like unto words and characters, as the Rejoinder formerly maintained, that

very word must needs be a Sacrament, or a significant sign of a Sacrament: because it was brought in *to put men in mind of their duty in receyving*, as the Rej. speaketh. He addeth 2. that there is no element, nor action of that Sacrament, so particularly repraesenting thankfulness, as *kneeling doth reverence, or humility*, Where first, he maketh *kneeling* a significant Ceremony, which hitherto he hath seemed to deny. 2. I answer, that the very action of receyving so great a gift, in a cheerful humble manner, doeth repraesent both thankfulness, and humility, so far as Christ would have it repraesented by signs. The very celebration of a great benefit received, is a sign of thankfulness. Otherwise, let the Rejoinder tell us, what repraesentation of thankfulness was in the Passover, for that benefit of passing over the Israelites houses, when the first-borne of the Egyptians were slain?

6. Instance was given (by the Replier) that both *sanctity, and constancy*, which are the things signified by *Surplice, and Cross*, are signified in Baptism. The Rej. his answer is, that they are not *barely or only signified in Baptism, as duties, nor by any distinct sign repraesented*. As if this were the question, and not this: if Sacraments do signify moral duties! Certainly, if Sacraments do signify these virtues as graces and duties (as is proved, and also confessed) no Christian need desire to have them signified over again *barely and only* as duties, no more then after an instrument made betwixt the *Lord of Manner*, and his *Tenant*, containing the conditions of both partes, the tenant should seek for a new instrument, signifying his conditions a part: and not only so, but after that his conditions had been expressed *generally, that he should keep all the land in good culture*, according as he found it, he should seek for one instrument about the *woodes*, another for the *arable land*, another for the *meadows*, another for the *pastures*, and another for the *broom feilds*, or for every *aker* one, & that not from the Lord of the manner, but from some Justice of peace, or *high Constable* of the Hundred. Neither is it a thing profitable, for Christians to remember their *duty*, without remembrance of God's *grace* thereto apperteyning.

7. Against mystical-moral Ceremonies, of human institution, the Repl. brought this Arg. in *Mr. Baines* his words: *To be a teacher of my understanding, and an exciter of my devotion, are such effects, as require virtue, inherent, or assistant, to those things which should be causes of them. But no sign of man's divizing, hath any such virtue, in it, or with it. For then it must come either from the word of creation, or from God's after institution.*

But from neither of these, have the signs of man's divizing any such virtue. Therefore no sign, of man's divizing, can be a teacher of mine understanding, or an exciter of my devotion.

This the Rejoinder confuteth first, with skornefull words, as *a sickly childish, and long some objection*. After, he answereth, that *our monitorie Ceremonies, are only external occasions, and objects, whereby the mind of man worketh upon itself, not causes working by some virtue in them.*

Where 1. observe, how he mangleth and marreth the Argument, that he may master it: the words are, that such effects require virtue *inherent, or assistant*: he interpreteth them only of *virtue in them, i. e. inherent*, leaving out *assistant*: and yet dareth affirm, that *upon this fiction of virtue in them* (which is his own fiction) *the whole objection is built*. 2. He maketh our Ceremonies to be only *occasional objects, and no causes*: whereas every instituted sign is a

means, and so a *cause* of that effect for which it is appointed, as Logic teacheth. And if they were mere occasions of conceyving that which they signify, then a white Surplice would not prove half so significant a Ceremony of Ministers sanctity, as a *white Cock*, especially when it croweth, nor an aerial Cross, so significant, as a *Gallows*. Beside, if our Ceremonies be occasional objects only, then no man is tied to regard the whiteness of his Ministers Surplice, thereby to think of his sanctity, anymore then he is bound to regard the fownesse and soil of it, when for a longe time, it is unwashed, and he also useth it instead of a handkerchif, about his nose, thereby to think of the imperfection, spots, and blots, which are found in Ministers disposition, and conversation. Concerning, *Letters, Characters, and Giblets*, mentioned here again by the Rejoinder, answer was made before, in the first section of this Chapter.

8. To like purpose, the Repl. used this reason: *If human inventions be such moral admonishers, in spiritual duties, then our consciences are bound to subject themselves to their admonitions, and so to those mortal men, who made them admonishers.* The Rejoinder his answer is like his former: *human significant Ceremonies have no virtue of teaching the understanding, or exciting the devotions of mē: but only external objects tending by their signification to those uses, to the use of which, the consciences of men are not bound simply but only collaterally, and for another thing.* In which answer, 1. there is a strange mystery confessed: that human Ceremonies are appointed to do that, which they have neither antecedently, nor consequently, any virtue to do. 2. *External objects* are made opposite unto *admonishers with virtue to admonish*: as if no external objects (as Baptism administered to a child, before mine eyes) had any virtue of admonishing 3. As strange a distinction is made betwixt *simply*, and *collaterally*, and betwixt *simply*, and *for another thing*: which are such sustian stuff, that there is no fear, they should satisfy any but such as take terms without reason• or right reason.

9. Another reason of the Repliers, was, that every teaching sign, of public use in the Church, ought often to be interpreted, in preaching, and also defended if they be called in question, in the same preachings, which kind of preaching, upon Cross and Surplice, were very absurd, especially in those Parishes, that scarce have Quarter-Sermons. The Rejoinder answereth 1. that *the Cross having interpretation with it, need not be interpreted: and that the Surplice signifieth, he doeth not well know what, but such a thing as may be soon taught.* Now that which he saith of Cross, he may as well say of the Sacraments, that because in their administration, they have the interpretation going along with them, therefore no Minister need much preach of them. But indeed, there is special need, that the very interpretation which goeth along with the use of the Cross, should be well interpreted: because few or none, either of the people, or of the Crossers themselves do understand, how it hath that signification which the Convocation hath laid upon it, anymore, then any other toy, which may easily be devised by the same Convocation: as if they should put a straw into the childe hand, instead of a spear, to signify, that he should manfully fight, against all enemies of Christianity. And of the Surplices signification, seeing the Rejoinder himself is not yet certainly informed, what it is, there must needs be great use of much preaching about it, first to declare certainly (if it may be found) what it signifieth, secondly to show the ground of that signification, or authority from whence it cometh, lawful, and thirdly to urge it upon

the consciences of those that are to make use of that signification. His second answer is a bundle of phrases: and so let it pass. Only let it be noted. 1. that he calleth it *fury*, to charge our Ceremonies of *superstition* and yet in sobriety, maintained before, that those which count them unlawful, are *superstitious brethren*. 2. that he determineth absolutely, upon his refuted grounds, that *we have stopped our own mouths, from preaching the Gospel, by calumniations*. Whereas all England knoweth, that those which never preached, or writ against the Ceremonies, have their mouths stopped by his Prelates, though they only profess, they cannot use them, by reason of scandal, of which number, Doctor Burgess himself hath been one. 3. He would persuade the world, that *some of us place all religion in opposing Ceremonies by speaking and writing*: which is greater calumny, then any he charged us with, or then he can prove of any one. 4. He affirmeth us to be of all men he ever knew, the most *impatience of opposition, and so most partial, and Pharisaically proud* as if his Prelates were very patient toward those that oppose their Ceremonies, no way so partial, nor drew any thing from the Pharisees, or as if himself in this Rejoinder, had not shown more of these virtues, then any other. 5. He showeth where the store lieth: in *rooting of them out of the hearts of their people, by clamours, and calumnies*. We cannot then defend our practice, but with clamours and calumnies, nor answer for our hearts, without rooting them out of people's hearts.

10. For the further manifesting of the useless signification of our significant Ceremonies, the Repl. appealed to the consciences of the best conforming Christians in England, whether ever they found themselves truly stirred up to holiness, by the Surplice, or to constancy in faith, by the Cross? The Rejoinder answereth, that *no man is stirred up by them, as by causes, but only as by the sight of the creatures, or other memorials: of which use if men deprive themselves, it is their prejudice or negligence*. Now of causes there was no mention in the *quaere*. And the question being made of the *best conforming* Christians (among whom the Rejoinder himself is one) *prejudice, and negligencie* of some, make up no answer. The truth is, that he himself could not say, out of his conscience, that ever he felt such motions within him, by occasion of a Surplice, or Cross, and therefore baulked the question. Yet this is here to be observed: that by the Rejoinder his confession, our sacred Ceremonies are no more admonishers unto spiritual duties, then any creature of God, i. e. then any *butterfly* is. And are not then our Ceremonies very *sacred, or religious*. Or is our representative Churches institution, of anymore force, or worth, then any childes, that catcheth butter-flies?

11. It was added also which by experience, it is found) that in someone Congregation, where these Ceremonies have not been used, more holiness, and constancy of faith hath appeared, then in many Cathedral Churches, where they were never omitted. The Rejoinder his answer is, that *where other helps stand equal, there is no difference, save only in a Pharisticall opinion of those, who count their very opposition of Ceremonies an high point of devotion, and stiffnesse therein, constancy in the faith*.

Behold the man, that even now complained of *clamours, and calumnies*. The reasonable part of this answer is, that in Cathedral Churches, *other helps* (as diligent preaching, catechizing, admonishing, directing in Christian duties) are not *aequall* or answerable to that which is found in divers Congregations where the Ceremonies have not been used: otherwise there

were no difference. Now herein, 1. he confuteth himself, in confessing that his Prelates, even those whose *admirable wisdom* he extolleth, though they have power enough, do not provide the chief helps of edification, for their Churches, *aequall* to those that are found in poor Congregations, which receive not their Ceremonial helps, and yet will not suffer those poor Congregations to enjoy their helps. For do they not by this, place a high point of devotion in their Ceremonial helps? 2. How can this stand with reason: *where other helps are aequall, there is no difference?* Certainly, if our Ceremonies be helps to Edification (as the Def. and Rejoinder maintain) then where other helps are aequall, the Cathedral Churches have a great advantage in helps, above other, that want those Ceremonies. Nay one Cathedral Church exceedeth another in this kind: as *Durrham*, for Ceremonies, doeth *Chester*, and *Lichefeild*.

12. Because the Def. (to make way for an injurious accusation) changed the phrase used in the Abridgemēt, *a chief part* of the Sacraments nature, into another more obnoxious unto exception, *the chief part*, the Repl. justly noted this, as no plain dealing. The Rejoinder (being loath to leave any of the Def. his words un-maintained) answereth, that the *Sacraments have but two parts, signification, and obsignation:* and therefore if signification be *a principal part*, it is also *the principal part:* so that the Defend (saith he) dealt herein *fairly*, and *pressed us with such words as our Argument requires.*

But 1. who authorized the Defend. to change the terms of our Argument, and then press us with his changelings? Let him reserve such *fair dealing* for other occasions, when it may pass with less notice taken of it. 2. What doeth the Rejoinder mean, to imitate the Defend. in attributing unto us, that we make mere *signification*, without any qualification or limitation, either *the* or *a chief part* of the Sacrament? The Abridgement saith only, that such signification as is ordained mystically *to teache and admonish us of spiritual duties*, is a chief part of the Sacrament. 3. *Mr. Hooker*, (lib. 5. pag. 3.10.) saith that there are *great store of properties* belonging to the Sacraments▪ as that they are *bounds of our obedience, obligations to mutual charity, provokation to godliness, preservations from sin, memorials of great benefits, marks of distinction from strangers etc.* How then can the Rejoinder so resolutely determine of *two only* offices, which belong to them? 4. If all essential parts of the Sacrament may be reduced to these two, yet the lesser of these may be called a *principal part*, without any prejudice to the other, in respect of those *mē*, which make *accidental, circumstātiall, & improper* parts of God's worship, and so of his Sacraments, as the Def. and Rejoinder upon every occasion do shift off Arguments with those terms. The rest of this section (beside words of no weight) containeth nothing which hath not been in the former passages, sufficiently cleared.

SECT. 6. Concerning Jewish Ceremonies.

1. IN the Abridgement, after the former reason, now maintained, this was brought in: that *In the time of the Law (when God saw it good to teache his Church by significant Ceremonies) none might be brought into, or received in the worship of God, but such only as the Lord himself did institute.* Ergo. And after that, this: *It is much less lawful, for man to bring significant Ceremonies into God's worship now, then it was under the Law. For God hath abrogated his own (not only such as prefigured Christ, but such also, as served by their signification, to teache moral duties) so as now (without great sin) none of them can be continued in the Church, no not for signification.* Upon which last ground,

they infer thus: *If those Ceremonies which God himself ordained to teache his Church by their signification, may not now be used, much less may those which man hath devised.*

Now the wisdom of the Def. was, to pass over the former grounds, and only to insist upon this last inference derived from them. But let us see what he, and the Rejoinder have to say of that.

2. About this inference, many testimonies of great Divines, were alleged in the Abridgement: all which the Def. passeth by, as not worthy answer: for which, he was challenged by the Replier. The Rejoinder answereth 1. that this is *wrangling, spoken not out of conscience, but out of a spirit of contradiction, etc.* To which I answer *nothing*. But that which the Def. neglected, the Rejoinder taketh to supply, *least we should brag, as it pleaseth him to phrasifie.* See therefore how he dischargeth that which he undertaketh. 1. *The Nicen counsel (saith he) is twice falsified: first; that it is supposed to condemn significant Ceremonies, by man devised, upon this reason, that God had abolished his own, and secondly, that the Council is affirmed to condemn such Ceremonies at all.*

It seemeth the Rejoinder hath more skill (about this cause) in multiplying *falsities*, then in dividing of them from *trueths*. For the Nicen Council was brought in as speaking for one proposition: and the Rejoinder maketh two false assertions of that one simple axiom. Beside the words of that Council, or Constantine, speaking for it, are (in the Abridgement) only brought in as testifying this▪ that *the old Ceremonies of the law, being abrogated by God, cannot (without sin) be now continued in the Church for signification.* Instead of this, the Rejoinder faineth two other propositions, and then faith, that they are two falsifications: which if they be, let him (who is the coiner of them) see how he can excuse them. The words of Constantine are: *It seemed unworthy to celebrate the Passover with imitation of the Jewish custom. Let no (such) thing be commune to Christians, with the Jews. We have received another way from our Savior, a more lawful and convenient of our holy Religion.* This is pat to the purpose, for which it was alleged.

2. *The testimony of all the rest (saith the Rej.) are perverted.* 3. *Sundrie of the witnesses are known to have allowed our, and all, some significant Ceremonies. It is a shame therefore for men gloring of sincerity, in refusing the Ceremonies, thus to leave all sincerity, in alleging of Authors. In which never any protestant writers abused the world so much, as the Abridgement, and this cavilling Repl.* Now 1. for the *perverting* of all testimonies, it is affirmed only, but not proved. Only some general suppositions are brought in, to support the accusation, all which have formerly been confuted. 2. Among those which he saith were *known to allow* of our Ceremonies, he nameth *D. Humphry*, of whom *Cambden* in his history of *Q. Elizabeth*, observeth, that he (though very learned and worthy) never was raised to Ecclesiastical preferments, because he allowed not our Ceremonies etc. *Harding* also objecteth him by name, with *Mr. Samson*, as one that had rather loose all, then use our Ceremonies, and *Jewel* (Apol. c. 5. div. 1.) doeth not deny, but defend it: besides how well he allowed of our Ceremonies, let all men judge by a certain letter of his here printed, written to the Bishops, the Copy bearing this inscription.

A letter sent to the Bishops from Doct. Laur. Humphrey president of Magdalene College in Oxford and Reader of Divinity lecture there.

YOur Lordships letters directed unto us, by our vice-Chancellor, although written in general words, yet hath so hearted our adversaries, that we are now no more cōpted brethren & friends but enemies: & syth the old *mass attyres* be so straightly commanded, the mass is self is shortly looked for. A sword now is put into the enemies hands of these that under Q. Mary have drawn it for Popery, & under pretence of good order are ready without cause to bewreck their popish anger upon us, who in this will use extremitye, in other laws of more importance partiali•y, I would have wished My Lord's rather privy admonition then opē expulsion, yea I had rather have received wounds of my brother, then kisses of mine enymye, if we had privily in a Cōvenient day resigned, then neither should the punisher have ben noted of cruelty, neither the offender of temerity, neither should the pap. have accused (in their seditious book) protestants of contention. Religion requireth naked Christ, to be peached, professed, Glorifyed that *Graviora legis*, by the faithful ministrye of feedinge pastors, should be furthered, & after that orders tending to edification, & not to destruction, advanced, & finally, the spouses friends should by all means be cherished favoured & defended & not by counterfite & false intruders, condemned & overborne, & defaced. But alas a man qualified with inward gifts for lack of outward shows is punished, & a mā only outwardly conforable, inwardly clean unfurnished, is let alone, yea exalted, the painful preacher for his labor is beaten, the unpreaching Prelate, offending in the greater is shot free, the learned man without out his cappe is afflicted, the capped man without learning is not touched. Is not this directly to break God's laws? Is not this the Pharisees *vae*? It not this to wash the outside of the Cup, and leave the inner part uncleansed? Is not this to praeferre mint and anis to faith and Judgment and Mercy? Mans tradition before the ordinance of God? Is not this in the school of Christ, and in the *Method* of the Gospel aplayn disorder? hath not this praeposterous order a woe? That the Catechism should be read is the word of God. it is the order of the Church, to preach is a necessary point of a Priest, to make quarterly sermons is law, to see poor men of the poor men's box relieved, vagabonds punished, Parishes Communicate. Roode lofts pulddowne, monuments of superstition defaced service done and heard, is scripture, is statute, that the oath to the Q. Majesty should be offered and taken, is required as well by ordinance of God as of man. These are plain matters necessary, Christian and profitable. To wear a Surplys, a Coape, or a cornerd cappe is (as you take it) an accidental thing, a devise only of man, and as we say a doubt or question in Divinity. Syth now these substantial points are inall places of this realm almost neglected the offendes either nothing or little rebuked, and syth the transgressors have no color of conscience, it is sin and shame to proceed against us first, having also reasonable defēce of our doings. Charity My Lo. would first have taught us, equity would first have spared us, brotherlinesse would have warned us, pity would have pardoned us, if we had bē found trespassers God is my witness who is the beholder of all faith. I think of your Lordsh. honourably, esteeming you as brethren, reverencing you as Lord's and Masters of the congregation: alas why have not you some good opinion of us, why do you trust known adversaries? and mistrust your bretkren? we confess one faith of Jesus, we preach one doctrine, we acknowledge one ruler

upon earth, in all things (saving in this) we are of your judgment, shall we be used thus for a surplus? shall Brethren persecute Brethrē for a forked Cap, devised singularly of him that is our enemy? Now shall we fight for the Popish Coat, his head and body being banished? shall the controversy so fall out in conclusion, that for lack of this necessary furniture (as it is esteemed) laborers shall lack wages? Churches preaching? shall we not teach? shall we not exercise our talents as God hath commanded us. Because we will not want that which our enemies have desired, and that by the appointment of friends Oh that ever I saw this day that our adversaries should laugh to see bethren fall together to the ears! Oh that Ephraim should thus eat up Manasseh, Manasseh Ephraim. My Lord's before this take place consider the cause of the Church, the Crests and triumphs of Anti Christ. The laughter of Satan, the sorrow and sighs of a number, the mysery and sequel of the tragedy: I write with zeal without proof of my matter at this time present, but not without knowledge of it, nor without grief of mind. God move your spirit at this present to fight against *Carnem, Circumcisionem, imo Concisionem*, against *literam et legem*, which principally is now regarded & rewarded. Speak I humbly beseech you to the Queens Majesty, to the Chancellor, and to Mr. Secretary and the rest, that these proceedings may sleep, that England may understande your zealous mind toward the worship of God, your love toward the poor welwillers, your hate toward the professed enemies your unity in true conformity, the other neither be needful now, neither exacted in any good age. So shall the little flock be bound to you, so shall the great shepherd be good to you.

By this we may judge of some others, whom he only nameth.

3. That *all* allowed *some* significant Ceremonies, is manifestly proved false, in the former allegations. 4. We *glory* no more of *sincerity*, in refusing the Ceremonies, then the Rejoinder doeth in using of them. 5. It is no *abusing of the world*, to allege general sentences of men condemning that which they seem to allow in their practice. If it were, I can name one protestant writer, who hath more abused the world, in this kind, then any, or all of us: and that is no other, then our *Def. D. Morton*. For he hath written many books of good use, against the Papists, the chief grace whereof is, that (having a good Librarie, and using it with deligence, and discretion) he hath alleged many thousands of their own testimonies, for the disproving of those errors and superstitions, which the same Authors, in other places, or at least in their practice, do apparently either allow, or admit of. This is the wordy answer which the Rejoinder giveth unto the testimonies alleged in the Abr. (pag. 33.34.) for to praevent our *bragging*: now let us try if the Argument naked of testimonies, will not stand.

3. The Argument is this: If those Ceremonies which God himself ordained, to teache his Church, by their signification, may not be used, much less may those which man hath devised, The Def. his first answer is, that *the use of some Jewish rite, without any Jewish opinion, as Circumcision, and Easter*. In which answer nothing is found, that toucheth any term of the Argument. Yet upon the occasion of it, the Def. was asked how a Jewish Rite, can be used, without some part of a Jewish opinion?

The Rejoined. answereth, *materially, but not formally, and in use*, But he should have remembered that the Argument is of *significant rites using*, and the Def. his answer is of *Jewish*

significant rites using: so that in his grant, there must needs be granted some *formal use for signification*. Beside, in all using of human mystical rites, upon due consideration, there is some part of a Jewish opinion. I prove it thus: *All they that consideratly use carnal, beggarly rudiments, in God's service, have this opinion, that such rites as the Jewish (set praefiguration aside which no Christian ever admitted) are good in the Christian Church. But all that so use human mystical rites, use carnal, beggarly rudiments, in God's service. Ergo. The assumption I prove thus: All that use mystical rites, whereto there is no Spirit annexed by God, as unto the Evangelical institutions of the New Testament, use carnal beggarly rudiments, in God's service. But they which use human mystical rites, use mystical rites, whereto there is no Spirit annexed by God. Ergo. The Proposition cannot be denied, until a better definition of such rites be given: nor the assumption, except an Evangelical promise can be shown of Spiritual blessing upon the use of human mystical rites.*

Concerning Circumcision.

4. Because the Def. for an example of a Jewish rite, lawful for Christians to use, named *Circumcision*, the Repl. concluded, that belike, he holdeth Circumcision, as it is used under *Prester John*, to be lawful.

The Rej. therefore resolveth us, that *He doth so*: and also challengeth the Repl. for *saying nothing to disprove him*. Upon this provocation, it is necessary to say some-thing against these patrons of Circumcision. Where it is to be marked, that the question is of Ecclesiastical Ceremonies devised by man for signification of moral duties; whether it be lawful, for a Church repraesentative, (such as our Convocation) to appoint, and urge Circumcision, in this kind, and to this purpose, upon those Christians who are under their power?

5. Now of this question in the formal state of it, I find not, that scarce any doubt was among understanding Christians, before this Def. and Rej. being urged thereto by direct consequence from their principles, have now found it necessary, to maintain the affirmative part, for defense of our beggarly Ceremonies.

There was some difference betwixt *Jerome*, & *Augustine*, about observing of legal Rites, & in special about Circumcision (as appeareth out of the Epistles which passed betwixt them, yet exstant) but both of thē agreed on this, that as well to Jew, as Gentile, all religious use of Circumcision, for Ceremony, &c. is now after due publication of the Gospel, unlawful or *deadly*. All that have written since, agree about the same truth, except *Cajetan* in one place; who is forsaken & opposed therein by all Papists, the Jesuits themselves not excepted. Our Divines are so confident of this, that from the unlawfulness of Circumcision, they usually dispute against other human Ceremonies: and the Jesuits in answering, are forced to fly unto this (which must be our Def. and Rej. their answer) that the Ceremonies of the old Testament, are not absolutely abrogated, but only in regard of their *special manner, end, & intention*. *Greg. Valent. tom. 2. disp. 7. quaest. 7. punct. 7. Bellar. de effect. Sacr. l. 2. c. 32.* which answer is called by D. Fulke (ag. Saund. of images, pag. 672.) a beastly doctrine.

But because it were an infinite and needless labor, to allege the testimonies which may be easily alleged, against Ceremonial Circumcision, among Christians, as unlawful, I will pass on to reasons against it; that the Rej. may no more say, *You say nothing to disprove it.*

6. First, The only place, in the *New Testament*, by which all Divines (as the Rejoinder speaketh, pag. 75.) prove a power in the Church to constitute Ceremonies, is 1. Cor. 14.26.40. *Edification, decency, order.* But the Apostle, in that chapter, doeth no way give leave either unto our, or any other Church to constitute *Circumcision* for a Ceremony. Therefore no Church hath power to constitute *Circumcision* for a Ceremony. For *Order, and Decency*, no man in his right wits will say that Circumcision cometh under their notion, And as for *Edification*, it hath been formerly shown, that it doeth not require new instituted significant Ceremonies, much less a rejected or abrogated Ceremony, but only is the ende of orderly and decent carriage of things instituted by God.

7. Secondly, no part of the *partition wall*, betwixt Jews and Gentiles, may by any Convocation-house, or other Church be reared up again. But *Circumcision* is a part, nay a principal corner-stone of that partition-wall, howsoever it be interpreted, so it be appointed. Ergo.

8. Thirdly, Circumcision cannot be esteemed more lawful to be instituted for a significant Ceremony, then a *Paschal lamb*: and they two being brought into the Church, what shall hinder (if it please our Convocation house) but the greatest part of the old Ceremonial law, may in like manner follow? For the Rejoinder cap. 2. sect. 6. acknowledgeth no other limites, or bounds for *number* of such Ceremonies, then *the judgment of those to whose discretion it belongeth to judge thereof.*

9. In the fourth place, It is not lawful for any Church to impose Ceremonial *burdens* upon Christians. But *Circumcision* is a great *burden* to them upon whom it is imposed: as our Convocation men would confess, if it were imposed upon them. Ergo.

10. Fifthly, It is not lawful for any Church, or Convocation-house, to usurp authority over the bodies of men, especially unto *blood*. But appointing of Circumcision is usurping of authority over men's bodies, to the shedding of *blood*. Ergo. Add unto this, that the Convocation-house may better appointe, that all English men, should have their *lips*, or their *ears* pared, or their *ears* nailed to their Parish-Church door, for signification of that duty, which they are bound to perform with their ears and lips, then such Circumcision as is in use with the Jews, and Prester-John. These things considered, I think there is no reasonable man, but will sooner reject our Ceremonies, for bringing such a foul tail after them, (as that our Convocation may cause all English-men to be Circumcized) then admit of Circumcision, for love of our paultrie Ceremonies.

11. Presently after the Def. had excused Jewish Rites, if they were used without Iewish opinion, he cōfesseth (without distinction) that all *Jewish-Rites are abolished*. Wherein the Repl. noted a *contradiction*. But the Rejoinder (to help at a dead lift) distinguisheth betwixt Jewish Ceremonies, as they were *typical or figurative and necessary*, and Jewish Ceremonies, as they are *morally significant, and free*. Now for *necessity and freedom*, enough hath been spoken in the first part. In the other distinction, he disliketh nothing but *typical signification*: so that

(in his imagination) any Jewish Ceremony may be now used, and by our Convocation-house imposed upon us, if *typical signification of Christ to come* be taken from it. And is not this a Christian doctrine of Ceremonies; that *sacrifying of a lam•e to signify Christ already come* (as *D. Reinolds ag. Hart. cap. 8. div. 4.* doeth conclude from the like answer of *Hart•* is now lawful? It may be he will answer, that he doeth not allow of Ceremonies signifying *Christ* at all.

But it hath been formerly shown, that our sign o• the *Cross* doeth immediately and directly signify *Christ* his death upon the *Cross*.

But let all this be as the *Rej.* would have it: what i• this for the defense of the *Def.* who said even now▪ that *a Jewish Rite, without a Jewish opinion, is not unlawful*; and then addeth, that *yet it is more safe to inven• new Ceremonies, then those Jewish rites now abolished*? Is • *Jewish Rite* used without a *Jewish opinion, typical*▪ Or is it only *less safe*, to use *abolished types*, then new invented Ceremonies? This is nothing else but to make ropes of sande.

12. Upon the former grante (that all those *Jewish rites*, which were once *God's institutions*, are now abolished) the *Repl.* concluded, in the words of *D. Whitaker's: Num vero veteres figurae sublatae sunt, ut locus esset novis? Num Divinae sublatae sunt, ut humanae succed•ent? Are Divine Ceremonies abolished, that human may be erected in their place?*

The *Rej.* heerupon complaineth of *manifest abusing and perverting D. Whitaker his words*. And why so, I pray? 1. *D. Whitaker spake of Divine figures, and the Repl. by corrupt translation maketh him to speak of Divine Ceremonies*. As if *D. Whitaker's* did understand by •*igures typical praefigurations* of things to come only, in his di•pute against the *Papists*, who by *Bellarmino* in that place confess, *the Ceremonies of the Old Testament were figures of the New Testament, and therefore when the thing it self is come should cease*.

And what else could he understand, but significant Ceremonies? Doeth not the *Rej.* rather pervert *D. Whitaker's* meaning, in making him to conclude against *typical praefigurations*, which *Bellarmino* did as well disclaim, as himself?

2. *He cuts off by the wast, D. Whitaker's his sentence, saith the Rej.* Let us therefore take-in the next words, according to the *Rej.* his own translation: *Therefore if the Ceremonies of Moses were removed because they were typical, why should not the Popish Ceremonies be removed which are not less typical*? Is not this above the wast, against significant Ceremonies? Certainly It was not the meaning of *D. Whitaker* to charge the *Papists* with *typical praesignifications* of *Christ* yet to come: and therefore he must needs understand, by *typical, significant Ceremonies*.

3. *The wholl• intention saith he) w•s, to condemn the Popish Ceremony, as necessary, or Sacramental*, But this could not be so: because *Bellarmino* in that place, first answereth about their figurative nature, and then after addeth:*to that which is objected of the number and weight of popish laws.* 4. *D. Wh. (addeth he) did all•w of human signi•icant Rites: as certain Feasts*. Now if *D. Wh.* yielding something to the stream of time, and custom, did account some such human institutions tolerable, that is nothing to the purpose. For we urge here his general rule only: of *Feasts* we shall after answer. In the mean time, concerning *D. Wh.* his general sentence of human significant Ceremonies, let these his words be considered: *Bellarmino saith, the*

*Ceremonies are instituted of the Church to help the ruder sort. I answer the rude are not to be instructed with Ceremonies, God hath given Scripture that out of them the rude may draw instruction. And it is to be observed, that D. Wh. in that place confuteth the one and thirty Chapter of Bell. his second book, de effectu Sacram. But the confutation of the two and thirty Chapter is wholly wanting: in which this Argument was to be handled, in defense of Calvin's, Chemnitz, and Brenz his reason: God would have this difference between us and the Jews, teaching them as children by sensible signs, us, as men more simply without signs. Now that D. Wh. in his Lectures passed over that Chapter with silence, it is not credible; but it seemeth rather, that honest Mr. Allēson found his sentence there so cross to our English tenets about Ceremonies, that he durst not set forth his words in printe. For of D. Wardes fidelity, in setting forth what M. Allenson had praepared for the press (*ne verbulo immutato*) cannot without wrong be doubted of.*

13. For the backinge of the former consequence, this reason was added, by the Repl. If it had been the will of God, that we should be taught, by other signs, then those which are appointed in the N. Testament: He could easily, and would surely, either have chosen some of the old, for that use, or appointed some new in their places. The Rej. his answer is, that God willeth human significant teaching Ceremonies, only *permissively, not praeceptively*. Of which distinction I know not well what to make: as being uncertayn whether he meaneth, that God hath only permitted *in general*, that Christians may be taught (if men shall think fitting) by human signs; or that he hath commanded that *in general*, and only permitted *the particulars* to men's discretion! Howsoever, those who usurp this authority, must show good evidence of this permissive will of God, before we can find ourselves, either praeceptively, or permissively willed of God, to subject ourselves unto their institutions. But that evidence we have hitherto expected in vain. The Rej. to darken the cause objecteth, that *It is God's will, that we should worship him constantly in one set place, at such an hour, in such an order; and yet these are not prescribed by God*. Where it is not true that it is God's will, to have us bound *constantly* to one place, time, and order of worship. 2. So far as we can discern God's will for to have us use any one place, time, and order, we discern that will to be *praeceptive*, and not merely *permissive*.

For all know, that God hath commanded most convenient place, time, and order, for to be observed in his service: When therefore (all circumstances considered) we find this place, time, and order, most convenient, we observe it as commanded of God. The like cannot be said of our Ceremonies: except first it be shown, that God hath commanded human significant Ceremonies in general: and after it be made apparent, that our significant Ceremonies are more convenient for us, then others.

14. The Def. having given a reason, why it is safer to invent new Ceremonies, then to use those old ones of the Jews: because they might ingender an opinion of necessity: and so might bring in all the Levitical law: was answered by the Repl. 1. that though more danger may be in some respect, on the one side, yet more may be absolutely on the other. To this (though it be evident) the Rej. answereth *with a bare denial*. 2. The Repl. observed, that the inventing of new human Ceremonies have engendered an opinion of necessity in them: and

have brought in all the Popish law of Rites: so that the comparison, even in these respects, may be *questioned*.

The Rej. here first observeth, that it was formerly alleged out of Calv. Ep. 259. that *the original of all human Ceremonies was, that men would needs forge new worships of God*. In which words, he findeth more then any other man can: *opinion of necessity*: and upon that accuseth the Repl. of I know not what *varying uncertainty*, without any reason at all. Afterward, he observeth, that *Jewish Ceremonies have more color of necessity, because of their first Divine institution*.

Now let that be so: yet if preaching, or the Churches sentence declared in a Convocation, be sufficient to remove from Ceremonies all false opinion (as the Def. and Rej. would persuade us) that maketh no such difference, but that the comparison may still be *questioned*.

SECT. 7. Concerning Images, &c.

1. A Third reason brought against significant Ceremonies, was, that they open a gap to *Images, &c.* where the Reader must remember, or consider, that the meaning is: *Images* instituted for signification of moral duties, may as well be set up in Churches, as *Cross and Surplice*. The Def. his answer was (to pass over superfluity of words) that *Images are not to be accounted Popish, or unlawful, but only in regard of superstitious adoration*. Wherunto it was replied, that then Cassanders *Images (not for adoration, but for information & incitement)* are not Popish: which the Rej. doeth not only grante, but also proveth it, by the consent of Calvin himself, Instit. lib. 1. capit. 11. sect. 12. where he saith, that *Historical Images, or Pictures, may have some use, in teaching, and putting, in remembrance*.

Now for this, let it be considered, that Calvin in that section, speaketh only of ordinary pictures, for teaching and putting in remembrance of that which they repraesent of themselves, without any Ecclesiastical institution, as certain words written do signify a certain meaning, without any special institution. Suche (it may be) would be the picture of Ananias in a *white Surplice*, signifying with other pictures agreeable to the story, that Paul esteemed and called him a *whited wall*, Act. 23.3. But in the very next section, which is the thirteenth, Calvin, disputing against setting up of any *Images* in Churches, doeth sufficiently declare, that he allowed of no Ceremonial religious use of *Images*, such as is of our *Cross*, and *Surplice*.

2. The Replier alleged against this defense of Ceremonial religious use of *Images*, especially in Churches, the common consent of our *Divines*. Against this, the Rej. first opposeth *Luther and the Lutherans*: and then asketh if they be none of *our Divines*? To which I answer, that they are in most main points our *Divines*: but about this buisnesse they are no more *our*, then about *Vbiquitie, Consubstantiation, &c.* for which they disclaim us, even the whole Church of England, as no part of the Catholic Church, but *Sectaries, Sacramentarians, &c.* Secondly, the history of *Luther* about *Images* is well known: how in opposition to *Carolastadius*, who brake down *Images* without his consent, he would have them to be tolerated, only for a time, until men were more fully instructed. But that he allowed them for good Ceremonies of religion, that cannot be shown. M^r. Fox, in the story of *Luther*, hath this: *Luther disliked the rashness of*

Caro•astadius, in stirring up the people, to throw down Images, without authority, and before the people were taught, that Images serve to no purpose. Not that he would maintain Images (as he said) to stand, or to be suffered: but that this ought to be done by the Magistrate &c. This was Luther enforced unto, by the slanderers, that accused Protestants of sedition and tumultes, &c. This is no argument, for the Magistrate to let Images stand; who may and should remove them, and will not. The cause why Luther did so stand with the standing of Images, was time, and not his own judgment. He wished them away. Nay (as Zwingli relateth) he turned them, some with their feet upward, and some with their faces toward the wall, & their backs to the people, for to make them not religious, but ridiculous. Thirdly, the Lutherans make this one of their controversies, against Calvin, Beza, &c. whether Images may be tolerated in Churches, or in religious use. Fourthly, Polanus (who was borne among the Lutherans in Silesia) in Ezech. cap. 11. testifieth, that the Lutheran Images, are worshipped of most Lutherans, &c. and therefore are Idols to be avoided. And will the Rej. then defend the Lutheran use of Images?

3. In the next place, the Rej. asketh, in mumminge fashion, *if Vrsinus, Junius, & M^r. Perkins be not of our Divines? or if they do not acknowledge an historical use of Images lawful? To which I answer, that they are in our consenting Divines.*

For Vrsine, his words are plain (parte 2. pag. 45. *they must needs have large consciences, who blush not to reckon a thing of the worst example, and from heathenish rite, and custom brought into the Church, not without the great disgrace and hurt thereof, among indifferent things.* Where it must be observed, that he disputed against Flaccius Illiricus, about Images, even in the Lutheran use, which our Def. and Rej. maintain. Junius also is ours. His words are these (adv. Bell. de Imagin. lib. 2. cap. 12. v. 30. *It is God's cause and ours (as is plain out of the word, that neither his Image nor Christ's, nor any of the Saints for a religious end, be set up in any place (specially that is appointed for God's worship) or at any time without his order. Verily those Images are to be reckoned not only among things Superfluous, but Scathie and Forbidden things.* M^r. Perkins (being in every man's hands) may be easily consulted with, upon the second Commandment, and in his treatise of Idolatry.

4. Beza, with his fellow Ministers of Geneva, are next brought in, who *allowed many pictures, to be set forth in the Frenche Bible.* Beza his judgment (even of Lutheran Images) is plain in his answer to Westphalus, a Lutheran, capit. 36. *The placing of Images in Churches we think a 1000. times flatly forbidden by the word of God.* Whosoever would see Beza's resolute judgment, about the Lutheran use of Images, which the Def. approveth of, let him look upon his *Antithesis ad th^s. 4. Witenbergentium, in Colloquio Mompelgardensi: & ad Colloquium Mompelgardense, parte 2.* And he shall find enough to satisfy him, not only about Beza's judgment, but (if he be a good Protestant) concerning the cause, or question it self. For no answer of moment could ever be brought forth, by any either rigid, or gentle Lutheran, from that time, unto this day.

As for those pictures in the Frenche Bible, they are not significant Ceremonies of religious use by special institution; but such signs as Characters or letters, concerning which, answer is given, in the first section of this Chapter, out of Alexander Hales: *They signify holy things not as they are holy, but as they are things.*

The Rej. therefore fore-seeing what would be answered, goeth about to praevent it, by saying, that *the Def. condemneth all religious use of Images, properly so called, 1. e. whose determination must be to Godward, as Polanus in 2. Praecep. expresseth the meaning.* Which expression I cannot find in Polanus, but this to our purpose: *Images are not to be allowed in Churches for laymens books.*

Neither can the Def. or Rej. deny all religious use of Images, properly so called; except they deny significant Images, appointed for *commonefaction and institution of men in religious duties*, to be a religious use. Which if they could have done, they needed not have admitted Images into the same rank with their income significant Cerimonies, *accidental parts of religious worship*. By this also is answered that which he addeth of *simple historical use of Images*, as separated from *all religious use*.

5. Of having Images for religious use, the *negative* is defended by Calvin, and the *affirmative* by Bellarmine, de Imag. lib. 2. cap. 9. in which question, it was observed by the Replier, that the Def. taketh Bell. his part.

The Rejoinder here first maketh a kind of doubt, whether Calvin did not therein contradict himself! But not trusting to that, he addeth, that *the question was, whether Images may be well (recte) placed in Churches? because things lawful in them selves, are not lawful in all times & places to be used.* Now the mere looking upon that Chapter of Bell. will presently manifest, that Calvin, calling Images in Temples, *Idolatrour signs set up wherewith the Churches are defiled*, never meant so to minse the matter, as to make them lawful, but not expedient. And in deed, if Images may be used for commonefaction, and institution, as Ecclesiastical significant Ceremonies, there can be no reason given, why they should be shut out of the Church, where Ecclesiastical significant Ceremonies have their chiefest use.

This is certain, that the Def. expressly denieth the bringing in of Images into Churches, for some such uses as Bellarmine speaketh of, cap. 10. *For instruction, and erudition, for stirring up unto imitation, and for praeserving of the memory of Christ, and Saints*, he denieth (I say) this to be any part of Popis' use or abuse about Images, when he saith, that *Only in regard of superstitious adoration, the use of Images is to be called Popish.*

6. It was added by the Repl. that the Def. his assertion is directly against the *Homilie against the peril of Idolatry*, unto which we are bound to subscribe. *If this be true* (saith the Rejoinder) *the Bishop deserveth to be suspended*: the Replier, if it be untrue. Now I do not desire that he alone, (separated from the rest either partaker of the same or guilty of equal faults,) should be supended: but I dare adventure my suspension, against his, that neither he nor the Rej. can clear his assertion, from direct contradiction unto that Homilie. I will take no other words for proof of that which the Repl. saith, then that found in a book written against M^r. Richard Montague, about the like sentence, called *A dangerous Plot, &c.* pag. 94. and 95. where these words are quoted out of that Homilie: *The words Idol and Image, be words of divers tongues, and soundes: yet used in the Scripture indifferently, for one thing always. To bring Images into the Churches, is a foul abuse, and great enormitie. They be forbidden, and unlawful. They are not things indifferent, nor tolerable.* If the Def. will say, that his assertion is not contrary to these words,

then I am contented, that his suspension should be deferred longer then *M^r. Mountagues* promotion was, after he had written this, and such like scandalous doctrines, tending directly to the overthrow of our religion. And this reason may be alleged for him: that *M^r. Montague* in some points went so far beyond *D. Morton*, that he reckoneth him among the *Puritan Bishops*.

7. The Repl. noted also, that the Def. his assertion confirmeth *Bellarmino's* fowl words, who saith, that the Apology of the Church of England lieth, in affirminge the Council of *Franckford* to have decreed the abolishing of Images: *de Council. lib. 2. cap. 8.* because the only answer is that which *Junius* (in his notes upon that chapter) giveth: *He that forbiddeth Images to be worshiped, doeth forbid having of Images worshipable, especially in Churches: which answer this Def. doeth flatly deny.* The Rej. answereth, that the meaning of *B. Jewel*, in that place of the Apology, was, *not that the Council did simply take away Images, but contrary to the Council of Nice, which required the adoration of them.* But 1. If these words do not show *Jewel's* meaning, yet certainly they declare *Junius* his mind and judgment, plainly. How then dare the Rej. avouche *Junius* to have allowed *Images worshipable*? 2. *Jewel* his words are: *Charles the Great had a Council at Franckford, contrary to the 2. Nicen Council, concerning the taking away of Images: where the taking away is not limited by contrariety to the Nicen Council, but manifestly explaineth the sentence wherein that contrariety did mainly consist.* 3. Learned *Jewel* knew, how to write plainly, so that his words and meaning may be understood. Now what his judgment was of Images for religious use, (adoration set a part) appeareth evidently, as in his 14. Article, so especially in that notable and Prophetical sentence of his, concerning the *Image of the Cross of Christ*, as it was in some place or places of England: *Si illa mala Crux stat, nos cadimus. If that evil Cross stand▪ we (or our religion) must fall.*

This is related by *D. Humphrie*, in the history of *B. Jewel's* life and death, a little before the ende. And in very deed, except those which write against the Papists, do refute all Images instituted for religious signification, they do not make any difference bewixt us, and a great part of Popish Doctors. For (as *Bilson*, against the Jesuits Apology, pag. 572. well observeth) *this is the doubt, betwixt us and the Papists, whether we should not content ourselves, with such means as God hath devised for us, and commended unto us, thereby daily to renew the memory of our Redemption; or else invent others of our own heads?* Nay if we admit of significant Images, as religious Ceremonies, I would fain know how we in England can condemn, those that wor•hip before them, or them *commemoratively*, or *recordatively*, as *Petrus de Crabrera* (in 3. q. 25. a 3. disp. 2. n. 35.) speaketh, and *Vasquez* defendeth to be the common tenet of the Romish Doctors. For that is nothing else, but at the beholding of a *Crucifix*, or such like Image, and calling to mind Christ, and our duty to him, upon the same to worship him which (upon the supposition of their religious signification lawful) can hardly be condemned by those which hold kneeling at the Communion good.

Concerning Oil, Lighte, Spittle, Creame and H. Water.

8. In the Abridgement, unto *Images* were joined *Oil, Lights, Spittle, Cream, and Holy Water*. But it pleased the Def. to pass over *Lights, and Cream*, untouched. And concerning *Oil and Spittle*, by the Rejoinder his own correction of the Repliers collection, his answer is: *that they, having*

their birth and being from an Apish imitation of a miraculous employment of them, are therefore to be kept out of doors, though some significant Ceremonies be let in. Now this is no answer (as the Replier observed) except the miraculous using of anything doeth forbid, that it should at any time after be used for signification. Which the Rej. would neither affirm, nor deny; but only calleth it a flout. But it is such a flout, as being granted, it cashiereth the Cross, as being above all other Ceremonies for fame of miracles wrought by it, and the Surplice also, as being, in part, an Apish imitation of the Angels miraculous apparitions *in white*. But the truth is: our Prelates do place it in the Churches power, to retain, as Ceremonies of Baptism, *Chrism, Salt, Candles, Exorcismes, Ephata*, and the Consecration of the Water, so well as the Cross. These are the very words of Lancelot Andruus, the late famous B. of Winchester, in his answer to the 18. Chapter of Cardinal Perrons Reply, pag. 12. or sect. 17. For Holy Water, his more distinct answer was, that *their (i. e. Papists) sprinkling of water upon the People, for remembrance of their Baptism, if it were applied only for to make them often mindful, and careful to keep their vow of Christianity, made once to God in Baptism, it might be called a moral Ceremony and Christian. But as it is used in Romish Church, as operative, to the purging of venial sins, and driving away of Devils, it is Popish and execrable.* I am constrained to repeat the Def. his words, that they may discover the vanity of the Rej. his exceptions against the reply to them opposed: which was, that Calvin Inst. lib. 4. cap. 10. s. 20. And Junius in Bellarmine de Cultu Sanctorum, libr. 3. cap. 7. n. 8. were of another mind: &c.

The Rejoinder 1. blameth the Replier for making show, *as if the Def. were fairly inclined to let in the use of Holy Water:* But without any cause, except he will deny the Def. to be fairly inclined, to let in the use of a *moral Christian Ceremony*, as the Defender calleth it. 2. He observeth, that the Def. named not *H. Water*, but *sprinkling of Water upon the People*. Now the Rej. saith expressly thus: *We come to that which they (the Papists) call H. Water their (i.e. the Papists) sprinkling of Water upon the People, &c.* confounding plainly these two terms. 3. He noteth, that the Defender did not say it *may* be, but it *might* be called Christian: that is (by the Rejoinder his interpretation) *if superstition had not stained it*. Now I cannot see any difference betwixt that which the Replier saith, *it may be* accounted Christian, *were it not* for this or that; and this of the Rejoinders: *It might be* so accounted, *if it were not* for this or that. But if a *stain of superstition*, doeth hinder, that a human Ceremony cannot be after called Christian, though that superstition be taken from it, by doctrine & profession, what will become of our Ceremonies, which the Rejoinder doeth so labor to maintain as Christian, that he hath scarce one thread left about him dry, or free from his sweating? 4. He denieth the Defender to have said, that *were it not for the operative power which is ascribed unto it, it might be accounted Christian.*

Wherein whosoever will but look upon the Defender his own words, even now quoted, must needs wonder, what subtle difference the Rejoinder can conceyve betwixt his formal words *as only making mindful, it is Christian, but not as operative:* and that sense which he denieth. 5. Because both the Defender and Rejoinder do make so much of *operative virtue* ascribed by the Popish Doctors unto Holy Water, *for cleansing from venial sins*, as that therein they place all the Popery and fault of it: let them know, that diverse of the best learned among them do flatly deny it. As Estius in 4. pag. 14. *Some speak improbably, that Holy Water Con•erreth remission*

of venial sin, only by the deed done. Vasquez in 3. disp. 128. cap. 5. ar. 4. *Sacramentals do not work remission of venial sin, nor were instituted for any such end, but to stir up the mind to abandon them.* Now as for necessity, wherewith the Rejoinder would put off Calvin: Bellarmine himself (de Pontif. l. 4. c. 18.) answereth: *It is an admonition or holy institution only without any obligation to a fault if it be omitted. They sin not who (without contempt) do not Sprinkle themselves with Holy Water, when they enter the Church.* Junius his words are so full and plain, that they admit no answer: *no human ordination can make it good.* 6. The Rep. conclusion: that such sprinkling of water as the Def. alloweth, may perhaps be called *I wish*: but not *Christian*, without taking Christ's name in vain; cannot be eluded by the Rejoinder his *comparatively Christian*, no more then some uncleanness may be called *Christian*, in comparison of filthiness contrary to nature.

9. In the following passages, concerning abuse of imposing human Ceremonies, and P. Martyrs, judgment, nothing is worth the answering, which hath not been formerly cleared. Only about that which the Def. affirmeth, concerning the *shutting up of the gap*, which was said to be opened by this doctrine of human significant Ceremonies, in God's worship, something must be answered unto the Rejoinder his fierce accusations. 1. The Rejoinder asketh, *If anymore significant Ceremonies have been brought-in this threescore years?* To which I answer, first that there have been of late more bringing in of Altars, with bowing unto thē, then was before: and at *Durrham*, the third Seat of our Def. more superstitious observations are now said to be urged, then in threescore years before. Secondly, it is well known, that in threescore years, there have scarce any general significant Ceremonies been newly brought into the Church of Rome: yet *Chamier* (tom. 2. pag. 1299.) answereth to the like evasion: *We are to regard not only what is brought in, but what may be brought in. For while such authority is challenged, the oke is not certain, but wavering.* 2. Because the Replier said, that the gap is every day made wider and wider by such defences as this is, which allow of Images themselves, for some religious use; because by this means any Crucifix may come in, that is not greater then the Church door: the Rejoinder accuseth him *of a steeled conscience, if he doeth not bleed for such an injurious jest of falsehood, tending to bring them into suspicion, and hatred*: so that in his charity, we can no longer *be accounted sincere men.* And I pray you why? Forsooth the Def. doeth not *allow all Images, and in Churches too, and for religious use.* Now (if his heat be over) let him consider the Def. his words, cited, allowed, and maintained by himself, pag. 291. *the use of Images, only in regard of superstitious adoration, is to be called Popish, and not true.* What distinction is here betwixt Images? though he was not by the Replier accused, as favoring *all* Images, but only a Crucifix. And let him tell us, if he doeth (or can by his grounds) disallow of all Crucifixes? or if there be no use of such Images, in Churches, but only for *superstitious adoration?* or if there be no religious use of a significant Image beside adoration? The case is so plain, that every man may see the Rejoinder in this place, breaking out into an intemperat passion, for want of a reasonable answer to that which he was ashamed to confess.

3. The Rejoinder confessing that our Prelates can when they please, open the gap, to many other Ceremonies like to these which now they urge upon us, addeth notwithstanding, that the Replier *his spirit in saying so, transported him, to involve his Majesty, and the State, by an uncharitable surmize. And that this gap shall never be opened, unless our janglings, and our sins bring God's displeasure upon our land.* Now alas, what involving is this of Civil powers, to say,

that the Prelates, by their permission, may bring in threescore Ceremonies, as well as three. And what human religious Ceremonies can be brought into England, without our sins desert? As for his intermixing of our *janglings*, as a possible cause, it is not worth any jangling.

Concerning the second Commandment.

10. One Argument is yet to be handled, either omitted, or (as the Rejoinder saith) *put off unto another place*, by the Defendant. The Argument standeth thus: The second Commandment forbiddeth to make unto ourselves, the *likeness* of any thing whatsoever, for religious use: as Bucer, Jewel, Fulke, Andrew's and Bilson do interpret it. Therefore to make, appoint, or use significant Ceremonies, of man's devising, is unlawful.

The Rejoinder answereth, in general, that *Religious use, by these fore-named Authors, is taken. 1. For worship to the Image: 2. Worship to God, by the Image: and not simply, that which may any ways confer to the furtherance of Religion.* Wherein, he saith nothing but truth, and yet no truth at all to the purpose: except he understandeth in the *that* which he affirmeth, *only*, 1. e. that they meant no more, but *worshipping to, and by:* and in that he denieth, by *simply*, no difference, betwixt any of those things that help forth or further Religion: as if civil circumstances, and instituted religious Ceremonies, were all one. And if this be his meaning, it requireth more than his simple testimony, to confirm it.

11. For the backing of this Argument, it was first observed by the Replier, that the word *likeness*, used in the second Commandment, is general, and comprehendeth under it, all *religious similitudes*: because they are *homogeneall to Images*, there expressly forbidden. To this the Rejoinder answereth nothing: but only saith, that *our Ceremonies are not religious similitudes in such a sense as the Commandment intendeth, and Divines understand. And that the Replier speaketh ignorantly: because the Commandment doeth as expressly forbid such similitudes, as any graven Images.*

Now the first of these sayings, we cannot understand, until the Rejoinder explaineth himself, what *that sense* is, in which the Commandment intendeth to forbid *all religious similitudes*? As for the second, to leave the Repliers *ignorance* unto the readers judgemēt, more in it is granted, then was demanded: viz: that all religious similitudes are *expressly* forbidden in the second Commandment.

12. It was secondly added by the Replier, that significant Ceremonies are external acts of religious worship, even as they are used to further devotion▪ Suarez, in 3. q. 65. ar. 4. Bell. de Eff. Sacr. lib. 2. cap. 29, and 31. and therefore being invented by man, of the same nature with Images, by which, and at which, God is worshiped. The Rejoinder here (for want of a better answer) flieth to his old Sanctuary, of *meritorious, necessary, and immediate worship grossly held by Papists of their Ceremonies, whether they be significant, or not significant.* But he hath in the former part of this writing, been so beaten out of this *burrow*, that we need not again spend time in digging about it. Let any man look upon the places quoted, and he shall find, that (*merit necessity, and immediatnesse* set a part) significant Ceremonies are external acts of religious worship: which was all that this argument required. And I dare leave it

(though not to the Rejoinder yet) to *D. Burgesses* judgment, *if merit, necessity*, be things either chiefly, or at all, forbidden in the second Commandment, more then in any other? Certainly, *meritorious* conceits are generally forbidden: but in no one Commandment specially: and *necessary* binding of Conscience by man, belongeth to the first. The Replier looking for an answer something like this, of *essential and accidental worship*, for praeventing of it, said that such a distinction would help no more here, then that of the Papists, betwixt 〈 in non-Latin alphabet 〉 , and 〈 in non-Latin alphabet 〉 .

For this the Rejoinder accuseth him of an *uncharitable heart*, and an *unlearned head*. But I see no cause: as hath been fully shown in the confutation of that distinction, both in the first part of this writing, and also in the second Argument, or Chapter, of this part. Yet because the Rejoinder is so impatient, of hearing his distinction of *essential and accidental worship*, compared with the Papists vain distinctions: let any man consider a little the Popish distinctions, which *Rivet* hath well noted and expressed in his *Cases*, on the second Commandment: *Worship religious is either of it self, or by accident proper or improper of it self, or some other thing, for itself, or in regard of another. Primarie or secondary, proper or Analogical. Absolute or respective, simple or according to some respect. Direct, or reductive, perfect or imperfect.* And compare with them the Rej. his distinctions of *Ceremonies, and worship*, in the first part examined. I doubt not, but he will say, they come nearer together, in the very terms, then one would have expected.

13. The Replier in the next place, argued from the affirmative part of the second Commandment, unto the negative, thus: This Commandment injoyneth obedience to all the worship appointed by God, all which was significative, Heb. 8.5. and 10.1. therefore it forbiddeth any significative Ceremonies to be brought in to the worship of God, devised by man: &c. The Rejoinder here 1. answereth out of M^r. Cartwright, that *the Affirmative part injoineth us, to use such as himself doeth approve in his word*. Now though in that edition of M^r. Cartw. his Catechism printed an. 1611. the affirmative part is thus expressed: *Do that which I command thee, and do no more*; Yet that which he quoteth, out of another edition, is enough to cashier all human significant Ceremonies. For what can be more plainly spoken against them, then that *only such outward means must be used in God's worship as himself hath allowed*▪ But (saith the Rejoinder) M^r. Cartw. reckoneth *the reverend gestures of the body, among those outward means*▪ What then? *Then bodily gestures in religious actions are either determined by God, or may be lawfully appointed for signification, by man*. A strange consequence: as if, when God allowed for an offering either *a pair of Pigeons, or two Turtle doves*, without particular determination, the Priests might have appointed for signification, that only *two Turtle doves* should be offered!

His second answer is, that *all worship of God among the Jews, was not significant in his sense of significant*. What *his sense* is, I know not: but the sense and words of the Replier his argument, was of worship *appointed*, or instituted, beyond that which is naturaall, or necessary, without any institution, except the law written in every man's heart, be an *institution*; which he seemeth not to have conceived.

14 The last consideration by the Replier propounded was, that significant Ceremonies, which are by institution, must needs belong unto the second Commandment; as he that maketh an accurate distinction of the Commandments, will presently see: but to man the second Commandment is (in regard of making) wholly negative. Ergo. The Rej. answereth first, that significant Ceremonies may belong rather to the third Commandment, as *D. Ames* referreth them; or *accidentally* to the fourth. Now as for *accidental* belonging to this or that Commandment, it is not in question. To the third Commandment they cannot be directly referred, according to that distinction of the Commandments, which the Rej. himself produceth, in the next words as *accurate*. As for *D. Ames*, let any man look upon his *Medulla*, *lib. 2. cap. 13. th. 34.35.36.* and he shall see how the Rej. mistook him.

His second answer consisteth in distinguishing the Commandments of the first Table: Wherein (to let other things pass) he maketh *the second to provide, that from God* we take the prescription of all that, by use of which we may really worship him, and esteem him to be truly and properly honored of us: and the Third to provide, that in all acts of his worship, we carry our selves *sincerely and reverently*, from this he concludeth, that *the right use of Ceremonies, belong rather to the third Commandment, then to the second, as touching their end.* Of this I know not well what to make: 1. The argument was of significant Ceremonies, in regard of their *institution and making*, the Rej. answereth, *touching their end.* 2. Touching their end, I cannot understand (nor I think any man else) how the proper end of the Cross in Baptism, should be *sincerity and reverence*; except *mixture* of human inventions with God's ordinances be *sincerity*; and presumption of doing so, be *reverence*. 3. If the second Commandment doeth provide that we take from God the praescription of all *real* worship; then also of significant Ceremonies, except they be *fantastical* worship: and yet even *figmenta cerebri, cordisve humani*, the very *phantasies*, or *images* of the mind, not prescribed by God, are (by the most interpreters) held as well forbidden, as outward real images. If the same Commandment doth bind us to God's prescription, in *all true* worship; then human significant Ceremonies, being not prescribed by God, are *fa•se* worship. If also in *proper* true worship; then they are only *metaphorical* worship, like unto true worship, or at least *tropical*; which hath been sufficiently confuted in the first part, and in the second Chapter of this.

The third answer given by the Rej. is, that in the second Commandemēt, nothing is forbidden, as touching *making*, but the *instituting*, or fancying of our own mere *devises*, as an immediate means of *worshipping God thereby*. The force lieth in those two terms, *mere* devises, and *immediate* means of worship. Now for the distinction betwixt *immediate* and *mediate* worship, it hath been sufficiently canvized in the first part. The other evasion, of *mere human devises*, is the common refuge of Jesuits, when they are pressed with this argument. So *Bellarmino* (*de effectu Sacram. lib. 2. cap. 32.*) to *Calvin*, alleging that all human will-worship is condemned in Scripture, answereth: *That is called human and will-worship which is merely human. &c. but what the Church teacheth is of another nature.* Beside, lay these two terms together, and then this is *Pes computi*: man's devises may be even immediate means of worship, if they be not *merely* man's.

15 In vie of those grounds, laid by the Repl. against human significant Ceremonies, out of the second Commandment, the Rej. by way of *Reconvension* faineth two grounds to the contrary: the first whereof is taken from *supposed true worship, & means necessarily inducing thereto, as only* forbidden in the second Commandment: and the second, from our placing the worship of God, in *forbearing* these Ceremonies, which he hath not commanded us to fo•bear. Now to both these earthy dead grounds (or *Capita mortua*) answer hath been given in the first part; partly in the chapter of *Superstition*, and partly in that of *Difference* betwixt our and Popish Ceremonies. So that nothing need here be added. Yet in few words, 1. He forgetteth himself much, in distinguishing significant Ceremonies (which he confesseth to be some kind of worship) from *true* worship; except he will confess them to be *false* worship. 2. He considered not what he writ, when he speaketh of *means necessarily inducing to true worship*. For no Papist ever conceyted, that their Ceremonies, were either necessary to true worship, as if no true worship could be without them: or necessarily inferring true worship, as if he that used them, howsoever he did it, must needs perform true worship: and yet one of these senses must needs be the meaning of that phrase, if it hath any meaning at all. 3. He taketh the whole question for won, or granted, when he speaketh of our *forbearance of that, which God hath not commanded us to forbear*: and thereupon concludeth thus: God hath not commanded us to forbear human •significant Ceremonies. Ergo.

SECT. 7. Concerning the Oath-gesture of Abraham's Servant.

1. IN this section, the Def. beginneth a confutation of the fore-proved Proposition: *All human Ceremonies, being appropriated to God's service, if they be ordained to teache any spiritual duty, by their mystical signification, are unlawful*. His Scripture confutation (for want of rule or precept) is only by Examples.

Now to omit words of no weight, his first example is Abraham's directing his servant, to put his hand under his thigh, when he did swear. Gen. 24.2. Against this, the Replier first excepted, that in probability, Abraham was not the appointer of this Ceremony. The Rej. answereth, that *this is not material to the point, what man appointed it, so that it was not of Divine appointment*. So that their first proof of Ceremony appointed by man, is from an example appointed they know not by whom: only begging of us to grant, that it was not appointed by God, which they ought to have proved. Yet the Replier for citing *Calvin and Junius*, as leaving it most probable, that is, was an ancient custom before Abraham (which any man looking upon their interpretations, may see to be true) is called by the Rej. *a false man in all his allegations*. But let that go.

2. Because the Def. for magnifying of this example, said, that *there is not a more Divine service of God, then the taking of an oath*; the Replier denied this: affirming the *proper, and principal* ende of swearing is (not to worship God, but) to confirm a truth. To this the Rejoinder answereth 1. that *so the proper ende of Preaching, Sacraments, Petitioning, is edification of men, confirmation of faith, and obtaining of mercies*. Where if he had repeated the Repliers other term, *proper and principal* ende, his exception had been at an ende: because the principal ende of these means, is to honor God. Beside those very ends which he mentioneth, *edification, confirmation of faith, and obtaining of mercy*, are illfavorely distinguished from *God's*

worship, as no more appertayning to it, then the fidelity which a Vassall, or Copi-houlder, doeth by oath confirm ordinarily unto his Lord. The Rejoinder his second answer is, *the Replier before placed worship in the nature of the action it self▪ and yet now placeth it in the ende of the action.* As if the nature of an action, may not be gathered from the proper or natural ende of it! Nay the Replier before declared, that the ende of an instituted means, is part of the nature thereof, and hath a place in the definition of it.

D. Jackson (in his *Original of unbelief*, pag. 327. and 328.) by the difference given of the Replier, doeth well answer the Popish Proctors for Images, who allege as like, the Ceremony used in an oath: *Particular oaths, given only for satisfaction of men, are not such proper acts of God's service, as supplications, thanksgivings, and solemn vows are. The honor of God would be no whit losse, if the use or necessity of oaths among men, were none. In supplications, and thansgivings, it is far otherwise, the more often & solemnly we praise God, or pray unto him, the more we honor him; because these are direct and immediate acts of his service, &c.*

3. Because the Def. proved nothing to the purpose, about this Gesture, he was required to prove it significative of some spiritual duty: For it was in probability only a common sign of subjection, as well out of an oath, as in it, without any respect unto Christ. The Rejoinder instead of a proof, saith, that some *Ancient and Later Writers do so conceit.* And if the Def. and he also do conceit it so, we do not strive with them, about that: but men's conceits are no great proofs. He addeth 2. that if it were a sign of subjection yet *might it be* significant of a spiritual duty. But *may be*, and *might be*, is no proof.

He subjoigneth 3. that it was a common sign used in solemnity of *that kind*, as well out of an oath, as in it; this (saith he) *is barely and boldly affirmed, & implieth a contradiction, as importing other solemnities without an oath, of the same kind with this, wherein was an oath.* Now for bareness, or boldness, of a probable conjecture, by way of answer, it should not be objected by him that bringeth mere *conceits and might bees*, for proving Arguments. And as for contradiction, if he had repeated the word *subjection*, then he might have discerned signs of that kind, as well without, as with an oath. By the noting of this also he may see how the Replier herein agreed with *Calvin*. For no Gesture of subjection to a superior man, is wont to be proper unto subjection signified in time of swearing.

Neither is the Repliers observation (that as imposition of hands, in those parts, did always signify some superiority: so this underposition of hands was, by proportion, fit to signify inferiority, or subjection) this I say was not a mere *fiction*, as the Rejoinder would have it. For, beside that the meaning was, of the usual imposing of hands in blessing, where *the lesser is blessed of the greater*, as Scripture teacheth: the Rejoinder hath brought but two examples, to infringe the generality of it Act. 13.2. Lev. 1.4. and in both of these it holdeth. For they that laid hands on *Paul and Silas*, did it not only in the name of the whole society, which in such cases hath some dispensative superiority over particular members; but also by Commission from God, which gave them in that buisnesse superiority. And he that brought a beast to be sacrificized, Lev. 1. had certainly power over it. If the Rejoinder could have shown us, where, and when, a servant imposed his hand upon his Masters head, or a son upon his

fathers, that had been to the purpose. We on the contrary say with *Tostatus* on Gen. 47. that the putting under of the hand, was never used, but by an *inferior, to his superior.*

4. Yet the *Rej.* hath more to say: namely, that *the sign of a servants duty to which he is bound by oath, is a mystical sign of some spiritual duty: because all the law is spiritual; and obedience to masters, for conscience sake, is a service of God.* Whereto I answer, that I never heard the *Hangman's* office, which is servile, called a *spiritual* duty; no though he be bound to it by oath. 2. The oath maketh the thing sworn to, no more spiritual, then a carnal obligation unto it (which may concur with the obligation of an oath) maketh it carnal. 3. The *Law* is all spiritual, in the manner; but yet all the works required by it are not spiritual, nor so esteemed. The Apostle (1. Cor. 6.) distinguisheth 〈 in non-Latin alphabet 〉 *things pertaining to this life*, from spiritual things. All Divines usually distinguish the common *moral* duties practiced by light of nature, from such as are *spiritual*. 4. Obedience to masters for conscience sake, is a *service*, or obedience to God, as it cometh from conscience toward God: but every sign of subjection, is not a sign of it as it cometh from conscience toward God.

5. In the last place, the *Replier*, supposing all true that hitherto the *Def.* and *Rej.* have striven for, yet denieth that anything could be concluded from thence, for our *Convocation-power* in appointing such Ceremonies: because such Prophets as Abraham might do more then our Convocation.

The *Rej.* here, would have us *show* that this was done by *Prophetical inspiration*: and because this is not done, he calleth this answer *a boulting hole, fit for a distressed and willful disputer, whose cause cannot be defended and yet his stomach will not yield.* But if he had well considered, that it belongeth not properly to the answer, but to the Opponent, to produce reasons; and how unreasonable it is, for to require a reason proving a thing to be done, of him that judgeth it false, and only for disputation sake granteth his adversary to suppose and take it as true, he would never have abused so many words by misplacing of them. All these things considered, I doubt not (as the *Replier* said) but Abraham's servant, if he were here present, and need required, would swear, that his example maketh nothing for our Ceremonies.

SECT. 10. Concerning Suarez the Jesuit, his stating of the Controversy, betwixt Protestants, and Papists.

1. IN this section an objection of ours is brought in, without rank or file, in the middle of Examples, *forgotten* (as the *Rej.* saith) *in the proper place.* But nothing of moment is answered thereto, either by the *Def.* or *Rej.* which is not sufficiently cleared in the first part of this Writing, *Chapter the sixth*; except the state which Suarez maketh of the question betwixt us and Papists. This therefore (as being very observable) remaineth here to be declared.

2. The place quoted is in 3. tom. 3. Disp. 15. Sect. 2. The words (as the *Replier* hath them) are these: *The first error is, that only those signs which are written, ought to be retained and used in the Church. The second, that no outward worship of God is lawful, but only that which is appointed by God. The third, that the Church hath not power of commanding, and ordaining those things, (he*

meaneth mystical Ceremonies) which are necessary for convenient celebration of the Sacraments. Of which three points, there is none, wherein Suarez and the Def. do not jumpe. To this the Rej. first answereth, that Suarez doeth not propounded these three points, as three errors of the Protestants: because he mentioneth not Protestants, but Heretics, which reason is not worth the answering: because he mentioneth Heretics of this time, which phrase is oftener in the Jesuits writings, understood of Protestants, then of any other, as all know that have looked upon them. By the same reason, one may argue, that he understood no special Sect, or persons: because he mentioneth not any by name. But it shall appear, that his meaning could be of no other then Protestants.

3. He addeth in the second place the words going before those quoted, he spake of Suenkflians. And this is true: but nothing to the purpose. For he leaving them as desperate phantasticks, passeth on to others, that is, Protestants, as by and by shall appear.

4. In the next place (saith the Rej.) *Suarez speaketh of such as allow some external worship of God, but refuse all Ecclesiastical Ceremonies in his worship, as the inventions of men; and hold nothing to be lawful in God's service, but what is commanded in holy Scriptures; which is the ground of those three errors mentioned by the Replier.* This may be called truth: but it is not all the truth, which belongeth to our present purpose. For Suarez his words are these: *Others reprove Ecclesiastical Ceremonies as human inventions without authority or precept in Scripture: For they think it unlawful to worship God with any other worship then is in Scripture enjoined. In which ground three errors are contained.* Here may a great difference be observed betwixt the Rej. his translation, and Suarez his words; especially in that for those words: *They think it unlawful to worship God with any other worship then is in Scripture prescribed,* the Rej. giveth these: *they hold nothing to be lawful in God's service, but what is commanded in Scripture.* For many things are lawful in God's service, which are not worship: as civil circumstances, &c.

5. After those three errors, the Rej. observeth Suarez to speak of *some that dissallow not Ceremonies in general, but impugn the Ceremonies of the Church of Rome, as vain and superstitious.* These no doubt (addeth the Rej) *are the Protestants: to whom he imputeth there no other error, but their opposition against Romish Ceremonies, as vain and superstitious, as the Defender doeth.* Concerning this, 1. This therefore was not mentioned by the Replier, because Suarez himself testifyeth, that it is concluded in the former: *Which error cannot be founded, but upon one of the three above reject'd errors.* 2. Suarez also addeth that these men of whom he in these words speaketh, say nothing against all their Ceremonies, but only, *that they are used with intention of worship, as pertaining to the virtue of Religion: that they are done by us with intention of worship and as pertaining to the virtue of Religion. This they hold Superstitious▪ For though in the Sacraments we are to observe a measure and due circumstances, yet this they will onlie have as a certain human polity, not out of intention of worship and religion: for this they say is Superstitious.*

Out of these two observations, I make these two conclusions: 1. If this error be necessarily founded on those three mentioned, (as Suarez saith, and showeth) then such Protestants as hold this (among whom the Rejoinder professeth the Defend. and his own name) hold also those. 2. If Protestants hold this tenet, that it is *Superstition*, for to intend worship in human Ceremonies (as Suarez saith) then our Defender and Rejoinder in this point are by

Protestants found guilty of Superstition. For they place *special immediate*, though *improper*, *accidental*, and *secondary* worship in human Ceremonies; as is to be seen in this Rejoinder pag. 125.127. &c.

Heer they cannot scape, by alleging (as they use to do) that the Papists place *proper essential* worship in all their Ceremonies. For Suarez in the same place expoundeth the Popish tenet, concerning worship, just as they do theirs: *Sacramental Ceremonies belong to secondary worship: not only because they contain External worship, but also in the very External worship it self, they are as it were accidents of other more noble actions.*

6. Hitherto we have had noting directly answered, concerning the three errors, which the Replier said Suarez imputed to Protestants, about Ceremonies in general. Nor is any other given but this: that Suarez *chargeth those errors, not on Protestants, but on Anabaptists: who hold this negative argument: whatsoever is not commanded in the Word, is unlawful. This the Anabaptists, and not the Protestants, hold, fanatically even about rites, and formalities, &c.* To which I reply 1. that if Suarez his words be taken as before they were recited, & not as the Rejoinder doeth ill-translate them, then no man is conversant in the Protestant writings, or have read over that which is formerly cited out of them in these three general Arguments, but must needs confess, the very same sense is to be found in most of our principal Divines: and the same words in many: *It is not lawful to worship God with other external worship save with that which is in Scripture prescribed us. And human inventions without warrant from God in Script. are to be reprehended.*

2. If all things be *Ceremonies*, which are circumstances of order, and decency (as the Defender and Rejoinder do not only affirm, but make their chief Anchor) then (whatsoever *Gui de Errs* discourseth of one furious company of them) much injury is done to the Anabaptists, in making them to hold, *that all Ceremonies are unlawful, which are not contained in the Word.*

For it is well known, that they have certain *times*, & *places* of meeting for worship; certain *order* of preaching & praying; nay in Baptizing of men-grown more *formalities* than many Protestant Churches; and even *Bishops* over divers Congregations, for order sake (as they say.) D. B. having lived in Holland, can scarce be ignorant of these things.

3. To put it out of doubt, that Suarez, under the name of *Heretics*, in this place, meant *Protestants*, let any man look upon his book *de Religion*, Volume 1. treatise 3. lib. 2. cap. 1. and there he shall find these words, to the same purpose: *The Heretics of these times say every ceremony, and all worship not prescribed of God, or not contained in the Gospel is Superstition, yea and Idolatry. They stand much upon Deut. 12.* Now 1. this cannot be understood of the *Anabaptists*: because they make no such account of Deutronomie, or the old Testament, as that they found any doctrine chiefly on that. 2. Suarez himself, in the same Chapter, showeth plainly that he there meant *Protestants*. For he sendeth the Reader, for confutation of these *Heretics*, to *Gregorius de Valentia*, tom. 3. disp. 6. q. 11. p. 1. where he disputeth against *Herbrandus*, a Protestant, not an *Anabaptist*: & to *Lessius de just. & jure*, l. 2. cap. 43. dub. 4. where he disputeth about this question, against *Calvin*. And (lest any man should think, he meant one kind of *Heretics* there, and another in this place questioned, he there

referreth his reader, for further satisfaction about that question, unto this very place, in 3. tom. 3. disp. 15. What can be more clear? When as therefore the Rejoinder upon such sandie grounds, concludeth, that we are *somewhat encamped in the Trenches of Anabaptists*; because we do not *jumpe with Suarez*, in condemning these three Errors; we may better conclude, that he and the Def. by rash undermining of us have, unawares, broken into the works of *Papists*; because they do condemn with *Suarez*, those three Protestant trueths. And withal (seeing so great a School-Papist as *Suarez*, in stating of the controversy, maketh no mention of *merit, necessity, efficacy, number, or holiness, either inherent or adhaerent*) it is but an evasion of the Defend. and Rejoinder upon every occasion, to fly unto these, as only differences betwixt us and *Papists*, about Ceremonies. And so we have more cleared, then that, for which *Suarez* his testimony was produced by the Replier: namely, that *learned Papists have no opinion of all their significant Ceremonies, which the Defender and Rejoinder do not maintain.*

SECT. 11. Concerning the Feast of Purim. Ester. 9.

1. THis example was, seven hundred year since, objected by *Papists*, unto the *Waldenses*, for human Ceremonies: & since, by all *Papists* that have written against Protestants about Ceremomnies; as *Gregorius de Valentia, Bellarmine, Suarez*, in the places before noted. And we need not seek for new answers about it, seeing that which our Divines have answered is sufficient. Our first answer is that of *Junius* to *Bellarmino*, de Cultu Sanct. lib. 3. cap. 10. *Praeceptum •uit politicum*: which words because they were translated, *a precept of order*, the Rejoined. catcheth occasion to conclude from thence, that *order doeth require institution of new things*. But therein he misseth, except he can prove some new religious thing instituted, beside a circumstance of *time*, which the Replier (whom he seeketh to involve in a contradiction) doeth expressly distinguish from *things*. His answer is, that though this precept were *Political*, yet by *Junius* himself, annot. 17. it was also *significant*. Wherein he mistaketh *Junius* his meaning, which is expounded annot. 28. *It signifieth no days, nor repraesents mysteries, but is a commemoration that day instituted.*

2. It was added by the Replier that some of our own writers at home, say that it was appointed for a civil rejoicing day. Heer the Rejoinder (naming *M. Jacob* for such a writer) accuseth him of making it a *Guttide*: As if no Civil day of rejoicing could be without *Gutting*. Yet there be men reverend for learning, and piety, which say some such thing as the Rejoined. detorteth *M. Jacob's* words to. For *Pellicanus* upon that place of Ester, saith thus: *The Hebrews solaced themselves with feasts. We read of a festival Solemnity instituted, and that for two days, wherein they please themselves with meats and drinks, &c. But the Jews took up that rite voluntarily as being more prone to the Contentments of the belly, then to the Confidence of the Spirit toward God, whereof in those times they seem to have ben little Careful.* And for this sentence, it seemeth to make, that the Jews are said to have made such feasts, before and without any public institution: and that nothing is mentioned in the text: Which two observations do not agree to the Feast of *Tabernacles*, Neh. 8. which the Rejoined. would make like unto this. Add heerunto, that, if *Josephus* may be credited) the heathen King, *Artaxerxes*, was the instituter of this Feast, among the Heathen, and, the Jews at Susan following his order, it came to be propagated by *Mordecai*, and *Hester*, unto all other Jews. *Josephus*, lib. 11. cap. 6.

3. Another answer is, (upon supposition of a religious Ceremony instituted by Mordecai) that it was by *Divine direction*. The Rejoinder to this returneth, 1. that *no man ever so defined before*. But he might (when he was a Student in Cambrige) have heard *D. Whitaker's* thus defining. For in his printed Lectures, de Sacramentis, pag. 206. it standeth so: *I answer that both Mordecai did this, God inspiring him, and peradventure by order from some Prophet. And however we do not read that either God, or any Prophet did require this, yet for as much as it stāds approved in Scripture there is no doubt but it was done by Divine authority.* As for the several *Holy-days* instituted 2. Chr. 30. cast in here by the way of the Rejoinder as a *President* for the Feast of Purim; they agree not. For they were not yearly *Holy-days*; nor *Holy-days* at all, of institution properly so called: but an occasional continuation of free-will offerings, (which might be offered any day in the yeear, without new *Holy-days*) for that one time. If it had been by men appointed, that every year, 14. days should be observed for the Passover Feast, it had fitted to the purpose. But that had been no less praesumption, then if they should have decreed, that every year after, the Passover should be celebrated in the second month, as it was then, by occasion.

SECT. 12. Concerning the Feast of Dedication. John. 10.22.23.

1. A Feast of *Dedication* is brought-in as an instance of a human Ceremony appropriated unto God's service, out of John 10. Now what Feast of Dedication this was, & whether it were merely of human institution; this hath always been, and is still in great question. *Nonnius* taketh it for that which Solomon appointed: *Chrysostom, Theophilact, Euthymius, Cajetan, Calvin, &c.* interpret it of that which began in the time of *Ezra*: Others of that instituted by the *Maccabees* 1. Mac. 4. This last the Defender took for granted, and thereupon buildeth his Argument: and yet neither the former, nor this can easily be so evidently proved merely human, as it may be made a foundation for human Ceremonies now. *Junius de cultu Sanct.* lib. 3. cap. 5. thus answereth *Bellarmino*, affirming that God did not appoint this Ceremony: *It is false: Solomon, Ezras, the Maccabees, followed the Analogy of that place Ex. 4. Lev. 8. the right of which law if it had not been, yet we must needs say that as Prophets they were led by extraordinary & singular revelation, not to be Exemplarie therein to us.*

2. The Replier first observed, that this example is much alleged by Papists, against Protestants for their Ceremonies: and so indeed it hath been always, from the time of *Waldenses*, as was noted, in the 2. Chapter. of our first part. *Bellarmino* hath it twice: once, *de Rom, Pont.* l. 4. c. 17. and again, *de Cultu Sanct.* l. 3. c. 1. To this the Rej. answereth, that *this example served* ⟨ϕ⟩ *Bellarmino's* turn, for imposition of Ceremonies upon the conscience as of necessity to be observed, as God's laws; but it serveth the Defender his turn: because as *Junius* saith, *Cor.* 3. l. 4. c. 17. an. 5.) *it was not enjoined by way of authority, but taken up by consent.* He would make us (as it seemeth) believe, that our Ceremonies are not *enjoined by way of authority*: and if he can do this, he may also persuade us, that we are for refusing them, *excluded, suspended, deprived, excommunicated, fined, & imprisoned*, without any way (lawful or unlawful) of authority. Concerning *necessity in conscience*, see the first part, chap. 6.

Another answer of the Rejoynders is notorious: *Bellarmino* (saith he) *allegeth this feast of Dedication, to prove the Dedication, or Consecration of Churches: which is nothing to our question of*

significant Rites. Now surely if Dedication and Consecration of Churches be *nothing* to our question of significant Rites; the Def. and Rej. say *nothing* to the purpose, when they prove this question of signifying Rites, by the Maccabees Feast of Dedication. And if that *Feast of Dedication*, doeth not prove human *Dedications* lawful; much less doeth it prove the lawfulness of other significant Ceremonies, such as ours are.

3. The Defendant for backing of this instance, added, that our Savior seemeth to approve that human Feast, by his presence, John. 10. To which it was replied, that he *seemeth only*: because we only read, that he walked in *Solomon's Perch*, at that Feast: which he might do, without observing or approving of it. This is *Junius* his answer to Bellarmine, alleging that Christ by his presence honored that Feast: *Christ did not properly honor the Feast, but the Congregation of the faithful at the Feast: For Christ took all such occasions then, to wit, before those solemnities were abolished, of sowing the seed of his Gospel: Nor did Christ ought that we read at those times, but preach in the Temple*. And sure I am, that neither walking in the Porch, nor declaring that he was that Christ, belonged properly unto the solemnity of that Feast. If he had preached of *Dedications and Consecrations*, with allowance, that had been something.

The Rej. objecteth 1. *That we plead Christ's approbation of marriage, by his presence*. This indeed added unto evident grounds, addeth some honor unto that state: especially, in that a miracle was wrought to the furtherance of a marriage feast: if we had no other plea for lawfulness of marriage, but that mere presence; I, for my part, would as soon separate from my wife, as the rejoinder saith he would from the Church of England, if he were of our mind, about Ceremonies; that is, *today, before tomorrow*. His 2. objection is, that *Christ whipped the buyers and sellers out of the Temple, John. 2. Ergo*. Which maketh directly to the clearing of this cause: For there were two whippings of these Merchants out of the Temple; the first whereof was this John. 2. in the beginning of his preaching; the other toward the end of it a little before his passion; so that it appeareth plainly, they were not so driven out, but they came in again, and continued their merchandise there: and yet in the mean space, our Savior was often present in the Temple, without allowance of that their practice. So had he often condemned the traditions of men, in God's worship; and yet was present some time, where they were observed. Beside, because the Def. and Rej. are wont to accuse the Jews for placing *holiness, necessity, efficacy, and proper essential worship* in human traditions, whereby they would avoid the dint of that general censure which our Savior giveth of them, Mat. 15. Mar. 7. &c. I would fain learn of them, how it appeareth, or may be conjectured, that they placed not as much *holiness, necessity, efficacy, &c.* in this and such like human Feasts, as in *washing of hands before meat*. If they did (as any man will think) then how can they say, that our Savior condemned the one, and allowed the other?

The following 13. and 14. Sections are spent about some objections taken out of *M'. Cartwrite*. But because the slitenesse of this Instance is already sufficiently discovered, I will not cloy, nor deteyne the Reader about them, at this time; but pass on to the next Instance.

SECT. 15. and 16. Concerning the Altar of Jordan. Josh. 22.

1. IT is the Def. and Rej. their fashion, to produce Instances, without proof of their fitness, and so expect from us that they should be disproved: which is all one, as if *John a Stiles* should in a great *traverse*, bring forth against *John a Nokes*, some instrumens, for evidence of his cause, which few, or none, beside himself, can read, (at least so as to discern anything in it making for him) and plead that in them was evidence enough, except *John a Nokes* could prove the contrary. So it is here, about the *Altar of Jordan*: no demonstration is first made, how it agreeth to the purpose: but we are challenged to show how it disagreeeth. Yet yielding them this liberty, we have enough to oppose.

2. And first of all, we answer, that this Altar of the two Tribes, was not in the state, or use, religious, as the Cross is, by the confession of an English *Bishop, Babington on the 2. Commandment.*

The Rejoinder 1. opposeth out of M^r. Parker, par. 1. sect. 34. and 36. that *religious in use* is that which hath a *religious ende*: and *religious in state*, which is *Ecclesiastical*, belonging to God's service. Ergo. But M^r. Parker in those sect. told him, that *religious in a sense common, or mix'lie, all things are, that are done to an holy ende: and religious in sense special, or in state, all those things are, that have Order, Obligation, and a kind of Immobilitie, in God's service.* Now the question is not of the former *common mixed sense*: but of the later *special state*: according to which, no man can say the Altar of Jordan to have been religious, upon ground of Scripture or reason. Let any man judge then, whether *partiality did put out M^r. Parkers eyes* (as the Rej. speaketh) or blear theirs, that see not the vanity of this allegation?

3. B. Babingtons words on the 2. Commandment are these: *They erected that Altar, not for religion, but in deed for a civil use, as you may see, Josh. 22.* The Rejoined. answereth, that he calleth the Altar *civil Analogically, because it was ordained by consent of fellow-Citizens*, which is as mere a shift, as any yet invented by the Rejoinder. For 1. he calleth not the Altar, but the *use, civil.* 2. He opposeth this *civilitie* not unto *Divine Institution*, as the Rejoinder would have him, but unto the same fellow-Citizens erecting of an Altar *for Religion.* 3. What he meaneth, appeareth plainly, by his third Proposition, there set down in these terms: *It is lawful to make pictures of things which we have seen, to a civil use, but not to use them in the Church, and for Religion.*

4. To pass over circumstantial passages, the Def. (*proving this Altar to be appointed unto God's service, because it was a pattern of the Lord's Altar, as our Cross is a resemblance of Christ's Cross*) was 1. reproved by the Replier: because the Cross, whereon Christ did suffer, was no more holy then Judas: and so not to be compared unto the Lord's Altar. To this the Rejoinder in many words, maketh show of saying something, but I leave it to the Reader, if he saith any thing. I (for my part) cannot discern what it is.

5. The Replier also in the second place alleged▪ that every resemblance of a holy thing, is not therefore holy: because then every Ale-house picture taken from holy things mentioned in Scripture, should be holy; and a model of the Temple, carried by a Tyrian workman, into his country for news, should have been holy.

To this the Rejoinder (after a few words of course) answereth, that *this is to separate the resemblance of a thing, from the use of it*. As if the Def. had not argued simply, & merely, from the *resemblance*, making, as yet, no mention of the use! If there be any *Sophistry* in this argument (as the Rejoinder saith there is) it is first found in the Defender his uncouth reason.

6. The Defender went about to prove, first, that this Altar did mystically signify a spiritual duty, in respect of the Gileadites then living; viz: *to teache that the Lord was God*.

To this it was replied, that it doeth not appear out of the text, that there was intended any use for the present age, that then lived: nay the contrary may be gathered out of the 24. and 25. verses: *We have done it for fear of this thing, saying: In time to come, your children might speak unto our children, &c. So shall your children make our children cease from fearing the Lord*. The Rejoinder opposeth, that there is afterward mention made of us, and you. But that is nothing: because it noteth only, that the generations to come, may deny us, on this side Jordan, not to have been joint Tribes with you on the other side of that River. Upon this, the Repl. concluded, that this Altar was no direct help unto devotion. To which is rejoined, that *it was not a direct (that is immediate) help unto devotion; but immediately significative, & collaterally for devotion it was*. Suche distinctions I never heard, nor read. Any man may see, that a Ceremony directly and immediately signifying a spiritual duty, is a direct & immediate help to devotion. To what other help, this help was *collateral*, I would fain know.

A further reason of this conclusion was added: viz: then most of the other Tribes should have had use of it, and also reason, to have set up Altars of devotion at every three-way-leet, as Crosses stand. The Rejoinder is 1. *that the other Tribes (no doubt) had use of it, as of a witness that the Lord is God*. Now let any man consider, whether they which ordinarily resorted to the *Tabernacle, and Altar of God*, had need of a *human Altar*, far removed from their sight, to put them in mind, that the LORD was God? And whether the two Tribes and a half, without the consent, or knowledge of the chief Priests, the chief Magistrates, the far greater part of people, and power to appoint unto all Israel a solemn significant Ceremony, for their common use? The Rej. addeth in the 2. place, that *all are not bound to the same helps to devotion, and the other tribes needed no such monument, or pattern, having the Altar it self in possession*. Where 1. except he holdeth the two Tribes, and a half *bound* to set up this Altar, he maketh in that no difference: if he so holdeth, then it is no instance of a mere *Arbitrarie* Ceremony. 2. The two tribes had the Lord's Altar in present possession, as well as divers of the other: so that by this reason, they also for the present need no such monument and pattern: which is the very point in this place questioned.

7. The Replier affirmed, that (*in regard of posterity*) the immediate ende of this Altar was, to testify, that those Tribes beyond Jordan, belonged to the same people, and so had right to the same worship, with those of this side Jordan: which is nothing to a Ceremony of state and immediate use, in the special solemn worship of God. The Rejoinder asketh *if this were not a holy religious ende?* I answer, It was so holy and religious, as every *Land-mark* of a Parsons Glebe-land, or every *sign of a Parish-bound* is holy and religious: but not so as mystical Ceremonies. B. Andrew's (against *Perone*, p. 18.) giveth some light to this, by the

ancient use of *Lights, and incense: There were lights (saith he) there was incense, used by the Primitive Church, in their service; not for any mystical meaning, but (as it is thought) for this cause, that where the Christians in time of persecution, had their meetings most commonly in places dark, and so needing lights, and dampish, and so needing good savors, they provided lights against one, and incense against the other. After the Churches retained these things, to show themselves the successors of those ancient Christians, &c. the After-ages devised meanings and significations of their own, which from the beginning were not so. If this be so (as it is thought) then there may be signs of succession unto religious forefathers, without any mystical meaning: which is all that by us is pleaded about this Altar of Jordan.*

And for further manifesting, that it was so in this Altar, let it be well considered: what *Josephus, one of the learnedest, and most ancient Jews now exstant, saith, Antiq. lib. 5. cap. 4. They placed an Altar on the bank of the river as a memorable sign of the nearness and affinity of them that dwelt beyond Jordan, viz. with them within Canaan: Again, it was not placed for worship, but symbolically and as a memorandum of their relation to you.*

8. The Rejoinder as having sufficiently confuted all other answers, bringeth in one made to himself in conference, (*though he hath not found it in print*) as a grand absurdity: namely, *that the Gileadites did ill, in erecting this Altar; and the rest also in allowing of it.* Now as for allowance by the High Priest, Princes, and all the Congregation of Israel, which he speaketh of, I find it not evident in the Text. About the other, I find this: 1. that D. Fulke, no absurd Divine, (against Sanders, of Images, pag. 649.) writeth thus *in print: The two Tribes and a half, Josh. 22. made not an Image, but an Altar for a memorial: and yet their fact was not commendable, though it was, in some sort excusable.* 2. I find also that Calvin, before him, upon Josh. 22. saith thus: *Duae tribus, •um dimidia, non leviter peccarunt, &c. The two tribes and a half did very ill:* Which is the great absurdity that the Rejoinder had heard in conference, but not seen in print, before now.

SECT. 17.18.19.20.21. Concerning the Brazen Altar, built by Solomon. 1. King 8.64.

1. The Defender bringeth for instance, a *Braze• Altar, built by Solomon.* It was replied, that in the Text, there is no mention either of *Altar, or Brasse, or Building,* but only of *Sanctifying the inner part of the Court.* The Rejoyner answereth, tha••he word *Brazen* slipped in by oversight; the Court may well be called an *Altar,* in respect of present use. The Rej. before, upon far less occasion, talked of *slipper•• tricks, &c.* but I leave this slipping in, and out, unto the Readers censure, so that no advantage be made of it, in prosecution of this Instance.

2. Yet because not only the Defender named a•*Altar,* but the Rejoinder also mainteyneth it for good let us see, what may be answered unto the Replier hi• collection therfrom; namely, that if man may on hi• own head appoint an *Altar* (as they say) then man may appoint not only accidental worship, but also such a• is greater then some essential worship; because *the Alta• which sanctifieth the Offering is greater, then the Offering Mat. 23.19?* The Rejoinder here accuseth the Reply• for want of Judgment, in this allegation: because tha• which our Savior saith, *is proper to that one only Altar in the Temple, by reason of the special command of God to use them, and their superadded mystical signification: whereas other Altars were only permitted, and so helps to the Offerings, but not sanctifiers of them; nay they were sanctified by the Offeringes; as also*

the Altars of God's appointment, in the time of Moses, Solomon, Ezra, and Machabeus, were first sanctified by the gift that was offered on them, and so installed in their peculiar privilege, of sanctifying the Gifts which were afterwards offered upon them. For all this, no consent is shown of any Divine: Only we are bidden to see Zanchi, de Redem. lib. 1. cap. 16. thes. 2.3. Now 1. Zanchi hath nothing to the Rejoinder his purpose: he doeth not distinguish betwixt Altars commanded and Altars permitted: but saith of the commanded Altars, that they were annexed unto the acts of worship. And so he doeth of the Ark it self, and all the principal & most essential means appointed by God. What can the Rejoinder make of this? 2. The special command of God was as well for the Offeringes, as for the Altar: so that cannot be the reason, why the Altar did sanctify the Offering, more then the Offering the Altar.

And the same aequalitie is in the *superadded mystical, and typical signification.* 3. I am sorry to hear from D.B. that the Altars built by Abraham, Jacob, &c. before Moses, were *only permitted.* He may as well say, that all the Sacrifices before Moses, were *only permitted.* Bellarmine himself, de Eff. Sacr. lib. 2. cap. 31. confesseth, that they were *by inspiration, and impulsion Divine:* and all our Divines, disputing against Papists about will-worship, make that *Divine instinct,* for substance, a Divine command. 4. How could Altars be sanctified by Offeringes, when the Offerings themselves were not in state of sanctification actually, and properly, before they came to the Altars? He that *left his gift at the Altar,* that is ready to lay it thereon, and then went to be reconciled with his brother, had not yet actually sanctified the same. 5. The Altars of Moses, and Solomon, were not *first Sanctified* by Offeringes upon them, but by Moses his *Annoyning:* the manifestation of God's *glorious praesence* in a *Cloude,* filling the Tabernacle, and Temple: and by *that fire* which came down from heaven to consume the Sacrifice. Ex. 40. Lev. 8. & 9, 1. King. 8. 2. Chr. 7.6. If Solomon's sanctified Court▪ did not sanctify the Sacrifices offered thereon, then either those Sacrifices were less holy, then those which were offered on the Altar, and sanctified thereby: or else they had more sanctifying virtue in them, then the other, which did not sanctify their Altar, as those did their Court. The like may be said, and more also, of Abraham's Altars, &c. but this is enough.

3. Our first answer is the same that D. Whitaker's, D. Sutlife, &c. giveth to Bellarmine (who de Pont. lib▪ 4. cap. 19. hath the same objection against Calvin) *Quicquid Solomon fecit, id Dei auctoritate & Spiritus Sancti nutu fecit* (saith D. Whitaker's) that is, *Solomon did this by Divine authority, and instinct of the H. Ghost.* The Rej. excepteth 1. that Bellarmine would prove by this example, *proper, essential worship, by man ordained.* But if he had looked upon the chapter quoted, he might have seen, that the only question there, is, *whether it was sin, for men, by their own authority, to erect a new Altar in the Temple?* And this the Def. and Rej. with Bellarmine deny, against Calvin. 2. He addeth, that *all our Divines do not give this answer alone.* As if we also did not follow them, in adding other answers to this!

4. Our second answer (for I will not dwell on words) is, that Solomon did this from aequitie of the Law. This is Junius his answer to Bellarmine, Cont. 3. lib. 4. cap. 9. *It was done extraordinarily and by singular occasion and according to the Analogy of the commune ground, whereby they did other things, and it may be by special revelation.* To this the Defend. answered, that this interpretation overthroweth the former. Nothing less (saith the Replier) because

Solomon might be directed, to see, and authorized to follow that aequitie. The Rej. here, having little reason to oppose, putteth down, instead of it, great words: as *this is to confound Ordinary, and Extraordinarie; Special, and Common; Scripture-light, and immediate Revelation; and so hath no sense in it.* And what show of wool for this great cry? May not one be extraordinarilie, specially, and immediately directed, to see that Scripture-light which in itself hath ordinary, & common shining? Surely, the Apostles had ex•raordinarie, special, immediate direction, to see the meaning of divers passages in the old Testament (as the allegorical meaning of Sara and Hagar, Sinay and Zion, &c.) which was before contained in the Scripture.

Yet (addeth the Rejoinder) *Solomon* (by this reason) *needed no special Authority.* Which I grant, if he be considered as a perfect man; but if he be conceived as *Peter*, who after he was sent unto all *Nations*, needed after a Vision from Heaven, to send him unto the *Gentiles*, then this consequence is nothing worth.

4. Passing over the third answer (in pity) the fourth is, that this sanctification of the Court by Solomon, was no addition of a divers kind. This is *Danaus* his answer to Bellarmine, Cont. lib. 1. cap. 19. To this the Defender answered nothing, which either the Replier thought worthy any answer, or Rejoinder of improving. So that *I* need not add anything to it, but only a fitting explication which *I* find in *Tostatus* (in 3. Reg. cap. 8.) thus expressed: *It was lawful to do what Solomon did, because though it were forbid to offer sacrifice elsewhere then at the Altar of whole burnt-offerings; yet now upon necessity it might be, when the Altar was not sufficient to hold all. Nor did Solomon against the Law, because now sacrifices were burnt at the Altar, and on the Altar together, and so the whole Court of the Priests was in a manner but as one Altar, and the intent of the Law was no other, then that they should not offer in divers places, but here was but one continued place.*

SECT. 22. Concerning Synogogues.

TO this simple instance, the Replier answered, 1. that Synagogues were no significant Ceremonies. 2. That it is most likely, they were first founded by those Prophets, which brought in Schools of the Prophets. 3. That in them, there was (of old) no significant human Ceremony used. To the first is rejoined, that *the Synagogues bare some representation of the Sanctuary.* But *I* ask, How? Was this representation in matter, or form, or use? He seemeth to refer it unto use, in *resorting to solemn worship.* Now let any man consider, whether every place appointed for solemn worship, be a significant Ceremony? If so, then no *Anabaptists* ever denied significant Ceremonies of mansappointing, which yet the Rejoynderaccused them for. But this fond conceit is sufficiently confuted in the first part of this writing, Chap. 4. and 5. Yet suppose the Synagogues had been a repraesentation of the Sanctuary, which was a Ceremony; is every repraesentation of a Ceremony, a new Ceremony? then any man may make more Ceremonies, then there are men in his Parish. The second (about the founding of Synagogues by Prophets) which the Repl. said, is most likely, the Rejoinder maketh a *bold affirmation, without proof.* But what boldness is, in conjecturing that to be *likely*, which no man can give any likely reason against? The third (of no human significant Ceremonies used in Synagogues) is absolutely pronounced *false.* But no reason of this

sentence is given out of the Scriptures, but only that they used there *reverend gestures*: as if all reverend gestures were significant Ceremonies of man's invention! The rest that he quoteth out of *Purchas his Pilgrimage*, are wandering Pilgrimes, without house or home, and therefore worthy no other answer, but that which our law hath provided for *Vagabondes*

SECT. 23.24.25.26. Concerning Love-Feasts.

1. The Instances out of the old Testament were such, as we have now shown them to be: Out of the New Testament first are brought in the *Feasts of love, or charity*. Now concerning these Feasts, no man can certainly inform us, who did appoint them! *I mervayl* (saith the Apostle, according to Erasmus his Paraphrase, on 1. Cor. 11.) *Quis ritus istos i• vos invexerit: who brought-in these Love-Feasts?* No man can tell us, what religious signification was by institution annexed unto them? Nay it cannot be shown, where they are spoken of, without reproof? Yet the Defend. and Rejoined. will needs have them significant human Ceremonies, *ordained, and used by the Apostles*.

2. To this, it was 1. answered by M^r. Nic. that if they were of Apostolical, then they were of Divine insti•ution. Then which (saith the Defender) *he could not have uttered a more unlearned position*. Nay soft (it was replied) this censure is *too too Magisteriall*: because to say that that which came from the Apostles, as Apostles, came from the Spirit of God, is no unlearned Position. O yes (answereth the Rejoinder) because *the Apostles ordained some things, not as Apostles, not by immediate revelation, but by the direction and authority of God's Word*. In which kind of rejoyning, I see no more learning then needs must. 1. The question was of *Apostolical institutions*: the answer is of that which the Apostles did, but *not as Apostles*, that is *not properly Apostolical*. 2. *That which is manifested by the Holy Ghost shining •n the Word* (they are the Rejoinder his words) is de•ied to be *Divine*. 3. No example is, or can be brought, of a new significant Ceremony instituted by the Apost•es, without immediate revelation. The allegations opo•osed, may fill up paper, but not satisfy any reasonable Reader.

3. For removing of that Magisteriall censure of the •reat *unlearnednesse* of the fore-said Position, it was no•ed that some learned men, were authors of it, or parta•ers in it. *Junius* is one: who (Cont. 1. lib. 4. cap. 2. an. 6) •ayth, that this distinction betwixt Divine and Apostoli•all traditions, is *almost imaginary and superfluous*. Wher •he Rejoinder hath nothing to catch at, but only that •article *almost*. Take therefore another place of the same •unius (in his Hidelberg Theses de Traditionibus, th. 24) where without *almost*, he saith fully thus: *The distinction of traditions into Divine and Apostolical is a false distinction, because such traditions are of one sort, for there be no Apostolical traditions but such as are delivered from God*.

4. It was added also by the Replier that *Danaus* (upon the same place) calleth it *a childish distribution*. True (saith the Rejoined.) but *he meaneth by Apostolical, things determined by the Apostles, by their ordinary faculty, as Pastors, and yet having the same authority with their writings*: Now let the Reader mark, that the Defender his charge of *unlearned rudeness*, depended on this, if *Apostolical traditions may be called Divine, as being commanded of God*. To talk here of *faculty, ordinary, pastors, authority equal to Scripture, &c.* it is nothing else, but to bring him

unto loss. Neither is, or can this limitation be justified by any other proof then the Rej. his own testimony.

5. When the Repl. spake of more learned men allowing of the foresaid position, and rejecting the distinction made betwixt Divine and Apostolical traditions; the Rejoinder stayeth him, and confesseth that the distinction is ridiculous, in the Papists sense: yet (saith he) *in another sense* (not telling what) *it may stand*. And is the great charge of a most unlearned Position come now to this: the contrary words *in some sense may stand*? Be sparing (my masters) in crying down your poor neighbors, for such extreme want of learning, when you• opposite learning can scarce stand in any sense.

6. After these testimonies, the Replier inquired into the Logic of this distinction between *Divine and Apostolical* traditions. But the Rejoinder correcteth his interpretation, and saith this distinction is taken chiefly from the different Authors, *Christ*, and the *Apostles*. Be it so: yet it were not extreme rudeness, to say that whatsoever the Apostles as the Apostles of Christ, appointed, that Christ himself appointed. But saith the Rejoinder, some things were appointed by Christ himself *immediately*, and others by the Apostles *occasionally*. Which is true: yet 1. this overthroweth that which was even now alleged, that this distinction is chiefly taken from *different Authors*: because this is only a *difference of manner*, as Polanus (Syntag. lib. 1. cap. 47.) doeth clearly manifest, in his large confutation of this self same distinction. 2. By the same or somewhat like reason, a distinction may be made, betwixt the word of God, and the word of the Prophets, 3. It were worth the knowing, upon what *occasion* these Feasts were ordained by the Apostles?

7. It is brought in by the Def. as a second answer of M^r. Nic. That these Love-feasts, were abrogated by the Apostles. From which he gathereth, that *then they were not of divine institution*. No say we, nor yet *Apostolical*. For it was only said before, that *if they were of one, they were also of the other*: but not positively that they were of either. So that the Defender forgot, when he inferred: *So this second answer confuteth the first*.

8. The third answer of the same M^r. Nic. was (as it is reported) that these Love-feasts were not of *mystical signification, nor yet merely Ecclesiastical*. And this the Replier undertook to maintain: because no signification was added unto their nature by any institution, so far as by any certain evidence can be declared.

The Rejoinder opposeth, that *the appropriating of their natural signification, to the signifying of Christian love, might be in that use, by Ordination*. Where, *First might be*, is not a proof: and we require in an instance objected for an Argument, that it should be proved fitting. Secondly, Every *Ordination* doeth not infer *mystical signification*. I• it be ordained (as it is) that Collection of Alms, for the poor, be used in the Church, hath it therefore a new mystical signification put upon it above that which it would have out of the Church?

9. *Ecclesiastical* the Replier denied these Feasts to have been, or *Religious*, because they were used in the same manner, or to the same ende, out of the assemblies, that is, to the relief of the poor, and maintenance of brotherly love. The Rejoinder, First, opposeth *appropriation*: as if all things used in the Church, were appropriated to it! So common salutations used at

Church should be appropriations. He secondly concludeth from thence, that (by this reason) *Eating of things offered to Idols, in the idols Temple, should not be religious.* But this doeth not agree; except the *meat used in Love-feasts*, were first sacrificed to God: which yet hath not been proved: nor then, except the eating of things offered to Idols, were *merely religious*; which the Christians of Corinth (ep. 1. cap. 8.) did not think, nor the Apostle teach. Yet might those Eatings have such a relation unto the Idols, as might make them *superstitious* (even without that superstitious opinion which the Defender and Rejo. require unto superstition) though such a relation unto the true God, and his religion, do not make feasts by man invented, truly and *merely religious*.

10. It was finally replied, that the Ordination of these feasts cannot be shown, to have been Apostolical: and to that purpose P. Martyr was alleged, in 1, Cor. 11.22. The Rejoinder opposeth 1. that *the Argument so much the stronger: because then they were merely of human institution, and yet had Apostolical approbation.* Secondly, that *P. Martyr confesseth the same feasts to be mentioned everywhere in the fathers, as a thing descended to them, from the Apostles, as their Spring-head.*

To the first, I answer, First, that the Def. his Argument which was taken from the *ordination of the Apostles*, cannot possibly be strong at all, if these Feasts were not of Apostolical ordination. Secondly, *Apostolical Approbation* of them, hath not yet been proved. As for *P. Martyr*, his testimony is clear. *We see here how dangerous it is to add to divine institutions, which the Corinthians did, setting up these feasts without warrant from the word.* To *P. Martyr*, add *Calvin*, upon the same place: *We may see hence, that their manner of feasting wholly displeased the Apostles, albeit the forementioned abuse were away. It is not well to turn a holy meeting into strange customs.* As for the after-continuation of like feasts, which the Rejoinder maketh so much of; *Hospinian* (Histor. Sacram. lib. 1. cap. 6.) answereth fully: *This was first to be found fault with in their love feasts, that they did not in simplicity keep the institution of Christ, but added somewhat thereto. The Apostle recalled them to the first institution. But it seems his authority was not such with them that came after, but that as the Corinthians had done, so also they would appoint many things in great zeal, I confess: but very vnadvisedly, which also in time brought in most pestilent superstitions.*

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SECT. 27. Concerning the kiss of Charity.

1. This instance is like the former, in that neither the institution, nor the mystical signification of it can be shown out of Scripture. Our answer also is the same with that before: *It is a natural indicant sign of peace and reconciliation*; used in those parts, as embracing, and shaking of hands, with us. For this *M^r. Nic.* is accused, as *more civil, or rather uncivil, then spiritual.* But with whom the civility or uncivility about this matter resteth, neither the Def. nor Rej. are fit Judges. It may prove this charge hath as little ground, as the other of an extreme *unlearned* Position.

2. The Replier passed over allegations mentioned by the Def. as *Oratoriall Phrases*: but the Rejoinder will have them *Explicatorie*; & setteth them down again, at large. I will therefore

take the said Allegations into a summary consideration. He citeth *Justin, Origen, Tertullian, Cyril, Clemens Al.* not noting the places where their words are to be found. But *Baronius* had An. 45. (out of whom he seemeth to have borrowed these quotations) affordeth us some light that way. Where this is by the way to be marked, that *Cardinal Baronius* himself concludeth no more out of them then this: *The kisses of the Gentiles being tokens of peace and love are not to be quite taken away but with a kind of moderation to be used among Christians, as the Apostles provided when they so often put them in mind of Saluting one another with a holy kiss.* Out of the two first, nothing is alleged, but that *when Prayers were ended, Christians were wont to salute one another with a kiss:* which proveth nothing more then we grant.

Tertullian calleth it *Signaculum Orationis, the Seal of Prayer;* the words of prayer therein used being *Peace be unto thee.* Now though *Tertullian* maketh no words of this form of Prayer to be used; yet suppose all: 1. this is manifestly an *Oratoriall* phrase (which the Rejoinder denied) not *Explicatorie,* but needing explication; which yet I will not spend time about. 2. *Tertullian* according to his hyperbolical fashion, ascribeth so much to this Kiss, as smelleth of Superstition: *What prayer is there perfect which is separated from a holy kiss?* He showeth notwithstanding that it was used in private houses as well as in the Congregation: *At home perhaps you may put off till another time the Salutation of peace.* 4. He discovereth a custom something contradictory to his former assertion. *At Easter we do well to lay aside the Kiss.* 5. Ther were even in *Tertullian's* time, divers superstitions creeping in among Christians, about prayer, as he in that his treatise of Prayer showeth: *Washing, doffing of cloaks, sitting upon beds.* What then can be made of this testimony?

Cyrril is the next, who calleth it *Signaculum reconciliations, quo in sacris utimur: the Seal of reconciliation used in Divine Service.* But 1. we may well question the *Author* of that Catechism, whether *Cyril* was he (as *D. Andrues* saith, in his answer to the 18. chap. of *Person*, pag. 3.) 2. Whosoever was the *Author*, he was so prodigal of dealing significations, according to his pleasure, that we may say of him, as *Jerome* of *Origen*, *His brains were the Churches Sacraments:* so that he hath no credit left about such things. 3. How do *Tertullian* and *Cyril* agree in their testimony? One saith, the Kiss was a *Seal of Prayer;* the other, that it was a *Seal of Reconciliation.* 4. The same *Cyril*, in the same place, *Cat.* 5. giveth another mystery of *Kissing: Because Christ's body goes thorough our mouth. Just so therefore we kiss the mouth as we do the doors we enter into the Church by.* How doeth he agree then with him-self?

Clemens is the last: who calleth this gesture *Mystical,* (*Paedag. lib. 3.*) But this was a *Rhetorical* phrase. For it signifieth nothing else (as the fore-going words show) but that they should not use it, *qui non habent intus amicitiam;* but as a true sign of good will. In the words also next following that common salutations (*dilectorum in via salutationes*) should be with mystical grace, *mystice, intus, amanter & benign alloqui.* Now let the *Def.* and *Rejoinder.* cast up their accounts, and tell, what they have gained by these Testimonies more then before was given them?

3. But yet (saith the *Defend.*) this gesture is called *Holy,* and the object of it is *Peace:* Tis true: But all our civil actions ought to be such as becometh *Saints,* 1. e. so far *Holy* for manner, that they be *free from sin;* and to the *Glory of God:* many also have *Peace* for their direct object.

Furthermore, if this Kiss was holy in the nature of it, I ask whether a representation of it may not be made also for a holy use, as the *Altar of Jordan*, and the *Synagogues* were in the Def. and Rejoynders opinion? And if so, whie have we not a *Pax* to kiss at the Communion? I see not (by these tenets) what should keep out *Paxes*, more then *Altars*, with bowing to them, but only the mere pleasure of our *Prelates Regent*.

Now we have thus dispatched the Defender we need not trouble ourselves with his *Second*, the Rejoinder proceeding another way, against the Replier. Yet I will note what new weapons he useth.

4. The Rejoinder thinketh it *strange*, that constant *Application* by direction, or custom, should not be *Institution*. But it is no more *strange*, then that the common using of one way from *Lichefield*, to *Coventrie*, or from thence to *Coldfeild*, may be without *Institution*; or that the same word which of old signified *Love*, is now among Christians commonly applied unto *Christian Love*, without any new institution.

5. He saith, that *natural fitness for signification, doeth hinder Institution*. True: but fitness, with actual use for signifying of true love, doeth praevent an institution of the same signification: as the former signification of the word *Love*, doeth so hinder a new institution of the same word to signify *Christian love*, that it would make the Authors of such an institution, ridiculous, & idle.

6. He affirmeth, that the ordained *seating of a Minister in an higher place, in way of Reverence to his Function, is as Mystical a Ceremony, as the Cross in Baptism*. Then (say I) a Mothers kissing of her froward child, in the Church to still it, in reverence to Preaching or Praying, is as Mystical a Ceremony, as the Kiss of Peace. And what need any other *institution*, then constant *application* of such gestures, by the Rejoinder his rule?

7. He quoteth *Calvin*, upon the place, as for him, whom every man that will, may see to be against him. So *Beza*, and *Pareus*. Only he hath a little show (but no substance) out of P. Martyr his words, upon 1. Cor. 16.20. Whoe yet upon Rom. 16.16. in few words, showeth his meaning all one with ours: and his judgment of human significant Ceremonies hath been before declared.

8. Notwithstanding all this weakness of his praemisses, he concludeth strongly, that those which do not yield unto his proofs, *have themselves, above all other men, in estimation for soundness of judgment*. To which I will only say this, we have (by God's grace) more judgment, then either to accuse others so vainly, or to make any account of this accusation, as if it would prejudice us with any man of judgment.

SECT. 28 Concerning Womens Vailes. 1. Cor. 11.

1. The last example of Apostolical Humane, Significant Ceremonies by Institution, and Appropriated unto God's worship, is a Woman's *Vail*, such as a *Huik* is, in the Low-Countries, or a *french Hood*, with a *Bon-grace*, was wont to be in England. Now at this it was answered, that the *Vail* was neither Apostolical, nor merely of human institution, nor of instituted signification, nor yet *appropriated* unto God's worship: but a civil order of decency, used as

well out of God's worship as in it. And the Rejoinder granteth, that *it was a civil custom*: but addeth, that it is as *absurd, from thence to conclude, that it was in religious worship civil, and not religious, as to affirm this of blowing of Trumpets in the new Moons, &c.* Where first, he should have remembered, that we are here in answering, not in proving, and *concluding*, which is the Def. his part. Secondly, The Replier said it was *a civil order of decency*, expressing the immediate end, which it had as well in, as out of worship, which will well bear this conclusion: that it was no more religious, then Womens proper apparel, long garments, &c. (to which Chrysostom upon 1. Cor. 11.) compareth the *Vail*, as one part to another, or their *shoes, or slippers are*. 3. Concerning *Trumpets*, in some use of them, we have their instituted signification, expressly set down in the Word, Nunb. 10. show the like, for going to Church in *shoes, or Vailes*; and then we will confess a parity of reason.

2. The Def. proceeding by interrogatories, maketh this the first: whether the *Vail* was not significant of some good thing? To which the Repl. answered, *yes*, it did declare, or argue a good thing, as indeed all civil apparel of modest fashion doeth. For this he is checked, and bidden to *stand by, with his answer while his elders speak*. As if we were now in the *High-Commission*; and he as Commissioner, might prescribe us when, and how much we may speak for ourselves, though much without ground be spoken against us, and interrogatories propounded to the prejudice of our cause!

3. He asked secondly, what it did signify? Answer was made, that it signified *subjection to superior power*. Then a *moral duty was professed by it*, saith the Rej. just so, as modesty, and shamefastness, gravity, and care of not offending, are professed by all apparel of modest honest fashion. And yet I never heard all modest apparel called a mystical religious Ceremony. Theophilact (in Cor. 11.) maketh a man's *beard* like and equal unto his uncovering in *signification*. And will the Def. and Rej. say, that *Beards* are religious mystical *Ceremonies*?

4. The Def. added, that it had some relation unto God. To which it was answered, that so there is in an upper Seat, of an Heathen Magistrate, sitting in judgment: which yet is no mystical Ceremony of religion. The Rej. (altering first the case, into a *throne set up to that end, to represent the Sovereignty of God, for religious cognizance, and document*) affirmeth the Seat of a Heathen Judge, to be a *mystical Ceremony of Religion*. Now set aside his changing of the question, and take him as answering, that every Seat, of judgment among all Heathen, is such a Ceremony; and then, let any man consider, if he hath not brought his pigges to a fair market? Seats of Justice, are religious Ceremonies, even among those that know not what religion meaneth: what is become of *intended immediate, though improper worship*, which he is wont to require as necessary unto a religious Ceremony of mystical signification? He may as well say, that such veils as Tamars was wherewith she deceived Judah, even unto incest, was religious Ceremonies among the Heathen; because a *Vail* (in the nature of it) declareth a moral duty. For many of those Seats (in their nature tending to justice) are but veils of injustice, as Tamars was of uncleanness. If those High-seats be religious Ceremonies, then the bowing of inferiors unto them, kissing of their feet, or foot-stools, must be such also. Why then did the Def. seek (as with a candle and lant-horn) in every dark corner for instances or examples of religious significant Ceremonies of man's appointing? every civil

meeting, every Company of Soldiers, every School of Children can afford examples enough, and more then enough.

5. It was added, by the Repl. that the Def. allegeth nothing out of Divines, which may not as well be applied to the *Judges Bench*, as to the *Vail of Women*. Yes, this (saith the Rej.) that the one used in civil actions, is religious *in use only*, not in state: the other used in religious actions, is religious, both in *state and use*; which is (saith he) M^r. Parkers distinction. Now 1. there was no such distinction as this, alleged by the Def. out of our Divines: so that this contradicteth not that which the Repl. affirmed. 2. This distinction as it is here explained, was never used by M^r Parker, or (as I think) by any reasonable man, before now: A circumstance used in civil actions, is religious *in use*; the like used in religious actions is religious *in use and state*. Is the Criers *O wize Religious in use*, because, or as it is used in *civil actions*? And is the *Paraters* citation *religious in state*, because, or as it was used in *Spiritual Courts*? 3. What if Judges have a peculiar *Seat* in the Church, as in divers places, they have? Is that *Seat* therefore religious *in state*, as an *Altar, a Cross, the Chair of Peter, &c.*?

6. The Repl. also observed, that the *Vail* was of the same nature with *long hair*, such as becometh women; and therefore, no religious mystical Ceremony. No (saith the Rej.) because *long hair* is of *nature*; and the *Vail of institution*, which to a Ceremony is *essential*. To which I oppose 1. the true observation of P. Martyr, the Def. his chief witness, about this instance: *A woman ought seeing her hair is given her of God, to follow this his institution, and to imitate her Maker, and cover her head: which if she will not do, as much as is in her, she throws off the natural veil.* where he showeth that it is so natural, that it cannot be imitated without some violation of nature, by any woman, though no new institution impose it upon her. 2. Chrysostom (upon the same place) hath this: *That is from nature it self, that we women should cover our heads, and we men should uncover our heads. Nature would that women should be covered: she is taught to be covered even from thence.* 3. Paul himself saith not only that *nature it self* hath taught women to use a veil; but also, that the disguising of it is *all one*, with shaving: so that *long hair*, and a veil, according to the Apostle, is *all one*, for the ground of it. If therefore special *institution*, above nature, be essential to a Ceremony, then certainly vailing of women is no Ceremony; much less religious, and mystical significant, by institution human.

7. The Def. his third demand was, whether these Ceremonies of covering, and uncovering, were not instituted to be observed in God's public worship? Answer was given (by the Repl.) that this indeed was required, in every grave meeting of men and women: but not primarily, and principally instituted for God's worship. Paul surely did not institute them for new Ceremonies, but only urged the Corinthians, not to neglect them, as being natural. The Rej. opposeth 1. that *requiring is an institution*. As if the Kings requiring his subjects to observe Christ's institutions, did therefore institute the Sacraments, &c. 2. His second answer is, that *application, by injunction, was (as it were) an institution*. So that by and (as it were) the Lord's Sacraments have been so often instituted, as they have been applied, and enjoined; that is an hundred thousand times, and more. But if any man will needs use the term *institution* in such a sense, that is nothing to our question; <1 page duplicate> <1 page duplicate> <1 page duplicate> <1 page duplicate> which is of Ceremonies, whose first author and appointer,

in special, was man. Otherwise, all Divine Ceremonies will prove human institutions; and so the Rej. hath disputed all this while, about nothing. The rest of the Rej. his words, in this Section, are either mere repetitions of confuted fictions, or such as need no confutation, I may well again repeat (as justified) the Repl. conclusion: Seeing the Def. could find but *three examples* of human Ceremonies, in all the New Testament; and none of those there can be shown, to be of mystical signification, or appropriated only to God's worship, or of human institution; the Prelates may be ashamed in such domineering fashion, to urge human Ceremonies upon the consciences of Ministers and People of the New Testament.

SECT. 29. Concerning the Ancient Custom of Significant Ceremonies among Christians.

1. AS the Def. was passing over from Scriptures, to human writings, and customs, he was told by the Replier, that here he may find more fish for his net, in the troubled waters of man's infirmity, then were to be looked for in the Scripture fountains. This the Rej. thought *not worthy of any answer*. Let the Reader yet take knowledge, that we esteem not anything like of a thousand objections fetched from testimony subject to error, as we would have done of one plain testimony Divine, if it could have been produced.

2. The oldest Records we have (saith the Rej.) do mention human mystical Ceremonies in God's worship, as *Apostolical traditions*. Which 1. is not true: because those which call them *Apostolical*, use not to call, or esteem them *human*. 2 The Records of the first age, which we have, are so imperfect, and uncertain, that God (in so disposing of them by his Providence) doeth in a manner warn us, not to depend on them, but only on his written Word. 3. The great variety that was found, in the first ages, about the observation of *Lent*, and *Easter*, doeth manifestly prove, they were not Apostolical: as *Chamier* showeth (*De jejuniis*, cap. 7.) *Not out of any certain law, but out of private devotions, and consequently Superstition*. In the next place, for a main ground of this assertion (that the universal Church observing human Rites, took them to have been of Apostolical allowance) the Rej. bringeth in the common text of Papists, out of Augustine, ep. 118. *Such universal observations, not being written in Scripture, must be understood to be commanded by general Councils, or from the Apostles*. Where 1. he faulteth twice in the translation, in (turning *dantur intelligi*, into *must be understood*, when D. Morton himself (Pr. Ap. lib. 2. cap. 28. • 3.) maketh a *strong probability only*; and in turning *commendata*, by *into commanded*. 2. This being but a probable rule, and And Augustine's conjecture of that probability, being also but *probable*, it may fail, with all that is built upon it. 3. *Chamier* (in the place fore-mentioned) answereth Bellarmine about it, that it must either include the Apostles time (whose history is in Scripture) and so the human Ceremonies come not within the compass of it; or else it may be denied as false. 4. If this rule be good, then *Apostolical Ceremonies* cannot be known from other, but only by those who know certainly what is and hath been always observed in all Churches: which will fall hard upon most Christians. 5. Augustine (in the same place) complaineth of *men's presumptions and burdensome Ceremonies*, contrary to Christ his merciful institution; requiring the easiness and lightness of that yoke or burden which Christ hath imposed in his Sacraments, to be still preserved in the Church. Now those Ceremonial observations, which are said to have been universal in the Primitive Church, did not agree to this rule. For they had then in common use, beside other solemnities, *fifty Holy-*

days, betwixt Easter, and Pentecost, Ambrose in Luc. 17. of which Tertullian boasteth (lib. de Idololatria, cap. 13.) that *they were more then the Heathen used: Reckon all the observations of the Heathen in order, and they will never fill up Pentecost.* They had also with Lent and all) more then *fifty fasting-days.* Add unto these, the Ceremonies the which Tertullian reckoneth up, *de Corona* cap. 3. and then, I ask, if any man can upon consideration, believe, that all these were either *Apostolical*, or so accounted by *Augustine*? Certainly, to exceed or equal the *Heathen*, in human observations, was not agreeable to the Apostles rules, nor the Fathers. 6. It is a received rule, that the *writings of the Apostles*, are the only certain rule of true *Apostolical traditions.* *D. Fulke, Rej. ag. Brist. cap. 7.* But this rule, as it is understood by our *Rej.* maketh those writings not the *only* certain rule.

4. The Fathers *practice* (saith the *Rej.*) interpreted their *rules* touching the perfection of Scripture, and purity of God's worship, to be understood of necessary doctrine, and proper worship. The contrary whereof appeareth, partly by the fore-mentioned place of *Augustine*, where he complaineth of the Ceremonies which he practiced, as disagreeing from the Doctrine of the Gospel which he taught. Beside, (because *proper worship* hath been discussed in its proper place) it would be inquired, what the *Rej.* meaneth by *necessary doctrine*? If he meaneth only that doctrine which is absolutely necessary to salvation, it is a poor commendation of Scripture-perfection: because that is found in every good Catechism; and *Bellarmino* himself doth not deny that perfection to Scripture. I cannot guess at his thoughts, by his words: because (to my remembrance) this distinction (betwixt necessary, and unnecessary doctrine) is 〈 in non-Latin alphabet 〉, in this place only let fall. But for the *interpretation of doctrine, by practice*, if the *Rejoinder* will have this hold in the ancient times, what reason can he give that it should not also hold in our time? If so, then why is not our argument good: *Calvin, Bucer, Beza, the Divines of Helvetia, France, Netherland, &c.* have in their practice, banished Cross, Surplice and kneeling, Ergo, their doctrine is against them?

5. The *Rej.* calleth it, *a spirit of singular singularity*, to think, the whole Church, in the days of purest zeal, and frequent martyrdom, *did not dislike examine their Ceremonies.* And yet the same *Rej.* (without any spirit of singular singularity) acknowledgeth, that *in the two first ages, after the Apostles, there was either want of cleanness, or a manifest touch of error, about some sixteen points of doctrine, very important: pag. 458.* Which if he will reconcile with this affected accusation, he must say, that Christians in those times, more attended to certain human Ceremonies, then to divers points of divine doctrine, though in the main power of Godliness they went beyond those which are purer both in Ceremonies and doctrine. But the truth is, he spake there for excessive commendation of our English-Church-doctrine, and so, in comparison, depressed the Primitive; and here he seeketh to defend our Ceremonies, by theirs, and so extolleth their judgment of Ceremonies; in both places (according to occasion) exceeding their just measure, as it usually falleth out to those, who dispute out of *affection*, more then out of *judgment.*

6. The *Rej.* taketh it ill, that the *Repl.* should say, that the bringing in of human Ceremonies, made any way for Antichristian superstition. But seeing that the Antichristian Papists, argue

so strongly from those first human Ceremonies, to divers of those which they use, and by us are rejected, that they cannot be fully confuted, but by rejecting of both, I see no reason for his indignation. *Gideon's Ephod*, in the argument of the eight chapter of Judges (according to our new translation) was a *cause of Idolatry*. And was not the old crossing, *at every step, at every coming to and going out, at the apparreling themselves, at washing, at eating, at lighting candles, at sitting, &c.* as a *great cause of that Idolatry* which hath been, and is-used, about the cross? *D. Fulke* (in his *Rej. to Bristow*, cap. 3.) mainteyneth, that *many abuses and corruptions, entered into the Church, immediately after the Apostles time, which the Devil planted, as a preparative for Antichrist*. The same Doctor also (*ibid.* sect. 4) proveth many Ceremonies of the Primitive times, to have been *unprofitable; because they are abrogated*. And (cap. 9.) he saith plainly, that *the error of conceiving and using some superstitions, or superfluous Ceremonies, is common to the Fathers, with Papists*.

6. A great matter is made of that which the Replier said, concerning 1500. years experience of human significant Ceremonies. For about this the *Rej.* saith, that *it is wonderful rashness, answering the spirit of montanus, to challenge the whole Church of error, in this matter, for 1500. years*. But 1. it is rashness in the *Rej.* to accuse one of challenging *the whole Church*, who mentioned not, in his challenge, either *Church* or *whole*. 2. *The whole Church* cannot be understood, except the *Waldenses* and all like unto them, that is the purer part, be excluded out of the *whole Church*. 3. *Doctor Morton* himself (*Prot. Apol.* cap. 25. sect. 9.) maintaineth this sentence of *M^r. Calphill*: *the Fathers declined all from the simplicity of the Gospel, in Ceremonies; if by simplicity be understood a virtue, opposite, either unto superfluity, or superstition*. And And are not superfluity and superstition, errors? 4. From the primitive times by the space of *six hundred* years, the Church generally erred, in giving the Lord's Supper unto infants, as *D. Morton* showeth (*Prot. Apol.* l. 2. cap. 25. sect. 10.) and after that for many hundred years, it mended (for the common course of errors) as sour ale doth in Summer. 5. The *Rej.* cannot name any Church in all that time free from errors: neither can he deny, but the Church that erreth in doctrine, may err in Ceremonies. Ergo. 6. He was unhappy in mentioning *Montanus* his spirit, which breathed, and broached so many human Ceremonies, that the Church hath ever since been more wronged thereby, in Ceremonies, then in any other respect, or by any other spirit of that time, as all men know, that have read those writings of Tertullian, which were dictated by a piece of *Montanus his spirit*. *Montanus* would have *three Lents*, instead of *one*: *Montanus* advanced the Cross unto more honor, then ever it had before: *Montanus* (in one word) was of a *ceremonial spirit*.

SECT. 30.

IN this section, four or five Protestant Divines are named, as allowing of some significant Ceremonies. But there is not any one of them, whose judgment to the contrary, hath not been manifestly declared. I will not therefore so much distrust the Readers attention, and understanding, as to weary him with needless repetitions.

SECT. 31.

HEere the Defend. urgeth upon us, the ordinary form, of *swearing upon a book*. To which if the Replier hath not said enough, I leave it to the Readers judgment, after he hath compared the Rej. opposed: which speaketh 1. of *Gamballing*; 2. of *Bucklers and Quarrelling*; 3. of a *proof* necessary to an answer; 4. of *swearing by a bocke*; 5. of *Sophistication*, in confounding our Churches *esteem*, and the *truth* about this form of swearing; 6. of equality betwixt *special solemn worship of God, and occasional* swearing, in civil Assemblies. I will only add, as an explication of the Repliers answer, that which D. Jackson answereth the Papists, about this fashion (Orig. of unbel. sect. 4. cap. 35.) *We use the book, only as a complement of the civil act, whereby we give satisfaction unto men; or as a visible resemblancer partly, to by standers, or spectators, whose eyes by this means may become as true witnesses as their ears, that such protestations have been made; partly unto him that makes them, who will be more wary and circumspect what he avoucheth and protesteth, when he perceiveth his speeches must be sealed with such remarkable circumstances, as they cannot be often recalled to his own and others memory. To the same ende, men of honorable place and calling, use to lay their hands upon their hearts, when they take a solemn oath.*

SECT. 32. Concerning the Lord's-Day, Temples, and ceremonial Festivals.

1. THE Def. having spoken of his *much sailing in the main, and narrow Seas*, cometh to object the observation of the Lord's Day, as a fit example of a *human Ceremony*: whereupon, the Replier continuing his similitude, saith, that he was at this time, either *sea-sick, or sleepy*, with his much sailing. This the Rej. calleth a *scurrilous jest, and scoff*: so liberal is he of terms, when reasonable answers are not at hand. But if he had thought of the ordinary sayings, *Quandoque bonus dormitat Homerus; animi perturbatio est quaedam ejus aegritudo*; he would have spared an innocent usual phrase of speech, and not marked it with so foul *pich* or *tarre* as *Scurrilitie*.

2. Now let us hear, how he can excuse the Def. his allegation, from all sickness, and drowsiness! *The observation (saith he) of the Lord's Day, in place of the Jews Sabbath, is not a human institution: but the analogical and allegorical instructions, lawfully rais'd from that Day, are of human institution, not divine*. I say again, as the Repl. said, (without fear of the Rej. his *Spitte of scurrility*) this is a *sick or drowsy answer*. For 1. it maketh all *analogical instructions*, instituted Ceremonies: as if nothing could be gathered from any fact, or text, in the Scripture, by *analogy, or proportion*, but it must be straight a ceremonial institution! 2. These analogical instructions, are, (as the Def. expresseth them) *meditation of Christ's resurrection, and of our eternal rest to come*. And whoever heard or read, that these were *human insti•utiō*? what mā instituted them? when? by what authority? upon what necessity? Are they *ambulatorie, or mooveable* Ceremonies, which our Convocation may change at their pleasure? Awake, awake, both Def. and Rej. and see the vanity and scandal of this allegation.

3. As a *Parallel* of the former example, *Temples* were added by the Defend. And to make it agree, the Rej. is driven to this issue, that *if it be lawful by accommodation, to put men in mind of heavenly things by earthly; then it is lawful to institute things to that use*. Which is as if he should argue thus: if it be lawful, by accommodation, to put men in mind of God's faithfulness in keeping his Covenant of Grace, by the constant course of nature which he hath set in heaven

and earth, or by the faithfulness and constancy of men morally honest; then it is lawful for men to institute sacred signs for confirmation of the Covenant of Grace, and so new Sacraments properly so called.

4. Concerning Ceremonial Festivals, of man's making, our practice cannot be objected: because we observe none. We take occasion of hearing, and praying upon any day, when occasion is offered. We say (with *Hospini·n* de Orig. Fest. Christ. cap. 2.) *Not the day, but the Word of God, &c. puts us in mind of the nativity, resurrection, and ascension o· Christ.* And this might be the reason, why the Repl. passed over this example, as of no moment. For we do not fear (as the Rej. imagineth) lest *all the Churches of God will condemn us herein.* Those that consent with Geneva, nor those of Scotland; (except some of the *new edition*) no nor any that follow Bucer's judgment (in Mat. 12.) *I would to God that every Holy-day whatsoever beside the Lord's Day, were abolished. That zeal which brought them first in, was without all warrant of the Word, and merely followed corrupt reason, forsooth to drive out the Holy days of the Pagans, as one nail drives out another. Those Holy days, have been so t·inted with superstitions that I wonder we tremble not at their very names.* See the place. *Occolampadius* (in Isaiam, cap. 1. v. 4.) thinketh that no wise Christian will condemn us. *I never heard wise man yet, who did not judge that a great part at least of other feasts beside the Lord's Day should be abolished.* He insinuateth manifestly more then he speaketh. *Zanchi* (how favorable soever he speaketh of some festivals) cannot condemn us by that sentence of his, (in 4. praec) *It is most agreeable to the first institution and Apostolical writings, that only one day in the week be kept holy.*

SECT. 33.

IN this Section (which the Repl. thought to require no answer) the sum is, that *we are cross and contrary to the Authors of our Service-book, who thought our Ceremonies to be the better for being significant.* Now if this be understood so, as if we disliked the significancy of them, because those Reverend men did like it; then we are uncharitably wronged by rash judgment. If so, that though such excellent men did think so, yet we think otherwise; then our answer is they were *men*; and though they saw much evil in Popish Ceremonies, yet not all; and therefore judged some tolerable for a time, which were free from some faults, that others were guilty of; though they banished divers, which were as free from *darkness and dumbnesse*, as those they retained. Why they removed those, we see good reason: why they retained, or rather tolerated these, more then them, we see none, that experience hath not confuted.

SECT. 34.

1. IN this last section, this reason is brought (accordding to the Rej. his construction) *If all Ceremonies (properly so called) must some way be significant; then either all Ceremonies are unlawful, or some significant Cer·monies are lawful.* To which I answer 1. that all outward actions designed or purposely observed, and done in reference to some other thing, beside the cause or part thereof, which is the Rej. his definition of a Ceremony, *Manuduct.* p. 29.30. are not mystically ·significant, by the Rejoinder his own doctrine, *ibid.* pag. 32.33. *Mystical signification, or the want of it, doth not make a Ceremony, or no Ceremony. A character of significancie, maketh a double*

or *treble Ceremony*; Relation without signification, maketh a single Ceremony▪ So, pag. 39. *Simple Ceremonies are those, whose use is only for order and decency: Double are those, which serve also to edification, 1. by some profitable signification. 2. If all Ceremonies were significant, yet it doeth not follow, that they all teach a spiritual duty, by their instituted mystical signification: of which kind of signification, all the question is in this chapter, as is to be seen in the first section. 3. If all Ceremonies be significant, then there is no sense in exposing double Ceremonies to significant: because none are, or can be dumb. And yet this opposition is made use of by the Def. and Rej. as other where, so in these two last sections.*

2. The Repl. taking from the Def. this proposition: *Nothing is properly called a Ceremony, if it be altogether destitute of signification*; saith that this convinceth not us at all: because, if this be true, then our tenet is, that all ceremonies properly so called, *of man's invention*, should be packed out of the Church. *What?* (saith the Rej.) *even Sitting at the Communion, and a communion-Table?* Yea, say we, even these if they can be proved to be Ceremonies of *man's invention*.

3. From the former consideration, the Defen. was challenged, for having gone about to deceive us, often times before, by confounding all circumstances of order and decency, with properly called Ceremonies; whereas now, in the winding up of all, he confesseth, that they cannot be properly called Ceremonies, except they be significant. The Rejoinder his answer is, that all such circumstances are *some way significant*, though not *symbolically*: because they signify *some way what is to be done*, or where, or when, or why, or how. Now though every circumstance doeth some way argue that whereof it is a circumstance, and so in a large sense may be called a sign of it; yet 1. every circumstance is not a sign of *what is to be done*: because some have no place, until the thing be done. 2. Both the Def. and Rej. have hitherto confounded *indicant and symbolical signs*, except only one place, where (for a shift) the Rej. saith, *Beza, differing in phrase from other Divines, meaneth by Symbolical, Sacramental signs*, pag. 264.265. Here therefore to distinguish them, is to confess their former dealing not fair.

4. *If all circumstances belonging to time, place, person, instruments or manner of actions sacred, be sacred significant Ceremonies*; then not the Clock only, but the leaden weights of it, not the ground only upon which men stand in worship, but the *Rushes* also strowed by occasion upon it, or the *Besome* wherewith it is swept; not the Preachers voice only, but his black *Cap*, his comely *heard*; not the Communion *Table-cloth* only, but the *color* of it; not distinct speaking only, but every Preachers proper *Tone*, are *sacred, significant, ceremonial Weights, Rushes, Besomes, Caps, Beards, Colours, Tones, &c.*

See what an argument the Def. made against us, according to the Rej. his explication: If Signs *Indicant* that is, such as by the nature of the things themselves, without any religious signification put upon them by institution, are lawful; then *Symbolical signs*, that is, those which teach a spiritual duty, by their mystical instituted signification, cannot be unlawful. In striving to help the Def. out of the water, he hath sunk, and followed him deeper in, then before he seemed to be plunged.

5. Calvin (said the Def.) and some other, do accuse some Popish Ceremonies, because they are *dumb*. They accuse them also (answereth the Repl.) for speaking: as the Scripture doth condemn images, both for being dumb, and also for teaching lies.

Well said, (saith the Rej) When the Ceremonies are altogether dumb, they condemn them for not speaking: when they speak idly, or falsely, they condemn them for speaking amiss. But you condemn them simply for not being dumb. But here is a great mistaking of the Rejoynders. For we condemn human Ceremonies for speaking *idly*, that which God's Ordinances do sufficiently speak; and *falsely* also for their manner of speaking, as if they had just commission to speak in God's name, when they have not. When an image of the blessed Virgin, spake in the Church, to Bernard▪ *good morrow Bernard, good morrow; Bernard answered, (ϕ) Madam you forget your Sexe: it is not lawful for a woman to speak in the Church.*

The Scriptures also condemned the same image for standing (at other times) *dumb* in the Church. Even so we condemn human Ceremonies, both for standing in the Church *dumb* and unprofitable; and also for *speaking* in such a place, *idly*, and above that which beseem their Sexe or degree. I repeat therefore again, not as a mere *jest*, in which name the Rejoinder putteth it off, but as a sad and serious truth, that which the Replier concluded this Argument withal: *Lay all together which our Divines say, and you shall find, that in their judgments, Humane Ceremonies in God's worship, are like a fool in a place of honor, who whether he speaketh, or holdeth his peace, still showeth himself unworthy of that place.*

CHAP. 4. Concerning Idolatrous Ceremonies.

SECT. 1. About the forming of this argument, and the general answer given thereto.

IN the former Argument as being most essential, I suffered my pen to run a larger course, then in the beginning I intended. Here I purpose to hold it shorter. Passing over therefore by-matters,

1. The Argument was thus propounded in the Abridgement: *It is contrary to God's word, to use (much more to command the use of) such Ceremonies in the worship of God as man hath devised, if they be notoriously known, to have been of old, and still to be abused unto Idolatry, and Superstition, by the Papists, especially, if the same be now of no necessary use in the Church. But our Ceremonies are such. Ergo.*

The Def. his answer was so set down, that (by the Rej. his own confession) no sense could be discerned in it. But the said Rej. (after three patchings of the words, and the distinctions, about *abolishing*, *abused*, and *necessary*) bringeth, for account, this answer, out of all: If by *abolition*, be meant, *Abscission*, and not *Cure*, the Proposition being meant of things *indifferent*, is false. But if in the exception, of things, *necessary*, be meant not an *absolute*, but a *convenient necessity*, the Assumption is false, which saith: that our Ceremonies are of no *necessary* use in the Church. Here we have three distinctions, betwixt 1. *abscission*, or cutting off, and *curing*; 2. things *evil* in their nature, and *indifferent*: 3. *necessity absolute*, and *convenient*. Now 1. see how they agree among themselves: In the first, the Ceremonies are considered as *members* of our Religion, or worship, which must be either *cut off* or *cured* (for so the Def. explaineth it of

cutting off the members by the joints) whereas they were never members jointed to our religion, or worship, but to the Harlot of Rome. In the second, they are considered as no members, but things *indifferent*; and in the third (at the best) only *convenient*. 2. For the first, it is well known that they are *cloutes*, which have lien upon the plague-soars of Idolaters, many hundreds of years: and what wise Physician, or Surgeon, was ever known, to go about the curing of such clouts? 3. For the second, it is a mere affectation of casting a myst before the Readers eyes. For both the Def. and Rei. knew well, that the Authors of this Argument, hold our Ceremonies not indifferent, but *unlawful* in their nature, and yet upon supposed *indifferency*, undertake to make good their Proposition; as having all sense on their side, namely, that things otherwise merely indifferent, receive some difference, by their notorious abuse to Idolatry. 4. For the last, The Ceremonies are here, only in a blind distinction, (as it were in a *parenthesis*) affirmed to be of *convenient use in our Church*. Now let any man consider of this dealing, whether it be not more necessary for the Def. and Rej. then convenient for the Reader. In the Abridgement, pag. 42. and 43. &c. it is largely proved, that these Ceremonies in controversy, are *not convenient*. The Def. (professing a full answer to all that is objected) giveth no answer to anything there alleged to that purpose. When he was challenged by the Repl. for not *showing them convenient*, the Rej. pag. 167. accuseth him of more *impudency*, then he would have expected from any *Friar*, and yet directeth us not to the place, where he hath gone about any such matter. The Rej. himself, undertaking to manifest their *conveniency* by the *Rules of God's Word*, suddenly breaketh off, pag. 74. and referreth that demonstration *to a fitter place*: which place hitherto he could not find, nor ever will. Beside, the Rej. confesseth, a multitude of *godly learned men*, (among whom were) *Calvin, Beza, Martyr, Bucer, Hooper, Jewel, Fulke, Rainolds, Whitaker's, Humphrie, Perkins, &c.* to have held our Ceremonies *inexpedient, or inconvenient*, at the least. Nay he himself hath been in the same heresy. All this notwithstanding, he thinketh it not significant, in one word, to say (for a shift) without any proof or declaration, that they are *convenient* for our Church. *Conveniency* is esteemed when as a thing after the consideration of all circumstances, is found to bring more good (at the least) then evil with it. And I dare appeal to the Rej. his own conscience, whether our Ceremonies have been causes, or occasions of more good then evil? *They may do hurt* (saith Beza) *but they can do no good. God knoweth* (saith M^r. Fox) *they be the cause of much blindness and strife among men.*

Let this (by the way) be well observed out of this general answer, that the particular answers following, in this argument, are nothing worth, but only upon this supposition, that *our Ceremonies are not only curable and indifferent, but also convenient for our Church*: which neither Def. nor Rej. nor any for them, will ever be able with any show of reason, and honesty, to demonstrate, while the world standeth. So that this whole fourth Argument is here in the first section, sufficiently yielded, For all that we desire, is plainly granted, concerning the unlawfulness of all such human Ceremonies in God's worship, as are notoriously known to have been and be abused unto Idolatry and Superstition, if they be now of no *convenient necessary use in the Church*.

SECT. 2. Concerning the second Commandment. Lev. 18.3. and 19.19.27.28. Exod. 23.24. Deut. 14 1. and 12.4. and 30.32. 2. Cor. 6.14.18. Rev. 18.4.

1. The second Commandment was here alleged, in the Abridgement, as forbidding all provocation unto spiritual fornication, as the seventh <1 page duplicate> <1 page duplicate> <1 page duplicate> <1 page duplicate> <1 page duplicate> doeth unto that which is carnal. This the Def. passed by in silence; and therein is defended by the Rej. because, according to his method, in one particular argument, he taketh knowledge of it, par. 2. c. 2. s. 2. As if *John a-Stiles* his plea, for 3. akers of ground, were sufficiently answered by *John a-Noxe*, if he cold with any show ward it off from 1. aker. His own answer is, that *as the seventh Commandment doeth not forbid the use of all such things, as accidentally do, or may provoke some men to base uncleanness; but only such, as in and of themselves, are working incitements thereto; so neither doeth the second Commandment forbid the use of all such things, as the lust of some Idolaters may turn to spiritual fornication; but only of such, as have in themselves, or in such use of them, an habitude, or aptness, to provoke thereto.* But 1. Our Divines generally teach (as *Zanchi de Red. lib. 1. cap. 14.* briefly expresseth their meaning) *The sum of the second Commandment is, that in the worship of God, or Ceremonies thereabout, we are to devise nothing of our own brain, or borrow ought of Heathenish idolatrous rites.* 2. Let this be so: the question yet remaineth; whether our Ceremonies, the Cross (for example) hath not some *habitude, and aptness*, to provoke towards Idolatry? I think it will not be denied, but the Cross is an Idol, at *Paris*, at *Calis*, and among the Papists, in England. Now suppose a known harlot to be brought out of the Stues at *Paris*, or *Calis*, unto *Dover*, and lodged there in an honest man's bed, or bed-chamber (as the Cross is in the bed of our Religion, the holy Sacrament) would any man say, that there were no *habitude* nor *aptness*, in such a harlot, and her lodging, to provoke, even an honest man, and much more, a dissolute companion, unto filthy folly? Difference I know none; but only that the spiritual folly may be more secretly, and mystically provoked, and exercised, then carnal can. The Rej. should have done well, if he had given us a certain rule, whereby we might have distinguished, betwixt those monuments, or relics of Idolatry, which have an *habitude or aptness* in them to provoke unto Idolatry, and those which have not. For then more might have been said therefrom, either for, or against our Ceremonies. Now we cannot tell where to take hold, saving only in this; that *habitude and aptness of provoking*, towards Idolatry, is in every consenting relation that any Ceremony (otherwise unnecessary) hath to any Idol: and all such relation of our Ceremonies to Idols cannot be denied: neither can their necessity to true Religion be with any show of reason, or honesty, maintained. Beside, what jealous or wise husband, if his wife should receive anything from a known adulterer, who hath also gone about to undermyne her honesty, and keep it always in her bosom, would take this for a sufficient excuse; that such a thing hath not in it self any *habitude or aptness* of provoking unto Adultery? And doeth not God tell us, that he is in like sort, *a Jealous God*? From hence it is, that *M^r. Perkins*, with divers others, in writing on the second Commandment, doctrinally, without special meddling with controversies, making one head of things therein forbidden, *the monuments and relics of Idolatry.*

2. To Lev. 18.3.4, and 19.19.27. the Def. his answer was (according to the Rejoinder his extraction) that *these places do not prove the abolishing of things indifferent in nature, merely for the abuse of them to Idolatry, which was (saith he) the point to be proved: because cutting off the flesh*

for the dead was evil in it self; and sowing with divers seeds in one field, was forbidden for a typical document of that sincerity which God required in his people. Where 2. he mistaketh, or perverteth the question: which was not of things indifferent, but not necessary, nor of all things not necessary, but of Ceremonies. 2. Cutting off the flesh for the dead, with a good meaning, nor was, nor is more evil in it self, then Circumcision, which both the Def. and Rej. allow as lawful, under Prester John. pag. 285.3. That typical doctrine of sincerity, forbiddeth plainly all mixing of Idolaters relics, with God's holy ordinances.

3. The Repl. alleged, that the words Lev. 18.3.4. are general: *after their doings ye shall not do: neither shall ye walk in their ordinances.* To this the Rej answereth, that *these general words are to be restrained unto the matter spoken of, that is, incest, and such mad doings of the Egyptians, and Canaanites.* But 1. why are these words more to be restrained unto the matter spoken of in the same chapter, then those, 1. Cor. 4.40 *Let all things be done decently and in order,* which the Def. and Rej. extend as far as it pleaseth our Convocation to call things decent, and orderly. 2. That they cannot be so restrained, is manifest out of the context; where the ordinances of Idolaters are opposed to all those Ordinances, Statutes, and Iudgements of God, to the doing whereof is promised life. 3. Junius a judicious Interpreter, in his Analysis of the place, maketh the four first verses of this 18. chap. to pertain unto divers chapters following, and not, to the 18 only: *ne alienis exemplis, aut legibus vivant.* Pelican also upon the place, speaketh home, in this manner: *God, by this one law, would have them cast away and abhor, whatsoever had (in worship) pleased the Gentiles. Muche more care ought Christians to have of this; who being taught to worship God in spirit and truth, ought, first and last, to have abhorred the idle, unreasonable, and deceitful forms and rites of Idolaters. Which if the ancient Bishops had well considered, the Church had never been pestered with so many profane rites, and base Ceremonies; by which it came to pass, that some Christians differ little from Gentiles, save in the names of their Idols.* Lyra also (a Papist) on Lev. 18. saith plainly: *He intended to exclude from the children of Israel every rite of the Gentiles.* And on Lev. 19.19. *This is commanded, for detestation of Idolatry: because Idolaters did so, the Israelites may not do so.*

4. Exod 23.24. (saith the Rej.) *Speaketh of superstition, or vicious worship.* And this (say we) is the point by us intended: viz: that Ceremonies borrowed from Idolaters, are *vicious and superstitious worship.*

5. To Deut. 12.4. (*Thou shalt not do so to the Lord thy God*) the Rej. after many words, answereth (with the Def.) that *not unlawfulness, or abuse, but another reason produced this Law.* To which it shall suffice to answer, that the *other reason* was, as Pelecan upon the place noteth; *In Ceremonies, we must hold us strictly to the word of God; least we should transgress either in number, or in form, if men's traditions were to be followed.*

6. Deut. 30.32. was (as it seemeth) misprinted, for Deut. 16.22. and so cometh after to be handled in the next Section.

7 As for 2. Corint. 6.14. (saith the Rej.) that place condemneth *only marriage* or familiar society with *infidels,* and v. 17. *partnership with men in uncleanness, by consenting thereto.* But he should have remembered 1. that the general condemnation of Fellowship, implieth more then

marriage, or familiar society. 2. That using of Idolaters Ceremonies, is more religious fellowship with them, then *familiar society civil*. 3. That Idolaters Ceremonies cannot be wittingly and willingly used, without implicit *consent* unto them, hitherto, that their Ceremonies are lawful.

8. To Rev. 18 4. the Rej. answereth in many words; but to the purpose thus: *As concerning Ceremonies only separating from those of Babylon's Ceremonies is enjoined, which cannot be separated from sin.* Which if it be understood of sin in the religious use of them about God's solemn worship, is as much as we desire: we only add (which is our defense) that such an use of them is sin in itself.

9. Calvin's grave collection, on Lev. 19.27. was by the Replier alleged, which thus soundeth, according to the Rej. his own emendation of the translation: *Although rounding, or cutting the hair, was in itself indifferent, yet God would not have it indifferent to his people that they as little children, might learn by small rudiments, that they could not have his favor, unless they should be unlike to the aliens, and uncircumcised, & be altogether and far different from their examples, especially in those Rites wherein religion was shown.* The Rej. answereth 1. that *the cause of this restraint, was the Jews childlike estate, by Calvin's own words.* But Calvin's meaning is removed from the right center. For that he meant not to exclude our age, he showeth in the next words: *Experientia docet, &c. Experience doeth (not did) teache.* And this *childlike* estate was the cause (according to him and truth) not of the doctrine taught, concerning unlikenesse unto Idolaters, but of the manner, or means, wherein it was taught, namely, by abstaining from that fashion of hair, and beards, which Idolaters used. God teacheth us to teache our *children*, agreeable to their age, not that afterward they should forget, that which was taught them, but that they may remember what they were then taught, and *not depart from it, when they are old.* Prov. 22.6. And did he give us a contrary example? The precepts given in the Churches minority, are her direction (by proportion) in her ripest years. And what direction is in these precepts, for us, the Rej. doeth not show. Surely, I should think, if the common sort of Gods people might not fashion themselves then to Idolaters, then neither now our Ministers: if not then in a matter of passion, much less now in actions pertaining to God's worship: if not then in a tuft of hayr, much less now in a Ministring garment, a Ceremony consecrating us and our children to Christ, and a solemn manner of receyving him in his mysteries. The difference of child-hood, from perfect age, may teache us, that we should not look for such particular warnings now what things of Idolaters we are to shun, as were given in the Churches infancy, but make use of them; being now also generally warned to fly from all Idolatry, & that in the same forms of speech which then were used. 2. He answereth, that *It pleased God to set up a partition-wall betwixt Jews and Gentiles, in things otherwise lawful.* Which is very true: but among those things, otherwise *lawful* (as Calvin clearly insinuateth) *Rites of human invention, wherein religion was shown,* had no place. 3. The Rej. addeth, that neither Calvin, ever affirmed, nor any *learned and advised man,* dare affirm, that *no conformity with Idolaters in any Rites, abused by them to Idolatrous superstition, is lawful to be used of God's people in his service.* To which I answer 1. that if he taketh *any Rites* so largely, that among them he reckoneth God's ordinances, then he saith nothing but truth, and yet nothing to the purpose. For the question is, of *Rites devised by man, not necessary in the Church:* as may be seen

in the terms of our Argument, expressed in the Abridgement, though in part omitted by the Def. which omission was so approved by the Rej. that he accuseth the Repl. of wrong-doing for mending it. Pag. 404. We see now for what advantage. 2. If we may have leave to put in that part of the question, as it standeth in our Argument (*Rites devised by man, not necessary*) then hear Calvin's and some other learned and advized man's judgment. Calv. Resp. ad Versipellem: *It is more right and sound, to say, that the institutions of God may not be abolished for any abuse: but human institutions, being defiled, and so proving hurtful, and offensive to our brethren, are to be abstained from. The superstitions against which true worshipers of God do fight, came (for a great part of them) from unknown pudles: and all of them are soiled with ungodly errors, which never can be removed, but by utter abolishing of their use. Why then do we not simply acknowledge that which is truth, namely, that this remedy (of abolishing their use) is a necessary remedy, for taking of dross from the Church? Mr. Farrel Calvin's fellow-minister, and in some sort, Father, Epist. Calv. 49. disputing against a popish fellow, whose name was Carolus, saith thus: When Carolus would obtrude his significations, in garments, and other magick-like signs; we opposed, that Christ hath taught us a purer manner of worshipping the Father, in spirit and truth, without shadows. And Princes may learn by Hezechias his abolishing of the brazen serpent, what they are to do in those Rites which idle men have erected, and added significations unto, according to their own pleasure. Beza, their son, Disp. Genev. 66. The trifles which had proceeded unto manifest superstition, we have abolished as will-worship. We also affirm, that they which retain the relics of unprofitable Ceremonies, and (out of preposterous judgment) correct them rather than abolish them, deserve ill of the Churches. Yet some there are, who would have Pastors put on garments, which if not by their first bringing in, yet by their abuse, are Baals garments. You Papists have so abused these Ceremonies, that without violating of religion, we cannot retain them.*

D. Morton, our Defend. Appeal. lib. 1. cap. 2. Sect. 25. Pope Stephen prescribed in such like cases of human inventions: *If our Ancestors have done anything which is afterward turned into superstition, it is to be abolished without delay. Which was also the only remedy which the ancient Council of Eliberis propounded against Idolatry. To omit particulars; it hath hitherto been received for a ruled case among our Divines, as Rivet (one of our last writers) showeth, on the fourth Commandment: It is a rule, that things indifferent, not being necessary, if they be polluted with horrible Idolatry, are to be abolished.* The Rejoinder his confidence therefore in this point, did exceed all comely measure. The opposite assertion may be better maintained: viz. that no learned and advised Divine, can be named, free from manifest prejudice, arising from the use and urging of such Ceremonies in that Church where he lived that doeth not condemn all conformity with Idolaters, in their religious unnecessary Ceremonies.

SECT. 3. Concerning Pillars, Lev. 26.1. and the name Baal, Hos. 2.16.17.

1. IT was said by the Repl. that for preventing of an evasion, or stopping of a muse, the Abridgers added; that even such things are to be cast away, which had a good original, and use, (if they be not still necessary and commanded of God) when once they are found to be defiled by Idolatry, as Lev. 26.1. &c. To this the Rej. (abounding as it seemeth with leisure, and words) saith divers things in general, not worth much refutation. 1. He objecteth *Tinkers-luck, because then all our Churches must down.* But this Ting-tongue shall not have the

luck to stay us: because we hold our Churches commanded, in general, though not for their particular places and forms; which *particularity* was neither mentioned, nor meant in the Argument. 2. He seeketh more then one knot in that rush (necessary or commanded) as if in either sentence that particle or must needs be *disiunctive*, and not the same with *and*; which he himself will not affirm in his second thoughts. 3. He affirmeth some *distinction to be betwixt things originally evil, and those that are successively evil*: which we deny not; but only say, that *distinctiō* doth not make such a difference, as that therefore one should be <1 page duplicate> <1 page duplicate> <1 page duplicate> <1 page duplicate> rejected, and the other received. 4. He denieth the 2. sertion plainly: which he might have done with fewer words, to as good purpose.

2. Concerning Lev. 26. it was alleged by the Rep. that those (at lest some of those) titular pillars were first only set up for civil use. To which the Rej. answereth, that *this was not the first beginning of their religiou• use*: which is nothing to the purpose, except no use be good but religious. 2. that though many statues which afterward only for worship, were at the first, for civil respects and had still a civil use, (for this antecedent only is the Repliers) yet it doeth not follow, they were civil at the first which answer is by it self confuted.

3. Calvin's collection or conjecture, was objected: that these statues were erected, to represent God: and this was answered, that according to Calvin's phrase, there is a representation of God, in all pictures that corrupt God's spiritual worship. The Rej. opposeth, that Calvin on Deut. 12.3. showeth his meaning to be only of such representation as was in the golden Calf, and Michas Seraphim; not such as Jacob set up for a monument. Which may be Calvin's Conjecture of that place in Deut. though not of this in Lev. Yet to such a monument as Jacob's was, being grossly abused unto Idolatry, Hezechias would have shown no more courtesy, then he did to the Brazen Serpent. So Pelicanus, upon the place, collecteth: *We must ceremonize according to God's Word only.* as upon Lev. 26.1. *Even triumphal statues were forbidden.* And Lyra, *The memory of Idolatry is totally to be wiped out.*

4. The Def. objected Jacob's pillar, Gen. 28.18. So (•ayth the Reply• he did offer sacrifices, in other manner, and place, then after the Law, was lawful. To this the Rejoinder answereth, 1. that *that which Jacob did, was not unlawful by the moral Law.* But he is mistaken; not dis•inguishing betwixt the moral Law forbidding religious Ceremenies of mere human appointment, and allowing the same derived from Divine inspiration. So Tertullian (de Idol. cap. 5.) answereth him that defended Images by the brazen Serpent: *Idem Deus, qui lege •etuit similitudinem fieri, extraordinario praecepto, serpentis •imilitudinem indixit. Si eundem Deum observas, habes le•em ejus. Imitare tu Mosem, ne facias adversus legem, simu•achrum aliquid, nisi & tibi Deus jusserit.* 1. e. *The same God which in his Law forbad images, did extraordinarily command the image of a Serpent. If thou wilt obey that God, thou hast his law. Imitate thou Moses, not making any image (contrary to the Law) except God command thee.* So all our Divines in answer of Papists, objecting this & such like examples for will-worship) refer these doeings to Divine revelation or instinct. Among these (for this cause) • reckon D. Jackson: who in his *Original*, pag. 332. giveth us this Catholic remedy and rule, seriously to be considered. *Such actions as have been menaged by God's Spirit, suggested by secret instinct, or extracted by extraordinary and special*

occasions, are then only lawful in others, when they are begotten by like occasions, or brought forth by like impulsions.

5. To Hos. 2.16.17. (where the very name of *Baal* seemeth to be forbidden, because it had been given unto Idols) the Defend. answered (saith the Rej.) *implicitly*, i. e. so as I have now answered to all that he hath brought about this fourth Argument. But he undertaketh, by a *little change of words*, to make that answer *satisfactory*. For this end, he allegeth first, that the word *Baal*, in *religious* use and application, was originally, *o* from the first use of it, *evil*: because *before Moses was borne, the great and common Idol of the Gentiles was mark* out by it, *as by a proper name*. But 1. If the *civil* use of this word was originally good, that is sufficient to our purpose. For our Argument speaketh only generally *o* *good originals and beginnings*. 2. If this word *Baal* did originally signify *Lord, Master, Husband*, (as it is generally taken) then by the Rej. his interpretation, it did originally signify a *religious relation*. For he holdeth *every sign of a servants duty for conscience sake, to be a mystica* sign of a *spiritual duty*: pag. 314. And is not every sign of a Lord's, Masters, or Husbands duty, or state, for conscience sake, of the same nature? 3. Ther is some question among the learned, whether *Baal* was derived from King *Bel*, or King *Bels* name from *Baal*? The most probable opinion is the later: as *Sir Walter Raughly* showeth lib. 1. c. 10. sect. 6. because *Bel, Beel, or Baal, was as much to say as God*. And *Arias Montanus*, in Hos. 2. saith it signifieth *Numen*, or the chief sovereign power, whatsoever it be, without restraint to this or that Idol. Now if this be so, what more evil was there in the first use of the name *Baal*, then of *God*?

6. In the next place, the Rej. undertaketh to prove, that all religious use of this word *Baal*, in application to *God*, is not forbidden; but only as it might *further* *he practice, or bear the appearance of gross Idolatry*. In which answer, if he doeth not distinguish *gross* Idolatrie from *slight*; nor hath any mental reservation, about *pppearance*, nor yet taketh *might further*, otherwise then *he words sound*, he saith nothing but that which we *ot* only grant, but also make our plea. To this end *e* allegeth the use of it in Is. 54.5. Ier. 31.33. Nah. 1.2. *o* which I answer 1. The Lord, in this place of Hos. did *ot* speak of every time, but of *that day*. 2. He did not *orbid* himself to use this or that term, at his pleasure, *ut men*. 3. The word *Baal* Is. 54. Ier. 31. seemeth to be *sed* in an allusion only reproving, and upbraiding the *dolatrie* of the people, which had followed *Baal*; as *ewing* that what they had sought for in *Baal*, was to *e* found only in *Jehovah*. Otherwise it may be answe••d, that the word appellative is used, without any re••exion unto the proper. And Nah. 1. it is no more gi•en to *Jehovah*, then the name *Idol* is given to men, whē *n* worthy teachers are called *Idol-shepherds*; or then *he* name *Jehovah* is given to dumb creatures, when *hey* are called *Jehovah Iireh* Gen. 22. *Jehovah Nissi*, Ex. 17. *ehovah shammah*, Ezech. 48.

7. He bringeth four interpretations of the place: of which, the first only (as he saith) may serve our turn *n* any part. But the first, third, and fourth, are in di•ers Interpreters conjoined. And there is scarce any grave Interpreter, which doeth not gather so much from the context, as we require. See *Jerome, Arias Montanus, Oecolampadius, Calvin, Zanchi, Tremellius, Junius. Sir W. Raughly*, himself, in the fore-noted place, observeth the sum: *Although the name of Baal be justly to be used toward God; yet in respect that the same was given to Idols, God both hated*

it, and forbad it. And it is not credible, that so many, and such Divines, should make a collection, which hath no foundation in their intrepertation of the text.

SECT. 4. Concerning the aequitie of the Commandments formerly mentioned; &c.

1. The third proof (saith the Replier) in the Abridgement standeth thus: The aequitie of these Commandemens is thus set down in Scriptures: 1. The detestation which our jealous God beareth unto all instruments and tokens of Idolatry, Exod. 20.5.6. Deut. 7.25.26. 2. That we cannot be said sincerely to have repented of Idolatry, &c. except we be ashamed of, and cast away the instruments and monuments of it. 1. Chron. 33.15. Is. 1.29. and 2.20. and 3. 22.2. Cor. 7.11. See Calvin in Deut. serm. 52. Eph. 86. 3. that we shall be in danger to be corrupted. Ex. 34.1. 15. Deut. 7.25.26. Judge. 2.13. Gal. 2.5.4. We shall harden Idolaters. Ezech. 16.54. 1. Cor. 6.10. 5. Ther is more danger in Popish Ceremonies, because the Pope is Antichrist, and we converse more with Papists, then with other Idolaters. Now of all these reasons, and allega•ions, the Def. answereth directly to nothing, but only to those words: *See Calvin.* The Rej. doeth not deny, but the proof was such as hath been said: neither could he say, that the Def. had answered to anything, but *See Calvin.*

Yet 1. he goeth about (by many words) to persuade •he Reader, that here was no fault. To this end he speaketh of a *Mark sh•t•t, and hit* by the Def. of the Def. his *professed method* (to profess a full answer unto all ob•ected, and answer what he pleased to object to himself) of *perverse and injurious dealing*, that he should be told of this truth; of *welts, guards, and gallant shows, and garnish* only, in so many *reasons, and Scriptures: What aile you? (saith he) What mean you?* To all this, I answer nothing. 2. He himself undertaketh to answer all. To this there•ore I will attend, according to the skill I have.

2. His general answer is, that *these five reasons of equity, do not prove, that we are bound unto all and the very same ways of repressing Idolatry, &c. which the Jews were bound to.* This we confess, as the Rej. testifieth, neither could they, upon that supposition, be called *five reasons of equity* only, but of *rigor.* And what a kind of answering is this; to say, reasons do not prove that which they were not brought to prove? The question is, whether they do not prove, that *it is contrary to God's Word to use (much more to command the use of) such Ceremo•ies in the worship of God, as man hath devised, if they be notoriously known, to have been of old, and still to be abused unto Idolatry, by the Papists, especially if the same be now of no necessary use in the Church?* This was the opppsition, for proof whereof, these five reasons of equity were brought. And for this we have all our Divines that confound Popish Images, out of the self-same places of Scripture, as *Vrsine* on the second Commandment, *Polanus*, Syntag. lib. 9. cap. 26. and whom not?

His answer in particular, is first, to Exod. 20.5.6. Deut. 7.25.36. Isai. 1.29. and 30.32. that *these places speak o• Idols themselves, or their garnish, not of indifferent Ceremonies.* But 1. these places were not alleged against *indifferent Ceremonies*; but against Ceremonious instrumen• and tokens of Idolatry, not necessary unto true worship, 2. If they make against the use, or urging of those thing• which are either *Idols*, or *Idols garnish* (as is confessed) it is sufficient. For the Cross is an *Idol*, and both Cross• and Surplice, are the *Garnish* of Idols.

4. *Some of these places (saith the Rejoinder) are grossly mistaken, misalleged, and abused. as Isai. 1.29. an. 2.20. where confusion, and not Godly shame for sin is spoke of: Ezech. 16.54. not speaking of hardening others: 1. Cor. 8.10. speaking of a thing in it self evil: Exod. 34.12. an. Deut. 7.4. speaking of marriage and league with Heathen and Gal. 2.5. not respecting Ceremonies abused.* To the first, I answer, 1. that the shame and confusion judicial which is brought upon Idolaters, is because they are not ashamed unto repentance. 2. All those of whom the Prophet speaketh, were not judicially confounded, but penitentially ashamed. Ier. 31.19. Ezech. 16.54. should have been joined to the former allegations, as speaking of men's shame in themselves, not of hardening others. 1. Cor. 8.10. condemneth embolding others to sin, by eating things offered to Idols, though it were otherwise lawful, as appeareth, 1. Cor. 10.29. And a question may be made, whether it had been more unlawful, to eat such things in the Idols Temple, then to take from thence things notoriously known to be such, and eat them in Christian Congregations, at Love-feasts? Exo. 4.12. Deut. 7.4. speak not only of a civil, but also of religious league, such as should hinder them from breaking down their Altars, Images, Groaves, &c. as Iunius (in his Anal.) noteth, and the words immediately following show. Gal. 2.5. placing danger in conformity to Jewish Ceremonies, doeth insinuate as much (at the least) in conformity to Idolaters.

5. The Rejoinder addeth, that *Isai. 1.29. and Jude 23. confute our Assertion: because men may pray in Gardens; and a garment spotted with the flesh, being washed, might be used.* And such confutations the Rejoinder aboundeth with. But we can distinguish betwixt God's good necessary creatures, and man's inventions of Idolatrous abuse, and unnecessary use.

Yet Gardens might not be used by the Jews, for their ceremonially solemn worship. Neither is every washing polluted garment sufficient to make it fitting for an honest man, that hath other clothes to put on. The washing of a Cross, is like the washing of a piece of clay, or of a Leopards spots.

6. Now Sir (saith the Rejoined.) *You have your will. The third proof is examined, and found to be light, facing, to be repented of, as having abused men. Bate an acequoth Coulton: The whole proof is not examined. Nothing is said to the substance of the reasons, but only to the testimonies, which yet are not found to be light, facing, abusive, &c. And nothing at all is said to the fifth reason: Seeing the Pope is revealed to be that great Antichrist, 2. Thes. 2. Apoc. 17. and his Idolatry troubleth the Church, at this day, more then any other, and our people converse more with Papists, then with any other Idolater, there is more danger, in retaining the Ceremonies and relics of Popery, then of any other Idolatry whatsoever: Lev. 18.3.*

See Calvin.

7. Calvin was alleged in his 52. Sermon on Deut. speaking thus: If we have any drop of good zeal in us, it must needs vex and grieve us, to see the marks and signs of Idolatry: and that we must to the utmost of our power, deface them. The Rejoinder answereth, that *he spake this of proper instruments and monuments of Idolatry; and namely of Images.* Which we willingly grant except he mean by proper such as never any beside Idolaters, either before, since, or at the same time, did use. And we add, that the Cross is more then a proper instrument of

Idolatry: because it is an Idol: Neither hath either the Defend. or Rejoined. denied, as yet, that it is an Idol. We add also, that mystical Ceremonies, are (in Calvin's phrase) *Images*, either *living*, such as God's institutions, or *dead*, as men's inventions. Inst. lib. 8. cap. 11. sect. 13. Add lastly, that seeing the Def. and Rej. have admitted *historical Images*, as of the same nature with other mystical Ceremonies (in the former Chapter) it is too late now to distinguish their natures.

8. A second place of Calvin, is out of epist. 87. where he warneth the L. Protector of England, that nothing upon pretence must be tolerated in the Church, which came either from Satan, or from Antichrist. To this the Rej. (calling for *all Calvin*) answereth, that Calvin in that Epistle, speaketh against precise *extremities about Ceremonies: and that he professedly intended rather to exempt our Ceremonies from those he condemneth: as appeareth by his judgment of the Service-book in Q. Mary's time, the heads whereof were sent unto him from Franckfort, by M. Knox, and M. Whittingam, not one whit bettered (as the Rej. saith he dare say) & out of his Epist. to Bull. an. 1551. &c.* Now 1. because he will have *all Calvin*, he shall have enough of Calvin.

Thus therefore he writeth unto the L. Protecteur, *I come to the other head about abolishing and plucking up by the very roots •buses and corruptions, which the Devil in the ages past hath brought into God's ordnance. It is evident that the Christianity or religion of Popery is bastardly and false. Wherefore if we resolve to bring the people out of that gulf, we must follow the Apostles example 1. Cor. 11. From whence is generally taught: that when men would reform as they ought to do and acceptably to God, they must then betake themselves to the pure word of God. For look how many mixtures (which man's brain hath hatched) do remain; so many pollutions are there which distract men from the right use of those things which the Lord had appointed for their Sa•vation. Wherefore while such a sink as that, is but in part pumpt out, things cannot be said to be as they should be, specia•y when religion appears rather masked, then sincere and with open face, which I therefore note because I perceive many now a-days of another judgment; as if petty abuses were to be let alone, as long as grosser maters be removed. Whereas contrari-wise experience it self showeth what a fertile soil and fruitful seed-plot of lies, man's invention is, that being but thin sown (as it were) with lesser grains, groweth to such a heap as if his nature did intend nothing else. Now the Scripture is far different from this. When David speaks of Idols, he professeth their names should not go in or out at the doors of his lips, to show extreme detestation. Let us remove our foot as far as possibly we can from all the leaven of Satan. For what were all thos• Ceremonies but so many who•rish enticements to lead s•ely souls unto mischief• yea even snares to catch them in? But if we talk that the people may be warned (forsooth) lest they stumble, yet notwithstanding who doeth not behold men hardened by them? So little doth that warning avail to any purpose. Therefore if any such thing b• left untouched, it will be but the foment and fuel of greater mischief, and a very blind set up to hinder sincere Doctrine from all entrance as were meet.*

Then follow the words which the Rejoinder citeth for *all Calvin*. Let any understanding Reader judge now of Calvin's judgment: if we require anymore *praecise rigor* then Calvin did not only wish, but also contend, for, and that with such Arguments, as no De•ender or Rejoinder will ever answer? 2. Whereas he saith that he *dare say M^r. Knox and Whittingam* sent the heads of the Service-book *not one whit bettered*, insinuating that they made the worst they

could of it, quoting the *Discourse of Frani•so •t troubles*, it is as much as to say, he dare deny, that which those good men said, and proved (by repraesenting their writing) concerning their own fact, without any reason. Surely their conclusion was this: *Other things not so much shame, as pity, compelleth us to keep close: &c.*

Note (saith the Author of that Discourse) *that the description is very favorably put down. If you confer it with the Book, and the usage of the same in many Churches of this Realm▪ you can confess no less. And thereof you may gather, what M. Calvin would have written, if they had noted all the abuses of the same.* Beside the Letter itself (written by M.K. and M. Wh. unto Calvin) is to be seen & read, in that Discourse; where mention is made of the *Surplice, Kneeling, and Cross*; But none of *Confirmation, Offeringes, Womens Purification*, and such other things as the Rejoinder would have Calvin only to have respected▪

3. For Calvines Epistles to *Bullinger*, 1551. they were two: and in the first, epist. 120. he excuseth only as tolerable in extremity, the *Cornerd cap, and Rochet*: and what is this to our *Ceremonies using and urging*? In the second epist. 121. he exhorteth the *Protectour*, to help *Ho•per*, standing even against those fopperies, What can the Rejoinder glean from hence. 3. As for that the Rejoinder addeth, that Calv. Instit. lib 4. cap. 17. sect. 37. (for Easter day was handled before) *professedly alloweth our Kneeling*, it is nothing so. For he speaketh only against the Papists kneeling unto the *Hoste in Procession*; and for aggravation of that Idolatry, saith▪ that in the Supper itself, *we may kneel to Christ*. There is not one word of such kneelinge as ours is. There is no Non-Conformist, which refuseth to kneel unto Christ, in the celebration of the Lord's Supper.

9. But Calvin (saith the Def.) hath these words: that *in laboring to remove such things as may seem to nourish Idolatry, we must take heed of being too supersti•ious, i• urging too vehemently things in their own nature i•different*. To which there needeth no answer, then this: we assent to those words, without any exception. Afte•Calvin, the *Replier* made mention of *Martyr, Gryncu•, Wolphius, Vrsinus, Machabeus, Zanchius, Simlerus, Z•pperus, Fulke*, and the Authors of our *Homilies*, as quoted i• the *Abridgement* (pag. 24.) to the same purpose. Bu• the Rejoinder thought not them worth the answering in special: and therefore I must leave them to consideration only. To the rest of this Section I answer nothing but, *Nihil dicit*.

SECT. 5. Concerning Daniel's abstinence.

HEere nothing is handled but Daniel's example, Dan. 1.8. Neither doeth the Rejoinder add anything to the Defendant, but only, that *Daniel's forbearance of the Kings meat, was grounded on special ceremonial injunctions of God, and not upon our moral rule, that the abuse had made the use unlawful; nor was this a Ceremony in God's worship*. To which I answer 1. that our argument is also grounded on the *equity of Ceremonial injunctions*, and that equity is our moral rule.

2. It must needs be, that if good meats (not otherwise unclean) were unlawful unto Daniel, then it was because they were defiled by Idolatry: which is all that this place was alleged for.

3. If this was not a Ceremony of God's worship, the Argument is so much the stronger: because all Christians know, that whatsoever is unlawful out of God's worship, the same (not being by God appropriated to his worship) is much more unlawful in it.

SECT. 6. Concerning Hezekias his breaking down the brazen Serpent.

1. THis example is so pregnant, that it hath by all sortes of Divines been used and improved to so much as our Proposition doth require from it. The Superstitious Authors of the Canon-law, could not shut their eyes wholly against this light. For so *D. Abbot* (Def. of M^r. Perk. part. 1. pag. 168.) translateth that law, *Dist. 63. cap. Quia. If our Pred•cessors have done some things which at that time might be without fault, and afterwards be turned to error and superstition; we are taught by Hezekias breaking the brazen Serpent, that the Posterity may abolish the same, wit•out any delay, and with great authority.* And the same Doctor Abbot confesseth, the force of this consequence from Hezekias his example, to make against such private use of the Cross, now, as *Constantine*, and the ancient Christians had of it▪ What then but *the time*, did hinder that good and learned man, from seeing that it maketh much more against the public use of the same Cross in Baptism? *I never yet could meet with that Papist, which denied the consequence: The brazen Serpent (having been God's own ordinance) was for Idolatrous abuse, to be abolished. Therefore human inventions, for like abuse, much more.* Yet the Def. and Rej. deny it. With what reason, shall appear•.

2. The Def. gave five reasons for Hezekias his abolishing the Serpent. To which it was replied, that no man doubteth, but Hezekias had reasons, more then five, for that he did: and that the like may be alleged for abolishing of our Ceremonies. *This last (saith the Rej.) should have been shown.* So it is (say I) in the following dispute.

Let them (addeth the Replier) be abolished by public authority, and *I will undertake*, reasons to justify the action done, will easily be acknowledged, even of those that now can see none to persuade unto the doing of it. *Like enough;* (answereth the Rej.) *and well enough:* because *it is lawful, and just to abolish them as inconvenient.* Now let this be well noted. In the general answer to this Argument, it was pleaded (pag. 406.) that Ceremonies abused to Idolatry are to be abolished, if they be not *conveniently necessary.* Here our Ceremonies so abused, are confessed to be such, as that, if they were once abolished by public authority, reasons could easily be found to prove them *justly abolished as inconvenient.* So that nothing but public authority, doth make them *justifiable*, or free from such *inconvenience* as deserveth and requireth the *abolishing* of them. And who can conceive such a virtue in public authority, as to make that morally *convenient* which before was *inconvenient?* or to make reasons forceable, for justifying an action *done;* which are not forceable for justifying the same, as *to be done?* Our cause by this confession, wanteth nothing but one *Fiat*, or act of public authority, to make it justifiable; so far at least, as concerneth this question: whether the Ceremonies are to be abolished or no?

3. Because the Def. did make this one ground of denying our consequence from Hezekias zeal against the monuments of Idolatry, that *He did not abolish the Idols which Solomon suffered to be set up in favor of his strange wives; because they were (at that time) neglected Idols.* It was replied,

that it may well be thought, they were destroyed by Hezekiah, and set up again before the time of Josiah. This the Rej. calleth *rashness to be repented of*: because it is said (2. Reg. 23.13.) that Iosiah destroyed those high places, *which Solomon had set up*. And was it such a *rashness*, to say that *it may be thought so*? the phrase is more modest then theirs, who peremptorily affirm those Idols to have been neglected until after Hezekias time; when the Scripture testifieth plainly, that Ahaz, Hezechias his father, worshipped *Molch* (which was one of those Idols) by making his son to pass thorough the fire; and was so madly given to superstition, that he sacrificed *under every green tree*. 2. Reg. 16. Nay less was said, then some learned have with great probability affirmed: namely, that these Idols with their appurtenances were first defaced by Solomon himself, after his repentance; and being restored after by Idolaters, were again defaced. *Salianus* (in his Annals ad an, 3309.) saith thus: *We think also that while Solomon lived, that whole shop of devils was broken up and ruined. And withal, the statues, the groves, and altars, as also the rest of idolatrous monuments* 2. King. 23.13. *to have reference to Manasseh and Ammon (who had set them up in the same place, and upon the same foundation) and not to Solomon, who died 250. years before. It is incredible to speak that when Asa, Jehoshaphat, and Ichoiada did far and near destroy idolatry, they notwithstanding suffered a skandall so apparent. And to the year 3406. it were very strange if those Idols after 350. years, should yet remain, the which Solomon after his repentance, and other good Kings had abolished. So that it is probable that such like temples and Idols were repaired, and bui•t up again by other succeeding ungodly Kings, which Solomon in former time had made: that that which Solomon built should be all one with such like as he had built.*

Where he showeth by divers instances, both out of Scripture, and out of common speech; how that word *which*, doeth not always note the same singular substance; therein confuting all the ground that the Rej. had for censuring the Repl. of *rashness to be repented of*. This sentence is the more also to be favored; because according to the other, which our Def. and Rej. maintain, it will be very hard to answer that objection against Solomon's repentance, which *Rabanus* on 2. Reg. 23. groundeth on that superstition: *Solomon never truly repented of his idolatry: for if he had manifested fruits worthy repentance, he would have taken order with those Idols, which he had set up by removing them, and (being so wise a man) never have left them to stand for stumbling blocks to fools, as if what he had erroneously devised, had been well and wisely done.* Beside all this, it is not credible, that the same individual Temples stood by Jerusalem from Solomon's time, to Josiah; if it were but for this, that the Assyrians came even unto the gates of Jerusalem, spoiling and breaking down all costly buildings, (such as Solomon's Temples were) not sparing▪ but deriding the *gods of Nations*. 2. Reg. 18.

4. It was added by the Replier that those Idols should have been destroyed, (though they had been for the time, neglected) because that evil for which Iosu destroyed them ought as well to have been praevented, as corrected. To this the Rejoinder answereth 1 that this is not true, except Hezekia had *suspected that evil*. And who will say, that there is no cause to suspect evil of an *Idol*, though it be for a time neglected? Or can any man think, that if *Israelites* had neglected them, no *Sidonian, Moabite, or Ammonite*, gave occasion of any evil to be suspected by those Idols? The *Spanish and Frenche* Papists (to say nothing of English) when they, in passing by the *Cross in Cheapside*, do reverence unto it, give they not cause to suspect, some evil to cleave unto it? 2. *The same means* (saith the Rejoinder) *are not always requisite for*

praevention, which must be used for recovery. Yes truly, about *Idols* (if we judge out of the Scripture) the very same means. *Burn then* (saith the Rejoined.) *all your Popish bockes, lest they fall into the hands of Popelings to abuse them.* So will I certainly, if you can show me, that they must be burned when Popelings have had them in their hands, and abused them which here you grant concerning these *Idols*.

5. *Zanchius* was cited by the Defend. to prove, that this abolishing is not the universal remedy for all abuses of Ceremonies (he meaneth) unto Idolatry. And because the Replier could not find the place, we are by the Rejoinder directed to the later edition, pag. 678. where I find these words: *This rule is to be observed: that things grown to abuse & defiled by superstition, if they be indifferent may, yea oftentimes ought, to be taken away.* Here (I hope) is nothing against our proposition. And yet the Def. hath nothing else to catch at, nothing else (I say) but those words: *they may be removed*, as signifying, that *they may also not be removed*: As if every thing that may be removed, may also not be removed! The Rejoinder addeth, that *he admitteth of some Feast-days, as tolerable.* I want, he speaketh something favorable of them: but herein, he neither speaketh to our question directly, nor sheweth how that which he saith may be accorded with his own rule. But pag. 800. (saith the Rejoinder) he strayneth the consequence to things *manifestly Idolatrous, not to indifferent Rites.* So do we also: But the rejoinder as it seemeth, maketh Solomon's *Idols*, (if they be for a time neglected) indifferent rites, which *Chancie* never did. Nay *Zanchi* pag. 649. from this example of *Hezekia*, reprooveth those that keep in secret the monuments of Superstition, though out of Churches. True (saith the Rejoinder) but *betwixt such Monuments, and indifferent Ceremonies, he distinguisheth.* And so do we, in some sense: but that things otherwise indifferent, may by becoming monuments, prove unlawful, *Zanchi* never denied. To *Zanchi*, were added (in the Abridgement, pag. 24.) as witnesses of our consequence from *Hezekias* his example, *Augustine, Calvin, Martyr, Wolphius, Lavater, Sadeel, Jewel, Bilson, Fulke, Rainolds, Andrues, and Perkins.* To all these it was *unseasonable* (saith the Rejoinder) to answer at full, in this place. We must therefore wait (though in vain) for a place which will seem *seasonable*.

6. The Defender in fine, noted two disparities betwixt the brazen Serpent, and our Ceremonies: 1. That the Idolatry of the Jews about that was public, general, and in the same Church; which is not so with our Ceremonies. 2. That there was no other means to cure the Idolatry of those times; as now there is. To the former it was answered 1. that these circumstances are not rendered as reasons of abolishing the brazen serpent, in the Text, but invented by the Def. True (saith the Rej.) *yet any man may conceive that they might be reasons.* But for *generality*, I cannot conceive how it can be proved: and the *public* abuse, though it might be a reason, yet not such a one, as that with it, abolishing should be used, or suspended. But our Ceremonies (addeth the Rej.) must in comparison be likened to *the brazen Serpent used well, at Jerusalem; which ought not to have been abolished, for such another in relation to that, set up at Bethel, and made an Idol.* Wherein he mistaketh much, For first our Ceremonies were never good, or well used. *Calvin* is allowed of by the Def. and Rej. for his moderation about them. Let him therefore speak: *I answer the turn-coat, What is there in the Papacy unlike the brazen Serpent, except only the original? Epist. 265. The Popish Ceremonies are naught from the beginning.* 2. The Papists did not take these Ceremonies from us, but we from them. 3. It may

be very well questioned, whether the serpent at Jerusalem, considered as no way commanded of God, should not have been abolished, if the ten Tribes should have taken occasion by it of Idolatry? It was answered 2. that *private idolatry* is also to be removed, as well as public. That cannot be *de facto*, saith the Rejoinder. Yet thus far it may be very well *de facto*, that nothing be used in public, which is known to nourish idolatry in private. It was answered 3. That all these circumstances did more then agree to our Ceremonies, in the beginning of our reformation. To this it is rejoined 1. that *our Ceremonies were never the object of gross idolatry*: which he would not have said, if he had thought of the Cross, or that the proper *means* of idolatry are as well to be abolished, as the *objects*. The 2. rejoinder is, that though they ought to have been removed; in the beginning of reformation, yet now not: which is as if a debtor should plead, that he owed indeed so much money to his creditour long ago, but now (though it hath been every year called for) he is quit by deferring the payment. Sure (saith the Repl.) our Ceremonies are not grown better since the reformation, by any good they have done. *That is not here considered* (answereth the Rejoinder) *but if they be not grown to less abuse?* As if less superstition, with much mischief, were not enough to cashiere such Ceremonies as do no good!

To the second disparity, it was replied, that this is the very question, whether any other means be sufficient to cure the disease of human Ceremonies idolatrously abused, beside abolishing? *This* (saith the Rej.) *you make a question of*. And was not the Defend. disputing against us? what reason then had he, to make our question an argument, or answer against us? It was replied also, that experience hath shown the disease of our Ceremonies is not cured, in the Dominions of our Hezekia. Yet (saith the Rej.) *the means (without abolishing) may be sufficient, if they were well applied, that is, given and received*. As if the same means would not have been in like manner sufficient in Hezekias time, against the Idolatry of the Serpent, if they had been well applied i. e. *given, and received!* Heerin certainly is no disparity.

A piece of a Comparison, betwixt the Primitive, & the present English Church.

1. Because the Def. 3. or 4. times, repeated, and urged, (as much making for his cause) that *our Church is so truly reformed, that it doeth most lively express the face, & full body of her Primitive Mother-Church*; the Repl. therefore at last, was forced to say something to this; especially in this place, where it is questioned, *if we will allow it to be called a reformed Church*. He answered therefore in general, that in the main pointes of doctrine, and the grossest superstitions, our Church is reformed; but in regard of Ecclesiastical government, and some Ceremonies, it is not. To this it is rejoined, 1. That by *face and body*, was meant only *doctrine and religion*, not *government, or Ceremonies*. The Defend. therefore understood this term, as *Cardinal Perone*; and the Replier as *D. Andrues*, who in the beginning of his answer, hath these words: *Points of faith seem rather to pertain to the inward parts, then to the face. It is the Agend (of the Church, •e should have held him to. In that is the face of the Church, &c.* After this, the Rejoinder making all the *Primitive Church*, that was within divers hundreds of years after the Apostles age, out of the Century-writers, and others, gathereth a catalogue of errors and defects, in doctrine, and observances, which by little and little, began in those times; and thence concludeth, that *our doctrine is purer then it was in the Primitive Church, and also some observances*. Now 1. this

extension of the *Primitive Church* is taken without leave. 2. Those errors of doctrine may no more be attributed to the Primitive Church, then the errors of *M^r. Montague*, and others like him (who are neither few in number, nor mean for power, as things go) may be to the English Church, 3. In the other matters of Ecclesiastical Policy, and Ceremonies, we hold that for which the Rejoinder formerly objected unto us, as a *spirit of singular singularity*, pag. 384. and now confesseth to be true; namely, that *the Apostolical purity began presently after to be corrupted*, and so proceeded in defection more and more. Yet all this doth not hinder, but divers corruptions may be found among us, which were not known in the first primitive ages. Nay let it be marked well, how strange an assertion is made up by this reckoning of the Rejoinders! *In Hezekias time* (saith the Defendant) *the idolatry about the Serpent, could not be cured but by abolishing the Serpent: but in our most truly reformed Church, which doth most lively express the face and full body of her Primitive Mother-Church, this disease would be found curable without any such extremity.* The meaning is according to the Rejoinder his interpretation: *the disease of idolatry is more easily cured, in that Church, which doeth lively express the face, and full body, of those Churches, which were infected with many errors, and declining in many things, to superstition, then in Hezekias Church, most purely at that time reformed.* Surely the Rej. in a great part of his gloss, forgot his text: otherwise he would never have in this manner confuted it.

Cathedral music with Organs.

2. The first question was, If the Primitive Church had such chaunting Idol-service, as is in out Cathedral Churches? The Rejoinder after some words spent about *singing*, (about which he bringeth not the least resemblance of that in question, until the fourth age after Christ) excepteth first, that *Organall music was gods ordinance in the Old Testament, and that not significant, or typical; and therefore is sinfully call•d Idol-service.* 2. *That all men whose hearts are not averse, by distraction, stupidity, or prejudice, feel such music to work much upon their affections.* To this I say 1. that his denying of Organall music to have been *significant or typical*, is without reason, and against the current of our Divines; taken (as it may seem) out of Bellarmine de missa. lib. 2. cap. 15.) who useth this evasion against those words of *P. Martyr: Musically organs pertain to the Jewish Ceremony, and agree no more to us, then Circumcision.* So that we may neglect it, and take him as saying, that nothing which was ordained in the Old Testament (no not sacrificing of beasts) is now an Idol-service. 2. For that, and the other, both together, it is fit the Rejoinder should be put in mind how many, and what kind of men, he accuseth of *distraction, stupidity, or prejudice!*

1. *Thomas Aquinas* (in whose time this faction was not in general request, much less in the Primitive) in 22. q. 91. a. 2.4. opposeth thus: *The Church useth no music for divine praises, lest it should seem to Indaize*, and answereth thus: *Musically instruments do more stir up the mind to delight, then frame it to a right disposition. In the Old Testament there was some need of them, both, &c. and also because they did figure out something.* Erasmus, in 1. Cor. 14. saith thus: *We have brought a tedious and player-like music into the Church, a tumultuous noise of many voices, such as I think was not heard among the Theaters of Grecians or Romans. For which purpose, whole flocks of boys are maintained at great charges, whose age also is all spent in learning such gibble gabble. At such cost is the Church •or a pestiferous thing, &c.*

It is evident that that some Ecclesiastical chanting and roarings in our Temples (scarce also understood of the Priests themselves) is a most foolish and vain abuse, and a most pernicious let to piety. I make no question but all that kind of music was a part of the legal pedagogy. In the solemn worship of God, I do not judge it more suitable, then if we should recall the incense, tapers, and other shadows of the Law, into use. I say again, to go beyond what we are taught, is most wicked pervacity.

It would be too tedious, if I should reckon up all that have assented to these. I will add only the two and thirty grave learned men, which were chosen in King Edwards days, to reform Ecclesiastical laws, and observances they judged this law fitting, *It likes us well to have this tedious kind of music taken away.* Certainly these were neither *distracted*, nor *stupid* men: whence their *prejudice* came, let the Rejoinder himself judge.

Chancelours, Commissaries, and Officials.

3. The second question was about these children of the earth, dealing with the keys of Christ's Heavenly Kingdom, whether they can be found in the face, or body of the Primitive Church? The Rej. 1. answereth plainly and roundly, No. Yet these human creatures, are those that keep most mis-rule among poor Christian men and Ministers also, in Ecclesiastical censures, of *suspension*, and *excommunication*, with intolerable *exactions*. That assertion therefore of the Defend. that *the Church of England doth most lively express the face and full body of her Primitive Mother-Church*, is in one great part of it, dashed by the Rejoinder his No. 2. The Rejoined, addeth, *nor did any Presbyters execute any Church censures, without leave or consent of their Bishops, or unpreaching Elders at all, execute any censures of the Church.* Now $\langle \diamond \rangle$ this is nothing to the purpose, but a mere diversion, that something might seem to be said beside No. 2. For the first, I answer with Junius in Bel. Cont. 5. lib. 1. cap. 4. an. 27. Censures are in common to be acted by the *Presbytery*: so that as the other Presbyters did not act them without the consent of the chief Presbyter, or Bishop, so neither could any Bishop do it without them, of and by himself. That Bishops afterward dared so to do, it was *tyrannidis indignae, mere tyranny*. 3. For the confutation of the second, I propound a remarkable place in Origen, against Celsus lib. 3. extant also in his *Philocalia*, collected by Gregory Naz. and Basil, set forth in Greek and latin, by Tarinus: were cap. 18. Unto Celsus, objecting that Christian teachers sought for simple foolish auditors, Origen answereth, that Christian teachers did first discern and try their auditors; and of the approved, they had two orders, one of beginners (that were catechised) and another of those which had made further progress. And among these latter (distinct from teachers) he relateth thus: *Some are appointed who are to look to the life and manners of such as are admitted, that they which do ought unseemly, may, as need shall require, be excluded the Congregation, and they which do otherwise, may be cherished, and daily grow better.* This is the translation of Tarinus. The rest of the Rejoinder to this question hath nothing in it but words.

Pompos Bishops with sole power of Ordination and Excommunication.

4. The question is if any such were in the Primitive Church? The Rejoinder 1. answereth concerning Pomp, that *Peace and beneficencie of Princes brought in this difference of outward state.* But all difference of outward estate was not meant by Pomp. For so $\langle \diamond \rangle$ Ministers, that have

convenient means for a liberal kind of life, with hospitality, should be pompous. We are not so simple, as to account the *Pastor of Sutton Colfield*, (as such) pompous. There is certainly a pomp that doeth not agree to a Minister of the Gospel: as the pompous state of a *Baron*, or *Earl* (which the *Defender* himself, at his third flight, unto *Durham*, is risen to that requireth many idle attendants, for no other use but only for *Comportment*, & *Luster* of state; that which must have so much time spent in bridling of the Bishops horses, as the ancient *B. b.* took to preach diverse sermons in, as *M. Hooper* speaketh; that which makes a poor man afraid to speak unto his Minister, without such trembling, as Majesty breedeth; that which would make it ridiculous, for a mean man to desire a visitation of him, for himself, his wife, or children, in sickness or other perplexity; that which requireth a Chaplain not only to do other duties of religion for him, but even to give thanks at his table, and that standing, which he sitteth; that (to omit other characters) which maketh all his doings Lord-like, by way of Commandment: I will not here speak of, *draw an excommunication against him; take him Pursivant; Jailour, see to your prison*; as being notorious in divers of them: but only note one example, out of mine own experience, which many others can parallel by theirs: I was once, & but once (I thank God) before a Bishop: and being presented unto him, by the chief Magistrates of an Incorporation, for to be preacher in their town; the lowly man first asked them, how they durst choose a preacher, without his consent? You (said he) are to receive the preacher that I appoint you. For I am your Pastor, though he never fed them. And then, turning to me, how durst you (said he) preach in my Diocese, without my leave? So that without any other reason, but mere *Lordship*, the whole Incorporation, and I, were dismissed, to wait his pleasure: which I (for my part) have now done this twenty year, and more. If this kind of *Pomp* were in the Primitive Church, or if it be not in ours, the Replier may be blamed for mentioning *Pomp* in his *Quaere*.

2. Concerning *Ordination*, the *Rej.* his answer is, that *the Bishop doth it not (regularly) all alone*. What is this to *sole power* of doing it? If an *Irish* or *Welch* Bishop, ordeineth one at London in his chamber, or in some Chapel, and admitteth him that commended the person to him, for to join with him, for fashion sake, in the gesture of hands-imposing, be he of what place or Diocese soever, in whom is the *power* of Ordination? If the Bishop of London, ordeyneth a minister at large, and biddeth his Chaplain, or Chaplains, do so much as add their hands to the business, is there power in the Chaplain, more then in any other, that by chance may be present? Power of Ordination is not given (by our Laws) to *individua vaga*, that is to say, Vagrant men, of whom the Law taketh no notice, such as were wont to be called *Hedge-Priests*, but to authorized Prelates. These are toys, to mock the Church (if not God) with. Such doings were never heard of in that Church which deserveth the title of *Primitive*. Of Excommunication, the same answer is given; and so the same answer may serve. Let this only be added, that therein, the Bishop hath such absolute power, that he may derive the same to his *Chancelours*, *Commissaries*, *Officials*, & such like *Vnderlings*, to be dispensed by them, even unto the commanding of God's Ministers for to denounce their Censures, without any discerning what aequitie there is in the cause, and what assistance of Ministers is required, appeareth by this style: *John Hone, D. of Law official &c. to all Rectors, &c. For as much as we (proceeding rightly and lawfully) have adjudg'd all and everyone, whose names are under-written to*

be excommunicated; and since the discee M^r. Rouland Allen Priest, hath excommunicated them, by our mere office in writing; we do therefore commit to you &c. to denounce openly, &c. given under the Seal of our Officiality, such a day, and such a year. If any footsteps of such an approved power could be shown in the Primitive Bishops, all Christians might merveil at so sudden and monstrous a defection. But both Defend. and Rejoined. know, that it is a relique of Popedom.

Calling of Ministers, without express consent of the Congregations over which they are set.

5. The question was whether any such thing was in the Primitive Church? The Rejoinder his answer is affirmative; that *it seems there was such a thing: because*. It is said only of the Apostles, that they ordained Elders to the Churches, Act. 14.23. and Titus, Tit. 1.5. appointed the Ministers. 2. Sometime Ministers were chosen by prophesy; and sometime by lot. 3. The people's consent was not held of divine necessity. For the grave Council of Laodicea, Can. 3. restrained the people from choice of their Ministers. Beside, the people of this Land have given their implicit consent in Parliament, to such as the Patrons and Bishops call: And if they do their parts, it is as well, and sometime better, then if they were chosen by the people. Finally, God hath not forbidden our manner of calling Ministers, nor commanded the other. Wher 1. let it be marked, that the question was only of the people's consent; concerning which the Rejoinder on all these words, answereth just nothing. 2. The first place he bringeth against the people's election, Act. 14.23. is the chief place, which Protestants use to bring for it; as Bellarmine (de Clericis. lib. 1. cap. 7.) observeth of it. This argument is the chief foundation of Illyrius, Calvin, Chemnitz, and others. Of Bellarmine's answer, the Rejoinder maketh an Argument, against our Divines, who have confuted that answer, and so sufficiently answered his Argument, long before he framed it: which yet he taketh no knowledge of, but nakedly propoundeth it, as if this were the first time of beating it off the stage. It is (saith he) only said of the Apostles, & not of the Churches, that they did ordain Elders. Act. 14.23. So (say I) it is only said of the Apostles, and not of the Churches, in the very same verse, that they did pray and fast: doeth it follow from hence, that the Churches had no hand, part or consent, in prayer and fasting? If not, then neither doeth the only mentioning of the Apostles in creating Presbyters, exclude the people's formal choice, much less their consent. If any man desires large and full clearing of the place, he may find it in Iⁿius his Notes on Bellarmine, Contr. 5. lib. 1. cap. 7. annot. 59.63.64. where the Conclusion is, that Bellarmine doeth in this argument *nugari, nothing but trifle*, disioyning things that ought to be conjoined, as if there were a contradiction betwixt these two Propositions: *The Apostles ordained; the Churches ordained*. If the Rejoinder would have brought a fitting example, he should have shown us, that Paul, or Barnabas, being at Jerusalem, ordained a Minister, and sent him to Antioch, Iconium or Lystra, signifying by letters, that such a man was appointed their Pastor, though they never knew, or heard of him before. For that had been something like unto the practice of a Bishop, who upon the Patrons praesentation, wheresoever he be, sendeth his Minister from the place, or Palace of his residence, unto a Congregation 20.30. or 40. miles of; which poor despized People, must be content, with *towling of a Bell*, as sufficient notice given of their Ministers fitness, and their necessity to acknowledge the same. 3. In the second place Tit. 1.5. whereas our translation hath, that Titus was to *ordain* Ministers, the Rejoinder turneth ordaining into *apointing*, and I may better turn it into *setting, or placing*. Now (which soever translation be admitted) the Rejoy. is argument is lighter then a feather, except it be

supposed that Titus could not effect that Ministers should be in every Church of Creete, neither by, nor with the Churches consent: which is too absurd a proposition for any reasonable man to father. Take the Rej his translation in ordinary rigor; Our King doeth appoint Bishops; and yet they are not placed in their Seats, without some kind of consent and election of others. And yet I hope the Rej. himself will not say, that Titus took so much upon him, as this cometh to.

4. As for choosing Ministers by Prophecy, that was very extraordinary, and therefore hath no place in the question of ordinary calling. Yet 1. Prophecy did no less require the concurrence of the Churches consent, in an ordinary Minister, then it did the Presbyteries ordination in Timothies person. 1. Tim. 4.14. It was only an extraordinary cause of that consent, which otherwise should have been grounded on the persons qualification. Prophecy also or Vision did sometime follow the Churches election, as in *Celerinus*, of whom Cyprian (Epist. 34. ed. Goulart.) recordeth: *When he wavered about consenting to the Church, by a vision of the night he was forced to assent.*

5. As for election by lot, I do not think any example can be given of it, wherein the Churches election of divers persons betwixt whom the lot should design, with their consent, did not concur.

6. As for the Primitive Churches tenet of *Divine authority*, nothing can be proved out of the Council of *Laodicea*, which was after *Julian's* time. The Synod of Africa (Epist. 68. Cypr. ed. Goul.) doeth inform us thus: *The people it self hath power both to choose worthy Priests, and to refuse unworthy ones. The which also we see to come from Divine authority.* Yet *Calvin* answereth, that even that *Laodicean* Council did not restrain from election, but only from disorderly electing, by themselves. And is therein learnedly seconded against *Bellarmino's* rejoinder, by *Junius*, in *Bell. Cont.* 5. lib. 1. cap. 7.

7. As for implicit consent in Parliament, it maketh nothing to the question. And yet it cannot be proved, that everything decreed by Parliaments, have the Churches implicit consent. For then the Church did implicitly consent unto all the alterations of religion, in King *Henries*, King *Edwards*, Q. *Mary's*, and Q. *Elizabeth's* days, how opposite soever they were one to another, neither can it be shown lawful, for the Churches of Christ, to leave their privileges which Christ hath given them, to the pleasure of any Parliament.

8. To say, that the Patrons and Bishops sending without the Churches consent, is as good, or better then the Churches free consent, well ordered, and directed; is all one as to say, it is as good, or better, that Women should be married without their consent, then with it.

9. As for the final answer, I refer the Reader partly to that already said, and partly to *D. Ames* his answer unto *Bellarmino*, tom. 2. lib. 3. cap. 3.

Ministers going to law for their places.

6. The question is, if this was known in the Primitive Church? It is rejoined 1. that *Bishops* were often in question at Synods, about their title to their places, which was as much. But 1. This was not in the Apostles time. 2. Questioning before Synods, about Ecclesiastical affairs, is of

Ecclesiastical nature; going to law, not so. In Synods all things ought to be determined by God's Word: at the Kings Bench, and Assizes, the Judges pronounce sentence by man's law. Yet the good ancient Bishops, were so far from seeking a title to their places, by Synodical judgment, that they withdrew themselves, as being afraid to have such a title put upon them, either by Churches or Synods: examples of which modesty, we have even in declining times, *Basil, Gregory &c.* A law we find also (Cod. de Epist. & Cler.) mentioning the same disposition: *The Prelate ought to be so far from ambition, that nothing but compulsion should draw him, though he be desired, let him give back, and when invited, let him shift, &c. For certainly he is unworthy the office of Priesthood, unless he be ordained unwillingly.* Certainly, these men would never have sought those places by course of law, which they hardly accepted, being obtruded upon them. 2. The Rejoinder saith, *Lawing about places ariseth upon the title of Patronage, a civil inheritance.* Whereas the question is not from whence it ariseth, but if it appeared in the *face of the Primitive Mother-Church?* This answer is as much as to say, our Church hath a special wound, or sore in her face, which the Primitive Church had not; and therefore must have a plaster upon it now, in those times unknown: that is, our face doth not *lively represent that face*, which is the question. Beside, if the lawing be necessary, about the Patrons civil title, what hath the Minister to do with it, except ambition or covetousness, doth cause him to take other men's business upon him, for his own advantage?

Pluralists, Non-residents, Dumb-Ministers.

7. About these, the Rejond. confesseth that they are *the sore of our Church, but not allowed, or tolerated, further then Mr. Hooker showeth.* Now 1. If they be sores, being also in the *face*, that is, our chief eminent, *Convocation men*, bearing them in their *fore-heads*, surely they must needs disfigure the *Primitive face*. 2. Though I have no more leisure to seek and confute M^r. Hooker's mitigations, then the Rejoinder. had to allege them; yet I dare say, if the *Stues* be tolerated, and allowed at Rome, these sores are tolerated, and allowed in England, they are as well known; more publicly professed; they are practiced in the Bishops Palaces; and not only the *Court of Faculties*, but most Bishops do gain by them. But (saith the Rej.) *If you can tell us the Certain and safe remedy of this sore, I am persuaded the Church will thank you.* But I am neither so persuaded of the *Convocation-Church*, not yet that the Rejoinder himself is so persuaded Men do not usually give thanks, for that which formerly they did not desire, and if this Church had desired a remedy, the Convocation-men would long since have begun (according to their skill and power) with themselves, their Chaplains, the Benefices in their gifts, &c. They would also have hearkened unto *Parliament-remedies* of wise and careful Physicians, which have been often prescribed, prepared, tendered, & almost applied, but by the Convocation-men, refused, and opposed, as the world knoweth, and the Rej. is not ignorant of it. In the clouse of this question, the Rej. insinuateth, and (as half ashamed) only insinuateth a secret distinction, betwixt *careless-Non residents*, and another kind, of them that are *careful*: the former of which he affirmeth to have been *often condemned, though never removed.* Of which distinction, as being left obscure, I cannot speak so much as I muze. Only this: *Carefull Non-residents* seem to be such as have great care to get some pretense in Court, University, or some great man's house, for absenting themselves from their charges (which God hath laid upon them, if they be lawfully called) and some care to provide a tolerable

Curate, for supplying their places. Now these the Rej. seemeth to excuse, for which they are more beholding to him, then the Churches are, upon whose spoils they live, and aspiring by them unto higher places. And as for the *careless Non-residents*, how cometh it to pass, that non conformity can as easily be removed, as condemned; and such condemned fellows as these, be so long reprived, after their condemnation? Certainly, if they were as great enemies to the Bishops kingdom, as they are to Christ's, a quicker dispatch would have been made of them.

Simony.

8. Of this, it was asked, if it were so ordinary either in the Primitive Church, or (almost) in the Popish, as it is in England? Here the Rejoined. venteth a proverb, that *almost saveth many a lie*; adding, that the Papists faces are washed with fair water, and foul water cast upon us: and then telleth of a *Canon imposing an oath for prevention of Simony: and not only the guilty man looseth his place, but the Patron his title, for that time*. Now though all this be nothing to the Primitive Churches *face*, yet it is not so to be passed over. For (to begin with the last) 1. The course taken against Simony, which he speaketh of, is no *Canon* of the Convocation house, but a *Parliament-law*. Canons (I hope) do not deprive Patrones of their *title*, which they have by civil inheritance, as the Rejoinder told us even now. 2. This *oath* imposed (if it be generally urged) doeth make our *English Simony* worse then that which is found among Papists, as adding *perjury* unto it. 3. Because the Rej. will not take the considerate limitation of *almost*, in other sense, then as if it were the cover of a *lie*, I am content it be left out, and then desire him to prove the assertion a *lie*. If he cannot, it had been sufficient for him (who so familiarly accuseth others of *scurrility*) to have denied that which was said, putting us to prove it. And prove it we can (so far as vices of that nature use to be proved) by the general voice, even of conformable men. Doctor Andrew's (long since) in a latin Sermon before the Convocation, told them enough, after his playing fashion: *They give out, that not only we Minorites do with money, or more basely purchase our Parsonages, but also you Majorities do either with great sums of money, or with the spoils of the Churches, unworthily hukster your Cathedral places, of which disease our Church hath long been sick, and for which it hath long been ill spoken of: Did his fere, or almost all save a lie? Ifit did then, now it hath not so much to save. For many conformable men, will almost (if I may use that word with good leave) swear, that nothing hath hindered them all their days, from Benefices, and kept them in Curateships, but only the general abuse of Simony. Every Page, and Lackie, at the Court, and many Scriviners, can tell, how much this and that Bishop, or Dean, gave to such or such a Buckingham; and how much the said Bishop received from his under Officers, and other, by him promoted. Neither is all Symony in buying of Benefices, and Bishoprics. Selling of Visitations (which is an usual practice of our Prelates) and such like tricks are in the same nature in the fourth degree. 4. As for washing the Papists faces with fair water, the Rejoinder may as well say, that he washed Sodom's face with fair water, who said, that Israel, and Judah, had justified Sodom in her abominations.*

Profane contemners of Religion, members of the Church.

9. The question was, if so many such, were members of any Primitive Church? This the Rejoinder doeth not affirm: but denieth any members of our Church to *contemn professedly our Religion*. Which I leave to the judgment of every Reader; if he doeth not know some in England, who contemn Religion? I would to God, the Rejoinder were (in this point) on the true part, and the Replier on the false. But when the practice of Religion is derided on *stages*, and that derision applauded by so many spectators, when those that make conscience of sin, be they never so conformable, are scorned by so many, as *Puritans*; when in all Pulpits that are possessed of good Preachers, warning is ordinarily given, of *scoffers and scorners at Religion*: I think the Rej. will not find so many assenting to this negation, as he shall to the point of Conformitie. His meaning is such, that by the same reason, it may be said, there is no professed contemner of all Christian Religion, among the *Papists*, nor of all Religion, among the *Turks*.

Carnal proceedings in Spiritual Courts.

10. The question was, if such courses were in the Primitive Church? The Rejoinder confesseth *no*. But (saith he for excuse) *they are not instituted, nor allowed by our Church*. The confession I accept: the excuse cannot be excused. Are not those courses instituted, or allowed, which are every day practiced, in the Bishops, Chancelours, Commissaries, and Officials Courts? Is it not the Church that practizeth these things? Doeth the Church neither *institute*, nor *allow* that which it continually practizeth? The Rejoinder in his Definition of a Ceremony, confoundeth *Institution and Observation*: now, constant observation is without any institution. Is our Church a Medea, in professing, *she alloweth better things, and professedly practiseth worse; meliora video, pro•oque; deteriora sequor*? If this be true, what need any man make any conscience of those Excommunications, which sent from our Spiritual Courts, fly about the whole land, to fetch in money? the Church doeth not allow them. It is no *scurrilitie* (I hope) to repeat that which D. Andrues preached to the Convocation-house: *The Church-Censures now a-days do only touch the purse. Evil doers when they have paid their fee return scot-free. If no money then have at the offenders with the Episcopal word; presently one blow they are cut off from the Church delivered over unto Satan, proclaimed Publicans, Heathens, Anathema. For the most ridiculous things, and against every good man, these brutish thunderbolts do fly up and down, and only to be feared of the purse.*

Taking of money, for Ordination, Citations, Absolutions, Change of Paenance, &c.

11. Concerning any show of these abuses, in the Primitive Church, our Rejoinder hath nothing to say▪ He turneth himself therefore to deny, or defend them, 〈◇〉 our Church, so well as he can. 1. *No man with •• (saith he) may take money for Ordination*. To which I answer, if *may* be understood of a *lawful may*, I think it is true, not only of our Church, but also of Rome, as may be gathered out of the *fifth Session at Trent*. But such *mays* are kept in the pocket, both there, and here, whe• the contrary *may, de facto*, appeareth publicly in the *face* and forehead. If any one Minister be ordained, o• instituted, without giving of money, a hundred other may wonder at him, and the Star or Planet, that was then over the place. 2. As for *Citations, and Absolution*•• they (saith the Rejoinder) *are things of industry, necessarily to be recorded, and therefore money may be taken for them*. As if there were more industry in *Absolution*, then in

Ordination, in Baptism, or any other Ecclesiastical Act! o•there were more necessity of recording *Absolution, then Ordination, or Baptism!* And if there were such a difference, or if all these required industry in recording of them, I hope the revenues, and in-comings of our Bishops may suffice for that industry, without new exactions of money. 3. He affirmeth *Commutation, or Panance* to be grounded on Exod. 21.29.30. where it is written, that *the price of an Ox, or Bull,* may be taken for he head: and it is allowed (addeth the Rejoinder) by •. Ames, Cas. Consc. lib. 5. cap. 54. num. 48. where he •yeth, that *the party condemned to pay twenty pound fine, may •wfully pay it, before it be required, to escape the extorting •f forty pound, or a greater mischief.* But if either this, or •hat, make anything for changing the public confession of a scandalous sin, into paying of money; I leave (with this whole comparison o•faces) as the Rejoyn•er doeth, *to the Jury of discreet, impartial, and honest •en.*

SECT. 7.8.9.10.11.12.13.14.15.16.17.18.19.20. Councils, and Ancient Writers.

These *testimonies* were as *illustrations* briefly brought in of the Abridgers: but largely ranked by the Defender into so many sections, as ⟨◇⟩ the main burden did lie upon them. The Replier •erfore conjoined them in brief: and so will I not pas•ng upon the Rejoinder his many words; who saith ⟨◇⟩ . That in the Abridgement, they fill *seven whole pages:*•hen as these answered by the Defend. in 14. Sections, make in the Abridgement, little more than one page. ⟨◇⟩ . He desireth us also to *help their dullness, who cannot •istinguish, betwixt testimonies, and proofs.* To which, •hough it be but skornfully propounded of them that accuse us of *dull Sophistry, cap. 2. sect. 11.* I answer, that common use of speech doth show a difference, betwixt some *testimonies* or witnesses, and *proofs.* For all good Christians are said to give *witness* unto God and his truth, but not properly to *prove* either God, or his Word.

2. Out of a Carthaginian Synod, two things were alleged: 1. that certain Altars in high ways, erecte• in memory of Martyrs, should be abolished. 2. Tha• all relics, and monuments of Idolatry should be utterly destroyed. In the first, the Replier confessed, that there is nothing express to our purpose: because those Altar are noted which are destitute of Martyrs relics. Ye• (saith he) there was as good reason, for abolishing other as them. No (answereth the Rejoinder) because *by th•s Altars destitute of relics, the Church was mocked.* And s• was the Church mocked (say I) by those which had relics in them: not only because they had no certain rule of discerning true relics from false; but also, because they were by such means induced, to place a special holiness in those places, and led-on to the invocation of Saints departed.

The second place is expounded by the Defend. an• Rejoined. *only of Idols and immediate instruments of Idolatry:* which cannot be true, except all *places groves an• green trees* (there mentioned) which had served to the use of notorious Idolatry, were immediate instruments. And if that were so, why not, or were not once ou• Ceremonies as *immediate?* Because (saith the Rejoined, they were *rather subjects of superstition.* Which is a new nothing. For *subjects* often are all one with *objects,* and ma•y objects of superstition are Idols. *Places* were rather •subjects (distinct from objects) then Images, such as our Cross is. The sum is (•ayth the Rejoinder) *that •ynode in the former Canon, reformed and continued a hu•an Ceremony notoriously*

abused to superstition: and in the •ater, were zealous against all monuments of idolatry. Zea•ous indeed they were against known Idolatry: but •hey did not discern all the superstitious and idolatrous •eedes, which at that time were springing up among •hem, in immoderate and unwarrantable honoring of •aints. As for their reformation of Altars with relics, ⟨◇⟩ was no more, then divers Popish Synods have profess•ed to do. But this I would have marked, that Altars •ith Relics honored as they were in those days, are now with the Rejoinder accounted good religious Ce•emonies.

3. A council of Braca, or some other (it is all one) •orbad Christians to decke their houses, &c. in such •aner, and at such time as Idolaters did, that is saith the •ef. and Rej. *at the same time, in the same place, and man•er.* This the Replier accepted: and assumeth, that ours •iffer not in these circumstances, but in opinion only.

The Rejoinder here first rejoyneth, that this Canon •s to be understood so, as if it had said, *we must not keep the festival-days of Pagans, with them, as they do: but may •eepe in a Christian manner unto God, the same days, which •hey observed impiously to the service of the Devil.* Now let this be understood, for me (though his marginal quo•ations prove it not) in his sense, Chrysost. hom. 1. de Laz. speaking of no more Christian observing that day, then the day following. *Hesternum diem, &c. A•e it•que & hodie, &c.* And more ancient testimonies may be brought even against sending of *Newyeares gifts*, at tha• time (Tert•ll. de Idol. cap. 14.) Let this (I say) be granted: yet the allegation is strong to our purpose, except it can be shown, that our Ceremonies have no mo•• agreement with the Papists, then preaching and praying upon *New-years day*, hath with the Pagans idolatrou• luxury, upon the same day; or that they have not th•• proportion unto Popish Ceremonies, which *bay leave• and green bows* used of *Christians* would then have ha• to *Pagans bay-leaves, and green bows.*

After this, the Rej. taketh great pains in a large digression, that *our Ceremonies differ from the Papists Cere••nies in time, place, person, and not in opinion only.* Whic• is very little to the purpose except *lawfulness and unla•fullness* do depend on that difference of time, place, an• person. For the Replier did here respect those passages, wherein the Defendant flieth only to *opinion* fo• succor, in differencing our Ceremonies from Popis•• that ours may be lawful, though the Papists be unlawful: as cap. 2. sect. 6. Yet •ee in short what the Rej. ha•• found out.

Surplice.

1. *It must (saith the Rej.) among Papists be hallowed or consecrated.* But this is nothing to time, place, and person: neither is consecration of Surplices more unlaw•ull, then of Altars, Churches, and Church-yards.

2. *Among Papists, no act of ministerial service may be •awfully performed without it, except the mass.* This is not •rue in either part. For they preach without Surplices though divers in England hold them on in the Pulpit) •nd the Mass-garment of linen, Pontifical surplice; •nd many times put over the Surplice. So the Rejoined. •imselfe testifieth in his third difference: which there•ore answereth it self, and their practice of putting on more magnificall vestures, at

high Masses, or high places, either upon that, or without that, is sufficiently practiced, according to our Canons, in Cathedral Churches, Coopes.

4. *They in Popery pin a number of mystical significations upon the parts of it.* But this pertaineth to opinion, not to time, place or person: and containeth no difference, save only in number.

Crossing.

1. *The Minister (saith the Rejoinder) with us, may not cross himself, the people, or other things.*

Now though this be nothing to the purpose, yet I would fain know, out of what Canon, he fetcheth this *may not with us?* And if there were any such, upon what reason it is grounded, that will not take our crossing of the baptized person, by the nose?

2. *With us, the child may not be crossed before Baptism, nor after, with Chrism-oil.* But of that same *may not before*, I ask as before. And as for crossing with oil, I would be informed, what religious difference there is, betwixt *dry Crosses, and oil*, as *G. Parisiensis* distinguisheth them?

3. *The Cross is so used with us, that it neither addeth virtue to the Sacrament, nor capacity of grace to the child.* No more it is among the Papists, by the judgment of many learned, as hath been shown in the first part of this writing (though this be but matter of opinion, which concerneth not the present question) See *Thomas Aquinas*, 3. q. 66. a. 10. But why is it used? *To intimate what Baptism bindeth unto.* That is, to do that by man's institution, which Baptism had done by God's appointment. Whether this be a good reason or no, I here inquire not: this I affirm; The Papists profess the same.

Kneeling.

1. *This gesture (saith the Rejoinder) may before, $\langle \phi \rangle$ by occasion of any of God's ordinances, be performed lawfully to God.* By occasion, I grant: but *before* importeth more, Might the Jews kneel before the Cherubims of the Vail, as they might before the Ark? Might they kneel before the *Brazen-Serpent?* Might they before every Ephod? May we before every Pastor? When the Rej. hath resolved these questions, we shall further consider.

2. *The gesture of kneeling, in the act of receiving, was never any instituted Ceremony of the Church of Rome.* Then the Rejoinder deceived us, when in his Manuduction, pag. 30. he told us, that *institution, and intended observation, are all one.* For he himself confesseth, in the next page, 479. that among the Papists, *the receivers of the Hoste, do kneel, of an ancient custom.* Custom surely, ancient, and constant, hath (by all law) more in it, then every intended observation.

3. *Bellarmino and the Mass-book, mention not kneeling in the act of receiving.* They mention not indeed the people's kneeling; because they make small account of their receiving, the mass being complete without it, and that being (with them) an accidental complement of it. But they mention the Priests bowing to the Hoste many times, in his receiving.

4. *The Pope himself receiveth the Hoste standing.* The Pope is a lawless man, and may do what he please, as also impose what he please upon others. But yet, in the place quoted (*Sacrae Ceremoniae*, lib. 2. pag. 181. Colon. 1558.) no such thing appeareth. In the page next before, I

find this: *The Pope boweth low, at the •omming of the Sacrament, and reverently adoreth it.* And one thing (worthy of observation) concerning the Popes receiving, I find in *Alexander Hales*, (in the last words of the second part of his Tractate concerning the Mass, which is the tenth question of his fourth part) that *the Pope was wont to receive sitting, in imitation of Peter and the other Apostles*, Confirming that which our Defend. and Rejoinder doubt of. *If it be asked wherefore S^r. Pope receives sitting, it may be answered, in memory of B. Peter, and other Apostles, who ate the last Supper sitting.* This may by some be imputed to the Popes great pride, for that as it is in that book of Ceremonies which the Rejoinder quoteth, pag. 160. *The Romish Bishop doeth reverence to no man under heaven, by rising up to him, or by inclining, or uncovering his head.* So it may be thought from the same principle, he doeth not reverence to the Hoste. But I the rather assent to *Alexander Hales*, because I have read some where, I think it is in *Hospinian de Templis*, that the Pope hath no Organ-piping-music in his Church or Chapel. And these I account the relics of ancient simplicity, in worship, which the Pope received from the first Bishops of Rome, and regarded not to make alterations of, without advantage.

5. *The People which receive not, do reverently bow themselves.* Much more therefore they that receive.

6. *True it is, the receivers do kneel, of an ancient c•stome; but only for conveniency of putting the Hoste into their mouths, by the Priest.* The former part indeed is true. But the latter is so false, that the Lutherans themselves, who as Apes of the Papists in this part, put the Hoste into the receivers mouth, in like manner as they have received the custom from the Papists, profess, and mainetayne, that they do it for adoration. *By omitting this outward veneration of Christ (viz. kneeling) the people seem to deny Christ's bodily presence with the Calvinists.* All these things being well considered, it will be found, that (opinion of some set aside) our Ceremonies differ not so much from Papists, as the *Popish shaving of Crounes* do differ from that which was in use among *Jews, and Gentiles*, of shaving whole heads, according to *Baronius* his distinction, and an. 58. or then the *Britons square shaving of crowns* did differ from that *round shaving*, which *Augustine the Monk*, sent by *Gregory*, enforced upon them: wherein *Pitsens* a Papist, in his *historical relations of England*, pag. 19. doeth note one part of that Controversy to have consisted: or rather (to return unto the argument of this section) the difference is (by the Rej. his plea) as if Christians should have in old time, hung out *bay-bows, unconsecrated*, out of an *upper-chamber*, in the *afternoon*; when the Heathen hung them out *consecrated, before noon*, in their *lower chamber*; and that upon *institution*, when the Heathen did it only upon an ancient received *custom*. Are not these fine *distances* from idolatrous, and superstitious abuses?

4. An African Council condemned certain Feasts used in memory of Martyrs, because they were drawn from the errors of the Gentiles. This the Replier affirmed to make against our Ceremonies. The Rejoinder answereth 1. *That this is not enough to defend the Abridgement, nor to oppose the Defendants answer.* But if the Ceremonies be hereby condemned, it is all that the Abridgement sought for; and as much opposition to the Defend. as the Replier cared for. He answereth 2. *That the Council doeth not condemn any Feasts used by Christians, but only the very Feasts of the Heathens.* But it seemeth otherwise, so far as I can conster these words of the

Council: *And this we are to seek of the Emperors, that such Feasts as are in many places contrary to God's Word, and from the errors of the Gentiles, be forbidden.* I remember not any such phrase of those times, wherein *Gentiles* are said to draw from the errors of *Gentiles*. They did certainly traduce Feasts unto Christians, findeing them too ready for to draw such things from them. They were not Heathens, that are spoken of, in the third Council of Toledo, cap. 22. *The people that should attend divine Service, give themselves to unseemly dancings.* Hospinian (de Orig. Fest.) after *Beat. Rhenanus, in Terul. de Coron mil.* speaking of these, and such other Feasts, declareth the truth in these words: *The old Bish•ps were wont when they could not call men from the superstitions of the Heathens by the preaching of the Word, to seek at least to do it by observing their holy days, with their own worship. But this was to drive out one nail with another, no way to take off the Superstition. Albeit then the beginning of these Solemnities were tolerable at first, yet at last they grew to such a heap of superstitions, that they became the fountain and beginning of most horrible things.* Yet suppose the meaning to be of Heathen Feasts, the reason notwithstanding (drawn from the errors of the *Gentiles*) pertaineth to Christians, except Christians may draw frō the error of *Gentiles*, though *Gentiles* may not. In the 3. place the Rej. undertaketh to prove, that the Council did establish those Feasts of *Mar•yrs*: because the petition made for abolishing Heathen Feasts, was to provide for the due and free observation of the *Martyrs Feasts*. Whereupon he concludeth, that the Church may lawfully make use of an human Ceremony, for her good; though the same kind of Ceremony, have been notoriously abused, by, and to *Idolatry*. And in the parting, he giveth us gentle thanks for these Witnesses. Now 1. for his thanks, the matter is not so much worth. We can afford him (without any damage to our cause) ten times as many witnesses, who in their practice have confuted that, which sometime in their doctrine they have taught concerning Ceremonies. 2. I will grant him also, that it was not the in•ention of that Council, wholly to abolish the Celebra•ion of *Martyrs birth or death-days*. Yet those *Feastings (Convivia)* which were used at them, in imitation of the Heathen, they did (in all probability) labor to abolish. For *Augustine*, who was then alive, and is likely to have had a hand in the Decree, did wish them abolished. This •ppareth everywhere in his writings: As *Epist. 64. and •19.* And great reason there was for that, and more also. For the superstition, and luxury of them was intolerable. *Those luxurious banquets (saith he• Epist. 64.) are supposed of the sory people to be as well the solace of the dead as •he honor of Martyrs, whosoever carry their meats thither which the better sort of Christians do not and almost all the World over is neglected) yet whosoever doth that will have •hen sanctified by the merits of the Martyrs.* And as for •he Celebrations themselves, they were partly used by Christians, as the same *Augustine* saith (*cont. Faustum.*) *For the Prayers and merits-sake of the Martyrs.* If the Re•oynder holdeth this a due observation of a human Ceremony, and so teacheth, we have no cause to thank him for it.

The Papists confess in deed, that there is no example of such Feasts in Scripture, much less precept: but yet they will hardly grant them to be *human*. *Baron. ad •n. 58.* We grant them to be *human*: but the common doctrine of Protestants deny them to have been *duly observed* at the least in that time, & in that manner which *Augustine* declareth, it being not only without example or precept of Scripture, but also directly against the rules of it.

D. Abbot (Def. of Perk. pag. 886.) saith more, namely, that *Offerings yearly made for the dead, and for birthdays, were first brought in by the Haeretick Montanus, who made gain of them.*

5. *Tertullian* (out of *Coron. milit.*) was cited in the *Abr.* thus: We may give nothing to the service of an Idol; nor borrow anything from it. If it be against religion, to sit at table in an Idols temple; what is it, to be seen in the habit of an Idol. The Defender answered, he spake of habits then dedicated and appointed unto the service of Idols: but our Ministers are not urged, to reverence the Mass-Priests brazen Idol, or to put on the *very same* Romish Surplice, now used at their Mass, *even therefore, because it is Popish.* Of this the Replier proveth, that this *sameness* is *vainly* alleged, *and less then nothing.* The Rejoinder for succor, saith that this *individual sameness* was a *straggling soldier*, and confesseth it to be taken *prisoner.* But in an answer grounded on dissimilitude, where the same quality is affirmed of one thing, and denied of another, if that quality be straggling, in either part, and so taken prisoner, the whole answer must needs be held captive. And this captive soldier may easily be taught to fight against him from whom he was taken; as once (by report) it was in this manner: A Minister in Queen. El. her days, was urged by his Ordinary to wear the Surplice, who after other delays, alleged, that the Surplice proffered him to put on, was the *very same* that the Mass-Priest was wont to sacrifice in: the Ordinary admitting that excuse, commanded another to be made: which being done, when it was brought him in the Church, he took it up, and spake thus to those present: Good people, the Bishop himself confessed, that the former massing Surplice, was not to be worn by a Minister of the Gospel; and judge you if this be not as like that, as one egg to another? let this therefore go after the other: and so he justly cast it away.

Yet let us see what other soldiers the Rejoinder can find in this squadron, not straggling and taken? There are words set down (saith he) in a different letter: *dedicated and appointed.* As if a different cassock did save a soldier from straggling! The business dependeth on him that weareth the cassock: and who was that soldier in the Defender his answer? or what was the thing dedicated and appointed, but the *same* individual habit? if *other*, then first show the congruity of the Defender his dissimilitude; and then show also, that other *Crosses*, and *Surplices* are not dedicated and appointed unto the service of Idols, by Papists. *The Defender also* (addeth the Rej.) *adds, that the comparison betwixt Papists, and Pagans is not altogether so aequal.* He said in deed, that he would *heerafter* show such a thing: but with soldiers promised, or threatened only, I never knew any serious combat fought.

After this, the Rejoinder allegeth, that it *cannot be said of these our Ceremonies, (as Tertullian said of the habits he opposed) that they were dedicated and appointed to the service of an Idol, from the first, and never used by any godly men.* But first, this can be no good explication of those words: we may borrow *nothing* from an Idol: i. e. *nothing which hath not been used by some godlyman.* Secondly, he saith not, that no godly man had ever used Crounes. Thirdly, Every old usage of godly men, doeth not lessen the Idolatry of it. For then sacrificing of Oxen, should now be less Idolatry, then of unclean Beasts. After these skirmishes, the Rejoinder finding that there was no houlding of ground with such soldiers as the Defender had mustered, presseth new▪ at his own charges. And first he bringeth in one *persuasion*, that *Tertullian's* clear and professed judgment, was directly against our assertion, and for conformity: because he saith▪ *Finally those things agree to our, and the use of others above us, and to the things of God, and to Christ himself, which indeed are proffitable to the life of man.* Meaning

the Sun, the Moon, the Starrs, Fire, Earth, and such like good creatures of God. If this be against us, then we are also against ourselves. For never any Non-Conformist, in England, or (as I think) in the World, dreamed (no not in an ague) anything to the contrary. And that this may directly make for Conformitie, the Rejoinder must show, how our Ceremonies are *mere profitable helps unto the necessity of man's life?* In the next place he maketh use of *Diversion*, alleging that Tertullian brought *other arguments withal*, against the Garland. But we keep our standing upon the argument of *borrowing from the service of Idols*: let others shift for themselves.

Thirdly, he adjoyneth *Accusation*, that *Tertulian di•emper•d; in bitter contention, and factious opposition, wrote •hat booke against the Church*: quoting for it, *Renatus*, or •as I understand him) *Rhenanus, and Doctor Abbot*. But •either of these can help. For *Rhenanus* in the Argu•ent of that book (de Coron. mil.) defendeth Tertul•an, about the Garland; and showeth him to have main•ed the same sentence in his *Apollogie*, which was his Master piece, written without distemper, and not equal•ed by the best tempered writing extant, of the same kind. •octor Abbot. speaketh sharply of Tertullian, for his •aintaining of *ceremonial traditions*; wherein he was to •e blamed: but not for his general rule of not *borrowing* (ϕ) *the service of Idols*: whereas the Defendant and Re•oynder allow those traditions, as appeareth in this Re•oynder, pag, 493. and oppose this rule. And it is most •rtaine, that Tertullian did not receive any *distemper*, or •ctious disposition from *Montanus*, against Ceremonies •used to Idolatry. For *Montanus* brought in *the blood* (ϕ) *Children* into the Supper, but about the *Cross* he did •n the judgment of *Doctor Abbot, and all our best divines*.

I have somewhat merrily answered, in this passage, •y occasion of the Rej. his mentioning of *a stragglng •ouldier*: if any man will accuse me therefore, of this or •at fault, as the Rejoinder doeth the Replier, upon like •ccasion, *Tertullian*, whose cause I plead, shall make •y Apology: *It will agree to truth to laugh, because it is •f a pleasant disposition; and to sport with her competitors, •cause it is secure, and fears not the walls of her Bulwark. •nely this would be regarded, that our laughter be not unworthy lest it be laughed at, but if it be worthy, it may be a duty.*

6. Another place *Tertullian* (de oratione, cap. 11. & 12.) was objected, where he saith, that Christians might not wash their hands (for a Ceremony) or lay aside their cloaks, before prayer; nor sit upon their beds, after prayer; because the Heathen used to do so. The Def. his first answer being that these Ceremonies were not condemned *merely* for resemblance with Idolatry, but for opinion of necessity; it was replied, that Tertullian speaketh plainly: *therefore it d•serveth to be proved in us, because it is observed in the service of an Idol*. To which the Rej. opposeth nothing, but *that the Heathens might use their Idolatrous Ceremonies with opinion of necessity*. Let it be so: yet Christians may be reprov'd for *mere likeness* unto them, though either they have not the same opinion, or the consideration of that opinion set apart. *Meerely* doeth not always signify *only*; nor can it so stand in the Def. his answer. For then thus he should speak: not *only* for resemblance, but (without any *also*) for opinion. If he did mean so, we say on the contrary, *not only for opinion, but also for resemblance*. So far as I can understand the word *merely* for, it noteth not more, then is implied in Tertullian's *therefore it deserveth*. A deserving cause is *merely* a cause, or else malefactors are not punished merely for their evil

deserts. In the former testimony, out of Tertullian, pag. 484. the Rej. translated *meras utilitates, any commodious use*. If mere commodities, be all one with any commodities, then merely for resemblance is *anything at all* for resemblance: and so the Def. denieth Tertullian to have condemned those Ceremonies he speaketh against, *anything at all* for resemblance with Idolatry; which yet Tertullian doeth as plainly speak, as ever he spake anything at all.

B. Jewel (said the Replier) doeth urge these Testimonies of Tertullian, *merely* in regard of resemblance: of *others* it is not needful to speak. The Rej. answereth 1. that Jewel doeth not urge these Testimonies of Tertullian. But it is to be seen in his *Def. Apol.* par. 3. cap. 5. div. 1. how he citeth Tertullian *de Coron. mil.* and *de Idol.* with which the Rejoinder will not deny, this (*de Orat*) to consent. 2. He citeth them (addeth the Rej.) not for *unlawfulness*, but for *inconveniency of resembling Idolaters*. Concerning this distinction, enough hath been said in the first part. Yet this here is worthy of observation; that both the Def. and Rej. in the first section of this fourth chapter, confessed, *that human Ceremonies abused to Idolatry, are therefore unlawful, except they be of convenient necessity, as the Rejoinder speaketh, pag. 406*. What reason then had Jewel, or hath the Rejoinder in his name, to confess such Ceremonies *inconvenient*, and yet make them *lawful*? But that Jewel understood Tertullian, to speak against such Ceremonies, as unlawful, it appeareth out of these his words: *Tertullian disputes sharply therein, that a Christian may not wear a lawrell-crown, and that for no other cause, but because the Gentiles did so*. I have only the latin edition at hand; and therefore quote it. But either the interpreter failed much, or else Jewel expressly spake there of *unlawfulness (non licere)* and not of other *inconveniency*. The Rejoinder his next answer dependeth only on that which was formerly confuted, namely, that *merely is only*.

The Replier added, that it doeth not appear out of Tertullian, that he respected *opinion of necessity and efficacy*, in these Ceremonies. For which, he is charged by the Rejoinder, with offense, against *men, simple, and learned*, as also against *God himself*. And why all this? Because (forsooth) Tertullian saith, that *such washings and cleansings, as many superstitiously affect, against every prayer, are not true; but those which we have in Christ, and in purification of the heart*. But this is no sufficient ground for so deep an accusation. For if now one should admonish a *Non-resident*, who sendeth a reading Curate, to supply his place, in these words: *This is not true fulfilling of your Ministry; but those personal offices, which are in Scripture enjoined*; and the meaning of these words being questioned, one should deny, that by them it was implied, that the said *Non-resident* held it *necessary* for him, in conscience, to be absent, and send such a Curate for supply; would any man accuse the denier of offending against God and man? It was further observed by the Replier, that the washing condemned by Tertullian, had relation to Christ's delivering by Pilate, after washing of his hands, and so like unto our sign of the Cross, in regard of the original signification and use of it. The Rejoinder answereth many words: but to the purpose (beside repetitions) he saith, that *those washers did believe Pilate to have been cleansed by his washing, and so themselves by theirs, from guilt of sin*. And this he gathereth from Tertullian's confutation: *We adore Christ, and not deliver him: we should abhor the example of him that did deliver him*. But out of these words no such collection can be made; anymore then some like invention out of these: *we adore Christ, and not crucify him: we should abhor the example of them that did crucify him, and left a Cross in the place,*

for a sign and memorial that he was crucified. That washing was a sign immediately of Pilats washing, and so of Christ's delivering: our Cross is immediately a sign of Pilats Cross, and so of our Savior's crucifying. This is the likeness which the Replier truly noted.

Concerning the Ceremony of *Dossing cloaks*, before prayer, the Defender put it off to *opinion of necessity*; because Tertullian in condemning it, hath these words: *si sic oporteret*, i. e. *if it must be*. It was replied, that our Prelates say also of our Ceremonies, *sic oportet*. i.e. *It must be so*, and yet disclaim absolute necessity. But (answereth the Rejoined.) they held an *internal simple necessity of conscience; not external only for order sake, as our Prelates do*. Of this distinction, see the first part of this *Suite*. The collection of this opinion, from Tertullian's *scoff; nisi si qui putant, except there be any so foolish as to have such an opinion* is so palpably vain, that any man may see, he durst not impute that opinion unto those washers he spake against; but only showeth, that from their practice, such a fond and absurd opinion, which themselves would condemn, might perhaps by some be collected, Tertullian spake, as we now speak. *If Crossing ought to be used in Baptism, the Apostles in their doctrine concerning baptizing would have made some mention of it: except perhaps some think, that they did not then know, or cared not to use, the right or best way of signifying Christian valor, and constancy, in fighting under Christ's banner.*

In opposition to that which was alleged for Tertullian's respect unto *opinion of necessity, and efficacy*, in condemning those Ceremonies, it was replied, that he condemneth them only (that is, if they had but this fault *alone*) that they were *empty observations, and to be worthily upbraided with vanity, as being done without any warrant from Christ or his Apostles. For such things serve not to religion, but to superstition, and are affected, and forced, and rather over-curious, than anything rational at all, and even therefore to be restrained, they do so suit the Gentiles*. Here the Rejoinder after a little touch upon the particle *only*, now expounded, answereth, *that this was because of a^a opinion of necessity, which is properly superstition: because the same Tertullian (de Coron. mil.) alloweth sundry huma^a signi[•]cant Ceremonies, held as free, and used for instruction*. In which answer, the first part is manifestly false; if Tertullian's own words may be heard: *those Ceremonies are supervacuous and vain, which are us^d without any authority of Divine or Apostolical command, and are to be accounted superstitious: and even therefore to be repressed, because they make us (in some sort) like the Gentiles*. The second part, which containeth a reason, is void of all truth. For 1. Tertullian did not account those Ceremonies *human*, but of *Apostolical though unwritten tradition: Traditio auctrix, consuetudo confirmatrix, & fides observatrix*. 2. For *freedom*, to allege this, is clean contrary to Tertullian's intention: because he went about to prove the necessity of abstaining from the Lawral-Croune, by the necessity of observing these unwritten traditions. 3. For *instruction*, I would be informed, what instruction there was, in *Crossing, at every step, and going forward and at every turn, at clothing ones self, at washing, at bed, at board &c*. 4. *D. Abbot* (whose judgment of Tertullian, the Rejoinder commendeth, pag. 485.) in that very place which he commendeth (Def. Perk. pag. 883.884. &c.) saith plainly, that *Tertullian defended those traditions against the Church; that therein he contradicted himself; and that those traditions were partly heathenish and haeretical devises*. About Tertullian, nothing material followeth.

7. *Melchiades* decreed, that no Christian should fast on the Lord's day, or friday, because it was a known custom of Pagans, to fast on those days.

The Rejoinder 1. saith one answer was, *the incongruitie of fasting unto the Lord's day*. But this not being fetched out of *Melchiades*, the Replier justly passed by, and so will I, though enough may be said against it, as the Reader may see in the *Altar of Damascus*, pag. 669. &c. 2. He telleth us also of another answer, by a distinction, betwixt a *light Ceremony*, and a *sacred solemnity*. But this neither is in *Melchiades*, nor holdeth congruity either with Scripture, forbidding symbolizing with Idolaters in *light Ceremonies*; nor with itself, the *light Ceremony* being *sacred*, and also a *solemnity*. 3. The Rejoinder addeth out of his own store, that the prohibition was only of *open and solemn fasting, not appointed by the Church*. Which is as wreched an evasion, as the former: because the question is of open and solemn Ceremonies; and *Melchiades* disallowed that any Church should appoint it, in condemning the thing without any distinction, or limitation, for a reason, that layeth more fault upon the Churches, if they should appoint it, then upon private persons, if they should observe it without appointment. For he groundeth his condemnation upon 2. Cor. 6. *What concord hath Christ with Belial? What agreement hath the Temple of God with Idols?* May the Temple of God have agreement with Idols, in Ceremonies, if the Church appoint so? 4. The Rejoinder addeth a note out of a later Council, being a Jury of twelve Bishops, wherein other phrases are used. Much good might it do them that can make anything of it.

The passage being thus cleared, let us now come to that which the Replier took for the Def. his only answer: *Melchiades* for bad fasting at the same time with Pagans, because they lived in the same Countrie, at the same time, and place. This (said the Replier) could not make the difference because so little a distance may be betwixt one Countrie, and another, that it can bring up no difference of moment. The Rejoinder answereth 1. that it was a reason of *inconvenience only*. But *Melchiades* said out of 2. Cor. 6. that it was to make *the Temple of God agree with Idols*. Is that only *inconvenient, and not unlawful?* And if it were nothing but *inconveniency*, was it not confessed, in the beginning of this Chapter, that Ceremonies Idolatrously abused, if they be not of *convenient necessity*, are unlawful? If this be so, then much more unlawful are they, if they be *inconvenient*. He addeth 2. that *some place & time may make a difference*: which the Replier denied not; but only said, that every distance of Countrie (such as is betwixt *Dover and Calise*, is not sufficient.

8. *Ambrose* taught *Monica*, *Augustine's* mother, to leave bringing of Wine and Cakes to Church, because it had a show of conformity with the Gentiles funeral-feasts. The Defender answered, that it was an act of *sacrificing*, &c. as *Bellarmino* doeth, *de Sancto. Beat. lib. 1. cap. 14*. Nay saith the Rejoinder *Bellarmino* neither so answered, nor had occasion so to answer. But if he had considered, that the Defender maketh this fact of *Monicas*, to be a sacrifice, derived from the *Collyridian haereticks*; and that *Bellarmino* there answereth to the argument taken out of *Epiphanius*, against those *Collyridians*, as may appear by comparison of cap. 11. in the ende; and that in the objection, there is no mention of *sacrificing*, but *Bellarmino* answereth by covert of that term; he would have forborne this censure.

It was also pronounced an incredible thing, that Augustine's religious mother, should then sacrifice to a creature, which the Papists now will nor profess to do. To this the Rejoinder is, that *the Defender never said Monica did sacrifice*. Consider therefore his words, reprinted by the Rejoinder pag. 501. *The act (objected) was sacrificing: You compare our Ceremonies, with Ceremonies of sacrific'ing*. Did we object an act as comparative to our Ceremonies, any act, beside that of Monica? Certainly no. If therefore the *act objected & compared*, were a sacrifice, then Monicas act must needs in the Defender his account, be sacrificing.

The other passages depend upon the difference now touched, until that answer of the Replier cometh in: Neither Ambrose, nor Augustine, nor Monica, his mother, regarded anything in condemning that act, but only, *lest any occasion should be given to intemperate ones of filling themselves beyond measure; and because these funeral rites as it were resembled the Superstition of the Gentiles*. The Rejoinder here 1. denieth that *Ambrose, Augustine, or Monica did condemn this act*. Which is very strange; seeing Ambrose did *publicly forbid it*, by the Rejoinder his confession; Monica hearing the reasons, was affected with them in her conscience, to forbear it; and Augustine applandeth them both. Yet the Rejoinder hath reasons for his denial, such as they be: 1. *Augustine saith his Mothers intention was good*. 2. *It was usual in Africa*. 3. *He thought that his Mother would not have been so taken-off from that custom by any beside Ambrose*. 4. *Ambrose did only restrain Monicas private devotion, as having publicly forbidden that manner, for a double inconveniency, not for unlawfulness*.

Now the first of these reasons import, that Augustine condemned nothing that was done of a good intention. The second implieth, that he condemned nothing that was usual in Africa. The third supposeth, that Christians are not more easily drawn from unlawful customs, by one man, then by another. The fourth contradicteth first itself, conjoining the *restraining only of private devotion, with public forbidding*; and secondly, the Defender and Replier who (in the beginning of this chapter) confess Ceremonies Idolatrously abused, to become unlawful, except they be of *convenient necessity*; and so much more, if they have a *double inconveniency* in them. The rest of this section doeth only jarre upon the same strings.

9. To a grave sentence of August. (Hom. 6. de verb. Dom. in Matth.) *If you ask how the Pagans may be won, enlightened, called▪ leave all their solemnities, and forsake their toys*. The Defendant answered, *that those solemnities and toys, are not to be used together with Pagans*. The Rejoinder addeth, *that Augustine meaneth feasting with Idolaters, in the Temples of Idols, which could not be used apart from Idolaters*. Suppose it were so: yet the question remaineth, whether using such toys of theirs *apart*, as may be used apart, make more for their conversion, or for their hardening, according to Augustine's judgment? But it is not so as the Rejoinder imagineth. For 1. Augustine spake of them, which were present at feasts, made at the solemnity of the *Genius or Patron* of Carthage, whom those Christians, he reprooveth, denied to be an Idol. 2. All the Citizens of Carthage could not celebrate that feast in one Temple. 3. It doeth not appear, that the Patron had any proper Temple. 4. The Citizens being parted into divers places of feasting, why might not the Christians that would keep that feast, have one place apart? 5. Suppose the Christians had taken some part of the Banket, or made one like it, and carried it into their own Temple, to use it there, with another opinion then the Heathen had;

would Augustine have allowed it; 6. The case was at Carthage, as it was in Popish times, with the Company of Smiths at London, who after some worship done to their Patron, *Dunstan*, had a Feast in their Hall. Now if some Protestants refusing to be at their worship in Dunstons Church should yet have been at their Feast in the Hall. I would know, whether they had more symbolized with Papists, in the worship of Dunstan, then our Conformists do in the worship of the Cross?

That which is after added by the Rejoinder out of other places of Augustine, concern not our present question: because there Augustine considereth not any relation unto idolatrous abuse. Neither by citing one general rule of Augustine's, did we bind ourselves to follow all his counsels.

10. Concerning the Councils of Nice forbidding Easter to be kept on the same day with the Jews Passover, the Rejoinder maketh long work, to little purpose. 1. He saith (with the Defendant) that it was not for *unlawfulness*. 2. He confirmeth that answer, by a story of the business, marking, that the Council said about Easter, only, *It seemed good to us*. 3. He excepteth against the words, as they are cited in the Abridgement. And so spendeth many good words, and phrazes, not requiring any confutation. Now. 1. Concerning the words, as they are found in constantines letters patents, they were cleared before, cap. 3. sect. 6.2. The same, or like form of words, is used in the same Council about things unlawful, though not so desperately evil, as denying the Faith. 3. The succeeding practices, and censures, do show, that *unlawfulness* was understood. For presently after, those which kept *Easter* with the Jews, were accounted a sort of Heretics, styled *Quartadecimani*. And what ruffeling, *Augustine* sent into England by *Gregory*, made against the ancient Britons, for dissenting in that observance, after, and out of other stories, Mr. Fox doeth at large relate. But for such matters, I leave them (with the Replier) to those that are skillful in human traditions; not regarding that judgment of the Rejoinders. *If you be not skillful in human traditions, you may hazard yourselves and others:* because I doubt not, but skill in God's word alone, is sufficient against all such hazard.

The reasons rendered by the Defendant, for the Nicene prohibition of keeping Easter as the Jews, are three: 1. Hatred of the Jews. 2. Because of the Jews insultations. 3. For uniformity. Of the last, it was Replied, that *uniformity* might have been, if all could have been drawn to the same time with the Jews. Which the Rejoinder confesseth to be true, if they could have been drawn thereto *as well*. Where 1. He taketh it for granted, that all were *well drawn* to the time determined; the contrary whereof appeareth, as in others, so in our ancient *Britons*. 2. *Well* or *ill*, that is, easily or hardly, these make no difference in uniformity, but only in the means of accomplishing the same. The other two reasons are said by the Replier, to agree unto our Ceremonies; because we are to *hate* the Idolatrous superstitions of the Papists, with a *perfect hatred*; and the Papists insult over us, for borrowing our Ceremonies from them. About this (because it could not be denied) the Rejoinder spendeth many words and phrazes, partly Rhetorically good, and partly Morally not good; which I leave as I found: because there is no doing with them, but in great leisure, or in idle time.

In the conclusion, it was asked by the Replier, for what causes many other Ceremonies of the Papists were abolished, if not for these two last named? or if the same causes that abolished them, would not sweep away these, if it pleased them who have the bezoms in their hand? About this the Rejoinder first, referreth the Reader to a preface set before the Service-book, and I am contented he should seek if he can find any such reasons there. Secondly, he addeth, that *we which have not the bezome in our hands, should not shuffle abroad the dust with our feet*. No more do we (say I) but only keep it out of our eyes, and throats, so well as we can, giving reasons, why the Sweepers should not thrust it upon us, nor us for it out of the doors

11. About the *Gangrene* forbidding fasting upon the Lord's-Day, many words are spent by the Rejoinder. The sum is, that *such fasting is there spoken of, as was performed out of an H•reticall opinion, either of necessity so to do, or of contempt of the Lord's-Day*. But this cannot be proved. For there being divers different editions of that Council, none of them mention *opinion of necessity*: and in the ordinary greek copy, there is neither *contempt*, nor *contumacy*, named, as *Binius* noteth. Beside, *opinions and contempts*, as they are inward, cannot be noted by the Church. If they were outward, in word; then not so much the *fasting upon opinion*, as the opinion it self, was to be condemned. If the act it self was taken for a manifestation of such an opinion, that is it which we urge As for that accusation which is laid upon the Replier, for relating the Defendant his answer, so as if he had referred the matter unto *contempt of Christian profession*, that is removed by the Defendant his own words, related by the Rejoinder, pag. 521. *Contempt, to wit, of the Christian profession*. See before, in *Melchiades* his decree.

12. The Council of *Bracara*, forbad abstinence from flesh, for avoiding of all suspicion in consenting to the *Priscillian* Heretics. This (saith the Rejoinder) was in respect of *inexpediency* only. Let it be so: yet 1. They that forbad it, held it not lawful to be commanded, as our Ceremonies are. 2. *Inexpediencie*, or *inconveniency* of Ceremonies notoriously known to be Idolatrously abused, maketh them *unlawful*, by the Defendant and Rejoinder their own confessions, in the first section of this chapter: where *convenient necessity* is required, to make them lawful.

13. Thrice dipping in Baptism, was condemned, by a Council of Toledo. It was added in the Abridgement, that *Gregory* alleged and approved this decree: and the Replier, named *Leo* instead of *Gregory*. Here the Rejoinder catcheth hold of the names of *Gregory*, and *Leo*, and findeth matter for many words, in the account of their lives, not agreeing to the fourth Council of *Toledo*, where this was decreed. Now the Replier was (through haste) mistaken, as understanding the first Council of that place, for the fourth: and the Authors of the Abridgement, or their Scribes pen, misplaced the word *alledged*: because the Council doeth allege *Gregory*, and not *Gregory* the Council: *Let that manner be held, which Gregory the first defined*. These are not *stragglng Soldiers*, such as formerly were taken from the Defendant as the Rejoinder spake, but *Soldiers boys*, or *Bedees*, upon whom little or nothing dependeth in the bartell. Let them therefore go; or by exchange be dismissed. *Gregory* hath the same sentence, lib. 1. Epist. 41. and therefore approved the decree of Toledo, before it was there decreed. For real answer, it is rejoined, 1. That all things *forbidden*, are not *condemned at*

unlawful. But yet (by his leave) whatsoever is forbidden lawfully, and reasonably, is held unlawful upon some reason; and therefore so far condemned for unlawful, as it is lawfully forbidden. Certainly, in Laws, *forbidding* doeth as well imply some *unlawful* evil, as *commanding* doeth *necessary* good. 2. The Rejoinder denieth the Papist to make *any superstitious construction of our use of the Cross*. But this is plain enough: and it cometh after to be handled, yet in this place it is enough, if they make a superstitious construction of the Cross, which we make use of, though not of *our use*, which the Rejoinder addeth, that he might with some color accuse the assertion of *falsehood*. More was not, nor needed be affirmed by the Replier, in this point. 3. He pronounceth it *a malevolent calumnation, that our own Canons, and Canonical Imposters make a superstitious construction of it*. But this hath been proved before, especially in the second Argument, where it hath been convinced of *will-worship*. 4. He formeth a new proposition; and thereupon girdeth at *sitting in the Lord's-Supper*: which is not worth the answering. All the rest of his words turn upon the loose hingel of *inconveniency without any unlawfulness*, now often confuted. This therefore shall suffice for this testimony; and so I end, the head of Fathers, and Councils. For Leo's words, make not directly to the purpose.

Concerning Protestant Divines.

This head was passed over by the Defendant, but the Rejoinder undertaketh to clear it: wherein, either his skill, or his confidence, must needs occasion wondering.

1. The general *Assembly of Scotland* (anno. 1566.) writ thus to the Bishops of England. If Surplice, Corner-Cap, and Tippet, have been badges of Idolaters, in the very act of Idolatry, what have the Preachers of Christian liberty, and the open Rebukers of superstition, to do with the dregs of the Romish Beast? And in their *Confession*: We detest all the *Ceremonies* and false doctrine of the Romish Antichrist, added to the ministration of the true Sacraments: we detest all his vain Allegories, Rites, Signs, and Traditions, brought into the Church without, or against the Word of God. To the former testimony, the Rejoinder answereth 1. That *these words are not the definitive judgment of the Assembly, but only spoken as the Plea of some tender-hearted men, which suffered for refusal of those things*. Now if this were so as the Rejoinder maketh it, yet this we may gather from thence; that the Plea of many godly ministers of England, in those days, was, that our Ceremonies are *unlawful*. For so it is there said: *many thousands, both godly, and learned, have their consciences continually stricken, with these sentences: what hath Christ to do with Belial? what fellowship is there betwixt darkness and light? &c. in the words formerly cited*. What meant the Rejoinder then, to persuade his Readers, in his Preface, and upon all occasions, that our Ceremonies were not by Non-Conformists held *unlawful*, but only *inconvenient*, until of late? If nothing else can, yet this his own (not confession, but) peremptory answer, may so convince him, that he must acknowledge his accusing of us, as dissenting therein from the first seekers of reformation, in the Ceremonies, and so the occasion of his bitter writing, is a mere conceit, built up by desire of putting some color upon that, which, nakedly beheld, would be offensive. Observe further, that *a definitive judgment*, is vainly here denied, where it was never sought for. The Ministers of England did not send into Scotland, for *a definitive sentence*, concerning the use or abuse of things in

England. Neither were they of Scotland so simple, as to take that *authority of defining* upon them. But for their *advizing judgment*, is plain enough to all that read their words with any indifferency. They were not ignorant of our English question: there were among them, that had been at *Frankford*, as *M^r. Knoxe, M^r. Good-man, &c.* They did not so far forget themselves, as to send allegations in other men's names, into England, to be admitted there, which themselves did not allow of. Beside, they directly call them *unprofitable vain trifles*. Yea (saith the Rejoinder) but *they disclaim the very question; they supposed the refusers of the Ceremonies, not to damn the consciences of the users: and call them vain trifles in comparison of preaching the Gospel.* They disclaim indeed professed entering into the ground of that question, as mediators use to do, but yet insinuate their judgment of it. Ceremonies may be damned, though the consciences of all that use them, be not condemned. *Vnprofitable vain trifles*, found not of comparison. Neither is there anything in the letter, that gives any inkling of such a limitation.

To the second testimony, taken out of the *Scottish Confession*, the Rejoinder answereth 1. that *it respecteth all Ceremonies, as they were Antichrists, formally, and not all materialy.* After which manner, it is easy to answer any testimonie that ever was alleged. For in the *Confession*, there is no difference made betwixt *all*, and *some*; neither can the Rejoinder give any apparent reason of his *formal interpretation*; and it is well known, that the very *material* Popish Ceremonies were then detested by *M^r. Knoxe*, with those that agreed unto his direction, as they also have been, ever since the Reformation, abhorred generally in Scotland, until of late, when that which one of them calleth an *Altar of Damascus*, came into that Country.

The Rejoinder his 2. answer is, that *they of the Assembly professed, what liked them best in Scotland; not what they thought others bound to do; as appeareth by our late King James, the chief of them.* But before this can stand, it must be shown, in what Synod, *we detest*, is taken, for *we like not so well in our Country*; and then, how the after-interpretation of one, who was then but fifteen years old, can over-sway the common interpretation of the whole Church?

2. *Oecolampadius* requireth a Minister of *Scaphusium* (*Epist. 1. lib. 1. pag. 129.*) utterly to cast off all the Ceremonies of the Papists, in celebration of the Lord's Supper, as those which cannot be continued, without nourishing of the superstition and impiety, whereunto they served of old. The Rejoinder answereth 1. That *this was not Oecolampadius his own advise, but that which some others would have had him given.* But he propounding it, and only excusing himself modestly that he was *slow in put on others* so far (insinuating that though he himself was so resolved, yet he durst not urge *others* thereto, and therefore only requireth *conveniency without offense*, sufficiently testifieth his allowance of that advise. And who (think you) were the Authors of that advise, but *Zwingli &c.* He 2. addeth, out of divers Epistles, that *Oecolampadius would not have all that country tie themselves in Ceremonies, to Basil, Tigure, or Bern that he hold gold, silver, glass, or wooden vessels in administration of the Sacrament, indifferent.* As if any of us were of another mind this is a mere color of something, where nothing is to be found.

In the third place, he showeth, how *Oecolampadius, allowed of the terms of Sacrifice, Altar, and omitted no wonted Ceremonies, but only the latin tongue, in reading the Epistle, and Gospel.* But if the

Rejoinder had considered, that *terms* are no Ceremonies; and that Oecolampadius allowed and Practised this last mentioned imperfect reformation, when he was (in comparison) but a Novice in religion, before he came to Basil, he would not have so exulted in this quotation, as he doeth: *The Abridgers* (saith he) *never (I think) read Oecolampadius his Epistles.* But he hath no just reason to think, but some of them had read those Epistles; unless he can show from whence else they had this testimony. I have read them long since, and remember well, that to be true which now I said. How it stood at Basil, with Popish Ceremonies, when Oecolampadius was Minister there, it appeareth out of Zwingli, his Fellow-Minister (*de Baptismo*) in these words, worthy to be recited, though somewhat too large for this place: *I will easily grant the Catabaptists, and confess, that the strife which they made about Baptism, hath not been altogether without benefit: For hence it comes to pass, that those things which the foolish superstition of human reason had added thereunto (as Exorcismes, Spittings, Salt, and such like more) being brought into question, are now become vain & unprofitable in every man's judgment. We deny not but we received those things from our Fathers. — Howsoever it is evident they were not of God, but set up of man; which also it may be, (consideration had to that time) might have been borne; because that as the Israelites heretofore affected with a desire of Egypt, looked back to the delicacies thereof, so they which lately are come over to Christ, were a little propence and prone to Heathenish religion, which continued many such rites. And these, Christian men were wont to turn into other use, that they might in time the better be freed from that superstition. But how much better had it been, if all and every of those things had been abolished at the first.*

3. Concerning Calvin, I say, as the Rejoinder saith, that which is alleged out of him, hath sufficiently been handled before. As for the new addition, which the Rejoinder here bringeth, as making against us (*that gold and silver, come and wine, and useful meeting places, may be retained, after Idolatrous abuse of them*) he knoweth, and all the world knoweth, it maketh nothing for such Ceremonies as ours are; nor anything against us, who continually profess the same truth. Except he meant to abuse the Reader, I know not wherefore he should bring in such impertinent allegations.

4. *M^r. Bucer* was alleged (in the Abridgement) as scarce esteeming them *sincere Christians*, who can abide the Ceremonies of Antichrist, or such as have *affinity* with his. The Rejoinder opposeth other places, where he speaketh for a *toleration* of some such Ceremonies. Neither of these allegations can be denied. What then shall we say? surely 1. That *Bucer* though he was a reverend zealous man, yet he was a *man*; and so shown himself sometime about Ceremonies. So Calvin observed, Epist. 13. *Bucer was so zealous for the propagation of the Gospel, that contented with the main, he was sometime more remiss then was meet, in allowing petty matters as he took them, but yet for all that, they had their weight.* To the same purpose he gently admonisheth *Bucer* himself, even concerning the matters of England, Epist. 39. *This by name I commend to thee, by all means to free thyself from envy, under which thou sufferest (though unjustly) among many, as thou thyself knowest. For they still tax you by middle dealing, to be either Author or Abettour.* And according to this observation, we find, that *Cassander*, and *Baldwine*, writing against Calvin himself, about Ceremonies, oppose unto him everywhere the name of *Bucer*. 2 It is to be noted, that when *Bucer* looked simply to his *Rule*, he condemned all ceremonious relics of Idolatry as much as any: but in some particular perplexity, other impressions did

sometime draw him to an unwilling toleration of some such relics. But then he doeth it so fearfully, and with so many cautions, that any may see, it was but a suspensive sentence of toleration, extorted by a kind of necessity, not any allowance, out of constant judgment. Thus *Beza* in his Answer to *Baldwine*, who alleged *Bucer's* allowance of our English Ceremonies, answereth: *As for that English reformation, which you ascribe to Bucer you do the good man not a little wrong.* To manifest this, he allegeth these words of *Bucer*: *There be who with the leaven of Antichrist, would join together God and Belial.*

All these things considered, that which *Bucer* spake against such Ceremonies, is to be taken for his judgment: and when he occasionally varied therfrom, that is to be imputed unto his good, but excessive affection.

5. The words cited out of *Musculus* (loc. come. de Trad. pag. 421.422.) are: *It is not fit, that those things which are rather superstitious, then religious, or have so much as a show of superstition, should be retained in the Church. God forbid, that I should maintain any traditions, Rites, or worships, which are Popish. And I call them Popish, which either of their own nature or by abuse, do serve unto Popish impiety, superstition, and blindness: all which I am persuaded ought to be detested, as much as is possible.* Now mark the Rejoinder his answer: 1. He saith, *Musculus* showeth only what is meet, not what is unlawful. This he gathereth out of the first words: *it is not fit.* But first, may things not meet, be appointed, and urged, as our Ceremonies are? Secondly, *Musculus* speaketh of such things as he holdeth unlawful to maintaine: *God forbid that I should maintain them.* 1. Would he then have maintained our Ceremonies (as the Def. and Rej. do) sometime as lawful though unmet, and sometime as meet, and of convenient necessity? Thirdly, he speaketh of such things as are to be detested as much as is possible: are they lawful? 2. The Rejoinder addeth, that *Musculus* speaketh of such human traditions, as had been formerly under abuse, but were now reduced to another use. In which words, (if they be right printed) he maketh *Musculus* to speak as directly against our Ceremonies, according to his own interpretation, as the Abridgement doeth. If not be left out by the Printer, then he may be convinced by those words of *Musculus*: *so much as a show of superstition.*

But (saith he) *our Ceremonies considered as Ceremonies, (otherwise then in their materials) have no outward show of Popish superstition, which consisteth only in the reason and intention of their use.* As if either outward show, or outward superstition, consisted only in inward intention! Such miserable answers have at the least, an outward show of no sincere intention. His 3. answer is, that *Musculus* speaketh of such traditions as in their present, and public professed use were Popish. He doeth not indeed exclude such out of his censure: but if he spake only of such, what need was there, that he should so carefully interpret what he called *Popish traditions*? or what meant he in his description of them, to leave out present public professed use, and use such words, as every ordinary impartial Reader must needs take to be more general?

6. *P. Martyr* giveth for a Rule, to the Ministers of Poland, that such order in the administration of Sacraments, is to be kept, as differeth most from the toys and Ceremonies of Papists. It is an excellent Rule (saith the Rejoinder) but he said not, that human Ceremonies abused unto superstition, in Popery, are now unlawful for us to use. As if he that saith, we ought to keep that order which differeth most from Popish toys and Ceremonies, did not say, we ought

not to use Popish Ceremonies! He speaketh (without question) of an *internal ought*, or *sic oportet*, which the Rejoinder (pag. 492.) confesseth to *bind the conscience*.

The same *P. Martyr* saith: Certainly, if we did from the heart hate superstition, we would do our endeavor, clean to put out and deface all the footsteps, and monuments thereof. *He spake this* (answereth the Rejoinder) *when Missalattire, Altars, and Crucifixes, were as yet remaining*. Now for *Missal attire*, I know none then remaining, which remaineth not now. *Altars* also have ever since remained in diverse Churches, and are now (for countenance of other Ceremonies) coming up again where they were abolished, with an Idolatrous addition of bowing unto them. *Crucifixes* will soon follow, and that by good right, if the Defender and Rejo. their grounds be good. For the doctrine being changed, and the materials only of Popish Crucifixes remaining, what can be said, to make them *simply unlawful*? And for their *conveniency*, who may judge of that, but those that have authority of praescribing and imposing matters of order and decency? But to let that pass, *P. Martyr* spoke of that time, when he supposed the doctrine reformed; and manifestly riseth in his discourse, from those specials, to the general to *all footsteps of superstition*, and not *those only*. But (saith the Rejoinder) the same *P. Martyr* professeth, *no separation would be made for such matters*. He saith so in deed of the Surplice, pag. 1127. and so say we; especially upon the same condition, that we may be suffered to abrogate them for our own practice: *Ferremus, nobis gratulando quod ease abrogaverimus*. To this the Rejoinder addeth diverse sentences of *P. Martyrs*, somewhat favoring a toleration (for a time) of our Ceremonies, especially in *M. Hoopers* case. To which I answer 1. that this was in perplexity, caused by the mischief of our Ceremonies, which are therefore so much the more to be hated, even that they have always bred such trouble unto good men, who should have troubles enough, though they were abolished. *Quaestions of this kind, are to us somewhat difficult. There is somewhat more hard I confess, of those garments they call holy, & which somewhat troubleth me, that I woe'd•r they are so strictly retained*. He himself refused to wear the Surplice, and that upon such ground as may move us to refuse it, as he professeth: *When I was at Oxford, I would never use those white •arments in the Choir, though I were at that time a Canon. •had a reason for it. But that which moved me then and •ill doeth move, and perhaps may justly move you, is name•y; that, that is not to be d•n, which sh•ll confirm, what my •onscience cannot allow of*. 3. He telleth us plainly, *•hat these Ceremonies are merae Papatus reliquiae*, mere Popish relics condemned by *Bullinger*, and that he was, upon hope of their abolishing, only *tardior ad suadendum*, loath to persuade unto suffering of deprivation for *h•m*. All these things are found in the places quoted by the Rejoinder. Let any indifferent reader guess by *•hem*, what was *P. Martyrs* judgment, in his free, and *•nperplexed* thoughts? Certainly it was not that which *•he* Defender and Rejoinder have rep•aesented unto us *•or theirs*; who accuse all those (beside *o•her* faults, many, and great) of *•uperstition* that refuse them as unlawful; they being *Rites both orderly and also decent*.

7. *Beza's* words are: that the footsteps of Idolatry ought not to appear in the Church, but to be utterly banish•d. The Rejoinder answereth 1. that this toucheth not our Ceremonies, in *Beza's* judgment, *Epist. 12*. It touched our Ceremonies in the *eyght Epistle* of *Beza*; but not in his *twelf*: what difference was there betwixt these two Epistles? Only this: in the former, he writ to a Bishop, and so showeth him the foulness of our Ceremonies plainly; but in the later,

he speaketh to poor Ministers, persecuted for those Ceremonies, whose great affliction, with the Churches detriment, made him to conceal some part of his judgment.

Yet in that twelfth Ep. he insinuateth the same judgment of our Ceremonies: *They which began to hate superstitions so far as to curse their footsteps; how greatly are they offended?*

There is yet fresh superstition of the sign of the Cross, most detestable. They therefore have done wonderful well, who have once banished that rite out of the Church, whereof for our parts we see no good. Because by kneeling at receiving, it sprung that most abominable Bread-worship, and still cleaving to the minds of many, is worthily abolished.

The Rejoinder noteth 2. that in Beza's judgment, *many things may and must be tolerated, which are not rightly imposed.* Which is true: but 1. let it be then openly confessed by the Rejoinder, that our Ceremonies are not rightly imposed, before he abuse this rule. 2. Let him tell us, if approving by subscription, and use, be a mere toleration? 3. The same Beza telleth us: *Tolerant quaedam putamus quae omnino ferri non debent. con. Westph.* We think somethings may be tolerated, which altogether may not be born.

In the 3. place, it is added by the Rejoinder that *Beza saith of some, that retain the Cross, they may use their own liberty.* But in the next words he addeth: *If they have any just Causes of retaining this sign in their Churches.* So that he limiteth that liberty unto such causes as he was not privy to; nay to such as they at Geneva, found to be clean contrary: *As for us, we have many necessary reasons why we do no way tolerat that sign.* & their causes, alleged in the 8. Epistle, were not peculiar to any time or place, but pertain as well to England, as to Geneva. So that this was but to stop a Papists mouth, with using of gentle words, and suppositions concerning our unwarrantable course. Of the *surplice* he speaketh sometime more indifferently: but in the same places, he will have it not subscribed to, not defended, or rejoined for, but by all means hastened out of the Church, as a ridiculous stage-play garment, or a Foolescoat.

8. Many other Divines were named, as *Zanchius, Pezelius, Mollerus, Zegedinus, Daneus, Machabeus, Zepperus, Wigandus, and Sadeel*; but their words not cited, except only Sadeels, for avoiding of unnecessary tediousness, they all speaking to the same purpose with the former. The Rejoinder hath one general answer for diverse of these; that *they allowed some human Feasts, which have been abused to Superstition.* Now though this be no direct answer, and the Authors may in part forget their own general rule, in some particular; yet this may be further said; that they accounted not these Feast-days such kind of Ceremonies, as we speak of. This appeareth in *Zepper*, who put them under the head of *Order, cap. 13.* whereas he handleth the *Cross* under the head of *Sacramental Ceremonies, cap. 10.* In particular, 1. *Daneus and Zegedinus* (saith the Rejoinder) speak not to our purpose. *Daneus* I have not at hand: but *Zegedine* in his tables of Baptism, calleth them *Popish additions, by which Baptism is profaned.* 2. *Zanchius judgment hath been shown.* Namely that it was contrary to all such Ceremonies.

And this doeth abundantly appear out of his Epist. to *Q. Elizabeth*, printed before, in English. 3. *Zepper alloweth the ancient use of the Surplice.* If he did, therein he should not have crossed his rule given, *cap. 10. reg. 4.* out of the Scriptures, at least in his opinion, except he judged

the Surplice *before that ancient use* to have been notoriously abused unto Idolatry. But the truth is, Zepper doeth but comparatively excuse a supposed ancient use of that garment, which in ancient times was not known, but as a civil habit, usual in hot countries. 4. *Wigandus* (saith the Rejoinder) *was Illyricus his associat in the furious opposition of the Surplice*. Whereas the truth is, Illyricus himself did not furiously oppose, but use the Surplice, as *Calvin* testifieth, Epist. 117.

5. *Sadeels* words are: *We reject whatsoever remaineth in the Church of Rome, which came either from Jews, or Pagans*. The Rejoinder answereth, that *Sadeel* showeth what Ceremonies the Refor. Churches of France did reject; but not what were necessarily to be rejected of all Churches: He useth also the limitation of *Jewish and Paganish Ceremonies*. But he clean mistaketh *Sadeels* meaning: *Jewish and Paganish*, are no words of limitation, but of explication by way of reason. Our use of his testimony is 1. thus: Whatsoever Ceremonies they of France have rejected, are in *Sadeels* judgment *Jewish or Heathenish*, which can have no lawful use in God's worship. But the Churches of France have rejected our Ceremonies in controversy. Ergo. 2. Thus: *If Jewish and Heathenish Ceremonies* are to be rejected; then *Popish* also, they being in their nature, or kind, *Jewish*, and having evermore been notoriously abused unto *Popish Idolatry*.

9. *M. Rogers, Martyr*, in King Edwards days, would not consent to conformity in Cap, and Tippet, unless the Papists might be constrained to wear upon their sleeves a Chalice and Hoast. True (answereth the Rejoinder 1.) but other good Martyrs did. Therfor (say I) not they, but *M. Rogers* was alleged. Yet beside zealous *Hooper*, with whom after *Ridly* and others agreed, Heavenly *M. Bradford* might have been added, who in his letters to *Erkinald Rawlins*, calleth forked caps, and tippers, *Antichristian pelse and baggage*. He 2. answereth, that the question was for *inconveniency*, not *unlawfulness*. But he knoweth well, that *M. Hooper*, and so (in all likelihood) *M. Rogers* stood upon such *inconveniency*, as in their learning was *unlawfulness*.

His 3. and 4. answer is of *different intentions, in the same materials*. But this was in King Edwards days, by all professed: and yet *M. Rogers* and such could not see it sufficient. 5. *M. Rogers* would (saith the Rejoinder) *allow the same things with some mark of difference*. Not allow, but *tolerate*; not upon *every mark of difference*, but such as he knew would never be consented unto; that is, *not at all*.

10. *Public injunctions* were wont to forbid all Monuments of Superstition; and the Canons 1571. did forbid the *gray Amice*, and all other garments defiled with like superstition. Therfor (saith the Rejoinder 1.) *they did not take our Ceremonies for such Monuments*. But that is nothing to the Proposition: Neither yet maketh it much to the Assumption of this Argument, what these or those did then *take our Ceremonies* to be. What they *are in deed*, we shall see in the Assumption. He 2. allegeth, that the *Surplice* was none of the Missal garments, as the *Amice*. But first *Bellarmino*, whom the Rejoinder made (of late) the Canon of Missal garments, maketh no more mention of the *Amice*, then of the *Surplice*. *Durand*, or *G. Minatensis, Rational. lib. 3. cap. 1.* saith, *In some things about the Altar they must use the Surplice*. *Steven Mephem. cap Linteam. No clarck may be suffered about the Service of the Altar, unless he have the Surplice on at Mass.* 3. The Rejoinder addeth, that it is a strong imagination, to think that the very *Injunctions*,

and Canons of this Church, could prove her to judge her own impositions unlawful. Which if he meant of formal particular judgment, it is his own weak imagination; if of general and virtual judging, there is neither strongnesse, nor strangeness in it: because *this Church* hath no privilege that way above other Churches, of which none were ever found nor can be, imposing anything unlawful, which did not profess that truth, whoe contents did prove that unlawful imposition to be unlawful. D. Morton hath plentifully shown so much of the Popish Church, as the Rejoinder will not deny.

11. *B. Jewel* was cited, as approving Tertullian's judgment concerning the unlawfulness of Garlands, though not evil of themselves, because they had appearance of evil. Well (saith the Rejoinder) then *they were not evil in themselves, by abuse*. That is, abuse did not make them evil, before they were abused. which is true. But if *B. Jewel* allowed Tertullian's judgment (as the Rej. granteth) by the abuse they became evil, and unlawful. Appearance of that which is evil in it self, is evil in it self: but the abuse was evil in it self, and the after use was an appearance of that abuse, in *Jewel's* judgment. Ergo. It was also alleged out of *Jewel's* Ap. c. 2. div. 9. that the Papists had so misused sundry Ceremonies, that we may not longer continue them without great conscience. The Rejoinder answereth, 1. That *this was spoken of other Ceremonies, not of those in question*. 2. That *Jewel was a Bishop, and used Episcopal garments*. 3. That *upon his death-bed, he professed, that he would not grieve any of his brethren, who were of contrary opinion, concerning the Ceremonies*. Now 1. If other Ceremonies (among which yet *holy Garments* were objected by *Harding*, in that place) may by abuse, become unlawful, what privilege hath the *Cross*, as much abused as any? 2. As *Jewel* was a Bishop of England, so *Cajetan* was a Cardinal of Rome; and therefore as *Cajetan* condemned many Romish superstitions, in so much as when he died, he refused to be buried in a Church, as the story of his life, prefixed to his Commentaries on *Job* testifieth, so might *B. Jewel* condemn some superstitious Ceremonies in England. As for his wearing of Episcopal Garments, let *D. Fulke* answer in his *Repeale of Heskins Parliament*, pag. 412. *M^r. Heskins girdeth at the proclaimer (B. Jewel) as wearing Aaron's garments for a Bishopric. But if the Popish Priests had no more pleasure to say Mass in their vestiments, then the Proclaimer to minister in Coapes, I think the common sort of Papists would have less devotion to the Masses, the God's people have to the Communion, when it is ministered without any ceremonial attire*. 3. Those words which the Rejoinder allegeth out of his Godly speech, a little before his departure, make much against the Rejoinder, because they show 1. That many then opposed our Ceremonies as *unlawful*, which the Rejoinder denieth. For how else could they more dislike them then *Bishop Jewel* himself, who held them (by the Rejoinder his confession) very *inconvenient*? 2. That *B. Jewel* would not *grieve or prejudice* those that were so minded, which our Defendant and Rejoinder labor to do with all the strength they have, and all the advantage they can catch hold on. *Jewel* durst not have called them *Superstition brethren, factious and exorbitant men, &c*. Moreover, two faults are committed by the Rejoinder, in reciting those words of *Jewel*: one, that he leaveth out the word *padagogia*, wherein he accused our Ceremonies as belonging to the *infancy* of the Jewish Church: and the other, that he took no knowledge of the following words, wherein he accuseth the *Pope* as *the fountain of those evils, which gave cause and occasion of strife, and as it were three bones to the dogs*. Where he maketh our Ceremonies relics of Popery, and cause of

dissention. Add unto this, that in his Epistle to Q. Elizabeth, before the Defense of his Apologie, he prayeth to God, that she might live to abolish *all groves and high places*, in England and it will appear how lawful our Ceremonies were in the judgment of that good learned man, as well in his life time, as at the hour of his death.

12. B. Pilkinton said, that it is our *fault* generally, •hat we differ no more from the Papists, in all our ministry. True (answereth the Rejoinder) but *he thought not •hese things to be simply unlawful*. As if B. Pilkington had •earned, and taught a distribution of *faults* in religion, *some unlawful, and some lawful faults!* It is a new distinction coined since his time.

13. B. Westphaling (with Augustine) peremptorily •ffirmeth, that Jewish Ceremonies cannot be used, no not with an intent differing from that of the Jews, without danger of damnation. *We allow this* (answereth the Rejoinder) *because God hath repealed them; and to use them •ere to call the coming of Christ into question*. And is it so great a sin, to use Jewish Ceremonies, without a •ewish intent? How then durst the Defendant and Rej. pag. 285. affirm, that *to use some Jewish rite (even Circum•ision it self) without a Jewish opinion, is not damnable?* In one, or both of these places, they much forgot themselves. And they that disallow of a Jewish Ceremony, used without a Jewish opinion, how can they allow of a Popish Ceremony, in any use?

14. D. Bilson, alloweth in reformed Churches, that *they can by no means digest one dram of Popish Ceremonies*. *It was well spoken (answereth the Rejoinder) in defense of those Churches which had cast off all the Ceremonies of the Papists, for the consequence sake; but proveth not, that all Churches are bound to do so; or that this Bishop thought so, who used and urged these Ceremontes*. Where he would persuade us 1. That our Church *can* (lawfully) do that, which Reformed Churches *cannot by any means do*. 2. That whereas Reformed Churches regard the evil consequence of such Ceremonies, ours need not. 3. That Doctor Bilson *Warden* of Winchester, either did write otherwise then he *thought*, or else changed his thoughts, when he was risen to be Bishop of Winchester. The judgment of these conjectures I leave to the understanding Reader. We urge only his plain words: *V•leant quantum valere-pessint*.

15. To Doctor Humphrey, the Rejoinder had nothing to oppose, but that *afterwards he did wear the Surplice*. Now the truth of this dependeth on the Rej. his hear-say, so far as I know. Yet be it so: doeth not affliction, and poverty, make many a wise man, turn a little aside out of his way? The histories of all ages testify such infirmities to have been found in many Godly and learned. And after-yielding to the Surplice without giving any public reason for it, doeth not argue that he did not formerly hold that (and constantly the other) unlawful, upon those grounds which he hath left in print, unrecalled. I do not believe that there can be so much shown under D. Humphres hand for ou• Ceremonies, as his Epistle, represented in the form Chapter, hath against them.

16. Concerning Doctor Fulke, one sentence of his was alleged, that he which disliketh our form of service, as not differing sufficiently from the Papists, showeth his *zeal in detestation of Idolatry*. This (saith the Rejoinder) was a *charitable excuse of them*. The urging then, defending and rejoyning, for our Ceremonies in that manner as now is used, is an uncharitable accusation not agreeable to the mind of Doctor Fulke. A second sentence of the same D.

Fulke, is: *We abhor whatsoever hath but a show of Popery.* Therefore (concludeth the Rejoinder) *he did not judge our Ceremonies to have any show of Popery:* Nay rather, therefore he abhorred our Ceremonies. For that of their Popish show, he doubted not, •it appeareth out of divers passages, in his writings: as in his *Rejonder to Martial*, art. 4. *M^r. Calphill answereth well, that the Ceremony of the Cross, once taken up of good intent, being grown into so horrible abuse, is justly refused of us. And art. 5. Although the elder and better age used and received the sign of the Cross tolerably, yet considering the shameful abuse of it, it ought now, of right and conscience, to be condemned. Martial will none of that: for (saith he) things good in their own nature, must not be taken away, or condemned, for the abuse. Very true; but who will grant him, that the sign of the Cross is good of it self? It is as much as may be borne, to grant it a thing indifferent.* But (saith the Rejoinder) *our Ceremonies Doctor Fulke hath (of my knowledge) used and defended as lawful.* Of this knowledge, for his using and defending all our Ceremonies, his writings do constrain me (at the least) to doubt. He was once so far of from using all, that rather than he would use the Surplice, he went out of S^t. John's College, in Cambridge, with his pupils, and hired chambers for himself, and them, in the town: *M^r. Travers* is my author for this. If afterward he was bowed something by the times, unto a little use of one Ceremony, that he might in some manner, and measure, excuse: but if he had purposed to *defend* that, and the other Ceremonies, some foot-steps of that defense would be found in his writings, as there are divers of his opposing them. The known truth is, that many good men through the iniquity of the times, have been brought to be *distressed*, betwixt desire of liberty in the Ministry, and hatred of superstition; so that they have said with the Apostle, *I know not which to choose;* and so afterward, have given some place unto the later. To judge their persons, it is far from us. We only make use of their free and undistressed judgment.

17. Of *D. Andrues*, and *M^r. Merbury*, I have not to say: because their Catechisms I never saw. *D. Sutcliffe*, though he were a *Dean* (as the Rejoinder noteth) yet he writ in his latter time, as a *Divine*, not as a *Cathedral man*: and so he was cited. His proposition is this: *All Ceremonies taken from Jews and Pagans are unlawful.* We only add, that Ceremonies taken from Papists, are subject to the like censure; because Popish superstition, or Idolatry, is no more lawful then the other. Of *M^r. Greenham*, (beside that which hath been often confuted) the Rejoinder saith only, that *he did not persuade men against the use of our Ceremonies; and that he was loath to be put unto the solution of that objection: wear the Surplice or preach not.* In which there is nothing pertinent. For to give proportionable answers, I myself was present, when an honest Conformist persuaded another not to conform: *For (said he) though I have not strength enough to stand out, yet I would not have you that have strength, for to yield. If all should yield, the truth concerning these matters would be buried, and more superstition is to be expected.* This was more then not to persuade unto Conformity. And as for the second, I think the Defendant and Rej. would be loath to be put to the solution of this objection: *Confess the Ceremonies to be unlawful, or loose your livings, and liberties, with disgrace. Thus (saith the Rej.) I have broken thorough the army of Protestants.* That is, just so, as a naked body breaketh thorough a thicket of thorns, getting more gashes, then he made steps for his passage.

SECT. 21. Concerning the Assumption of this fourth Argument: namely, that our Ceremonies are human devises, notoriously known to have been, and still to be abused

unto Idolatry and Superstition, by the Papists, and are of no necessary use in the Church.

1. THAT this was the Assumption, or second part of this Argument, no man can doubt, that readeth the Proposition, or former part, set down in the first section of this Chapter, and understandeth the process of reason. The Defendant therefore was blamed, for setting down the Assumption thus: *Our Ceremonies have been Idolatrously abused by Papists.* The Rejoinder not willing to forsake him in any failing, allegeth 1. That *the Defendant took the substance of the Assumption from the Abridgement, and others.* Which might indeed have occasioned him to add something unto the Abridgers assumption; but in no wise to detract anything from it: at least, not out of them and others, to patch up a false sylogisme (the whole *medium, or third argument*, which was used in the proposition, not being repeated in the Assumption) which every *pun•e* in Logic can put off with a wet finger. He addeth 2. That the clause (*of no necessary use*) is no part of the Argument, but *an exception*, answered before. sect. 1. And yet see how he contradicteth himselfe! The Defendant answered it: but it was no part of their Argument. He answered it was a part of the Assumption: *If in their exception of things necessary, they mean a convenient necessity, he denies their Assumption.* pag. 406. Yet now he denieth that to be any part of the Assumption. The truth is, both the Defendant and Rejoinder, were loath to meddle, (more then of necessity they must) with the *convenient necessity of our Ceremonies*, least they should evidently either wrong their consciences, or betray their cause. In the 3. place, he denieth him to have omitted these words (*human inventions, or devises*) saying, that the Replier hath *untruly* added them: because *neither they, nor any like them, are in the Abridgement*, pag. 26. or 27. But let him, or any other, look once again upon the Abridgement, in those pages, and he shall see upon the margent, these words: *All the Ceremonies in question, are human inventions, &c.* After this, he accuseth the Repl. for not observing *every word* of the Abridgement, in repeating the Assumption: but he could show no sense• changed: let that therefore pass.

2. The Defender his answer to the foresaid Assumption, was by the Replier thus collected: *These Ceremonies are either generally, or individually, and numerally the same, that have been abused to Idolatry. If generally, then it hindereth not, but they may still be lawfully used, though they have been so abused: If individually, then it is not true, which is affirmed (in the Assumption) neither doeth it follow from thence, that they must be abolished, because they have been so abused, except they be the same formally, that is, in intention and opinion of those that impose & practice them.* For this he is accused by the Rejoinder of *doing no justice, but playing a theefes part, who changeth coats with an honest passenger.* Now for this, to spare the labor of writing out again many lines, I desire the Reader to look upon the Defender his words as they are reprinted by the Rejoinder himself, pag. 561. & compare them with the Replier his *sum*. If he can discern any difference, let the Defender be *the honest man*, and the Replier, what it pleaseth the Rejoinder to make him. No material difference is noted by the Rejoinder but only that the Defender hath not those words (*if generally, then it hindereth not, but they may still be lawfully used, though they have been so abused*) nor anything which will bear such a collection. To which I oppose those words of the Def. *If you take it in the generality, then cannot you justify any one of your Ceremonies, belonging to Order and Decency. For they have been some way abused.* Was it not his meaning, to

say, that as other Ceremonies of Order, so these in question, if they be only *generally* the same with those that have been abused, may be justified, that is, lawfully used? Let the Defender hold his own coat: then he cannot so easily escape, without being discerned, as the Rejoinder by changing, would have him. Certainly the Replier did not the evishly take his coat from him nor had he any cause to wish either it to himself, or his to the Defender for any advantage that he might get by that change.

3. Against the foresaid answer, it was opposed, that by this means, *any kind* of Popish, Jewish, or Heathenish Ceremony, may come in, so there be new particulars, and a new intention used. To which it is rejoined, that *though they be not excluded, upon that sole point, of having been abused, yet they may, upon other just exceptions, be shut out.* But the Rejoinder should have shown those just exceptions, which remain, after the particular matter, and the evil intention be removed. For according to the Defender and Rejoinder their grounds, I cannot guess, what they should be. The Rejoinder mentioneth *dumb, dark, numerous, burthensome, incorrigible, foolish, ridiculous Ceremonies.* But all these exceptions have been discussed before: where we have shown that all these virtues are found in our Ceremonies, as well as in Popish, beside *numerousnesse*, which in this place cannot be applied to the purpose: because the inference was of *any kind*, not of *any number.* *Dumbnesse* in deed is denied to be in *significant Ceremonies:* but what is there among the Popish Ceremonies, which is not made by *Durand* of Mystical signification? It is not *dark*, what men say our Cross doeth signify: but how *it* can lawfully signify any such thing, is very *dark, &c.*

4. While the Replier was going on in confutation of the Defender his answer, namely, *that in Ceremonies abused to Idolatry, those are not forbidden, which are generally the same, but only the same individuals;* the Rejoined. *inding that undefensible, out of courtesy, as he saith, seteth up another answer, which he calleth a Faire Mark; amely, that sometime, when the particulars or individuals, hich have been prostituted to Idolatry, may not lawfully be used; yet others of the like kind, may be lawfully used with awful intentions.* But this is little courtesy, or fair dealing, when the Repliers arrow was shot, and stuck in *he* Defender his *White*, cliving the very *Peg* of it; to set *up* another *Mark*, and then accuse the shooter, that his *arrow* doeth not stick in this *Mark*, set up after the *shot* was made. Beside, this concerneth not our *Assumption*, which should be the Rejoinder his *Mark:* because there is nothing in it of *human Ceremonies, not necessary.*

5. It was replied also, that by the Defender his rule by parity of reason) it might be gathered, that of *Ceremonies* instituted by Christ, those only are commanded, which he did sanctify in particular. No: (saith *he* Rejoinder) *because in institution of the Sacraments, her was ordained a continuance in the like kind. Do this.* And was there not also, in the prohibition of Ceremonies human, Idolatrously abused, ordained a continuance in the like kind, in those words, Deut. 12. *thou shalt not do so to the Lord thy God?*

6. From the same rule, the Replier said, it may be concluded, that no Popish Ceremonies are *Jewish, or Heathenish:* because they are not the same individually, or in particular. *Not so neither* (saith the Rejoinder) *because they use Jewish Typical; and others, as still in force by the Jews laws; and Pagan Rites, with the like intention.* But 1. The Papists do not use Jewish Typical, as types of Christ yet to come; and therefore according to the Def. and Rej. their sentence,

must be excused: because they hold *Circumcision* it self lawful to Christians, pag. 285. 2. They do not hold any Ceremonial Jewish laws to bind Christians. See Bellarmine, *de justification, lib. 4. cap. 6.* It is neither good, nor safe, to accuse any beyond their deserts. 3. *Likeness* of intention, betwixt Pagans and Papists, is such as admitteth much dislikenesse. And such likeness there is betwixt our Ceremonies, and Popish.

7. It was inquired, whether the Scripture, forbidding conformity with Heathen Idolaters, in shaving of heads, and cutting of beards, did mean the same heads and beards only? *No:* (answereth the Rejoinder) *because the like in kind was forbidden.* And this is that which the Replier sought. For then by proportionable equity, *Ceremonies like in kind* to Idolaters, are forbidden to Christians, at this day, and not the same particulars only.

8. Because the Defendant objected, that all circumstances of Order and Decency have been abused to Idolatry; the Rejoinder noted, that this is one advantage he maketh of leaving out of our Assumption, those limitations: *Ceremonies devised by man, of no necessary use:* because Circumstances of Order, and Decency, are necessary in their kind, and not mere devises of men; Bellarmine himself being Judge, *de effect. Sacram. lib. 2. cap. 29.* Upon this the Rejoinder having little reason to oppose thereto, after some repetition of confuted shifts, cometh on with a current of words, like a flood from the hills, after a great rain, which carrieth much mud with it. For after some rolling of Circumstances *in their particulars,* with adding of divers, neither mere circumstances, nor allowed by us, as he supposeth (which make nothing to the purpose) this muddy stuff is found in the valley: *The matter comes to this issue: you are the godly men; other reformed Churches are the Churches of Christ, All other men are Carnal, Time-servers, Formalists, that have no conscience, no sincerity, no godly wisdom, no zeal; you are the only men.* I cannot devise, what occasion he had of this extraordinary passion, but that he was angry, to see he could not confront reason with reason. In his could blood, I dare say, he will recall these words of distemper, which cannot be fastened upon us, and therefore rebound upon him from whose violence they proceeded.

With more show of reason, he addeth, that *for necessity in the kind, a Surplice in the kind of a garment; the Cross, in the kind of admonition to profess the faith; and kneeling, in the kind of a reverent gesture, are as necessary, as any circumstance of Order, and Decency.* But this comparison hath been largely confuted in the first part of this Writing, in the head of *Ceremonies, &c.* Here, it shall suffice to note, that time, place, and such like circumstances, are so manifestly necessary in their kind, that the particulars may be deduced from them, by particular considerations, without any institution: but no man can deduce our Ceremonies from those kinds named. Mans will is the only reason, of them; as God's will is the only reason of Ceremonies truly divine by institution. No man can conclude thus: we must everywhere have some garment, and therefore in England, a Surplice. We must always in Baptism, have some admonition to profess the faith; and therefore in England a Cross. We must use reverent gestures in receiving the holy Communion; and therefore in England we must kneel in the act of receiving. But we may conclude thus: We must have a fit place to meet in; and this place is generally fittest for our Congregation: therefore we must have this. We must have a convenient time to meet in; and this hour is generally most convenient for our

Congregation: therefore this. The Monks may as well conclude: We must have some garments: therefore we must in one order have *black*; in another, *white*; in a third, *black over white*, or *white over black*; in a fourth, *gray*; a fifth, *party coloured*; in some, *all woollen*; in some, *all linen*; &c. *ad infinitum*; as well (I say) every whit, as the Rejoinder can conclude from a garment to a Surplice; from admonition, to the sign of a Cross; or from reverence in a table-gesture, to kneeling.

To Bellarmine, the Rejoinder answereth, that *he speaketh of natural Ceremonies*. Which is true: but are not these contained under the generality of the Defendant his words: *there is no gesture, or circumstance of worship, which hath not been abused?* And as for other circumstances, which are called *civil*, many of them admit only of such variety, as nature doth lead unto, by occasion of this or that determination, common to religion with other affairs.

9. That our Ceremonies are not individually, or singularly the same which Papists have solemnly abused, the Replier said, it is no marvel: because it is impossible to carry the same particular sign of the Cross, from the Fonte, to the Church door; or to keep it being so long as it is in making. That is therefore no great mystery. The Rejoinder answereth nothing to this, save only that he descanteth upon the term *mystery*.

10. It was added (as an *overplus*, not for necessity of the Argument) that as *it seemeth*, Papists do give divine honor unto the sign of the Cross, as it is us'd among us: because they ascribe divine operation unto it, as it was used by *Jews, Heathens, and Julian the Apostate*. Bell, *de effect. Sacram. lib. 2. cap. 31.* and they do not account us worse then them. The Rejoinder opposeth 1. That *the Papists honor not the Lord's Supper in our hands*. The difference is, that unto that Sacrament, they require a right-ordained Priest; but not so to the Cross. 2. He answereth, that they ascribe this divine operation unto it, only when there is an *intention* of such an operation, in him that maketh the Cross. Be it so: the Patrones of our crossing, defend that use which the Cross had among the Fathers, who allowed that *intention*, as Bellarmine (in the place now cited) showeth. And how shall the inward intention of them be discerned?

This at the least seemeth to follow, that as for uncertainty of the Priests intention, divers Papists worship the Hoaste, only *upon condition*, if it be changed into the body, by the Priests intention; so they must ascribe divine honor unto our Crosses, upon the like *condition* of such an intention, as was in the Fathers.

11. About *material formal sameness*, the Replier refused to dispute: that was (saith the Rejoinder) because if he had, *he must either have opposed all learning and common sense, or else have yielded to the Defendant, that change of essential form maketh the same material to become another thing; as in the changing of water into wine*. But 1. with consent of all common sense, we may say, that our Cross differeth not so from the Popish Cross as the wine did from water, John. 2. 2. It were no opposition to all learning (whatsoever Aristole teacheth) if one should say, that not the form only, but also the matter was in a great part changed, when water was turned into wine. 3. Opinion, and intention, is not the essential form of a ceremonial Cross. For one and the same ceremonial Cross, is used by Papists, to divers intentions, as to represent a Mystery, to cure diseases, to drive away devils, &c. Bellarmine in the fore-cited

place. And opinion belongeth to the *efficient* or making cause, not to the form. 4. The very making of a Cross▪ in such a manner, or with such circumstances, as put upon it a relation to religion, maketh both matter and form of that Ceremony: and so after idolatrously abused, carrieth with it at least a show of an Idolatrous Ceremony. But this *show* the Rej. referreth unto the fifth chapter: and here opposeth only, that *likeness and sameness are not one*. Which is true of individual or singular sameness, not otherwise: for those things are *like* which have one and the *same* quality. But he himself will not say, that *only* the same individual or particular Ceremonies, which Idolaters abuse, are forbidden to us. He hath hitherto in all this section declined the defense of that absurdity. This quidity therefore is not to the purpose.

12. It was added by the Replier, that we have no intention, or opinion, in the use of the Cross, but the Papists have the same (though they have others more) and therefore there is some *formal sameness* in their Cross and ours. To this the Rejoined. in many words, answereth nothing, but that *this reply stifles it self: because, if we have not all the same opinions, which they have, then they have not the same with us*. But it doeth not follow of *positive* opinions, concerning the Cross it self. For we may want some of their opinions, and yet they have all that we have, the same. Doeth not he that knoweth most, of this or that, know the same thing with him that knoweth little, though he knoweth more?

13. Another odd reason was framed by the Repl. thus: If this doeth make a Ceremony not the same, that men have not altogether the same opinion of it; then among the Papists, there are as many kind of Ceremonies, Crosses, Surplices, as there are diversities of opinions, about their nature and use; which no man will say. Yes (saith the the Rejoinder) I will say it of Ceremonies: and *he that shall deny this, must lay aside both learning, and conscience, not knowing what to say*. But he is too too confident, upon the ground which he is driven to by force of a contrary wind. For without laying aside of learning, and conscience, we may thus argue: If this be so, then all human Ceremonies used among the Papists, and brought in (as hitherto all have used to speak) by Popes, are not Popish. For they may be this or that Hedge-Priests Ceremonies, who hath added his opinion and institution unto them. 2. The Pope) by the same reason) cannot know, when his Ceremonies ar▪ observed, or omitted▪ because he cannot know all opinions and intentions of men. And the like reason holding with us, our Church must inquire into the opinions and intentions of men, before she can know, whether her Ceremonies be observed, yea, or no. I leave it then to a Convocation-consultation, if it be not necessary, that in the Bishops Articles, the Church-Wardens should be asked, upon that oath, which they usually take, and break, *With what opinion, and intention, their Minister doeth wear the Surplice, and use the Cross?* For otherwise, it cannot be known, whether he useth the Ceremonies of the Church of England, or others of his own making? 3. When men have no opinion or intention of such Ceremonies, but only that they are necessary to stand betwixt them and deprivation, or excommunication, or other vexation (which is the case of our best Conformers) then, though they use Cross, Surplice, &c. they do not conform to the Ceremonies of our Church, but in hypocrisy, and so with great sin.

Three wordy exceptions (he useth to call such things *quarrels*) the Rejoinder here maketh: one that the Replier put in *not altogether the same* opinion, for *not the same*: another, that he mentioned only *opinion*, whereas the Defender joined to it, *intention*: the third, that Crosses and Surplices, are wrought upon, as they are *material*. But the two later of these are now voided, by my repetition of the reason: and the former is the Rejoinder his own interpretation, pag. 575.576. namely, if our opinion be not altogether the same, then it is not simply the same.

14. Instance was made (by the Replier) in the Altar erected by Uriah, 2. King. 16. which was idolatrous, like that of Damascus, though for another intention.

The Rejoinder answereth 1. that *this Altar was not formally the same with that of Damascus*. But the formality of that Altar, containing all the idolatrousnesse that was in it, or belonged unto it, and that Idolatry being in part common to Vrias Altar, with that of Damaskus, it must needs be in that part the same, though not altogether. Idolatry against the second Commandment, hath some formal community with that which is against the first. He addeth 2. that *if Achaz had intention of offering to false God's, then his intention was the same with theirs at Damascus*. But yet there would be found a difference of intention in Achaz, in that he intended worship both to the true God, and to those false; whereas they at Damascus were only for the false. And Vrias intention might be (as it seemeth to have been) only to satisfy the Kings mind, that he might keep his favor, upon which intentions, Courting Prelates use to go very far.

15. In the last place, it was observed by the Replier, that this answer of the Defender is the very same with that which Papists give unto our Divines, when they are accused for using of Heathenish and Jewish Ceremonies. *Although in the outward sign there be some likeness, yet absolutely there is great difference: for outward actions take their kind from the end and intention of them. Bellarm. de effectu Sacr. l. 2. cap. 32.*

The Rejoinder being angry, useth divers sharp words, and after answereth, that *this plea is unsufficie•• for the Papists: because they retain Jewish Ceremonies to the like Jewish ends; and Pagan Ceremonies to like superstitious ends: but our intentions are no way like the Papists*. Bellarmine saith as much for their Ceremonies in the place noted: *The rites of the Gentiles were done for the worship of Devils: but ours are for the worship of the true God: therefore there is as much difference between ours and theirs, as between Sacred, and Sacrilege; as b•twe•ne piety and impiety, as between God and Satan. Jewish rites signified Christ to come ours are partly in memory of things past, and partly to signif• the glory to come*. And yet our Divines cease not to accuse them of Jewish and Pagan Ceremonies. In their judgment therefore, such differences cannot excuse ou• Ceremonies from being Popish.

SECT. 22. Concerning the Cross Popish and English.

IN this Section, there is nothing material, save only, that the Rejoinder undertaketh to prove, that *the Church of England hath utterly and clean taken away the Ceremony of the Cross, which was among the Papists abused: or, that wheresoever, and howsoever the sign of the Cross was a Ceremony abused in Popery, it is taken away in the Church of England.*

But because in common understanding, this is to prove day, night, and night, day, he requireth two positions to be granted him (which before have been confuted) 1. *that nothing is a Ceremony properly so called, but in respect of, and in the use of it, as a Ceremony.* 2. *That the sign of the Cross, though it be but one kind of thing, yet is made so many several Ceremonies, as there be several uses thereof.* And these things being taken for granted, he gathereth a Catalogue of many Popish abuses, which (thorough God's mercy) we are freed from. Yet in his very first instance, he betrayeth his cause. For he maketh it a Popish Ceremony, to sign the breast with the forehead (and so the forehead) in signification, that the mystery of the Cross is to be believed in the heart, and confessed with the mouth. *This Ceremony* (saith he) *we have not.* Yes surely we have the very same formal opinion and intention, so far as signification cometh to. For *not to be ashamed of confessing faith in Christ crucified, &c.* is nothing else but to believe with the heart, and confess with the mouth, hand, and feet, the mystery of the Cross.

But it is not worth the while, for to consider the severals of this Catalogue. This only I would know; if we have not taken the Ceremony of the Cross from Papists, from whom we took it? The beginning of it was (so far as appeareth by books) from the *Valentinian haeretickes*. The first honorable mention of using it among Christians, is in *Tertullian*, when (by the Rejoinder his sentence) he was infected with heresy: & his use our Defender and Rejoinder (I dare say) will not allow: *at bordes, and beds, putting on apparel, and shoes, &c.* Tell us (*I pray you*) from what Author, or Age, this Ceremony of the Cross was taken, which now is urged upon us? I have more then a doubt, that such exception may be taken against that propagation, and such proofs for the taking away utterly of the Cross, as you have brought for the abolishing of the Papists Cross. If it be a new Ceremony, invented in England, just at the time of Reformation, the Author of that invention should be made known: and if he can approve his Ceremony, to be grounded rightly, his name may be added in *Polidor Virgil, de Inventoribus rerum.*

SECT. 23. Concerning Scripture-proofs, for human Ceremonies Idolatrously abused, and yet lawful to be used in God's worship.

1. THE Replier his words are these: No example can the Defender find in all the book of God, for lawful reserving of Idolatrous Ceremonies, but only two; one of Gideon, Iud. 6.26. and another of Joshua, Josh. 6.19. These words the Rejoinder accuseth of *dishonesty, not to be used against a Pagan.* And why so? 1. Because the Defender undertook only to prove, that *some Ceremonies, which have been formerly abused, are not therefore necessarily to be abolished, if they may be reduced to their indifferent use.* Now by *abused* he meant *Idolatrously abused*, or else he touched not this fourth Argument, whose assumption himself repeated thus: *Our Ceremonies have been Idolatrously abused.* The Replier instead of *Idolatrously abused*, put *Idolatrous*: because (as such) they are *Idolatrous*. And that, which is *not necessarily to be abolished*, may be *retained*: therefore the Replier (seeking brevity of speech) used the word *retained*. So doeth *Beza adv. Harchium, de Coena*, speak: *Non desunt, qui Pastores vellent in illis, si non origin, at certe usu Baaliticis vstibus apparere.* So that in this, there was no *unchristian* dealing.

The Rejoinder his second reason for so deep a censure, is, that *the Defendant grounded not his proposition upon these two examples, but from the equity of the precept of God, unto these two men.*

The Defendant indeed said, that his proof was *by the general equity of God's Law*; and then bringeth these two examples. Wherein he was spared, that nothing was opposed to his gathering of generally equity of the Law, from two examples, which (according to his interpretation) are manifestly beside, and in some sort, against the Law. But if his proof was from the equity of two special precepts, those specials are *examples*: and the Defendant his words are of one of Gideon's acts: Which *example* we have propounded, to *prove*, &c. And the Rejoinder himself, in this same page, calleth the other act of Gideon, an *Instance*, in the same sense: *I believe the Jews gathered their rule from this instance*: and pag. 591. he calleth that which is alleged of *Gideon*, and the other of *Ishua*, *two instances*. In all this charge therefore of *unchristian* dealing, there is not found any fault at all. But it is too commō with the Rej. when he cannot reasonably rejoyne, to break out into angry words.

2. Of Gideon's example, the Defendant himself (said the Replier) confesseth, that it was by special command from God: and that it is not every way imitable. The Rejoinder 1. affirmeth this to have been the Def. his *objection*, rather than his *confession*. Be it so: His objection therefore answereth it self; and toucheth not our Argument, which did not conclude anything unlawful that is by God specially commanded, but only showeth what is ordinary unlawful by the general rule of his Word. He 2. telleth us, that *the Jews hold it lawful to make use of the wood of a tree, under which an Idol hath been placed*. And so do we hold it lawful to make use (for a fire in cold weather) of the wood of an Idol; which is more, *I believe* (addeth the Rej.) *they gathered the rule from this instance*. If they did gather any special rule of ordinary use from hence, it was when the *Vail* was over their eyes. For there is a general rule, in the light of nature, to the contrary: *Quod ex concessione specially factum est, non debet trahi in consequentiam*. The Def. therefore did not well to imitate them in his blind gathering. 3. He citeth out of P. Martyr, that *God herein shows, that the usurpation of an Idol, doeth not dispossesse him of his Lordship over all things, but that they may be turned to his service*. But P. Martyr doeth manifest his meaning to be, that such things may not so be turned to God's service, without God's special appointment.

For (answering the general Law which maketh to the contrary) he saith: *God made such Laws as these for us, and not for himself. Wherefore he could use things dedicate to Idols, unto his own burnt offerings*. So Pelicanus: *It was in no wise lawfull, unless God had enjoined it*. 4. For that which was mentioned of a *not imitable example*, that spake the Defendant (saith the Rejoinder) *only of Gideon's sacrificing under an Oak*. Which is true: but the reason of this imitableness, is the same in both of Gideon's acts: justly therefore, both were taken as confessed *not imitable*.

3. Of Joshua 6.19. it was added by the Replier, that there is no mention made of *things*, (much less Ceremonies) *appropriated unto Idolatry*; and that in probability, the vessels there spoken of, were *melted*, and only the metal brought into the Lord's treasury. The Rej. opposeth 1. That *some of this treasury* (in all likelihood) was *appropriated to Idols*. Be it so: for that *some* there was a double answer given, *God special command; and that it was melted, or passed thorough the fire*. But here the Rej. answereth 1. That *it doeth not appear, they were to be melted*. As if the Defendant his Argument did *prove well his p^oosition* (as he saith it doeth) if confutation of it doeth *not appear* in the text he allegeth! surely proofs should be fetched

from that which at least appeareth, and not from that whose contrary *doeth not appear*. But it doeth appear, that this was the order appointed for such things, Numb. 31.22.23. and from thence Interpreters gather so much of these things, Joshua, 6. So *Tostatus, They did melt all metals that could be melted, they were melted by fire, and turned into the mass*. 2. If this be granted (saith the Rejoinder) *melting did not make them other things*. Yes surely by the Defend. his *Learning brought to illuminate our judgments* (as he speaketh pag. 562. in this Rej.) be sound, namely, *only form giveth the being to everything, as natural; to natural; artificial, unto artificial; ceremonial, unto Ceremonial*. For by this reason, melting of the vessels, made them cease to be the same things either artificial, or ceremonial. And hereby the Def. his instance falleth to the ground: as not proving any Ceremonies abused unto Idolatry, to have been by Joshua retained.

4. Out of the former premises, the Replier concluded that the Defendant had *wreched penury* of Scripture proof•s, for retaining of human unnec•ssary Ceremonies, notoriously known to have been, and be abused unto Idolatry. This was his meaning, according to the state of the question. Here the Rejoinder first opposeth, that *two instances from the holy Scripture, rightly taken, are proof enough*. Which is very true: but that same *rightly take•n*, was here wanting, as hath been sufficiently declared.

In the second place, to supply the Defendant his penury, the Rejoinder bringeth abundance of instances, out of his old store. 1. *Kneeling, bowing, prostrating, lifting up of the eyes, and of the hands, shouting, and dancing for joy*. But these we absolutely deny to be human inventions. The Rej. knew this: and therefore by prevention, replieth: *to say these are not human inventions, because they partly spring out of natural light, is as much as to say, they are not, because they are human inventions: for what are human inventions, but such as spring out of natural light? What? the Cross, and Surplice; the Cornerd-Cap, and tippet; the B•shops Rochet, and Coap; with a thousand such like; which whosoever will aequal, or (in regard of naturalness and willful invention) liken unto *lfting up of eyes and hands, &c.* in prayer, must for that time, lay aside right natural invention, and judgment. I think it would trouble all the *Graduates* in England to find out that natural light, from whence *Bachelors of Art, Masters of Art, Bachelors and Doctors of Divinity* received their several kinds of *Hoodes*; even as much as to find out light of nature, for all the several habits of *Monks*. But (saith the Rejoinder) all came from *natural light, better or worse, more or less agitated*. Just as men's long hair, and women's short, which *nature it self* teacheth to be *uncomely* (according to the Apostles light) came from the light of nature. It is natural to a child, for to suck the dugge; and after to put the hand to the mouth; and after to creep or go: Is it like natural to sound a certain distinct sound upon a *Trumpet*? to dance a certain *Round, or Galliard*, after every *Fidle*? It is natural for a child to signify his discerning of those that it is used to, by some such sound as *Dad and Mam*: but not to make *Verses* in a certain number.*

After these, the Rej. instanceth in *sitting, or lying along, leaning on the left side; covering of the head and face, in worship; dividing of a beast in covenant-making; erecting of Altars upon hills; erecting of religious monuments; Trophies of victory, in Temples; set days for solemn worship; wine and victuals for mourners; Marriage feasts, &c.* But in all these, he was so set upon *number*, that

he clean forgot *weight*, and pertinency to the question in hand. For the question is of *Scripture-proofs, for such Ceremonies, as man hath devised, without necessary use, in the worship of God, notoriously known to have been, and be abused unto Idolatry.* For there is not one of these instances, which doeth agree to this question. 1. It cannot be proved out of *Scripture*, that *sitting, or lying*, was a lawful religious Ceremony, appropriated unto God's worship. The Rej. his proofs are only from superstitious *Rabbin's*; who are no more witnesses of true lawful Ceremonies, for the old Testament, then *Papists* are for the new. 2. As for *vayling and covering the head and face*, in worship, I know not out of what place of *Scripture* it can be proved a religious Ceremony, except (perhaps) from 1. Corinth. 11.4. *Every man praying or prophesying, having his head covered dishonoreth his head.* He quoteth *Jerome* on Eze. 44. Where these words are found: *We must not have our heads shaved as the Priests and worshippers of Isis and Serapis had. According to the seveny Interpreters, we learn that our hair is to be suffered to grow out so long, that the skin be covered, and appear not naked. Or verily that the Priests must always cover their heads, according to that of Virgil, Purpureo velare comas, &c.*

But this is a violent interpretation. Will this help the Rejoinder? He quoteth also *P. Martyr*, on 1. King. 19.13. where he saith, that *Moses and Elias*, not being able to endure the glory of Extraordinary apparitions, covered their faces; adding, that some think they did it of modesty; which he doeth not reject, will this help?

3. For *dividing of beasts, in covenant-making*, he bringeth Gen. 15. and Ier. 34. But in the first place, it is manifest, that God did immediately, and extraordinarily appoint it; and that in such a manner, as can never be shown in any idolatrous use among Heathens, much less before Abraham's time. In the second, there seemeth only to be an allusion of phrase: because in all the solemn Covenants which we read of in the History of the Jews, made, or renewed, we never find any mention of this manner; though circumstances of far less moment are recorded distinctly. But if it was a real act, it is most likely, that the question then in hand, being about the freedom of Abraham's Children, which belonged to that Covenant confirmed unto Abraham, Gen. 15. they were by the Prophet directed, to use the same kind of sacrifice. Howsoever, it cannot be proved a mere human Ceremony: nor yet a mere Ceremony: because it was a sacrifice, as all grant. Beside, to ground so large a conclusion upon one dark phrase, is fitter for the Patrons of Purgatory (who allege therefore, *trial by fire, and baptizing for the dead*) then for the Rejoinder.

6. *Erecting of Altars*, was not in use after the Law, by the Rej. his own confession. Before, it was no more a human Ceremony, then *sacrificing* was.

7. Of *Monuments and s^t days of solemnity*, enough hath been said in the third Argument. For *Trophies*, brought into God's house, *Colias sword* is produced: which was no Ceremony of worship. For then David would not have taken it away, for civil use; as he did, 1. Sam. 21.

8. *Mourning and Marriage feasts*, have no show of religious Ceremonies. Junius in deed (in his notes on Deut. 26.14.) calleth some cost about the dead, *religious* but in his *Analysis* of the same place, he expoundeth himself, to mean *religiosum, humanum, aut superstitiosum.* And *religious* is often used for all offices of strict obligation.

Notwithstanding all this weakness, and wrinesse of these instances, the Rej. doth so triumph in them, that he doubteth not to pronounce them *enough to confute four Arguments of the Abridgement*. But such confutations are like his, who said he would confute a great part of Bellarmine, with one word: *Bellarmino thou liest*.

SECT. 24. Concerning ancient Fathers.

1. THE Replier beginneth thus: I had thought verily, that the Def. would have brought some pregnant testimonies out of the Fathers, though he could find none in the holy Scriptures. *Then belike (saith the Rej.) you knew that there might pregnant testimonies be brought out of them.* And so it is: though their doctrine, in general, were against such Ceremonies, yet from their practice, so pregnant testimony may be brought for divers superstitious Ceremonies, that the Church rueth the pregnancy of them unto this day. *Baronius, ad an. 44. in the end, bringeth many examples; and from them concludeth: It was lawful to apply those things which the Gentiles had abused in superstitious worship, and purged from uncleanness by holy worship unto pious uses, that Christ to the greater dishonor of Satan, might be honored with those things wherewith Satan himself sought to be worshipped. By the same reason whereby the Temples of the Heathenish gods were laudably turned into the Churches of Christians, other rites also of the Gentiles cleansed by our prayers, are rightly turned to holy use.* And ad an. 58. about the middle, he hath, upon the same examples, these words: *What wonder is it, if holy Bishops did consent, that those wonted customs of the Gentiles, from which it was impossible to draw them utterly, even after they were professed Christians, should be changed into the worship of God? Venerable antiquity changed superstition into religion, and brought to pass that what was spent upon Idols, should be carefully converted into the worship of God.* From hence it came, as *Polidore de Invent. in the preface, saith, that A vast forest of Jewish Ceremonies, did by little and little, invade and possess the Lord's field.*

A true reason, and censure also of these practices, is given by Doctor Jackson (Original of unbelief, Section, 4. chapter, 23.) in these words: *To outstrip our adversaries in their own policies, or to use means abused by others, to a better end, is a resolution so plausible to worldly wisdom (which of all other fruits of the flesh, is for the most part, the hardest, and last renounced) that almost no sect or profession in any age, but in the issue mightily over-reached or entangled themselves, by too much seeking to circumvent or go beyond others.*

A notable example we have of this policy, in *Gregory's* direction unto *Augustine the Monk*, then in England, lib. 9. ep. 71. which was, that sacrificing of Oxen with feasting, in the Idol Temples, should be turned into slaying of Oxen for fasting about those Temples, made Christian by holy-water.

2. In that which the Replier collected out of the Defender his allegations, it is confessed, there is little or nothing to the purpose. The Rejoinder therefore, accusing the Replier, for *picking the Defender his purse*, undertaketh to restore it unto him again, by making this new collection: 1. *If the celebritie of the Feast of Easter was held by many to be lawfully kept on the same day which the Jews superstitiously (as then) observed.* 2. *If they, avoiding Pagan Fasts, and Feasts, did freely institute other.* 3. *If superstitious habits were lawfully retained.* 4. *If Circumcision, after it*

became a mere human Ceremony, was lawfully used: Then the ancient Fathers and Churches were of opinion, that godly men may lawfully use some Human Ceremonies, abused by others. But this is a mere empty purse (not worth the picking) which the Rejoinder sticketh into the Defender his pocket; as his own. For 1. It hath not in it our question, of Ceremonies devised by man, not necessary, notoriously known to have been abused unto Idolatry, or superstition. 2. In the first instance there is only many noted, from whence cannot be concluded, in a kind of generality, the Fathers and Churches opinion. 3. Easter was by them that kept it, not held as a mere human invention, but as Apostolical tradition, as all know. 4. Easter was not invented by men, but only by men superstitiously continued. 5. The second Argument stifles itself. For if they so carefully avoided Pagan Fasts, and Feasts, though they might have pleased many professed Christians, and drawn on other by retaining of them, it seemeth, they held them unlawful, because of the Idolatry wherewith they had been defiled. 6. We absolutely deny, with all Divines, that Circumcision, after the Date of it, was fully expired, which was in the Apostles time, was ever lawfully used as a religious Ceremony. 7. Concerning Ceremonious habits, the Defender bringeth no proof at all. The Rejoinder 1. allegeth Tertullian, *de Corona mil.* as allowing the use of a white linen garment, he meaneth for a Ceremony: whereas Tertullian only showeth, that our Savior did lawfully use a linen towell, in washing his Disciples feet, John. 13. notwithstanding linen garments had been abused to Idolatry.

In the 2. place, he referreth us to B. Jewel his Defense, for our belly-full of instances. And it is true, that godly learned man (par. 3. cap. 5. div. 1.) allegeth divers instances, and Authorities: neither would he have omitted that of Tertullian, if he had esteemed it. But (because it is necessary) I will set down the examination of them, which I find in certain papers of M^r. Brightman (one Author of the Abridgement) neither ungodly, nor unlearned; whereby it shall appear, that they do not so fill our Bellies, but that we can well digest them.

The learning of it, will answer for the length, to every studious Reader.

M. BRIGHTMANS ANSWER TO B. IEWELS ALLEGATIONS, FOR THE ANTIQVITIE OF DISTinct Ceremonious apparel used by Ministers in their Ministration.

IVSTINE MARTYR preached the word of God in a Philosophers habit, which was his ordinary garment, such as our students at University and Inns of Court wear, no Surplice nor any such ministringe attire. But concerning the Bishops brouch, which M. Jewel saith John the Evangelist did wear, as if he had been a Bishop of the Jews, I take it, it was no material brouch, but a figurative speech only. For Polycrates describenge John first by the singular love our Lord bore him, in whose bosom he leaned at his last supper, then of the great holiness wherein this noble disciple excelled, he contented not himself to declare the same properlye, but allegorically said of him, 〈 in non-Latin alphabet 〉 [which was the Pr^{ist} that carried the brouch,] not that he ever used any such thing, but that he expressed by his holy conversation the force of that [*Sanctitas Iehovae*] written in that golden plate, which the high Priest carried in his bonnet. For shall we think John was a Priest, neither of Aaron's family, nor of the tribe of Levi? or were the holy things of the Temple not so much as to be seen by the people of the Jews at Jerusalem, now exposed to the veiwe of the Gentiles at Ephesus? Would the Jews have borne this prophaninge of their holiest mystery, by a man of

another tribe, among the heathen, and by a Christian? Besides, the Apostles by common consent had decreed the legal cerem. should not be used by the Christians. Act. 15. And Paul taught Circumcising to be fallinge from the grace of Christ. Gal. 5.2, Would John then bring a Ceremony of the Levitical Preisthoode into the Church? D. Fulke was not of that judgment that the words in Eusebius are to be taken literally, but by that figurative allusion allreadie remembered; Rhem. test. Apoc. 1. sect. 7. This figurative speech therefore should not have been turned into a material brouch, much less into a longe Priests garment, as the Rhemists do, who have battered out this 〈 in non-Latin alphabet 〉 , and shaped it into 〈 in non-Latin alphabet 〉 . Apoc. 1.13. These words then make nothing for any garment at all.

Augustine's indifferency what apparel be worn, is only of that in common life, not in Ecclesiastical and administringe function. *Truly it nothing perteines to that city, what habit or fashion any one followeth, so it be not against the word, and that faith whereby we come to God. Whence it never Compelled the very Philosophers when they became Christians to change their garments or manner of diet, but only to lay aside their false opinions.* De civit. lib. 19. c. 19. As for proper administering apparel he speaketh not one word of it, neither do I find there was any in his time.

I had not Hilary to consider his words, but the spoils of the Gentiles in persons, places, learning and such other things, may be many ways divided to the ornament of the Church, without borrowing any Ceremony from them, to be used in the service of God. For this is not to spoil them as the Israelites did the Egyptians, who had the word of God for their warrant, but as Achan did Jericho, full dearly to his cost, and of the whole host of Israel. Josh. 7.

Jerome hath the words you cite, lib. 1. adv. Pelag. pag. 416. much urged by Bellarmine and the Papists for their apparel, and no less vehemently pressed by our men, for ours, but duly considered, without cause. The *Candida vestis* Jerome speaks of, was no peculiar garment of the Ministers, but the ordinary clothing of the common people, in former time generally used by all, and daily, but afterwards only by those of the better sort, and upon Festivall days. So *Aulus Gellius* writeth of *Africanus*: *That when he was guilty, neither was his beard shaven, nor his white garment off, nor was he of the common attire of the guilty.* The Ambassadors of Rhodes coming to Rome, were first seen in white, but finding things contrary to their expectation, they were forced presently with a viler garment to compass the houses of Princes. Liv. decad. . lib. 5. pag. 254. Yea, the very mariners and passengers in a ship of Egypt, seeing Augustus to pass by, shown themselves in white, and crowned. The same Augustus was angry when he saw a company in mourning, and thereupon made a law, *That none should sit among the mourners.* From thence grew a difference among the Citizens, not heard of in former ages, whereby some were called *Candidate*, some *Pullati*: *Candidati*, not such as sued for offices, as in times past, but the Citizers of better rank: *Pullati*, the lowest of the people, and the vulgar multitude: both, from the color of their garments which they used. *Tertullian* saith of the manumitted servants (who upon their first infranchising appeared in their gownes, that is, the common vesture of the Citizens) *If thy servant be free and honored with the brightness of the white garment, & the grace of the gold ring, and the name of a Patron, & with the tribe and table.* Yea the Papists themselves (as *Baronius*) allege to this purpose [*Simeon Metaphrastes*] in the acts of

[*Indes and Domna,*] where it is said of the multitude, *Some wicked ones were present in white and magnificent garments, celebrating the feast of their own ruin, but Indes only was in black.* And of *Honofrius [qui alba induit vestimenta]* least he should be discovered to be a Christian put on white. For the devotees Christians began to take themselves to darker colors, as more modest and decent, especially after the Monks once began to grow in credit. 2. It is plain out of Jerome himself, that [*Candida vestis*] was no garment belonging to the Minister a one in divine service, but an honest, decent and cleanly vesture, opposed to a foul, sluttish, and ragged habit. For the Pelagians condemned glorious garments, as he there saith, *Whence you add, the show of garments, and ornaments is contrary to God.* In confutation whereof he demandeth, *But wherein is that against God, if I have a cleaner garment?* And then presently after the words you cite • *Look to it O Clerks, take heed O Monks, Widows, and Virgines: you are in danger, unless the people see you in foul apparel. I say nothing of Secular, against whom war is proclaimed, and enmity against God, if they use fine apparel.* By which it is evident, he defended comely, honest attire, such as was common to Monks, Widows, Virgins, [*& homines saeculi*] not proper to any office of the Minister. So in Eccl. 9.8. expounding what [*Candida vestimenta*] be, he saith, *Beware thou put not on at any time polluted garments, because sinners have mourned in obscure garments, but put thou on the light, and not cursing.* If [*Candida vestimenta*] should be only Ministers apparel, then Solomon's exhortation is only to Ministers, and they are the men he willeth to be merry, and always to have on their Surplices, not only in their Ministerial duty. In his precepts to Nepotian he adviseth, *Avoid sad garments as well as white, Ornaments, as well as Spots, one savoreth of delights, the other of too much glory.* Would he have willed him to avoid white garments in common life, (for make it a Ministerial garment, and then you have Jerome's counsel against it) had they not been usual? In divine service therefore, the Ministers used the white garment of the people, but in ordinary life, Jerome thought a meaner clothing fitting, and so some devotee, as Nepotian, and such like practiced, though others differed nothing in their attire from the Laity. 3. There was no set Ministerial garment in Jerome's time, and therefore [*Candida vestis*] was no such. For Coelestinus, who was not Bishop till after Jerome's death, writeth thus to the French Bishops concerning apparel in divine service, among whom this superstition began to spring, *We are to be distinguished from the common sort by doctrine and not by garment, by conversation, and not habit; by the purity of mind, not by apparel. For if we study innovation, we tread that which our Fathers delivered us underfoot, to make way for idle superstitions. Wherefore, the weak minds of the Faithful must not be led to such things, they must rather be instructed than played withal. We must not blind their eyes, but help their minds with wholesome precepts.*

I know *Marianus Victorius*, in that *Nepotian* when he died, bequeathed his garment to *Jerome*, which he had used in the ministry of Christ, *Jerome, ad Heliod. de morte Nepotian.* As also out of that forementioned place against the Pelagians, thinks he hath found their *Albe, Plinet, Camissa, Casula*, and I know not what. But *Nepotian's* garment was no other then what hath been shown, only as he was a man humble and of modest, and meanest attire in ordinary life, so in matters of his Ministry, he was fine, neat, and magnificent; [*Solicitus si niteret Altare, si parietes absque inligine, si pavimenta tersa, &c.*] and therefore no doubt in that action arraying himself without any note of pride after the best manner of the people, he might well

bequeathe that garment to Jerome, who had indeed been never so mean would have esteemed it for the donours sake. But observe, Nepotians ministering garment was none of the Church goods, but provided at his own cost. It is objected also that Stephanus Bishop of Rome in Cyprians time, ordained peculiar ministering garments, as it is recorded by Polyd. de Invent. lib. 6. c. 12. and by Issidor. writing de Stephano. Unto which you may add Gratian if you will, de consecrate. dist. 1. *Vestimenta Ecclesiae*. But though Stephanus flourished before Antichrist was hatched, yet he is too young to be a lawful Author of any such garments.

Besides who seeth not, by that alleged out of Caelestine 160. years at least after Stephen, that decree of Stephen to be a mere forgery? was it a Novelty to bring in any such apparel in Caelestines time, and yet had prescription of such antiquity? But the [Century writers] have discovered the forgery by many arguments, that I marvel any man of learning should seek any strength from such a rotten foundation.

Jerome is also alleged in Ezech. 44. *By which we learn to enter the holy of holies, not with commune and defiled garments, but to hold the Sacraments in a clean Conscience and garments unpolluted.*

Where first he interpreteth the garments to be a clean conscience. And secondly that he requireth for the outward garments, is only they be clean without any note of difference between the Ministers garment and the people's.

So a little after, *Divine Religion hath one habit in the Ministry, and another for ordinary use.*

To admit these words spoken not of the Priests in the Temple, but of Christian Ministers, this [*alter habitus*] was a better garment for the time of public duty, as Nepotian had, not any differing attire from that of the assembly. Thus much for Hierome.

Chrysostom when he saith, [*This is your dignity, stability crown, not that you walk through the Church in a white coat. Hom. 83. in Mat.* necessarily requireth the same interpretation. For this most white coat was no other then the better sort of people did usually wear, as well in other Countries, as at Rome, as hath been shown by the Ambassadors of Rhodes, and the shipmen of Egypt. Only the Bishops in humility thought it too sumptuous for daily use, and reserved it for the time of their public function.

And therefore Sisninius a Novatian Bishop; livinge in Constantinople at the same time with Chrysostom, and clothinge himself not only in his Ministry, but for his ordinary raiment, in white, was demanded by one, 〈 in non-Latin alphabet 〉 &c. where it is to be observed, It was an unwonted garment in ordinary use for a Bishop, none for other men: and unwonted in ordinary use, not in divine use, in which the Bishop was allowed without any grudge, such dignity of apparall as was then received by men of best place.

That of Chrysostom hom. 6. ad popul. Antioch. is [*palea.*] I have troubled you with many words, but the truth is so overswayed with prejudice, that to my poor power I would disburden it a little if I can.

SECT. 25.26.27.28. Concerning the Defender his Reasons.

1. The Def. his first reason (by the Rejoinder his interpretation) is, that *by our assertion, the Church shall loose a part of her Christian liberty: because if she may not use human Ceremonies abused unto Idolatry and superstition, she may use none at all.* Now 1. The Replier granted the conclusion, being understood of *human significant Ceremonies.* And thereto the Rej. opposeth nothing, but that there is the same reason of *all other Ceremonies;* and that one *Didoclave* doeth not grant this of *sitting* at the Lord's Supper, though he confess it to be a human significant Ceremony. But both these answers are void of truth. For Circumstances of *Order and Decency* which are sometime called Ceremonies, and here understood, are neither mere *human* institutions, nor *unnecessary* (which is part of the question) but commanded of God, as often hath been shown. Neither doeth *Didoclave* anywhere confess *Sitting* at the Lord's Supper, to be a *human* Ceremony. 2. It seemeth very strange to me, that appointing & using of human significant unnecessary Ceremonies, notoriously known to have been, and be abused unto Idolatry, should be fetched from *Christian Liberty.*

I have considered what is spoken of *Christian liberty,* in the Scripture, and what I could find written of it by Divines: and therout observed much against these Ceremonies (as is alleged in the sixth general Argument, which the Rejoinder was not hasty to come unto, in eight or nine years) but nothing either for their imposing, or their using.

The Rejoinder meaneth by the *Church* (in England) the *Convocation house;* and by *Christian liberty,* their *licentiousness,* in Abridging God's people of that liberty which Christ hath left unto them. So that, as in some parts of Germany, and Polonia, the Noble men stand mightily for the *Liberty* of their Countrie; And yet when the course of things is well weighed, that liberty is only license for them to oppress the common people, or *Boores;* whom they keep under as slaves, or little better; whose goods they take from them upon every slight praetence; whose lives (in some places) can scarce satisfy them for the life of a stagge, if they shoot one, spoiling their corn, even so, this *Christian liberty* is only for our Convocation-house to oppress the Congregations of Christ, as they do.

2. The Defender his second reason, was such, as the Repl. could find no conclusion in, but that *some things abused, may afterward be rightly used:* which he granted. The Rejoinder addeth, that *his reason did conclude this of some human Ceremonies, from the Law of shadows.* He said in deed, among other instances, that *a Man or Woman, legally unclean, might he legally cleansed or purged.* And can he conclude from *Men and Women,* to *human unnecessary Ceremonies?* He may as well conclude, that because in a fretting leprosy, the leprous man's head may not be cut off, nor his body burned; therefore his infected *garments* were not to be burnt, nor the *hair* of his head and beard cut off.

The Replier also granted that Surplices might be turned into under garments for poor people; and wooden Crosses given them for firing.

The Rejoinder answereth 1. that *this is no use of Ceremonies, as Ceremonies.* As if he himself did allway speak *formally!*

The sentence immediately going before, was of *things abused:* And so this addition was of those *things* which are made Ceremonies. Yet if that be true, which the Rejoinder affirmed

pag. 570. that a *Surplice*, as a Ceremony, is in the *kind* of a *Garment*, then it must needs follow, that this *Ceremony* may be given to the poor for a garment.

And if he fly to *Use* as necessary to make a Ceremony, as he doeth in his *Definition* of a Ceremony, it may be as well questioned, whether a *Shirt* be a garment out of use when it is off a man's body? For a garment is a Ceremony, by the Rejoinder his *Definition*. And so it may be questioned, whether any *Shirt*, or other *Garment* was made, or washed, when no man had it on? His 2. answer, that *M. Parker* calleth them *Devills*, and jarring on the same stringe, would fright men from burning of *Idols*, as he did in *Germany*, who when men were burning of wooden *Idols*, bored a hole in one, into which he stopped some gunpowder; so that the *Idol* being in the stove to burn, the gun-powder brake the stove together with the windows of the room, in pieces; and that was imputed by some to the *Idol*, or *Saint*, and by others, to the *Devil*. But (saith the Rejoinder) *from hence it followeth, that there is a change of Law: because the Jews might not convert the matter of Idols to their private use*. And so much we grant; urging only the *aequitie* of those *Laws*. Then (addeth he) *the Abridgement hath abused the World, in alleging those Laws, as binding Christians now, as much as they did the Jews*. But with this out-cry no man will be troubled, that noteth how they are to be understood only according to their question, of *human unnecessary Ceremonies*, as they are such. For the *Second Commandment* doeth bind us as much as it did the *Jews*; and so the *aequitie* of particular *Laws*, as they illustrate the contents of that *Commandment*, bind us *as much*, though not in every other particular *to so much*, as they did the *Jews*. The sum is; those laws bind us as much from all religious use of *human unnecessary Ceremonies*, used or abused in *Idolatry*, as they did the *Jews*.

3. In the 27. Sect. the Replier could find no show of reason, beside mere affirmations. The Rejoinder findeth this Argument: *If two other ways of reforming Ceremonies, beside Abolition, may be used; then abolition is not the only way. But two other ways, (namely changing or correcting) may be used. Ergo.*

To this show of reason, the answer is easy: 1. If those two other ways be understood as *partial* and *insufficient*, then the Proposition is false: if as *sufficient* by themselves, without *abolition*, then I deny absolutely the Assumption, as being a mere affirmation of that which is in question, according to the Repliers observation.

2. Either this is understood of all Ceremonies abused, or only of some? If of all, our Reformation is to be blamed, which hath used *abolition* without any necessity. If of some only, the Defender ought to have told us, which they are, or by what mark we may know them? And omitting this, he saith neither Argumentation, nor certain affirmation in this Section.

4. The last Reason is, because Popery and Popish Rites are not to be esteemed of aequal abomination with Paganism, and Paganish Rites. The Rejoinder bringeth it to this: that *the Idolatry of Papists, and Pagans, considered in themselves are not like*. The Replier answered, that though this were true every way (as it is not) yet in this they may agree, that both alike are to be detested and abandoned. *You speak monsters* (answereth the Rejoinder) *because, if they*

be not alike detestable, they are not alike to be detested: and Abandoning hath no degrees. But 1. The substance of this assertion was wont to be accounted no Monster. For D. Fulke (Rejoinder to Bristow, pag. 288.) maketh open profession of it, not only in his own name, but of other Divines: *This we say; that Popish Images, although they be not the same that were the Images of the Heathen, yet they are as abominable Idols, as theirs; and the worshiping of them, as much to be abhorred of all true Christians, as the worshiping of the Images of the Gentiles.*

2. When the Replier spake of *like* detestation, he did not mean to aequal the balance unto a hair, or halfe an Ace; but according to usual speech. Hearbs hot in the fourth degree, are said to be alike hot, though there may be found some difference. Willfull *disobedience* is said to be *as the sin of Witchcraft; and stubbornness as Idolatry*, 1. Sam. 15.

Yet there may some difference of degree be found betwixt these sins. *Monsters* therefore here was too excessive a word.

3. *Abandoning* I take to be all one with putting or casting away: and one thing may be cast into the bottom of a ponde, when another is cast into the bottom of the Sea. It hath therefore degrees.

To the Repliers assertion, that we are by the Scriptures warned to fly *as well, and as far*, from Popish, as from Paganish Idolatry, the Rejoinder (with some litigation about Rev. 18.) consenteth: but addeth that it is not necessary to fly from every *human* (he should have added *unnecessary*) Ceremony, which either Papists or Pagans have Idolatrously abused. Now this is the main question of this whole chapter: and therefore not here to be discussed. Only this: the Defender in this Section, founding himself upon a disparity betwixt Popish and Paganish Idolatry, seemeth to grant, that if they were aequal, then we were to fly from the Ceremonies abused in Popish Idolatry: and this grant the Rejoinder doeth not well to recall.

The Replier not being willing to spend time about the comparison betwixt Popish, and Paganish Idolatry, referred the Defendant to the Abridgement, and *M^r. Parker*. Hereupon the Rejoinder taketh upon him to answer what is found in them, about this comparison. In which discourse, because many things before answered are repeated, to ease myself, and the Reader, of tedious labor, I will only note the main grounds of his answers, pertaining directly to that comparison, and then set down some plain testimonies of our divines about it; because he partly denieth, and partly shifteth off *M^r. Parkers* quotations. His principal ground of answer is, that *the Papists do not sin against the first Commandment, in worshipping a false God; but against the second only, in worshipping the true God, in a false manner*. This he produceth (pag. 618,) as *Doctor Ames* his judgment: this he repeateth, pag. 624. and 630. But this is not so. For the wiser of the Heathen, knew well, that there was but one true God, Creator of all things, and the ruder of the Papists, worship *Creatures*, more devoutly as divine objects, then those Heathen were wont to do.

The case is plain, and plentifully confirmed by our Divines, in every dispute against Popish Idolatry. *Doctor Ames* hath not one word to the contrary: but this he hath for it, *Bellar. Encrv. om. 2.238. The Gentiles worshipped the creatures in Idols, after the same manner almost that the Papists do. For so they answer upon August. in Psalms. 96. We do not worship a stone nor devils: whom*

ye call Angels do we worship, the V•rtues of the great God, and his Ministries. And Maximus Madaurensis, in the same Aug. 43. ep. Certainly, who is mad, or void of sense, that •e wi•l once doubt, whether there be more God's then one. Now we invoke the virtues of this one God, under many names, diffused thorough the frame of the whole world.

Another ground of the Rejoynders is, that the Popish Idolatry may be, in some respect as great a sin, but not simply so great Idolatry. pag. 622. &c. To which I answer briefly, that there are such sins accompanying Popish Idolatry, as make it as detestable, as if it were one simply. As for example; the worst of the Heathens Idolatry was, that they sacrificed men unto their Idols: and the Papists burning of so many godly Martyrs, for the maintenance and promoting of their Idolatry, may be equalled thereto, in horror of sin.

The third ground which the Rejoinder buildeth on, is, that Ahab's Baal was worse then Aaron's or Jereboam's calves, &c. pag. 629. About this, Calvin shall answer, Hom. 1. de Fug. Idol. Although I yield, that the Idolatry of the Gentiles of old, and of the Papists now, do differ, yet they cannot deny, that God did as severely forbid that wicked worship of Bethel, as all other superstitions which were set up in other places. But I say, that all they who truly fear and worship God, ought with so much the more detestation, and bitter hatred be against the Mass (by how much the more grossly it violates, and profaneth the holy institution of Christ) then if it had not been so Diademiterly contrary to it. Calvin seemeth here to utter greater Monsters, then those were which the Replier even now was accused for.

Unto Calvin I will add the sentences of some others, about the question: because M^r. Parkers marginal quotations are not so easily found. Beza, Epist. 1. *The Papists have turned one Sacrament into that horrible Idolatry which is not heard of among the Gentiles, and of •he ta•le of the Lo•d have made it the Table of Devils. When I leave Bread-worship, there is no such kind of Magicall Idolatry under the Sun as that of the Cr•sse. Again, there is no greater Idolatry in the world, then that which was, and is commit•d in the woe•ship of the Cross. The Lord's Supper is changed of the Papists into that ab•mination, the like whereto there never was, nor can ever be devised for execrablenesse.*

Blessed Bradford, in his ep. to the Lady Vane, hath these words sealed with his blood: *There was never thing upon the •arth, so great, and so much an adversary to God's true service, to Christ's Death, Passion, Priest-hood, Sacrifice, and Kingdom; to the Ministry of God's Word and Sacraments; to the Church of God; to Repentance, Faith, and all true godliness of life, as the Mass.* Doctor Whitaker's, de Sacram. pag. 582. *Popish adoration built on the fiction of transubstantiation, is the foulest of all Idolatry.* These testimonies concern the Mass, and the Cross. It were easy to add others, conc•rning divers particulars: as Sadeel, ad. Mon. Bur^a. Ar. 58. *Pray for us most holy table-cloth or handkercheife of God What Idolatry is this? was there ev•r the like among the Gentiles?* But for particulars, I refer the studious Reader, unto our Divines: and among them, in this pointe, I rekon Doctor Jackson, in his *Original of Unbelief*, Sect. 4. Cap. 22. &c. where the title is, *Of the Identity, or Equivalency of Superstition, in Rome Heathen, and Rome Christian*, and cap. 38. he bringeth pregnant Instances, as among other, of Vrbanus, the Patron of pleasant Companions; Gutmanus, the Warden of pudding-makers; and of S. Christopher, and S. George, men of the Painters or Heralds making; and yet adored as God's. Nay alloweth of S^r. David Linsey, denying any difference to be betwixt Heathenish and Romish Idolatry. I will only add the words of Hospinian, de Orig.

Templ. pag. 84. That some go about to lessen the Idols of Papists in comparison of that which was among the Heathens, is (that I say no more) most childishly done. Is not their Idolatry plainly recalled, the names only changed?

Yet it shall not be a miss, to give some reason of that which our Divines say. And this (for the present) is at hand: The Heathen gods (take them at the worst) were works of cunning Artificers, made of silver, gold, or some precious thing curiously wrought, sumptuously adorned, representing a Majesty. But the Papists Massegod is made by every sacrificing Ideot, of a bread substance, by uttering of a word, without form or beauty. The Heathen knew, their Idols were not God's: and the greatest estimation they had of them, was, a certain Divinity might lodge in them. The Papists believe their bread (or Hoste of starch) is very God, not by accidental residence of some Divinity in it, but as Christ himself is God. The Heathen seat their Idols in Temples, and consecrated places, to be adored. The Papists having lifted up their god, and adored him, devour him. Will any man spoil (much less eat, hearke said one, how his bones cracked, when he swallowed him down) his god? saith the Prophet, Mal. 3.8. Upon such considerations *Coster*, a Jesuit, (*Enchirid. cap. 8.*) confesseth, that *if the substance of bread remain in the Sacrament, then the Idolatry of Papists is more intolerable, then the Egyptians was in worshipping of an Ox, or a Crocodile.*

This may suffice for the 28. Section: but that the *Rej.* will needs have us take notice of some sharp phrazes, and sentences he passeth upon us. To pass by therefore his prescribing of *Hellebore*, for *M^r. Parker* (which in us he would call *skurrility*, if it were spoken of a Prelate, though in all intellectuals, and morals, much inferior to *M. Parker*) to omit (I say) this, and such like single reproaches, he gathereth a bundle together, pag. 628.

The first is, that *we have wrought the faithful Servants of Christ, out of the love and estimation of many.* By *Faithful servants of Christ*, he must needs mean *Conformists*, as they are *Conformists*; and that *Generally*: for if he except any kind of them, they will cast upon him that imputation, which he layeth upon us: *you say unto other men; stand a loofe off; we are more holy, or more faithful then you, &c.* Now 1. let any man consider, if it be any faithfulness to Christ, to observe and urge those religious Ceremonies, which he never commanded, but rather forbidden, as hath been proved? 2. Those which are in other things faithful, we go not about to work out of the love and estimation of others, but them out of the love and estimation of unfaithful conformity. May not a man speak against *Non residency*, if some honest man be come to it? But it becometh not the *Rej.* to speak of bringing Christ's servants out of love and estimation with many; while he writeth in defense of those courses, which have brought thousands of them out of house and home, into so extreme misery, as our Prelates could possibly bring any, and more then they bring the servants of Antichrist into.

The second is, that *we have brought the public prayers into contempt.* Because (forsooth) we would have public prayers free from those contemptible fashions which are taken out of the Mass book.

Thirdly, *we have brought the preaching of the Gospel, by any conformed Ministers into disgrace. As if we did not rejoice in the preaching of the Gospel, even by Frier Paul, or Fulgentius &c. at Venice!*

Fourthly, *we have brought the Sacrament to be of less esteem then the gesture. Which is the proper fault of our Prelates, and those who deny the Sacrament to all that cannot bring their consciences to kneeling, though Christ hath invited them to his Table.*

Fifthly, *we question, whether it be lawful for one to marry with one that conformeth to the Laws. Now of this question I never heard any news, before the Rej. proclaimed it. It may be, that some, observing how divers godly women, having given themselves in marriage to some Ministers, upon a great estimation of that calling, without making just difference of the persons, have warned others to use more discretion. But this I am sure of, that all Subscribers, do testify under their hands; that all who refuse to conform, may lawfully have their Baines and Mariages forbidden: because it is provided in the Service-book, that none shall marry, except they communicate, whereto is annexed kneeling, and that none shall either communicate, or marry, except first they be Bishoped, or Confirmed.*

Sixthly, *we question whether it be lawful to hear a conformable Minister, if another may be heard; or safe to rely upon their Ministry? which quaestions he seemeth to invent, and teach, rather then receive from us; except, he meaneth by relying, taking all for good that they say, or do.*

Seventhly, *we have appropriated the surnames of Christians, the title of Syncere, the very name of the Church, the Brethren, the Godly, unto ourselves.*

From all which slanders we are so free, that I doubt not to say (according to my conscience) that among those which live under the tyranny of the Pope, and do not utterly separate from him, through ignorance, there be many *Christians, Syncere* according to their knowledge, belonging to the true Catholic Church, and so to be accounted our *Godly Brethren*. But on the contrary part, Our Prelates, appropriating unto themselves the name of *the Church of England*, really proclaim us (by their extreme *hostile courses*) to be far from the account of their *Christian Brethren*. If some time some of us, call those among the godly that consent with us, *the Brethren, the Godly, &c.* the Rejoinder should not have excepted against it, at least in this roll of accusations, in the first front whereof, he styleth and surnameth Conformists, *the Faithful Servants of Christ*.

SECT. 29.30. Concerning our Confessions, and Practises.

IN the 29. Section, only *Calvin, Martyr, and Zepperus*, are brought in as witnessing something against us. But their judgments have been so declared before, that it would be a tedious repetition, to insist on them again.

In the 30. or last Section, a *contradiction* being soughtfor in vain, *betwixt our conclusions, and our confessions and practises*, the Replier thought it sufficient to dispatch all briefly, in a few questions, to which the Rejoinder answers; but so, as he bringeth little or nothing that requireth a new confutation.

The first question was about *Temples, Bells, Tablecloths* (objected by the Defendant) *whether they have such Idolatry put upon them by Papists, as the Cross hath?* The Rejoinder answereth 1. *that if they have as much as the Surplice, that will serve the turn.* It would indeed, in part; though nor in whole. But that cannot be proved. His second answer is, that such a Cross as ours is, was never abused at all in Popery. Which is a Metaphisicall conceit, sufficiently before confuted. His third is, that *Temples and Bells, were as well abused.* But the question was of *such Idolatry.* His fourth is, that *the white linen Altar cloth was as much abused as the Surplice.*

But the question was of the Cross. And 2. The Papists *Altar-clothe*, differeth much from the *Table-clothe* which we allow of.

2. The second was, if the Defender his own heart did not tell him, that there is a civil use of the things fore-named; which cannot be imagined of the Cross? The Rejoinder *granteth a civil use of Bells; though not of Churches, or Communion table-clothes: Adding, that there may be a civil use of some Crosses, though not of Transient Grosses (such as ours) and also of Wafers.* But he attended neither to those words of the Replier: *If his own heart do not tell him;* nor to those: *such things.* For his bringing-in first of terms, which involve the use together with the *things*, and that use also immedia^a, which is but mediat, in *Churches*, and Communion table clothes; with his contrary changing of *such Crosses as ours*, into *some Crosses*, and *Wafer-God's* into *Waf^r-seals* for letters, declare both. Concerning the difference, enough hath been said in the first part of this *Fresh-suit*, in the head of Ceremonies.

3. The third was, what Superstition was in the *mere signification*, given by Durand unto Bells, and Bell-ropes, which is not to be found in our Cross and Surplice? The Rejoinder here answereth nothing; but only noteth *many more* superstitious significations to have been then conceited, of diverse things, and also of *Bells*, then we have in our Ceremonies. But the question was only of the *weight*, not the *number* of superstitious significations.

4. The 4. was, whether the Pagans use of Bay-leaves (objected by the Defender) about 1000. years past, doeth cast such a reflection upon our civil use of Bayleaves, as Popish Superstition doeth upon our Ceremonies? The Rejoinder his answer consisteth only in *words*; save that he aequalleth the *Countries* (of Papists) to those of ancient unknowen Heathens; the *time* (before or after Baptism) unto a 1000. years distance; the *place* (crown of the head and fore-head) unto far-removed and unknowen Lands. Heer again he neglected that *item* of the Repliers: *If his own heart doeth not tell him?*

5. The fifth was, what sense the Defender had, to find fault with us, for not altering the situation of Churches? *Nay* (saith the Rejoinder) *what face have you, to say, that he did find fault with you, for not doing it?* Surely the plain country face, of taking the Defend. his words, as they stand in your Rejoinder, pag. 645. *Nor do you alter the Situation of your Churches, and Chauncels toward the East.*

6. The 6. was, if it be all one, to call a Ship, by the name of Castor and Pollux (Act. 28.11.) and to use a religious Ceremony, in God's worship, taken from those Idols? *No*, saith the Rejoinder. Which is enough to show the vanity of the Defender in comparing the *names of Wensday, Thursday, Friday*, unto Ceremonies taken from Popery.

7. The 7. was, whether it be one thing, to change Coapes into Cushions, and to use a Mass-vestment, in God's worship? The Rejoinder saith nothing worth the repeating.

8. The last question was, if it be not a kind of slander, to say, that the Church of Geneva imposeth a round Wafer-cake, like the Papists, to be used in the Lord's Supper. And if it be not a wide leap, to bring in the practice of Geneva, for an instance of the Nonconformists practice, in England? The Rejoinder answereth 1. Yes, it is a slander to impute unto Geneva a round Wafer-cake, *like the Papists*: but addeth, that *the Defender did not so*. If he doeth not, what mean those words of his: *allbeit the Church of Geneva is not ignorant, what the round Wafer among the Papists did signify?* Or what consequence made the Defender from Genevas Wafer-cake, to Ceremonies abused unto Idolatry, if the Geneva Wafer-cake be not *like unto the Papists?*

In the second place, the Rejoinder confesseth, that the bread used at Geneva, is *a large square Cake, which is broken in sundry parcels, unto the Communicants*: and yet he addeth, that it is *a Wafer-Cake, as thin, as thin may be*. Where it is something, that he confesseth their bread not to be like the Papists, neither in *extensive quantity*, nor yet in *Form and Figure*. But yet I am persuaded, he wrongeth that Church, in making their Cakes as *thin* as the Papists Host. For the Papists Host is a *starchie* or *scummie crust*, distinct from *cibarius panis, bread fitting for food*, by our Divines censure of it: And it is not credible, that the Church of Geneva should retain such a gross corruption. *But* (saith the Rejoinder) *you allow their Ceremony of Wafer-bread*. Nothing less. We never read, nor heard from them, that they made any *Wafer* fashion a Religious significant *Ceremony*. This *Wafer* was first *baked* in England. And if they did, they are old enough, let them answer for themselves.

But (addeth he) *even unleavened bread hath been abused*. Neither allow we of any *Ceremonious leaving out of leaven*: nor can it be proved of the Geneva Church. As for that which was added by the Replier, of *custom herein praevayling against Farells, Calvin's, and Virets advise*; it is confessed by the Rejoinder that these Divines had brought-in a custom of using common bread; but after some knaves working upon the relics of the former custom, brought in unleavened bread: which is enough for to confirm that which the Replier spake (as the Rejoinder saith) *at random*.

To the second part of the question: whether it be nor *a wide leap*, to bring in the Practice of Geneva, for an Instance of the Non-Conformists practice in England? The Rejoinder answereth, that it is an *abuse, unruly lightness, eagerness after squibs, and scorns, which wrought the Replier out of his geares*: All this it pleaseth him to lay upon this one phrase (*a wide leap*) a little after he had commended *Hellebore* unto *M. Parker*, with many such *Drugges* unto others. And what is the cause? Forsooth, because this *Geneva Wafer-cake* was given as an instance of our *Confessions, and not of our Practice*. But this is as *wide*, as if it had been confessed to belong to our *Practice*. For no such Confession of ours can be shown. It had been fitting to object nothing unto us as *Confessed*, but that which we have either in practice, or in writing allowed. Neither in deed was it the Defender his meaning to make all the rest of his instances our *Practises*, and this only our *Confession*: but he stumbled upon this in the ende, as a thing that must have some place among his objections; because it had been objected by others: and

the Rejoinder having begun his book with the accusation of *Scurrilitie*, finding him to be taken, had no other way, but with this show of a distinction, to vent some salt phrases, like unto that, *Vt ultima primis consentirent*. 1. e. That both ends might agree.

A POSTSCRIPT.

SOME Reader may inquire whence came this new writing about Ceremonies? And he may please to be informed, that after the *Abridgement* was printed, a great silence followed in England, about these matters (as if enough had been said on both sides) until *D. Morton*, then *B. of Chester*, not thinking it honest, to silence Ministers, for Ceremonies, before some answer was given unto their reasons they stood upon) undertook with great confidence to give a *full Answer* to all which was objected.

This answer being printed, was divers years neglected, as containing little or nothing that had not formerly been confuted.

But afterward (when silence was interpreted in such sense, as if it had been a yielding consent) it was by some thought fitting, that a brief *Reply* should be opposed.

This the *Bishop* thought not worthy of his own Rejoinder; but was contented to put it off unto *D. Burgess*, as a friend to him, engaged in the cause, and wanting neither will, nor wit, nor words, nor credit.

And he went about it, with all his might. But finding more rubs in the way, then he had thought of, after he had spent about nine years, in Rejoyning to that which was written in some four weekes, by *Special Command* (procured he knoweth by whom) was compelled to thrust forth his imperfect week, full of such passionate stuff, as (it may be) upon more deliberation, he himself would have recalled.

Upon these out-cries, it was necessary to speak againe for a good cause, lest diffamation should praevayl against it.

But what good (will some say) can be expected from this writing, when the cause appeareth disperat? Surely little or none for the public: Because in our Bishops courses, *Will, and Power*, have justified out *Reason*.

But yet God's word is not bound. And if we must needs be oppressed by them, is it not worth a little ink and paper, to demonstrate, that it is in a good cause?

By this means, our consciences are justified; our afflictions made more tolerable; our oppressors though more angered, yet must of necessity be less insulting; and our names shall suffer less, though our bodies and outward estate endure more: and Posterity shall not say, that (for our own ease) we betrayed the cause, by leaving it more praepjudiced to them, then we received it from our Fore-fathers.

FINIS.

AN ADDITION Of the two last reasons of the former reply, unto which, no answer hath, as yet, been rejoined.

THE REPLYER Being not only willing, but desirous, (for the manifestation of the truth) that the *Reioyner*, should try his strength to the utmost.

CHAP. V.

Sect. I. ad X.

THE Authors of the Abridgment framed a strong Argument against our Ceremonies from the rules of Ceremonies prescribed in the Word, P. 43. &c. with this Argument when the Defendant was not able to grappell, as it stood in the parts combined, he thought good to sever some parcels of it, and try what he could say to them apart. Thus out of this one Argument he hath taken that which he calleth our first: and out of the same he hath made up this fifth: and yet he hath quite leſt out a great part of the sinews wherewith that one reason is knit together in the Abridgement.

The argument is taken from the scandal or offense which the imposing and using of these ceremonies do bring unto divers sorts of men.

The Defendant here maketh great flourishing in nine whole Sections, defining, deviding, and subdividing a scandal, as if he would make all clear before him: but at the end of all this preparation, he maketh no application of these Rules unto the matter in hand at all: but only, telleth his Reader, Pag. 154. *That these divisions and subdivisions will expedite all difficulties, so that out of them he may collect the true and false sense of Scriptures alleged.* It were sufficient therefore either to deny this power to be in his divisions: or else to set down as many other subdivisions of scandal (which were easy to do) and then tell him that these will expedite the controversy, and that from them he may collect the errors of his answer. But I will notwithstanding briefly show my opinion concerning some of these d•ctates.

The definition which he only alloweth of as accurate is▪ *that a scandal is a willful offense against Christians, in provoking of them unto any damnable error or sin, by any sensible external means:* Sect. 1. Wherein notwithstanding many faults may be found. For 1. every scandal is not *willful*, except the word be taken more largely then use of speech will allow. 2. Every scandal is not against Christians. 3. A scandal is not only by provoking to sin, but also in hindering from good. 4. What doth he mean to put in the word *dānable*? the occasioning of any sin, sufficeth to make up a scandal.

Among his subdivisions, the first thing I except against is, Section 5. where he distinguisheth so betwixt *persons and causes, either determined or undetermined, that in matters determined by the Church (as he teacheth) obedience is to be given without respect of scandal: and only in matters undetermined there is a charitable consideration to be had of other men's consciences.* This is a new and a tickle point of Divinity, touching the tenderest part of our spirits, even our consciences, and other men's also. It ought therefore either not to have been propounded, or else to be well confirmed either with testimonies, or with reasons drawn out of Scripture.

But alas the Def. thrusteth it upon us without any such warrant. *The peace of the Church* (saith he) *is to be preferred before the grievance, i. e. scandal of any sort of men.* As if the peace of the Church did not more consist in avoiding of scandals, then in observing of human Ceremonies: it is not the peace of God which is broken by a charitable care of avoiding offenses, but by rushing into them.

A scandal in the nature of it is spiritual murder. Now suppose a Superior should command a thing in it self indifferent, whereupon murder were like to follow, as to run a horse, or a cart, in a certain way, at a certain time, when it may be unwitting to the commander, little children were playing in the way, would any man's conscience serve him to do it?

Avoiding of scandal is a main duty of charity. May Superiors at their pleasure appoint how far I shall show my charity towards my brothers soul? Then surely an inferiour earthly court may cross the determinations of the high Court of Heaven.

The superiors have no power given them for destruction, but only for edification. If therefore they command scandals, they go beyond their commission: neither are we tied therein to do as they bid, but as they should bid.

If determination by superiors were sufficient to take away the sin of a scandal. Then they do very ill that they do not (so far as is possible) determine all things indifferent, that so no danger may be left in giving of offense by the use of them. Then the Church of Rome is to be praised in that she hath determined of so many indifferents; then *Paul* with the other Apostles might have spared a great deal of labor in admonishing the Churches how they should avoid offenses about some indifferent things. A far shorter way had been either to determine the matter finally, or else to have given order that the Churches should among themselves determine it at home.

But say that the Archbishop of Corinth (for now I suppose such a one) had called his Convocation, and with consent of his Clergy had determined that men might, and for testifying of liberty should, at a certain time eat of such and such meats which men formerly doubted of: would not yet the Apostle have given the same directiō he did? would not good Christians still have had care of their brothers consciences? Can the determination of a superior be a sufficient plea at the bar of God's judgment seat, for a man that by virtue or force thereof alone, hath done any action that his conscience telleth him will scandalize his brother?

Lastly, I would fain know whether those superiors do not give a great scandal, which take upon them determinately to impose unnecessary rites which they know many good men will be scandalized by?

The second notorious flaw which I find in the Defendant his subdivisions, is sect. 9. where he granteth that *much indulgence indeed is to be used in things indifferent towards weak persons, whose infirmity proceedeth only from simple ignorance: but that only till such time as the doctrine concerning such things have been sufficiently declared: because a scandal doth always presuppose a mere weakness for want of due means of knowledge.* For 1. *Paul* had sufficiently declared that it

was lawful for him to take wages, yet he would not, 1. Cor. 9. he had given sufficient reasons for the lawfulness of eating all kind of meats, yet he abstained, and so counseled others, for fear of scandal, Rom. 14. 1. Cor. 9.2. There can be no certain set time for all sorts of men when they are sufficiently taught. 3. Who is this Def. that he dare judge so many of his fellow servants, that in such indifferencies as our ceremonies are held to be, they take offense not upon weakness, but upon presumption? 4. What authority have our Prelates to obtrude unnecessary Ceremonies upon the Church, which must be declared before they can be used? Is it fit that the people should be troubled with the declaration of men's inventions, when they are hardly brought to hear willingly the main things of the Gospel? 5. Is it not more agreeable to the wisdom of God, Exo. 21.33. to fill up the pit, then to set one by for to warn the passengers they fall not into it? 6. There was never yet sufficient declaration of this doctrine of Ceremonies throughout England. In many places there is no preaching at all. Many preach so, that they declare nothing almost to the people but their own folly. Many are ashamed, or at least unwilling to declare unto the people men's devices. Many declare them so corruptly that the scandal thereby is not removed but increased. And among those that go about with some good mind to declare this kind of doctrine, there is almost as great variety of declarations as there is of declarers: while some will have them significant some not: some say they are good and profitable to edification, and others condemning them as altogether unfit, declare them to be tolerable for avoiding of a greater mischief: Some will have them only civil, and others Ecclesiastical: some excuse all but the cross, and some extol the cross above all. Are not such declarations (think you) likely to inform well the consciences of poor men who doubt more whom they should take for a good Declarer, then they did at the first of the things themselves?

SECT. X.

AMong the instances of scandal arising from the Ceremonies, that which in the Abridgement hath the third place is set first by the Def. viz. that *the superstitious Papist will be hardened in the liking of his abominable Religion, from which he seeth we borrow our ceremonies, and increase in his hope of the full restoring of it again.* To this the Def. answereth, that *our rites are not the ceremonies of Papists, because they are purged from superstition.* But 1. that they are not purged from all superstitiō hath sufficiently been declared before. 2. This plea of transubstantiating of Ceremonies by the breath of our Convocation, is a mere shift, contrary not only to the language of all our Divines, and to that which every man's senses do tell him, but also to the public profession of the Church of England, in the preface to our service-book, as it is cited by him, pag. 127. For there we are told, 1. that *an abatement is made of the exc•sse of Popish Ceremonies:* All therefore are not abolished, but some remain. And which be they, if these in question be not? 2. That *some of the old Ceremonies do remain.* What sense can be given of these words, if our Ceremonies be not the same with those which were of old among the Papists? if it were meant of old ceremonies not used among the Papists, then they do not *remain*, nor are *retained*, but restored. 3. That *none are devised anew:* therefore they must needs be taken from the Papists, or from the Fathers: but of the Fathers surplice or kneeling at the communion, no instance can be given: and as for the cross, the Def. himself will not defend, I think, all that use which the Fathers putt it to. 3. The Papists own words do sufficiently

manifest how they are hardened by the imposition and use of our ceremonies. For as it is shown in the Abridgement p. 25. they seek to justifye their superstition by this, that *we have borrowed our ceremonies from them*. And some of them thence conclude (as there is shown) that our Governors like well of their superstition Beside *Gretser*, a principal Jesuit saith, that in these ceremonies our Ministers are as *Apes of Popish Priests*, *Apol. pro Gregor. 7. pag. 8.* and in his defense, *tom. 2. lib. 4. cap. 16.* saith, that our Convocation house in imposing these Ceremonies, do *cross the judgment of our best Divines*. Lastly, the respect of that Popish superstition wherewith our people were then generally infected, was the chief, if not the only cause why these ceremonies were retained by our first Reformers. See more of this in *M. Parker, p. 2. c. 6. sect. 10.*

SECT. XI.

THE second instance is, that *the profane will draw many argument he•ce to b•sse himself in his contempt of all Rel•g•on*. The Defen. asketh, *from whence?* I answer, from hence: 1. that Religious rites are invented by men, and appointed to be used in God's worship, even after the same manner that God's Ordinances are, or at least were of old: 2. That trifles are urged, to the increasing of contention: 3. that many place such holiness in these things which they know to be men's devises: 4. that other ceremonies are cried down, as if they were against Religion, which yet are every way as good as these: 5. that religious men are more molested for these toys, then they are for their profaneness.

SECT. XII.

THE third instance of scandal is in weak brethren, *who will be drawn to yield unto the ceremonies against their consciences, or else doubtingly: and some also will grow to dislike some Ministers for these things, and so be hindered from profiting by their ministry*. To this the Def. answereth in many words: but the sum of all he saith is, that *these are not weak brethren, because they have been diligently catechised by Non-conformists*. But 1. the Corinthians no doubt were diligently catechised: & yet there were many weak among them. 2. The Def. I hope taketh order (or else he may be ashamed) that all his Diocese be diligently catechised; yet I think he will not say but there are many weak souls in that circuit: 3. The Catechisers he speaketh of have had enough to do, to teach the people the main points of Religion, as for instructing them concerning the lawfulness of human ceremonies, they left that to those that impose them, or to their servants: 4. After long teaching & sufficient knowledge, there may be still a weakness in regard of some things, through many circumstances required unto strength, beside bare knowledge. Lastly, we confess, that (upon supposition that the Def. his doctrine be found in these points) we are yet weak in these points, as we are also in some other, wherein our adversaries are so strong, that they can bear many Churches and such like things, upon their shoulders, without feeling any burden of them, which we cannot. See *M. Park. cap. 6. sect. 18.*

SECT. XIII.

THE fourth instance is thus set down in the Abridgement, pag. 50. *As there is danger in the use of these ceremonies in all Congregations, so especially if they shall be brought back again unto those,*

where they have been long out of use, In this case Calvin, Brenz, Bucer, Hemingius, Beza, Grinaeus and other great Divines esteem them wicked and unlawful.

To all this the Def. giveth no answer: but only taketh occasion to make a frothy comparison betwixt the laws and power of particular Congregations, and the whole Convocation house. Which because it neither pertaineth to the present purpose, nor containeth anything of moment, I leave as I found: though it may be easily proved, that many particular Congregations can tell better what is fitting for their edification in some things, then all our National Convocation. Nay, I dare boldly say, there is no Town of note in all England, but twelve men may be chosen out of, which would find out Canons more to the edification of all the Congregations in England, then those are, which B. Bancroft with his Clergy, concluded.

SECT. XIII.

A Fift instance, or rather an enlargement of the former is, *in respect of the Ministers who have formerly refused the ceremonies, for whereas the Minister is bound to lead his people forward unto perfection, and to provide by all good means, that his ministry be not despised: by this means he shall draw them back again unto the liking of superstition: or at least not to dislike it so much as they have done, and give them evident occasion to b^lame his Ministry, and to call in question the truth of all his doctrine.*

Here the Defen. cometh upon them with open mouth, avouching peremptorily, that *this is a false, presumptuous, irreligious, partial, and pernicious pretense: and all this he will prove.* If he can, we shall the easilier bear these great words. But why is it *false*? forsooth, *because most of the Non-conformists have once subscribed: the contradicting of which subscription is no less a matter of discredit then returning unto conformity.* What kind of proof is this? because they were subject to another discredit, therefore this is no discredit. Beside it doth not appear, nor is likely that most of these Ministers did ever absolutely subscribe: neither is it likely; because it is well known how easy and how ordinary it was in Queen Elizabeth's days, to enter into the Ministry without passing under that gallows. If the most had, yet how would this prove it a false pretence in the rest? If all had done so, yet this was no act of their Ministry, nor known it may be to their people, and therefore the crossing of it did not so directly tend to the discrediting of their Ministry, as the crossing of their public doctrine. Lastly, that which is done before a man be settled in the Ministry at one time, without any great deliberation, is not of such note as that which a man hath long professed and persuaded by reasons taken from the word of God. By all this it appeareth, that this first accusation of *Ialshood* was rather an *adventure* as the Def. himself calleth it, then a grounded assertion.

He did but *adventure* neither to call the same plea *pr^osumptuous*. For he can find no other reason to bear up this charge withal then, *that they seem to arrogate to themselves a pre^ogative proper to the Apostles.* How can this be I wonder, seeing they follow herein the direction of the Apostle himself, Tit. 2.15. *Let no man despise thee.* What this prerogative is, he doth not plainly tell us: but compriseth it in two places of Scripture, 1. Cor. 15. Gal. 2.18. the first whereof is nothing at all to the purpose. For the Apostle doth not say as the Def. maketh him, *If we be found false witnesses, then is your faith in vain: but if Christ be not risen; then are we false witnesses,*

and your faith is vain: Which also any preacher of the Gospel may say without falsehood or presumption to his people. The second place, *If I build again that which I have destroyed, I make myself a prevaricator,* is applicable to any Minister that hath taught the truth against Popish superstition. This very doctrine M. Perkins gathereth out of the words. *Proculcavimus superstitionem Papisticam &c.* I hope the Def. doth not think he may build up any superstition, and not be accounted therefore a *prevaricator*: if he do; or though he do not, let him consider where the *presumption* lieth.

But why *irreligious*? because *it is persisting in an error, for the preservation of their own credit.* But 1. who taught the Def. to make that which is in question the ground of an accusation in dispute. First, let him prove that it is an *error*, before he take it so for granted, that upon that ground he will challenge men's reasons as *irreligious*. 2. It is not their credit, but the credit of their Ministry which they speak of. 3. Is it such an *irreligious* thing, to desire that certain ceremonies may not be imposed upon them, lest their Ministry be by that means prejudiced?

Why *partial*? because *men should rather yield to conformitie for the credit of the Church:* i. e. for the credit of the Convocation house. Alas, the credit which a great part of that generation doth seek for, is that they may rejoice in our flesh. But suppose they meant sincerely: would the Def, have men discredit and prejudice their Ministry, to bring some credit unto other men's decrees? Or doth the forbearing of some ceremonies bring such discredit to the Authorizers of them? surely then they are more for the honor of mortal men, then for the honor of God. For God's honor and worship is no ways prejudiced by their absence.

The last charge is *pernicious*. And here many words are used to give countenance unto that one. The main ground is, *Woe to me if I preach not the Gospel; and Simon lovest thou me? then feed my sheep.* Whereupon he gathereth, that *it is a pernicious thing for a Minister to putt himself unto silence.* But 1. what is this to the question of *discrediting* ones Ministry? 2. Although we were most worthy to have these remembrances out of Scripture rubbed upon us yet the Prelates are altogether unworthy and unfit to do it. Let any man conceive with himself B. Bancroft, or any other in the end of the Convocation, after all the Canons were concluded, coming forth as Prolocutor, and speaking thus to the Ministers assembled together before him. *Men and brethren, the reverend fathers of this Convocation, as they always meditate on the law of God, and every part of it, both day and night: so especially do they lay to heart those passages of holy Writ which properly concern their office: as woe unto me if I preach not the Gospel: and Simon lovest thou me? feed my sheep.* Out of these considerations, being carried with a fervent zeal both of preaching themselves in their several places, & also of procuring more faithful Preachers, & more fruitful preaching throughout the land, they have ever and above the institutions of Christ, appointed certain ceremonies strictly to be observed of every Minister: so that whosoever shall hereafter upon any pretense refuse to observe the same, they shall be esteemed factious, schismaticall, disorderly, exorbitant men, and for that cause by their ordinary suspended and deprived. Now for the preventing of such a mischief your tender mother would have you to understand by my mouth, that if any man be thrust out of the Ministry for not yielding to these constitutions, howsoever they may seem unto him such as the Church cannot lawfully appoint, nor he observe, yet is he author of his own silencing: and therefore you must all be exhorted to consider well of those parcels of Scripture which have so much

prevailed with your careful mother. Woe is me if I preach not the Gospel: Simon lovest thou me? feed my sheep.

Would not he that heard such a speech as this from a Prelate be forced to call for a bason? and after he had recovered himself he might well give answer in these words. *I hear the word of a deceitful tongue. Behold thou art called a Bishop and gl•riest in that title: thou persuadest t•y self, thou art a chief guide and father of the Church, thou therefore that teachest another, teachest thou not thyself? Thou that sayest it is a woeful thing not to preach the Gospel, doest thou neither preach Christ faithfully, nor suffer those that would? Darest thou by thine own authori•y, and for t•ine own pleasure, hinder so many able men from preaching? thou that professest the flock must be fed, doest thou thrust o•t feeders, and keep in starvers? Therefore thou art inexcusable, O Prelat, whosoever thou art, that condemnest another for that whereof thou art both beginning and ending.*

Thirdly, the Apostles woe, 1. Cor. 9. belongeth to negligent, slothful, and careless ministers properly, such as our Prelates know where to find enough, who y•t neither feel nor fear that woe from the Bishops which m•ny faithful preachers are wrapped-in from time to time.

Fourthly, the Apostle doth not pronounce any woe for not preaching, where imprisonment do•h hinder. Now he whose conscience is against the ceremonies, or doubteth of them, is spiritually imprisoned, so that he cannot by using of them, make his way to the pulpit.

Fifthly, it is a mere jest, though a bitter one, to say, that we leave our ministries: when we do all that our consciences will suffer us to do, for the holding of our places: and when we have done all that, depart against our wills with sorrow. *Non discedit a station, qui cedit invitus.* See M. Parker, p. 1. c. 4. s. 14.

But the Defendant undertaketh to prove, that the cause of silencing is not in the Bishops that suspend and deprive us, but in ourselves. He is as it seemeth, a great adventurer: For he cometh forth upon this piece of service with flying colors: *Know you well what you s•y (saith he) when you lay the cause of your silencing upon the Bishops? Yes surely, very well. For a cause is that which bringeth force or virtue to the being of another thing.*

Now the first virtue (or rather vice) which tendeth to silencing of Ministers in this case, is in the Bishops canons: they therefore are the first cause. The second virtue is in the Bishops and their officers, which are executioners of those unconscionable canons: they therefore are the secondary cause. Non-conformity hath no virtue in it of it own nature, nor by God's ordinance, to bring forth such an effect as the silencing of God's Ministers is: though it be made an occasion by the perverseness of our Prelates. I know well what I say: and will make it good against the Defendants vain pretences. *The case standeth thus (saith he) Titus (it had been more proper to say Diotrephes) the Bishop doth deprive Titius a factious and schismatical minister, that he may place Sempronius a peaceable and discreet man, in his stead. In this proceeding, the intendement of Titus is not absolutely to deprive Titius, as he is a Minister, but as he was factious: yet so only respectively, that Titius being deprived, he may constitute Sempronius: for the charge of a Bishop is not determinate to appoint precisely this min•ster: but indefinite, to ordain a minister, so that the course of God's plow is still preserved and continued. But as for Titius, who will rather be silenced then conform, it is evident, that the cause of his silencing being his own refractarinesse,*

which is only personal & proper to himself, and yet hath no faculty in himself to appoint or admit of a successor: he may be said to have properly caused his own suspension and deprivation.

This case needeth no long demurring on: for there is not one sentence in all the length of it, which doth not smell, without any uncasing, 1. are all those factious and schismatical men, that refuse to conform? was Hooper such a kind of man? was Peter Martyr, and M. Perkins such, when one at Oxford, and the other at Cambridge, refused to wear the Surplice? was M^r. Goodman, M^r. Deering, M^r. More, M^r. Rogers, and such like heavenly men, the lights & glory of our churches, were all these factious and schismatical? In the presence of God it is well known they were not. But our Prelates have this prerogative, they may dubb whom they please factious and schismatical, & after that, there is no redemption, they must be such, be they otherwise never so full of all grace.

2. Are all peaceable discreet men, which are placed in the deprived ministers stead? For the best of them, they are still as great eye-sores to our Bishops almost as the other: because they reprove a great deal of Episcopal darkness, by their practices. For the rest, the congregations over whom they are set, cannot find it, the voice of all the country is otherwise for many of them; yet according to the Prelates measure, who meat (as it seemeth) the virtues and vices of a minister by certain ceremonies of their own imposing, it cannot be denied, but the most of them are very peaceable and discreet: Even so as many of the Bishops themselves were known to be afore they were Bishops, and show themselves to be still: for, *Episcopatus plures accepit, quam fecit bonos.*

3. What sense can this have, *The Bishop depriveth Titius respectively, that he may constitute Sempronius?* Doth he know beforehand whom he shall constitute? then there is gross legerdemaine, betwixt him, and that *Sempronius*. For with what conscience can one seek and the other assign the place of him that is in possession? This is but some time in those benefices which are fatter, and whose patrons are more foolish. Ordinarily. the vilest minister that is to be found, may succeed in the place of him that is deprived, for ought the Bishop knoweth, or for ought he can do, except he will endure a *quare impedit*, which in case of moral unworthiness, hath scarce been ever heard of.

4. The charge which he saith our Bishops have of appointing Ministers, I wonder from whence they have it, or by what conveyance. They say that they themselves are the proper pastors of all the parishes in their Diocese. It is well, if they have an ubiquitary faculty, and will, to perform the office of pastors to so great a people: but who made them such? Christ & his Apostles never knew of ordinary pastors, having charge of so many Churches. But suppose they did, by whom doth Christ call one of our Bishops? By the Kings *congedelie*, the Chapters nominal election, or by the Archbishops consecration? There is none of these that can bear the trial of Scripture, nor of the Primitive Churches example?

5. Is the Bishops power of appointing a minister no ways determinate to this or that minister? then it seemeth his mere will determineth of the particular person, without any just reason. For if there be certain causes or reasons which the Bishop is bound to follow in designing of this or that minister, rather than another, then is the Bishop determinate. The

Council of Nice it self determined the authority even of Patriarchs in this case: viz. that the Elders should first nominate fit men 〈 in non-Latin alphabet 〉 : secondly, that the people should elect or choose out of that number, *per* 〈 in non-Latin alphabet 〉 : & thirdly, that the Bishop should confirm the elected 〈 in non-Latin alphabet 〉 . Socrat. l. x. p. 177. What exorbitant power is this then which our Bishops do now-a-days challenge unto themselves? All Classical Divines do consent to that which Junius setteth down, Conc. 5. l. 2. c. 6. n. 73. that no Bishop can send or appoint a Minister, *sine certa ac justa ecclesiae postulatione*, without the certain forechoyce of the Church: *Id enim esset obtrudere, non mittere*, for that were to obtrude him, not to send him.

6. How is the course of God's plow preserved, when for the most part the succeeding Minister is thrust upon the people against their wills, and so pernicious contentions arise, of which the Bishop is cause procreant and conservant, by depriving the people of their minister, and obtruding his own minister upon them, and upholding him in all those courses whereby he grieveth the poor people.

7. As the Minister hath no faculty in himself to appoint a successor, so hath not the Bishop neither of himself, and by himself.

Thus much for the Defendant his case. Whereas he addeth, that *Beza* and *M^r. Cartwright* determined with him in case of the Surplice. I answer 1. they did not so for the cross. 2. they did not so for subscription to either. 3. they did not so but by way of toleration, requiring also that men did speak against the imposing of the Surplice. 4. *Beza* was not thoroughly acquainted with the state of our Church. *M^r. Cartwright* (as I have been certainly informed by his own son) recalled that passage of his book, and desired that his revoking of it might be made known.

I thought good, overseeing the Press, to confirm the Authors report, by a more particular relation which I have received from a person of good credit, set down in writ as followeth.

MR. Cartwright being beyond the seas, in printing the rest of his 2. Reply, wherein that indulgence is, sent to the Ministers of England who sought reformation with him, for their opinion of the use of the Surplice in case of deprivation: 22. of whom met thereabout: of whom 19 jointly agreed that it was simply unlawful in any case, but the other three said otherwise; wherefore it was agreed by all, that each part should write their opinion, and their reasons to him, which they did: but the letter of the nineteen miscarried, and that of the other three was delivered, which he taking as the letter of the whole, supposed their joint consent had been, that the loss of the ministry altered the case of the unlawfulness, & so that they were all against him; whereupon he mistrusting his own judgment, and being much perplexed thereabout, suffered himself to be swayed unto what is there written: but afterward understanding the right, he was much more perplexed; yea (as he said) more then ever he was, in that to the great prejudice of the truth, he had suffered his conscience to be so defiled▪ which was forbidden, 1. Cor. 8.7. which he bartily sorrowed to many, professing that if he again put pen to paper about that subject, he would clear the cause, and blame himself, praying them to signify the same freely in the mean time, the which they did, so

that it ever since hath been currant among all his friends, and constantly affirmed by them to all on due occasions, and particularly affirmed to M. Sprint by a Gentleman in the presence of one Nobleman, two Gentlemen, 27. Ministers, and many professors, in his course, in the scanning his book then about to be printed divers years before it was printed, sundry also of those ministers avouched the same, some on their own knowledge, others upon undoubted testimony, which yet is ready to be avouched in due case of need, and should now be expressed, were not the naming of the avouchers dangerous unto them, and so not to be done without their knowledge, which now cannot be.

For the point it self, when a man doth but stand in doubt betwixt using the ceremonies, and suffering of deprivation, it must needs be more safe, patiently to suffer himself to be thrust from his ministry, then to retain it and offend his conscience by using the Ceremonies. For to be restrained by authority from his lawful function, because he will not yield to the doing of that which to him is sin, is no more sin in the sufferer, then to surcease his public preaching whilst he is held in prison, where he wanteth occasion. Thus the use of that is avoided, which he disalloweth, and the blame of leaving his standing, is theirs who cast him from thence, and not his. So no sin is committed either in the use of that he disalloweth, or in sustaining deprivation. But to hold his place, and to practice against conscience, is to commit one great sin at the least.

Thus having examined the Defend. his adventurous charges of *false, presumptuous, irreligious, partial, and pernicious*, I find them all to be but rash words of distemper.

SECT. XV.

IN the last place, the Defendant bringeth forth to answer the words of the Apostle, 1. Thess. 5.22. *Abstain from all appearance of evil*. But as this argument is not found at all in that page of the Abridgment which he citeth, so in the words or sense which he setteth down, I dare say it is not used either of them, or any other against the ceremonies. Yet let us hear his answer. *The Apostle speaketh* (saith he) *of the opinions of private men*. But 1. what warrant hath he to restrain a general precept, when the universalitie of it agreeth with the law? *Abstain from all appearance*, saith the Apostle: i. e. saith the Def. *from some private opinions*. 2. Why must appearance of evil be needs understood of *opinions only*? two or three interpreters indeed do understand it of doctrine most properly: but the most otherwise; and the word translated *appearance*, signifying rather an object of seeing then of hearing, leads us rather to the eye, as in actions, gesturs, garments, then to the ear in doctrines. 3. For that which he addeth of *private men's* opinions, there is no circumstance of the text, nor any reason or authority that doth warrant such a gloss.

SECT. XVII.

AMong his accusations wherein he chargeth us with manifold scandals, the first is, that *some weak ones by occasion of these differences, stand amazed, and so become more remiss in profession or religion*. Where 1. it is to be observed, that when we spake of weak-ones sect. 12. it was putt off with this pretence, that they were such as we had catechised. Now then, who are these weak-ones? I hope the Bishops provide that people of their Dioceses are well catechised:

whence then is this weakness. 2. Differences in matters of circumstance are not wont to breed scandal, until some authority enjoin uniformity, as we may see in the primitive Churches. 3. If differences be the occasion of this scandal, surely those that differ from us, may as well be accused therefore, as we that differ from them, especially when we urge nothing of ours upon them, but they impose their own devices upon us, and so are causes of the differences. 4. The amazement which some have, wondering what will be the event of differences, is no *damnable error*, which by the Def. is required to a scandal, sect. 1. And if they grow remiss in religion upon it, that is their sin. I am sure zeal against superstition, and for pure and undefiled worship, hath no fitness in it to work remissness in religion: but urging of human devices in God's worship, tendeth directly thither.

SECT. XVIII.

The second charge of scandal, is in respect of the *Separatists*. Where 1. I ask, if *Gaius* had made a separation from the Church wherein *Diotrephes* lived, whether the Apostle John had been cause of that scandal, because he condemned his abuse of excommunication, John. 3.9.10. 2. If any separate from churches where Images are retained, who is the cause, they that dislike of Images, or they that retain them? 3. The dislike of Ceremonies is not the chief cause for which separation is made: but the intolerable abuses which are in Ecclesiastical Courts, by which it cometh to pass, that many poor men being troubled at the first for a small thing, afterward are driven to fly the country: and flying with a hatred of such courses, are ready to receive that impression which is most opposit unto them. The thing it self is plain enough to all indifferent men, that Ecclesiastical corruptions urged and obtruded, are the proper occasion of separation.

SECT. XIX. XX.

IN the next place the Papists are alleged as persons offended by Non-conformity, because *they are utterly unperswadeable to enter into a Church where all ancient rites are professedly rejected*. But 1. the refusing of conformity by the Ministers, do not, I hope, make these ancient rites (much less all) to be professedly rejected by our Church, For then we may plead the profession of our mother as well as the Defendant: which he I am sure will not grant. 2. This assertion which is given as a reason, is evidently false. For in Scotland, France, the Low countries, and such like Churches, where none of these ceremonies are retained, the power of God's word (which doth not depend on human Ceremonies (is as effectual to the conversion of Papists, as in England. 3. How doth this agree with that which the Defendant hath so often told us, that *our ceremonies are not the same with the Papists Ceremonies*: and that *the Papists have no great conceit of our ceremonies*, cap. 2. sect. 11. 4. If our contentions about these things be a scandal to the Papist, let them look to it that cast these apples of contention into the Church, under the pretense of peace and uniformity. 5. One minister without conformity, as old M. *Midsy* of Ratsdell, who was after silenced for his labor, hath converted more Papists then any (I might say then all) of the Bishops in England, with all his Ceremonial observations. 6. It is well known that there are far more Papists and Popishly affected in those places where ceremonies are most observed, then where they have been difused. 7. It is answered in the Abridgement, pag. 47.48. that ceremonies are not for the

edification of the Papists, but for the hardening of them. And that Papists are not so much to be respected as brethrē. To the latter of which words, the Defendant replieth with a descant upon the term brethren, sect. 20. but saith nothing at all to the purpose. 8. What manner of converts they are usually who are addicted to human ceremonies, we may see in the Archbishop of Spalato, and such others.

SECT. XXI.

THE greatest scandal of all (saith the Defend.) is against the Church. Now this Non-conformists are made guilty of two ways: 1. comparatively in this section, & then absolutely in the next. The comparative accusation is, *that we for avoiding of offense towards our brethren, grievously offend our mother, in that wherein we owe obedience unto her.* Where 1. the question is taken for granted, for we deny that we owe obedience in the ceremonies to any man or society of men. 2. If our mother be somewhat angry, that is not presently a scandal by his definition, sect. 1. but when she is provoked to a mortal error. Now what *mortal error* do we provoke the Church to? Our desire and scope is, that the Ceremonies should be either wholly removed, or else left free to use or disuse: this is no mortal error, I hope. The event by accident is the silencing, depriving excluding, and molesting of us for Nonconformity: This indeed is a great error and sin of the Prelates: but as was formerly shown, the beginning of it is in their irregular Canons, and the ending of it, in the cruel executions. 3. By applying ourselves to the will of the Prelates in these Ceremonies, we should, though not anger, yet greatly scandalize them, by confirming them in a sin of making their own will a rule to the Churches, even in mystical ceremonies of superstitious worship, contrary to their and our daily prayer, *Thy will be done.* 4. The convocation doth not carry herself like a mother toward us: neither do we acknowledge any such honor to belong unto it. As for the faithful congregations of England, the greatest part of them would willingly be rid of these burdens.

The rest of this Section is nothing pertinent: yet two things may be noted in it. 1. *An error that the number of Jewish Proselytes was great, and the converted Gentiles few, Act. 15.* 2. *A gross assertion, that after the doctrine of Indifferency in eating of meats, was made public by the Church, then to have sought by abstaining to avoid the offense of some, had been to the prejudice of Christian liberty, and to the scandal of the Church.*

The other accusation of *contempt*, is only objected Sect. 2. and varnished over with a few glosing words Sect. 23. and therefore may well be answered with contempt. But he that will see a full refutation of this, let him read M^r. Parker chap. 5. sect. 11.12. I am weary of wrestling with the wind: yet one unworthy and unchristian taunt I cannot pass by, that he upbraideth the Ministers with, living upon voluntary contribution, and fear of offending their maintainers. For 1. when as he confesseth, he hath no windows to look into men's consciences by, what rule of religion will permit him to cast upon his brethren such a suspicion contrary to their profession, of practicing and speaking against their consciences for gaining of a poor contribution? Is there not far more cause to think, that great livings, and worldly honors (one of the choicest darts that Satan hath in his quiver, and therefore tried against our Savior himself when all other failed, Mat. 4.8, 9.) is it not more likely I say that these promotions bear more sway in the minds of our great Prelates, then a poor supply

of necessaries with others? 2. Neither all, nor the most part of them against whom he writeth did live upon contributions. Though they need not have been ashamed thereof if they had: seeing not only the primitive Pastors did so, but even in our time, M^r. Perkins and other such lights of our Church, have with that kind of life done more good then all our Cathedral men with their great revenues. 3. Who are the cause that many are forced to live upon contribution? have not the Loiterers of Cathedral Churches engrossed a great part of that maintenance whereby laboring Preachers should be maintained? Do not our Pluralists and Non-residents carry away the fa• of the greatest livings, & leave scarce a Serving-man's wages to their Curats; so that either they must be supplied by contributiō, or else by begging? Nay, do not the people in divers places take it for a great courtesy at the Non-residents hands, if he will take his Tithes and suffer them to procure and maintain to themselves an honest minister in his place? have not our honorable Parliament offered to provide some competent maintenance for the Ministers, if the Clergy would forbear their sinful excesses? 4. Why should the Ministers depend so much upon contribution, if they had such accommodative consciences, as this Def. surmiseth of them? Some of them with serving the time, and the addition of Simony, might come to be Bishops: and the rest might be preferred by their means to some certain incomings.

CHAP. VI.

Sect. III.

NOW we are come to the sixth and last general Argument, viz. that *the imposition of these ceremonies is opposite unto Christian liberty*. Here the Def. observeth first, that *the state of this question is about liberty from the necessary observation of such things as are in their own nature indifferent*. This (saith he) *the Objector implieth*. But I answer, the Objector doth not imply it: he speaketh of ceremonies lawfully appointed by man, that these are to be used as things indifferent. Neither if one private Obj. had granted it, ought it therefore to be set, down as the received state of the question, seeing the Abridgment, which in the defense is chiefly opposed, doth everywhere deny the cerem. to be in their own nature indifferent. But let that pass and examine his resolution. *There be two kinds of necessities incident unto human precepts and ordinances, in the case of indifferency: one is necessity of obedience to the commandment, which cannot properly prejudice Christian liberty: the other is doctrinal necessity: when any of those properties which are essential unto divine ordinances are attributed unto a human constitution: as 1. immediately to bind the conscience: 2. to be a necessary means to salvation: 3. to hold it altogether unalterable by the authority of man: this is a presumption and prevarication, not only against Christian liberty, but also against the sovereignty of God himself*. But 1. what meaneth this new distinction betwixt *necessity doctrinal and obediential*? *doct•inall* before pag. 3. was opposed unto *ceremonial*: now unto *obediential*: both without logic, or sound reason. 2. He should have told us what kind of *necessity obediential* he meaneth: for *Bellar. de pont. rom. l. 4. c. 17.* useth the same pretence of *obedience*, and alledgeth the same places of Scripture for it: and yet is confuted by *Junius, Whitaker's*, and our Divines. 3. If there be doctrinal necessity, in all those human constitutions, which have properties attributed unto them essential unto divine ordinances, then our ceremonies in controversy not only have such a mystical

signification attributed unto them as is proper unto Divine Ordinances; but also that they are imposed as parts of God's worship. 4. For the three properties, which the Def. mentioneth, they are such as Papists in imposing of their ceremonies (which yet by the judgment of all our Divines deprive men of Christian liberty) do disclaim. As for *immediate binding of men's consciences*; no learned Papist useth such a phrase. Azorius a Jesuit *instit. mor. parte 1. lib. 5. cap. 6.* saith expressly, that human laws do not bind, *direct, proxime, & perse: directly, immediately, & of themselves.* Bellarmine also, *de Rom. pont. l. 4. cap. 20. ad arg. 9.* saith as much: *Leges humanae non obligant sub poena mortis, nisi quatenus violatione legis humanae offenditur Deus, i. e. they do not immediately bind men's consciences.* For necessity to salvation, the same Bellarmine *de verb. non script. c. 11.* saith plainly, *That those things which are simply necessary unto salvation are set down in Scripture; and that the rest are not simply necessary.* And it is plain enough that they do not hold them *altogether unalterable* by that authority which brought them in: for beside, that no reasonable man can deny so manifest a truth, they have altered many ancient Rites, as all the learned know. So that the Defendant his distinction is proved nothing else but a confusion, common to him with the Papists, to our ceremonies and theirs.

SECT. IV. V.

IN the 4. Section, the Def. objecteth to himself under the name of the Abridgement, the words of the Apostle, 1. Cor. 7.35. *This I speak to your profit, not that I might cast a snare upon you, showing that the imposition of necessity upon things indifferent, is a very snare of men's consciences.* Now though these words are not in the Abridgement, yet because as D. Whitaker's saith, *de pont. cap. 4. qu. 7. aureus hic locus est, nostrae libertatis vindex: This is a golden charter of liberty:* therefore it is worthy of due consideration. The sum of the Def. his answer is, *that to impose a necessity where God hath left a liberty, is indeed a snare: but this necessity is not taught in our Church.* I answer it is taught in our church (now a days) that ecclesiastical canons do bind men's consciences. It is taught in our church that man's will is a sufficient reason for these Canons about Cer. It is taught in our church, that Sacraments may not be administered, or God publicly served without these cerem: that Ministers called and allowed of God, for these ceremonies must be silenced; that they are to be excommunicated *ipso facto*, and accursed which oppose themselves unto them. It is taught also, that though a man doubteth in his conscience of the lawfulness of them, though evident scandal will follow upon the using of them, yet they may not be omitted. If this be not necessity enough to ensnare a man's conscience, I know not what then is.

In the fifth Section two places are objected out of the Abridgement, *viz. Gal. 5.1. Col. 2.20.* and one of them after a fashion answered. The first answer is, that the Apostle there speaketh *only of Jewish rites*, which is Bellarmine's answer just, *de eff. sacr. c. 32. loquitur Paulus de servitute Iudaica, qua servierant illi sub antiqua lege.* The second answer is, that the Apostles meaning was of such an observation of these ceremonies as had *an opinion of necessity, overthrowing the New Testament, and establishing the old.* So Bellarmine. *ibid. Illi cum circumcidi vellent, excidebant à gratia Christi, & simul obligabant se ad omnem legem servandam: quod prorsus erat redire ad statum veteris testam•nti.* We on the other side with Danaus against tha• place of Bell. say, *generale est*

Pauli dictum & praeceptum: the words are general, belonging to all parts of Christiā liberty, though principally there applied to one.

Now the servitude from which Christ hath made us free is not only in those things which the Def. speaketh of, but also as *Iun. cont. 3. l. 4. c. 17. n. 19 & 21.* showeth in subjection of our consciences unto elements of man's appointing, Gal 4.10. and unto the will of men, 1. Cor. 7.23. which place Beza well noteth, *is to be understood of superstitions which some do foolishly call indifferent things.* It is not only therefore a freedom from Jewish Ceremonies, but also and even therefore as D. Whitaker's gathereth from all human ceremonies that bind or press our consciences, *Whit. de rom. pont. q. 7. c. 3. ad 5.* But it is in vain for me to allege our Divines in this question: the Abridgement alledgeth diverse, whom the Def. would not vouchsafe an answer.

One thing here the Def. noteth, that in the Abridgment *mystical* and *carnal* are unsoundly confounded. But I say, this is unsoundly collected: for these two are joined together there only in respect of Jewish worship, and that which imitateth it: And therefore it is to no end to instance in the Sacraments instituted by Christ, of clear signification, and accompanied with the promise and lively working of the Spirit. The same poor instance hath *Bellarmino de cult. l. 3. c. 7.* for significant ceremonies.

But *it savoreth of the flesh* (saith the Def.) *to call our ceremonies carnal.* Why so I pray? *the Jewish ceremonies deserved that name,* you yourself say, even when they were in force: and surely ours devised by man, abused by idolaters, without necessary use, destitute of all promise and spirit, are far more worthy to be called carnal, then God's own Ordinances. Those were only carnal because in comparison they were external, heavy, dull things: but ours are more heavy and dull, and beside they are sinfully carnal, as hath been proved.

But what soundnesse doth this savor of, that the Def. saith generally of the Jewish Ceremonies, *they signified first and primarily outward and carnal promises, shadowing heavenly things only under a second veil?* I will not exagitat this assertion, because it is in the by.

SECT. VI.

HERE an objection is feigned out of the Abridgment pag. 34. I say feigned, because there is none such found in the place quoted. That which is there spoken concerning other Popish ceremonies, is a sixth proof of the second Argument, distinct from the fifth, whereto that of Christian liberty doth belong. That also is handled by the Def. c. 3. l. 7. and there maintained against him. So that this might well be omitted. Yet because there is some force in the consequence, let us hear his Defense. The objection which he frameth is this: *If these Ceremonies do not take away our Christian liberty, and in snare the consciences of men, by their imposition: how shall not the Popish Ceremonies be excusable, and free from accusation in this behalf?* His answer is, that *Popish Ceremonies do infringe Christian liberty, both in regard of their nature, and also in regard of their number. And of both these M. Calvin giveth witness.* I answer 1. for the nature, it hath been shown before, that a multitude of Popish Ceremonies have no other nature & necessity allowed unto them by the learned Papists, then ours have by the Defendant himself. See for this *Bellarmino de effect. sacr. c. 30.* That which M^r. Calvin saith of

this point is true, notwithstanding in regard of the conceit which is commonly among the simple Papists, fostered by unlearned Monks, Friars, and other Priests, for filthy lucre sake. 2. The comparisons which M^r. Calvin use, viz. *That it is held among the Papists a greater wickedness to omit auricular Confession, then to live impiously: eat flesh on fasting days, then to live in fornication; to work on Saints holy days, then to act mischief, &c.* These he gathereth principally frō that practice of the Papists, whereby they punish more severely the breach of their Ceremonies then of God's Law. Now this is not only practiced by our Prelates, but also maintained by this Defendant, chap. 2. sect. 12. with such fair pretence, as the Papists may well use for the Defense of their practice. 3. As for the multitude of Ceremonies among the Papists, that maketh their bondage greater then ours; but doth it make ours none at all? Besides, when a few mystical human Ceremonies are admitted, the gate is set open for a multitude: even until the Convocation will say there be too many. For Bellarmine himself will grant that Ceremonies are not to be multiplied over much. *Fatemur Ceremonias non esse nimis multiplicandas. de effsacr. c. 30.* but what is too much, that must be left to the judgment of the Church or Convocation, saith he, and the Defendant both.

SECT. VII. VIII. IX. X.

IN all these Sections, the Def. goeth about to teach us the doctrine which concerneth *binding of men's consciences*. In the first his conclusion is good and sound, *God therefore and not man doth properly and directly bind the conscience of man*. It is sufficient therefore to note that it is an improper phrase to say that men's laws do bind men's consciences, in respect that God commandeth to obey the just laws of men: for so, as Gerson observeth, the Physicians praescripts should also bind a sick man's conscience, in respect of God's will, whereby a sick man is tied to follow the good and wholesome counsel of his Physician.

In the 8. Section two of our Divines are brought-in to prove that men are bound in conscience to observe the just laws of Magistrates, which none of us ever doubted of.

The 9. Section is spent in proving, that *Ecclesiastical laws have as great force in respect of conscience as political*. Which if it be granted, yet nothing can from thence be concluded for the advantage of ceremonies unlawfully imposed. But 1. it is diligently to be observed, that the Church hath no commission for to make any laws properly so called: as I have formerly shown in cap. 1. sect. 16.2. The common received opinion of all our Divines is contrary to that which the Defendant here saith: as may be seen in *Bellarmino de Pont. Rom. l. 4. c. 15.* and *Junius, Whitaker's*, with the rest, who writing against *Bellarmino* do not deny but defend that which he saith, *Lutherani & Calvinistae omnes docent*. 3. The interrogatories which the Defendant ministereth unto us in this case doth not prove his Assertion. For the Church is a *Society*, but not complete, if it be considered as not comprehending Christ the Head and only Law maker of it. *Breach of peace* is not a sin against an Ecclesiastical, but a divine law. Obedience is to be yielded unto lawful Ecclesiastical Governors, when they bring the charge of Christ whose Ministers they are. See D^r. *Whitaker's de Pont. Rom. cont. 4. q. 7. c. 2. ad 12. The Kings stamp*, but with an act of Parliament maketh a law in England. As for Apostolical constitution (to which our canons are as like as Apples are to Oysters) the same answer

which Doctor *Whithakers, cont.* 4. q. 7. c. 2. ad 5. with other of our Divines giveth to *Bellarmino*, may serve for our Defendant.

In the 10. Sect. he setteth down nothing but that which he knoweth we all grant.

SECT. XI.

AGAINST the Accusation of contempt, there was (as it seemeth) alleged by M. *Nic.* that by the same reason that Non-conformity is contempt; bowling, disusing of capps, & such habits prescribed should be contempt. Here the Defendant first bringeth divers interpretation out of the Casualists: and then taketh one for granted without rendering of any reason, that he may by it excuse bowling and disuse of cappes. But what if we take hold of another interpretation, esteeming the obligation by the intent of the Law-makers, which was against Popish Recusancie of our Communion-book, and not against refusal of some few ceremonies contained therein? I speak now of the Statute Law, not of lawless canōs. Or what if we should stand upon that interpretation, which fetcheth the obligation from the weight of the matter imposed, which in our ceremonies is very little? Some of these I am sure the Bishops must fly, if they will defend their disuse of the *Crosiers slaffe*, which they are bound by our laws as well to use, as the Ministers are surplusses.

But all this is needless, because there can be no contempt in a conscionable forbearance of unlawful impositions; such as the ceremonies are sufficiently proved to be.

SECT. XII.

HERE certain Divines are brought in witnessing, 1. *that superstitions do depive men of Christian liberty*: which we deny not, but take their testimonies as making against our ceremonies: because as I have formerly shown some of these superstitious opinions are inseparable from the imposing and using of them. 2. *That Christian liberty doth not consist in the use or disuse of things indifferent*: which we also willingly grant. But I would have the Defendant remember, that all freedom is not in the mind & conscience. For where the mind is free, the body may be bound; else Christians should not taste so much of this worlds misery as they do. Now Christ hath left unto us not only an inward liberty of mind and conscience, but also an outward freedom of our bodies and outward man, from such bodily rites in his worship as have not his stamp upon them, and his Spirit and blessing promised unto them. Of this the Defendant saith nothing at all.

Sect. XIII. XIII.

Concerning the profession of our Church so often brought in, enough hath been said before, now it sufficeth to answer, that no profession whatsoever can make human significant Ceremonies in God's worship agree with Christian liberty.

As for superstition, which the Defendant doth now the second time most ridiculously object, I have answered in the beginning of this Confutation. Now only I note: 1. how loosely he describeth that superstition which he calleth *affirmative*: as if no man could use anything superstitiously, except he did hold, that *without it the faith of Christianity, or the true worship of*

God could not possible consist. Never was there such a description given by any man that considered what he said.

2. How manfully he concludeth our negative superstition, upon this ground, that Christ hath left these ceremonies free, which is the main question betwixt him and us.

3. How he mis-reporteth our opinion, in saying absolutely that we hold a Surplice to have unholiness and pollu•ion in it: whereas we hold that it is only made more unfit for God's service then it was before through idolatrous abuse: but yet unto other uses it may be applied.

4. That instead of Scripture, he bringeth forth the universal practice of men in the Church: which yet hath been formerly also refuted.

5. That he can find no Divine that calleth opposing of Ceremonies *superstition*, but only M. Calvin in one place speaking rhetorically, as he useth to do, and not intending any definition or distributiō of that vice.

6. How he corrupteth *P. Martyrs* words, to have some color for a new accusation. *P. Martyr* taking there upon him the person of an adversary unto *Hoopers* opinion (with whom notwithstanding afterward he consented, and recalled the counsel which then he gave, as appeareth pag. 1125.) saith that if we should refuse all things that the Papists used, we should bring the church into servitude: which assertion is most true, because the Papists abused many necessary things, even Christ's own Ordinances, the observing of which is liberty. Now the Def. would have that precisely understood, and that in the rigor of every word concerning the Surplice.

I have here subjoined apart an Epistle of Zanchius, who otherways was somewhat favorable to Bishops: wherein the Reader may see his judgment concerning superstitious garments.

To the most renowned Queen ELYZABETH, Defendresse of the Christian Religion, and most mighty Queen of England, France and Ireland, *H. Zanchius* sendeth greeting.

MOST gracious & most Christian Queen, we have not without great grief understood, that the fire of contention about certain garments, which we thought had been quenched long ago, is now again to the incredible offense of the godly, as it were raised from hell, and kindled a fresh in your Majesty's Kingdom, and that the occasion of this fire is, because your most gracious Majesty being persuaded by some, otherwise great men, and carried with a zeal (but certainly not according to knowledge) to retain unity in religion, hath now more then ever before resolved and decreed, yea doth will and command that all Bishops and Ministers of the Churches shall in divine service putt on the white and linen garments which the Popish Priests use now in Popery; yea that it is to be feared, least this fire be so kindled, and cast its flame so far and wide, that all the Churches of that most large and mighty kingdom, to the perpetual disgrace of your most renowned Majesty, be set on a flaming fire: seeing the most part of the Bishops, men greatly renowned for all kind of learning and godliness, had rather leave their office and place in the Church, then against their own conscience, admit of such garments, or at the least signs of Idolatry and Popish superstition,

and so defile themselves with them, and give offense to the weak by their example. Now what other thing will this be, then by retaining of these garments, to destroy the whole body of the Church? For without doubt that is Satan's intent, by casting a seed of dissensions amongst the Bishops. And that he aimed at the infancy of the Church, by stirring up discord between the East and West Churches, about the Passover and other Ceremonies of that kind. Therefore Irenaeus Bishop of Lions, had just cause in his Epistle sent out of France to Rome, sharply to reprove Victor the Pope of Rome, because he out of a kind of zeal, but not according to knowledge, was minded to excommunicate all the Churches of Asia, because they celebrated not the Passover just at the same time, as they at Rome did. For this was nothing but by an unseasonable desire to retain the same Ceremonies in all Churches to rent and tear a pieces the unity of the Churches. I therefore so soon as I heard that so great a ruin hanged over the Church of Christ in that kingdom, presently, in respect of that duty which I owe to the Church of Christ, to your gracious Majesty, and to that whole kingdom, intended to write thither, and to try by my uttermost endeavor whether so great a mischief might possibly be withstood: some that fear Christ, and wish well to your Majesty, exhorting me to the performance of this duty. But when I had scarcely begun to think of this course, behold our most illustrious Prince commanded me to do it, which command of his did not only spurr me on, who of mine own accord was already running, but laid a necessity of writing upon me. Wherefore this my boldness will seem the less strange unto your gracious Majesty, seeing my writing proceedeth not so much from mine own will and counsel of friends, as from the commandment of my most Noble Prince, who is one of your gracious Majesty's special friends. Now I thought I should do a matter very worth the pains taking, if first I should humbly admonish your most famous Majesty what your duty is in this cause: and secondly, if as your humble suppliant I should beseech you for our Lord Jesus Christ's sake, to perform the same. I beseech your gracious Majesty to take this my writing in good part, for it proceedeth from a Christian love toward the Church, and from an especial reverend respect that I bear to your most gracious Majesty. The Lord knoweth all things. Now to the matter in hand.

Whereas the Apostle writing to Timothy, commandeth that prayers be made for Kings, and all other that be in authority, and saith, that the end wherefore they be ordained, is, that we may lead a peaceable and quiet life in all (that is, perfect) godliness and honesty, he teacheth plainly enough what is the duty of Godly Kings and Princes, namely, that they take care, and bring to pass, that first & above all things, true religion, and the true worship of God, where it is banished, be restored, and being restored, be kept pure: all things which smell of impiety being far removed. Secondly, that men may live honestly and holily, all kinds of uncleannesses being abandoned. Lastly, that public peace & holy friendship be maintained among the subjects, all occasions of contentions being, as much as possible may be, taken out of the way.

As the Apostle teacheth manifestly, as we have seen, so all learned men who be of sound judgment concerning the Magistrates office, do with one consent affirm, that these be the three chief parts of the office of the Prince, and of every godly Magistrate. Which thing being so, I see not how your gracious Majesty can with good conscience, propound again the

garments in question, and other things of that kind, smelling as yet of Popish superstition, and once banished out of the Churches, to the consciences of the Bishops to be taken on again, and so propound them that you should compel them by your commandment to receive them again. For first, this is quite contrary to the first and chief part of the Princes office. For if the Magistrate ought to have a chief care, that the worship of God be kept pure and without mixture; and if for this cause all things are to be abandoned which may any way either by themselves, or by accident defile this worship: and therefore all things are to be called back as much as may be, to the rule of God, and to the former and Apostolical, and so the more pure and simple form of religion: Finally, if as the Apostle commandeth, we be to abstain, not only from all evil, but also from all appearance of evil; to what end, I beseech you most renowned and most godly Queen, should those things be brought again into the Church of God, by the Princes commandment, which be contrary to the purity of the Apostolical worship, which smell of Popish superstition, which be neither available to the edification of the godly, nor to order, nor for ornament, except that which is whoorish: which lastly, can bring no profit, but on the contrary, many evils to the Church? It is out of all doubt, that by this law concerning apparel, all godly men will be offended, but the wicked will laugh in their sleeve, and hereby be putt in hope to get many moe things: as for those of the middle sort, that is, such as be newly converted and turned from ungodliness to godliness, and be not as yet well grounded, they will be in great danger, and if we speak according to man's judgment, they will rather look back to the old superstition, to which by nature we are inclined, then fixe and fasten their eyes upon true religion. And therefore this is a decree which will bring no advancement at all to godliness, but may much further ungodliness. For though these garments be not evil and unclean of and by themselves, that is, of their own nature, yet because of the former and late abuse, they are not altogether free from uncleanness. Certainly it cannot be denied, but that they will at the least, give occasions of many evils and very grievous superstitions. Now the very occasions also of evils are to be shunned. To what end then should these be thrust upon the Church, from whom no profit can be hoped, very much evil may come? for this is to tempt God. Your famous Majesty may well remember, that not without cause it was written; *He that toucheth pitch, shall be defiled with it*: that the Apostle had reason to command, that we should purge out the old leaven, that a little leaven leaveneth the whole lump. And that Hosea did not foolishly reprove the Jews, because they translated and brought a young graff (of superstitions) out of Israel into their own garden, that is, the true Church. We ought, most religious Queen, to have nothing at all to do with the Papists in matter of religion, save in those things which they have common with the Apostles. Why, I beseech you, were some kings, otherwise godly, reprov'd and blamed in the Scriptures, that they had not taken away Churches or Temples for divine service in the mountains, which were built by holy Fathers ere the building of the Temple, in which the Lord was wont to be worshipp'd? Surely, because the Temple being now built and ordained for divine service, God would not have any footsteps of any other chapel at all to be extant. Therefore also when once the kingdom of Christ was manifested, the Ceremonies and garments of Aaron ought not anymore to take place. For this cause the Apostles were upon good ground careful▪ that after Christ's ascension, they should so be taken away, that no relics of them remained. And if they took them away holily, unholyly

have the Papists called them back again. Now whether is the better to follow the godly simplicity of the Apostles, or the ungodly pomp of the Papists, who is ignorant? This recalling of such Popish garments, your gracious Majesty may believe me, will be a greater evil, then peradventure it may be seen, even to very wise men at the first blush: For me thinks I see and hear the Monks crying out with very loud voices in the Pulpits, both confirming their followers in their ungodly religion, by the example of your gracious Majesty, and also saying, What? doth not even the Queen of England also, a most learned and a most prudent Princesse, begin by little and little to come back to the religion of the holy church of Rome, the most holy and sacred vestments of the Clergy men being taken on again? we are to be in good hope that the day will come, wherein she will at length, though now they be thought to be dead, recall also all the other Rites and Sacraments of the holy Church of Rome. These and such like words, no doubt, most prudent Queen, the Monks and Jesuits will use in the Pulpits. For they take all occasions to confirm their superstitions. Therefore to recall these stinking garments, and other rubbish of the Popish Church into the Church of Christ at this time, what is it but to give the Papists an occasion, and the best that may be, to confirm and harden themselves and theirs in their superstitions, and also to help them in this business? But let us hear what the Prophet said to Jehoshaphat King of Judah, when he helped Ahab; *Darest thou help the wicked, and love those who hate the Lord? For this thing the wrath of the Lord is upon thee.* And what other thing will this be, then even to call back the weak from the study of pure Religion, and to give them a privy warning to look back, and return into Egypt? It is an easy matter for us weak men, who of our own nature are prone to superstition, to slide back to impiety. Therefore occasions of sliding back to ungodliness, ought to be taken away, and at no hand to be given. And what else, I pray you, meant God in forbidding to plow with an Ox, and an Ass, to sow the same field with diverse kinds of seeds, and to wear a garment woven of linen and woolen together? It is an odious & detestable thing with God, that the same field of the Lord should be tilled by ungodly & godly Bishops together; If in the same Church Popish Doctrine be taught with the Doctrine of the Gospel: Finally, if Sacraments, Ceremonies, and Rites, partly Apostolic, and partly Popish, be used, and the Church be clothed with them as with a garment of linsey-wolsey. For what agreement hath light with darkness? And therefore those things which be not of God, but from them who have defiled God's worship, are utterly to be cast away, which the Lord himself commanded to be done, when he charged utterly to destroy all things which appertained to those who should give us counsel to follow strange God's, and to burn their garments, and all their stuff with fire in the midst of the street, to show our detestation of such Seducers, & that they might be an execrable thing to the Lord. And who knoweth not that these garments are a part of the household stuff of that Romish Seducer? *There shall cleave nothing of the execrable thing, saith he, to thy hand, that the Lord may turn from the fierceness of his wrath, and multiply thee, as he hath sworn to thy Fathers, &c.* Wherefore to bring these garments, seeing they be household stuff of Antichrist, into the Church of Christ, what is it else then to provoke God to anger, and to kindle his fury against us? Certain it is, that he who is a true friend of Christ, will never seek to have the ornaments of Antichrist in his own house, and much less will he suffer them in the Temple of Christ. For who can endure the arms of his enemy in his own house, and specially in the chiefest room of the same? And if

God will have a thing destroyed and abolished, who are we that we dare build it up again. But it is God's will that after the death of Christ all garments of Aaron and Levi should be abolished: and he hath plainly enough manifested everywhere, that in these our days he would have all ungodly and vain cerem., pomps, deceits, and paintings of the Papists driven away by the shining brightness of the Gospel: because these things have no power in them to kindle and increase godliness, but greatly avail to the quenching of the same. Neither verily can I see to what other end these garments tend, then in very deed (that I may now come unto the second head) to defile and disgrace the fair face; nay, the whole body of the Church of England reformed according to the Gospel; as if the chaste and honest daughter of a King should be attired with those very garments wherewith some famous and notable whore used to be adorned, and when she were so clothed, were commanded to go abroad in the streets. Now who can allow or judge this to be tolerable. Wherefore though for no other, yet for this very cause, such garments ought not to be thrust upon the Church of Christ, because that harlot of Rome hath abused, and doth still at this day abuse them (though in their own nature they be not evil) to evil, and to cover her fornications, or rather to entice men to commit fornication. For all these pomps, and Popish ceremonies are nothing else but whoorish paintings invented and devised for this end, that men might thereby be allured to spiritual fornication. Is it not therefore a filthy and dishonest thing, to have these in the Church of Christ? If the brazen serpent, which had been ordained of God, and that for the wholesome use of the Israelites, was taken away by godly King Hezekiah, because the Israelites had abused it contrary to the word of God: and if Hezekiah be highly commended for this so doing, because he had turned that Serpent into ashes, and commanded them to be cast into the running water, that there might never be any print or sign of it extant anymore; how much more then are these unclean garments to be banished out of the Church of God, seeing the Apostles never used them, but the whore of Rome hath used them in her Idolatrous worship, and to seduce men? For it is a very dishonest thing, that such things as are of themselves indifferent, and have been long used to the dispight and dishonor of God, should be retained in the Church of God, to the hazard of the salvation of godly men. And much less that kind of garments, which is nothing but an invention of men, or rather of the Devil himself, devised to seduce the simple ones: We all know what praise those common-wealths deserve, which make good laws that the subjects shall not wear out-landish and strange apparel, nor bring it into the Common-wealths, because it is a corruption of good and honest manners, and of the Common-wealths themselves.

How then can that counsel which is given to your Majesty, be commended, to wit, that garments unknown to the Christian world in that time of the Apostles, and Apostolical men, should be brought into the Church of Christ. And if an out-landish kind of attire be not tolerated in well-governed Common-wealths, how much less are Idolatrous, and heathenish garments to be borne with in the Church, where God is to be worshipped in spirit and truth, and where he would have few and very simple Ceremonies? Also if God established by his Law, that a woman may not putt on a man's apparel, nor a man a woman's, the one being so well of it self dishonest, and contrary to nature as the other: Why then should godly Bishops, and the servants of Christ be clothed, or rather shamed and deformed with the

garments of godless Priests, and slaves of Antichrist? Why should we not rather, as we be of a divers religion from them, so also be discerned from them, at least in the performance of such duties as belong unto God's worship, by outward signs, such as garments be? Verily this was God's will, and he required of his people, that it should be discerned from the profane Gentiles, as by other things, so also by a divers sort of apparel, and so should profess by this public sign, that it would have nothing to do with the Gentiles.

And why should not we do the same? Are we not the people of God? abides not the equity of the same commandment? And if the word honest be derived of honor, what honor will it be for the church of Christ to have Bishops attired and disguised with Popish visors in the administration of the Gospel and Sacraments, so as they shall rather be derided then be revered any whit by the people? And what commendation shall it be for your gracious Majesty in true Churches, and among true believers, that you permit such trifles to be called back into your Church? Therefore it standeth not with honesty, that holy Bishops be compelled to receive such visors, neither is it indeed a matter worthy of honor and praise, neither deserveth it the name of virtue. For if your Majesty should command that all English men▪ leaving that ancient and very grave and comely attire, should wear Turkey coats, or a soldiers weed, as it is called: who would ever approve this decree as honest? And it is much less praise-worthy, if godly Bishops be enjoined, laying aside, or at least changing the honest and ancient apparel, which the Apostles wore, to wit, that common and grave habit, to put on the ridiculous & execrable or accursed garment of godless Mass-priests.

Now concerning the third part of the Princes duty, there is nothing fitter to trouble the public peace of the Church then this counsel. For every novelty, especially in religion, either by it self, if it be evil, disturbs and troubles a good peace, or if it be good, gives occasion of trouble by accident, by causing contention between evil and good men. But as in things which be good of themselves, of which nature the reformation of the Churches according to the will of God is, we are not to care for the troubling of that ungodly peace, that is of the world (for Christ came not by his Gospel to keep such a peace, but rather to take it away, & to send a sword) so assuredly, by the urging of things indifferent, to trouble the peace of Churches, and to cause strife between good men and bad, yea between godly men themselves, is so wicked, that it can by no means be defended, so that Irenaeus had just cause to reprove Victor Bishop of Rome, for this cause, as hath been said afore. For it must needs be, that at such times the Churches be rent in pieces, then which thing, what is more hurtful? Many exemples in the histories of the Church prove this which I say. How many and how great troubles arose in the Primitive Church, between those who beside the Gospel urged also circumcision and the law, and between those who upon good ground rejected them? And how great evils would this dissention have brought to the Church of Christ, had not the Apostles betime withstood them by that council gathered together at Jerusalem, by a lawful examination and discussing of the cause by manifest testimonies of the Scriptures, and by sound reasons? If your gracious Majesty (as you ought) desire both to be and to seem Apostolic, then imitate the Apostles in this matter. Neither lay and impose this yoke upon the necks of Christ's Disciples yourself, nor suffer it to be imposed by others. But if you see that the Bishops disagree about this matter among themselves, assemble a Synod, and cause

this controversy to be examined by the Scriptures. And then look what shall be proved by plain testimonies, and strong reasons, propound that to be observed by all., and command by your decree, that that be observed, and so take disagreement out of the Church. For your gracious Majesty ought to be very careful, that there be no innovation in religion, but according to the word of God. By this means shall a true peace, concord & unity of the Churches be preserved. But if the proceeding be otherwise, what other thing will it be, then to take away unity, and to trouble the Christian peace? And this I may not pass over with silence, that by this novelty of the business, not only the public peace shall be troubled in that kingdom, but also many else-where out of that kingdom will have occasion given them to raise new contentions in Churches, and that to the great hindrance of godliness, and the more slow proceeding of the Gospel. For all men know, that the most part of all the Churches, who have fallen from the Bishop of Rome, for the Gospels sake, do not only want, but also abhor those garmets, and that there be some Churches, though few in comparison of the former, which do as yet retain those garments invented in Popery, as they very stiffly retain some other things also, because the reformers of those Churches, otherwise worthy men, and very faithful servants of Christ, durst not at the first (neither judged they it expedient) utterly abolish all Popish things. But as the common manner is, every man likes his own best. Now I call those things a man's own, not so much which every man hath invented, as those beside, which every man chooseth to himself, receiveth, retaineth, and pursueth, though they be invented to his hand by others. But if there be also annexed the examples of other men, they be more and more hardened in them, and are not only hardened, but also do their uttermost endeavor by word and writing, to draw all the rest to be of their mind? Therefore we easily see what the issue will be, if your gracious Majesty admit of that counsel which some do give you, to take on apparel, and other more Popish things besides. For some men, who be not well occupied, being stirred up by the example of your Majesty, will write books and disperse them throughout all Germany, of these things which they call indifferent, to wit, that it is lawful to admit of them, nay that they be altogether to be retained, that Papists may be the less estranged and alienated from us, and so we may come the nearer to concord and agreement. As if forsooth the Papists, though we for peace sake admitted of all those things, would ever amend their Doctrine, and banish out of their churches, or at any hand lay down their false and godless decrees, manifest and abominable superstitions and idolatries: and there will be some who will answer such books once dispersed. So of this English fire there will rise a new burning flame in Germany and France, on which hot coles the Papists as so many Smiths a forging, will sprinkle cold water to make the flame the more vehement. And is not this a goodly benefit? Who therefore doth not see that this counsel tends to the troubling of all Churches.

To conclude, that golden saying of a certain learned man is very true and certain, and approved by long experience, that indifferent things, that is, the question about indifferent things, is that golden apple of contention. So much shall suffice to have spokē of the troubling of public peace; what should I say of the consciences of private believers? It is manifest, that they are greatly troubled with this commandment, to put on these linen garments. For they do so greatly complain, that their lamenting voices and groans do reach

unto, and are heard in Germany. Now how grievous and distasteful an offense it is to trouble the consciences of the godly, the holy Scripture showeth: partly when it commandeth that we make not the holy Spirit sad, neither offend the weak ones; partly when it threateneth griveous punishments against those who fear not to do these things: partly also when it propoundeth the examples of the Saints, and specially of Paul, who speaks thus: *If meat offend my brother, Ile eat no flesh while the world standeth, that I may not offend my brother.* For in those words he giveth a general rule, by his example, taken out of the doctrine of Christ, to wit, that no indifferent thing is to be admitted and yielded unto, much less to be urged upon others, and least of all to be commended by decree: if in the admitting, urging, and commanding of it, the minds of good men, and consciences of the faithful be offended; for a tender conscience, which feareth God, is a thing most precious and acceptable to God. How therefore can that counsel be approved, which would have a law established and proclaimed by the Princes command for the use of garments to be used by Ministers in the ministry. For (to speak many things in few words) if such garments be to be propounded to the faithful, they are to be propounded either as indifferent, or as necessary: if the later, we do ungodlily, because we make those things necessary, which Christ would have to be free: If the former, then are they to be left free to the Churches. But by commanding and compelling, we make things that be free and indifferent, to be necessary, and so fall into the same trespass. Moreover, either they be ordained of God by Moses, or they be delivered by Christ God manifested in the flesh, or they be ordained by the holy Ghost working and speaking in the Apostles, or they are of men, either godly or wicked. Those Ceremonies & Levitical garments, which were ordained of God by Moses, ought all of them to have an end after the death of Christ, as the Scriptures show plainly, especially the Epistles of Paul to the Coloss. and Hebr. therefore they cannot be revoked and called back without the transgression of God's will. It cannot be said that Christ taught them, because there is no word extant to that end, but rather he taught plainly oftentimes, that all Moses his Ceremonies were ended. And the same I affirm concerning the Apostles. It remains therefore that they be said to be of men. If they be from godly men, then were they ordained of them, either to edification, or for order and comeliness. But they avail not to edification, that is, to further comeliness, but rather tend to the overthrow of it, as we saw before; neither for any good order, but rather they tend to disorder, for there is a confusion of godly & wicked Bishops, whereas it is meet and equal, that one of them be discerned from another, even by their garments also. Neither do they make Christ's spouse comely, as we shown a little before. Therefore we ought not to yield unto them. And such things as have been invented by men, void of God's Spirit, do nothing appertain to us. Lastly, the Apostles used not these garments. For we have no authentic testimony. Now the church is to be fashioned after the rule of that Apostolical Church in Ceremonies and garments, as well as in Doctrine. What do we then with these garments in the Church? By whose authority can they be approved? What profit or wholesome use can the Christian people have by them? But on the contrary we have shown that godliness is weakened by them, the pure worship of God is violated, Popish superstition is by little and little called back, the godly be offended, the wicked be confirmed and hardened in their ungodlinesses; the weak in faith are brought into hazard of their salvation; there are occasions of many evils given; Monks and other Popish preachers are

hereby helped to confirm their followers in their superstition; the wrath of God is provoked against us; those things which God would have to be destroyed, are hereby built again by us; the whole face of the Church is defiled and disgraced: there is a foul sin committed against honest and good laws forbidding the putting on of strange & outlandish garments: and so the whole Church is dishonored, Besides the public peace of the Church, yea of many churches is troubled: one Bishop is set against another, the consciences of the godly are troubled, and the minds of good men are offended, God's spirit is made sad in them, and this apple of contention is cast, as it were, upon the table of the God's.

Now seeing the matter stands thus, most gracious Queen, not only I, but all my fellow-ministers, and all the godly prostrate before you, entreat your Majesty, and for Jesus Christ's sake, whom we are persuaded you love from your heart, we humbly beseech your Majesty not to embrace that counsel aforesaid, neither to give ear to such counsellors. For these counsels (most godly Queen) are not for the good of that your church and kingdom, nor for the honor of your Majesty, seeing they neither serve to the increase of godliness, nor to the retaining of the honesty of the Church, neither to the preservation of public peace, but rather very greatly weaken all these good things, which your Princely Majesty ought chiefly to stand for. Let your Majesty rather bend all your thoughts, authority and power hereunto, that first and above all you may have Bishops, who be truly godly, and well exercised in the holy Scriptures, as by the blessing of God you have very many, and that you make much of, and give ear to them. Secondly, that you be careful that with all diligence they may discharge their office, watching over the flock, teach sound doctrine, confute heresies, drive away Wolves, keep every man in his own calling, and exhort and stir up every man to lead a life beseeeming a Christian. The Elders also and Deacons, are to be admonished, that everyone be diligent in his own office, and if need be, they are to be compelled by your gracious Majesty's authority, that neither the former by their sleeping and winking at the misdemeanors of the flock, suffer the reins to be loosed to all licentiousness, and to the lusts of the flesh; neither that the later, by reason of their immoderate care for their own private businesses, neglect the poor people of the Church, and omit such other things as belong to their office. For these three sorts of men be the very sinews of the Church, upon whom the salvation or destruction of the Church doth chiefly depend. Furthermore, your gracious Majesty ought to use great care and diligence, that the Universities, and in them good and godly teachers, be well looked to, cherished, liberally maintained and preserved, for these are as the mothers, and nurses of the Churches, in which and by which those are to be fashioned, borne, brought up and adorned, who being fit, may be called from time to time to rule and govern the Churches. Last of all, such things as cannot be corrected and amended by the word and discipline of the Church, as it is necessary, that according to God's word they be cut off and taken away by the sword of the Magistrate, so your gracious Majesty is to take care of them: as adulteries, blasphemies, and other capital crimes of that sort. For God hath given the Magistrate the sword for this end, that ungodly seducers, filthy knaves, and unquiet men being restrained, the rest may lead a quiet and peaceable life in all godliness and honesty. This is the matter (most gracious Queen) whereon you are to spend your thoughts, hereabout are your counsels to be occupied, here is all your strength to be shown, namely,

that (to end in a word) we all denying ungodliness and worldly lusts, may live soberly, justly, and godlily in this present world. For this is the true and fairest garment of all other. For which every man ought to take care, to wit, that having put off the old man with his works, we put on the new man, that is, our Lord Jesus Christ, neither are there any other true ornaments which become Christian Bishops, besides those which the Apostle hath laid down in his writings to Tim. and Tit. *A Bishop must be unreprouable, the husband of one wife, watching, sober, modest, harborous, apt to teach, not given to wine, no stryker, nor given to filthy lucre, but gentle, no fighter, not covetous, one that can rule his house honestly, having children under obedience in all honesty, not foward, not angry, righteous, holy, &c.* For garments and ornaments of Aaron's high Priest, were types of these true ornaments; those were the shadows, these be the body. Wherefore let those be gone, and let these abide still. And then at lenght shall we have the whole Church, and so the Bishops rightly and truly apparrelled.

Once again I humbly beseech your gracious Majesty, that thinking no more of those outward garments, you will mind and consider how these true and spiritual ornaments may be retained, put upon, and kept in the Churches. And as I said in the beginning, that according to your gracious Majesty's clemency, you will be pleased to pardon my boldness in writing. Our Lord Jesus Christ long preserve your gracious Majesty safe and sound to us, and to the whole Church. From Heydelberg. 10. September. 1571.

FINIS.

P-WA1-2. A reply to Dr. Mortons general Defense of three nocent [sic] ceremonies viz. the surplice, cross in baptism, and kneeling at the receiving of the sacramental elements of bread and wine. - Ames, William, 1576-1633., Calderwood, David, 1575-1650, attributed name.

A REPLY TO D^R. MORTONS GENERALL DEFENCE OF THREE NOCENT CEREMONIES. viz.

The Surplice, Cross in Baptism, and kneeling at the receiving of the sacramental elements of Bread and Wine.

Printed in year 1622.

THE PREFACE.

SIR,

HOWsoever there be many unknown motives which lead men in these days unto conformity, yet those which are openly professed, may be referred either unto M. Sprints way, who confesseth the ceremonies to be imposed contrary unto the rules of God's word, and yet contendeth that they are to be used in case of deprivation: Or else to D. Mortons way, who avoucheth the said ceremonies to be agreeable unto the rules of God's word, and therefore such as ought to be observed simply. Now he that considereth well of the matter, shall find that there is no ground for the conscience to rest on in either of these ways. As for M. Sprint, (to speak nothing of his mis-alleging very many authors) he hath but three main arguments: and to all three he hath given sufficient answer himself. His first argument is taken from the doctrine and practice of the Apostles about the Jewish ceremonies. Now all the force of this reason doth depend upon that parity or equality which is supposed to be betwixt our ceremonies and the Jewish, our ministers warrant and the Apostles: so that if this parity faileth, the whole argument falleth. Yet M. Sprint himself confesseth, pag. 250. 256. that those Jewish ceremonies were not every way so evil as ours are: neither doth or dare he say, that ministers now have such particular warrant for conformity, as the Apostles had for applying themselves a little while unto some of the Jewish ceremonies.

His second reason is, that a lesser duty must yield unto a greater. Now this case by his own confession p. 30. doth not hold so, as that a man should do a thing formally, simply, and in nature evil, for any good. Now he knoweth, as appeareth p. 45. that the ceremonies in controversy are esteemed such by most of these that now oppose them. So that this reason can be of no force with them.

His third reason is, because refusal of conformity in case of deprivation, tendeth to condemn in a manner all true Churches which have taught and practiced otherwise. He meaneth by *condemning*, accusing of error. Now M. Sprint himself doth thus condemn all or the most of the Churches which he alledgeth to have practiced such ceremonies. For in confessing our ceremonies to be inconvenient, scandalous, evil, such as the urging of them cannot be justified, and yet affirming that almost all Churches have appointed and used such, even out of the case of deprivation or such like necessity, doth he not plainly accuse all those

Churches of error? These things considered, I thought it needless to spend much time in examining Mr. Sprints book any further. But according to your desire, I will show you mine opinion in brief concerning the chief passages which are in Thomas Chesters, or as he was wont to be called, Doctor Mortons Defense of three ceremonies, commonly used in our Churches, which I do the more willingly undertake, because divers things are therein handled of singular use in divinity, whereof I profess myself a Student, though in the ministry I cannot find a settled station. But before I come to the Defense it self, first, I would fain understand the reason why *three Ceremonies* are only defended, seeing there be many threes of those things which stay many godly men from subscription and conformity, as is to be seen even in that abridgement which this Defender doth chiefly oppose? Is it because our best Prelates have only a care to persuade if it may be, those that are in the ministry, to that conformity which is most of all noted, not regarding in the mean time, what becometh of so many godly learned young men, who not only for these, but for divers other corruptions also, are forced to turn away from the ministry, whereunto their education, gifts and hearts did carry them, while many lewd fellows, the chief spots and blots of our congregations, do possess their places.

I would know also what the reason should be, that the *innocence* only of these ceremonies is defended? Is this all that is required in ceremonies forcibly obtruded upon ministers and people, even to the silencing, excommunicating, and utter undoing of many hundreds? Is this all, I say, that is required, that such ceremonies be in some sense innocent, or not hurtful? surely not scripture only, and sound reason, but common sense will look for some good necessary use in such ceremonies, and not innocence alone.

And then what is the sense (trow you) in which these ceremonies may be called *Innocent*? when Calvin (whom the Defender calleth an honorable witness) would devise a charitable title for them, he stiles them *tolerabiles incptiae*, viz. tolerable fooleries, or fopperies, Epist. 200. & 206. When he speaketh more out of judgment, he not only calleth them frivolous and unprofitable, but saith plainly that their proper name is hurtful, noxious, or nocent, clean contrary to this Defendants language. Surely one of these writers, not differing only, but flatly opposing and contradicting the other, must needs be far wide.

Innocent indeed these ceremonies may be called in regard of their materials, and the fashions also which they have in their natural being: for the cloth of a Surpless and the fashion of it is innocent, and so are all the idols of Papists and Heathens very innocent: so that this is no praise. But if we look at the use whereunto they have been applied, and wherein they have been a long time employed, I may truly say by the devil, not only among the Papists, but even in our Churches, to the breeding of dissention and distraction among brethren, to quenching of many, and many a burning shining light, to the grieving and unsettling of so many good souls, and to the advancing of the Kingdom of darkness: If these things I say be considered, then it is more then manifest, that this licking them over with a fair word will make them no more innocent indeed then Pilats hands were when they were washed. The fashion of a Surplice natural or artificial in another use, as if a Porter or Baker wear such a garment is indifferent.

If it shall be said, that notwithstanding these accidental abuses, yet the ceremonies are innocent in their own nature and use: I answer, first, they having no necessary use otherways, and these being the ordinary effects which have followed on them, there is no rule of Logic much less of zeal that will allow the Defendant simply to call them innocent. 2 It is a shame for our Prelates to talk of the ceremonies innocence, when they cannot defend their own innocence in obtruding and urging of them. They are wont to say, the practice and manner of urging we will not defend, but the lawfulness or innocence of the things themselves. Indeed for a private man to stand upon such terms is tolerable: but for the Prelates, whose hands are chief in this trespass, to cover their own guiltiness under figleaved innocence of three ceremonies, is too too gross. If Thomas or D. Morton in times past had pleaded for the ceremonies innocence, it might have been well interpreted: but for Thomas Chester, Thomas Lichfield, or any that bear th a Cathedral name, to write of the innocence of three ceremonies, passing by three hundred foul nocencies which are plainly to be seen in the Prelates urging and managing of these ceremonies, this is somewhat like as if Samson when he had sent Foxes with fire-brands in their tails among the corn, should then have written unto the owners of that corn a long letter concerning the innocence of Foxes and Fire-brands.

Thirdly and lastly, it is sufficiently proved, and shall (by God's grace) be further maintained against this Defendant, that these three ceremonies are not innocent or lawful in their •se.

This I had to say concerning the Title. Now before I come to the book it self, some few things are to be questioned in the Epistles, which are three, according to the number of the ceremonies defended. In the first Epistle to the Marquis, • I would willingly learn, what that Church is, which is the mother of the Non-conformists? it must of necessity be either the faithful Congregations which are in England, collectiuey considered: or else the Hierarchy, consisting of Archbishops, Bishops and their Officers. If the •ormer ••here understood, then this Defense is begun with a Slander. For neither is the Non-conformist an adversary impugning those Congregations, nor do they defame their religious worship, nor infringe their wholesome liberty, nor contemn their just authority: but of all these things are the Prelates manifestly guilty. For they in their Lordly humors, do scorn and defame the most religious people as Puritans: they hinder the people from hearing of Sermons in another parish, though they have none, or worse then none at home: they are enemies to that preaching whereby the godly people find themselves most edified: they inslaue both Minister and people, not only to themselves, but even to their Chancellors, Commissaries, officials, and such like officers of their own making, to whom not Christ only, but all the Primitive Church saith plainly, Depart from me I know you not: they deny any authority at all to be either in the Congregations, or in their Ministers, except it be a little of courtesy from the Ordinary. These things are so well known, that they need no proof.

If by the Church here be meant the Hierarchie, then we profess plainly we acknowledge no such mother. She is a Step-dams, usurping this title and authority, without all warrant from God our Father. She is a creature of man's making, and may more lawfullie be removed when it pleaseth man, then ever she was by him crected.

Secondly, I marvel with what conscience this man can spend a great part of his Epistle in stirring up a Courtier unto the opposing of. Non-conformists? As if this were a great point of admirable wisdom and zeal, as he calleth it: and the Courtiers such, as stood in most need of instigations to the zeal of Formalitie, being otherwise for substance such as they should be.

Thirdly, what agreement is there in this Argument, to conjure a man by the obligation of his Baptism, to stand for the defense of certain ceremonies? was he baptized into the faith of the ceremonies? or is he bound to maintain every ceremony which men have brought into that Church where he was baptized? If he were conjured by his Bishoping to such things as these, there would be more reason in the consequence.

Fourthly, what need is there that great men should be called to aide and assist the Prelates against Non-conformists? have they not power enough in their own hands? can they not at their own pleasure suspend, deprive, excommunicate, & what almost they please? Do they not tread these poor men under their feet? Is it because that the Prelates cannot yet sufficiently prevail against thē in the consciences of men, and therefore call for further help in vain? Or is the meaning, that such men should be helped unto great Bishoprics, as are most Zealous against Non-conformists? If this be the matter, I dare say the Petition shall be granted, and yet the Petitioner, except he make great progress in this eagerness, will hardly get beyond Lichfield, at least not to Canterbury.

In the second Epistle to the Non-conformists, many things are jumbled together, which afterward must be examined, but here cannot. For this Epistle taketh the whole book for unanswerable, and therefore should rather have been set at the end then at the beginning: one•ie one ridiculous piece of Rhetoric is to be touched, wherein (forsooth) the Non-conformists above all their other faults wherewith they are usuallie charged and loaded, are now as it were lovinglie entreated to acknowledge themselves guilty of superstition. The reason is rendered, because there is a negative superstition, the formal cause whereof is the forbearing and forbidding of things lawful as unholy and profane: and the Non-conformists have such negative opinions, as kneel not, cross not, wear not, &c.

All this is nothing else but a trick of prevention usual with crafty men, who choose to lay that upon their adversaries which they know more properly to belong unto themselves. But I would that this Defendant, or rather Accusant, had given us some plain reason of his new opinion, there is no definition of superstition, properly so called, that will father this conclusion. The Schoolmen do with one consent place superstition in a kind of excess of Religions worship, Thom. 2. 2. q. 92. art. 1, from whom in this point our Divines do not dissent. Now though this excess do seem sometimes to consist in a negation, yet $\langle \diamond \rangle$ excess or error in negation, is never called by any author that ever writ (I dare say) superstition, when he meaneth to speak properly, except that very negation, abstinence or forbearing be held as a special worship. Now in the Non-conformists there is no such thing to be found: they do not abstain from these Ceremonies, but as they do from other unlawful corruptions. Suppose they err, yet every erroneous denial of things lawful is not superstition.

The Defendant therefore here being overhastie to charge his adversaries, considered not well what weapon he choose. But if he had well remembered what is said of superstition, not only by our Divines, but even by some of the Papists themselves, he would have forborne to make mention of this word. For our Divines, let honorable Calvin speak, Just. l. 1 c. 12. s. 1 *Inde mihi videtur dicta superstitio, quod modo & praescripta ration non contenta supervacuam rerum congeriem accumulēt.* Papists thus. *Superstition est* (saith Azorius *Inst. mor. l. 9 c. 11*) *cum quis Deo cultu• tribuit inanem & vanum, scil. commentitia & futili aliqua caeremonia eum venerando, vel cum quis Deum honorat falsis vanis, & frivolis ceremoniis, id est, As Swarez doth in a manner interpret it, quando honor Dei in iis rebus ponitur, quibus revera non colitur, ut in caeremoniis superfluis, & ad salutem animae nihil conferentibus.* If this touch not the Defendant, I would desire him to peruse what Mr. Parker hath written concerning the superstition of the Cross, and give some answer to the same, before he threaten anymore such kindness as this is upon the Nonconformists.

Another thing also is by a figure of praetermission insinuated in this Epistle, not unworthy consideration, viz. that many Parliaments and Convocations have established these rites. To this I answer, 1 the Prelates in such matters as these, have no respect unto the authority of Parliaments. For they frame Canons, urge and excute them without the consent of any Parliament, nay flatly against them. For so we read in the Records of that worthy Parliament which was ann: 1610. *Among the Canons late made by the Clergy of England in their Convocation, it was thought that some of their Canons did extend to charge the bodies, lands, and goods of the subjects of the Realm, further then was lawful and meet. We therefore made a good law to make void such Canons as do charge the bodies, lands, and goods of the subjects, unless that the same canons were confirmed by Parliament.* 2 The Defendant cannot bring forth one Act of Parliament now in force, that doth allow of Subscriptions and Conformitie to be urged as now it is by the Prelates. This appeareth by the judgment of the foresaid Parliament in those words of their petition, where they complain, *That diverse painful and learned Pastors that have long travelled in the work of the Ministry, with good fruit and blessing of their labors, who were ever ready to perform the legal Subscription, appointed by the Statute of 13 Eliz. which only concerneth the Confession of the true Christian Faith, and doctrine of the Sacraments, yet for not conforming in some points of Ceremonies, and refusing the Subscription directed by the late Canons, have been removed from their Ecclesiastical livings, being their freehold, and debarred from all means of maintenance, to the great grief of sundry well-affected Subjects.* 3 It is well known that the Prelates themselves in their proceedings about these matters, do so far violate the Statutes of Parliament, that they are by law subject unto a Praemunire.

Now as for Convocations, not to dispute here what manner of Synods they be, 1 It is well known that they consist now of a Faction, and that in memory of man, they never concluded anything for the common good of the Church more then by others was better done to their hands: but much evil hath come from among them, and more would but that many times their commission serveth not but only to give Subsidies, and then to tell the clock. 2 They are servile to those on whom they depend, and tirannicall over the poor that are subject unto them: 3 there are very few that have place in them which are not gross offenders against the most ancient Canons. As for example, it was observed that in that Convocation

which established and revived these corruptions, of 300 or 400, there were not above twice three, which were not, or had not been gross Non-residents or Pluralists. D. Morton himself, in a Latin Sermon had before a Convocation some 8 years since, described well the most part of them (though he did not speak distinctly of the number) to be unsavory salt. For he gave us three notes whereby corrupt Ministers in England might be discerned. 1 That they studied chiefly and stuffed their Sermons with Friars and Jesuits: 2 that they sought occasions to disgrace Calvin: and 3 that if any neighbor Minister be more diligent and conscionable than they, they brand him straight with the name of Puritan. These notes are well known to agree unto most of our convoked Prelates. 4 The authority of this Convocation either against or without consent of Parliament, is not to be regarded, much less against the Scriptures.

In the Epistle to the Reader, this only I would inquire of, what is the reason, that seeing he choose to himself for *Cheife Opposites*, the Lincolneshire Ministers, he doth not deal with all their Arguments, nor the twentieth part of their Allegations, but only with such as he thought fittest for his purpose? Of this I will not say all. But this I may not omit, that considering he knew how much hath been said against the Ceremonies by them and others, especially by M. Parker, which he never attempted to answer, neither he, nor others for him, had any cause to triumph in this book, as in a complete Defense.

A Reply to Doctor MORTONS GENERAL DEFENCE OF THREE Nocent Ceremonies.

CAP. I.

SECT. II.

WHATSOEVER is objected in this Section for the All-sufficiency or perfect fullness of the Scripture, I will take for granted, because nothing is denied by the Defendant. It is granted therefore at the first entrance, that the Scripture condemneth whatsoever is done, not only against the warrant and direction of the Word, but also that which is done beside it.

SECT. III.

BVT that which before the Defendant durst not deny, now he cometh to oppose in the proofs of it: Which is a strange course, in him especially that professeth a distinct logical proceeding.

In the propounding of our confirmation, I note two things once here in the beginning for all following occasions to be marked, 1 this Defendant doth us wrong in distributing our confirmations into those which are taken from Scriptures, and those that are from the Fathers, and those that are from Protestant Divines: as if these were in our estimation of the same kind. Whereas we profess that we ascribe no force unto any testimony of man, as if it were a proof, but only bring such allegations in as illustrations in regard of our adversaries perverse prejudice. 2 He wrongeth us likewise in that difference which he insinuateth betwixt the Fathers and our Divines, calling their testimonies *Judgments*, and the other only *Confessions*: we acknowledge no such imparity. If this were nothing but idle rhetoric in the Defendant, it may be passed by.

In the answer brought to Heb. 3 2, we have this distinction given us: *some points concerning religion are doctrinal, and some merely ceremonial. The former are sufficiently revealed in Scripture: but the latter are left to the liberty of the Church.* But 1 why is that denied here by a distinction, which passed without denial or distinction in the former section? 2 what kind of distinction is this, which doth not distinguish of any term which is in the objection? 3 the Defendant should have done well to have explained and confirmed his distinction. For *doctrinal* opposed to *ceremonial* in the formal signification of these words, I never heard of before that I remember: and sure I am no sound reason will allow. *Ceremonial* is opposed to *Moral*, and sometime to *substantial*; but to *doctrinal* it cannot properly, because there is ceremonial doctrine as well as moral or substantial. 4 To which of these points will the Def refer the Hierarchy of Bishops? or are they no points of Religion? For the negative part of this answer, that *ceremonial points of Religion are not revealed in the Scripture, but left to the liberty of the Church*: it is too too nakedly set down for to bear any color of truth with it. For 1 was this true before the coming of Christ? then all the ceremonial law is Apocriphall. 2 is this true universally (as it is here set down) in the New Testament? then water in baptism, and bread and wine in the Lord's Supper, are no ceremonial points of Religion. 3 the caution that is given Deut. 4. 2 and such like, did they not contain in them ceremonial points of Religion? then it was lawful for the Jews, to add, detract, and alter the ceremonies according to their pleasure; and doth not that law bind us as well as the Jews? then we do the Papists wrong, in putting them to so much trouble as we do in finding out shifts to avoid the dint which such places give them.

But to leave this misshapen distinction: An answer is given at length to the place alleged out of Heb. 3. 2 concerning the comparison betwixt Christ and Moses: sect. 4 5.

SECT. IIII.

IN this Section comparison is made betwixt Christ and Moses in real faithfulness, as he calleth it. But this sufficeth not to loose the knot. For Moses was faithful in all the house of God, and Christ was not inferior, but in all parts of his office Prophetical concerning all points of Religion, was no doubt as faithful as Moses.

SECT. V.

HERE the Defendant can find nothing to bring out of Scripture for Christ's faithfulness in ritual ordinances, but as *Moses* appointed ceremonies, so Christ removed them. Is not this a proper explication of Scripture, to interpret a similitude by a dissimilitude? The Scripture maketh Christ like unto *Moses*: this Defendant expoundeth the likeness to be in this, that Christ pulled down that which *Moses* had set up.

Out of M. *Calvin*, *Instit. lib. 4. c. 10. S. 30.* he taketh upon him to decide this question. But he should have dealt more plainly, and according to the scope of his author, if he had cited *Bellarmino de pont. l. 4. c. 17.* where the same words are according to his meaning. For in that place of *Calvin* there is nothing at all which without gross equivocation will serve the Defendants purpose: For *Calvin's* meaning was nothing less then to teach that Christ had given liberty unto men for to prescribe at their discretion mystical signs in the Church: but

only to dispose of such circumstances as in their kind are necessary, but in particular determination do vary. He instanceth in the next section in the circumstance of time, what hour the congregation should meet: in the place, how large, or in what fashion the Church should be built: in mere order, what Psalms should be sung at one time, and what another time. These and such like circumstances of order and comeliness, equally necessary in civil and religious actions are understood by *Calvin*: not significant ceremonies, proper unto religious worship, such as ours are now in controversy. This allegation therefore borroweth all the show it hath from the ambiguous meaning of the word ceremonies.

The same deceit is in the known case which the Defendant adjoyneth to *Calvin's* words. For if by *Rites* he meaneth such circumstances of order and decency, as were before mentioned, then I grant all he saith: but if by *Rites* he meaneth ceremonies properly of religious nature, use, and signification, such as the cross in baptism, and surplice are known to be, then there is no reason in his speech. For 1. there is no necessity that in any nation the Churches should have any religious ceremony of spiritual signification, beside those which Christ hath appointed to all: and if the Defendant can show any such necessity, then I would desire him also to show by what rules, and for what cause these religious ceremonies imposed upon us in England, are fitter for us, or tend more to our edification, then other ceremonies would, or then they would in any other nation under heaven. Except both these positions be proved, the words of this section are all but wind: and proved I am sure they never were nor will be.

SECT. VI. VII.

THE second place of Scripture handled by the defendant, is 2. Sam. 7. 7. Where I cannot but marvel why so resolute a disputer would pass by in silence, Deu. 4. 2. & 12. 32. Prov. 30. 6. Lev. 10. 12. all which places are alleged by the Lincolnshire ministers (against whom he professeth principally to write) & choose this place which they bring in after the former. Was there not a cause? But to take him as we find him, he professeth plainly, that it was lawful for David without special warrant to build a house unto God: and in this he is so peremptory, that he condemneth the contrary opinion of notable precipitancie, and presumeth to make this example a ground of confutation against his adversaries, disputing as he pedantically speaketh first by *extortion*, and then by *retortion* out of this place. But if his extortion be mere torting and torturing of the text, we need not fear his retortion.

Now that the purpose of *David* was partly condemned, appeareth plainly, 1. because it was prohibited, as here the Defendant in his answer expressly granteth. 2. Because as honorable *M. Calvi* well observeth on Act. 7. 46. *It was not lawful for man to choose a place for God's Name & Ark, but it was to be placed in that place which God himself should show, as Moses doth often admonish. Neither durst David himself bring the Ark into the threshing floor of Arauna, until the Lord by an Angel from heaven had witnessed unto him that that was the place chosen by himself,* 2. Sam. 24. 11. 3. Because it cannot be absolutely excused from some mixture of rashness with zeal, that he should resolve absolutely to build an house unto God, before he knew either what manner of house God would have built, or when, or by whom: seeing without the especial direction and assistance of God's spirit, nothing of this kind could be well done. How could

David have built a house, except the Lord had filled with the spirit of wisdom *Bezaliel* and *Aboliab*, or some such?

The Arguments brought by the Defendant for the contrary opinion are nothing worth. 1. *Nathan* (saith he) *had allowed the purpose of David*, v. 3. But judicious *Junius* answereth (in his notes upon that place) that so *Samuel* out of human infirmity, said that *Eliab* was the man whom God would have king, 1. Sam. 16. 7. 2. *God calleth David his servant, which he never doth in reproof*. Which is not true, though the reproof be for a thing simply evil: as is plainly to be seen Isa. 1. 3, •er. 2. 13. and in many such places, where *my people* is as much as *my servant*. But the very word *Servant* also is twice thus used in one verse, Isa. 42. 19. much less when the affection is good in the general, and blemished only by some circumstance. For then why may not a good title be given as an allowance of that which is good, and yet the evil be at the same time reproved? so many learned divines do interpret that of the *Midwiues*, Exod. 1. 19. 20. 21. *Moses* was reproved and brought to his grave for a sin, and yet when his death is recorded, it is said that *Moses the servant of the Lord died*, Deut. vlt. The Churches are sharply reproved Rev. 2. & 3. and yet are styled by the name of *Churches*, and *golden Candlesticks*: and their ministers who are chiefly reproved are called *Stars*. 3. *there is another reason rendered by Solomon of this restraint*. 1. Reg. 5. 3. 4. But the Defendant should mark that one reason doth not exclude another. In this place of *Samuel* two reasons are rendered, as *Tremellius* and *Junius* note, the second of which is taken (as he saith) from the example of *David's* ancestors, who never vndertook any such thing, because they knew the calling of God was to be expected. 4. *God himself commended this purpose of David*. 1. King. 8. 17. As if the same affection may not in divers respects be both commended and condemned. *But this evasion of Mr. Hy*. 1 *pass over*, saith the Defender, *as childish and absurd*. And why so I pray? 1. *Because God himself did interpret this affection for a deed*. 2. *He did note this deed as special, saying in both respects, thou didst well, that it was in thy heart*. In which words if there be any consequence, or good sense, then not only Mr. Hy. his evasion, but logic it self is childish and absurd.

SECT. VIII. IX. X. XI.

IN these passages two places of Scripture are objected, under the name of Mr. *Hy*: but I verily think Mr. *Hy* hath some wrong done him in the matter. Howsoever, I will not undertake to maintain that these places are fitly alleged and urged: though by proportion the force of the argument used in those places (*who required these things at your hands*) is strong against our ceremonies. We will not imitate D. *Cary* now Bishop of Exeter, that proved the Surplice by *the armor of light*, Rom. 13. 12. nor them that prove kneeling at the communion, and at the word *Jesus*, out of the bowing of the knee of all creatures, Phil. 2. 10. nor those that fetch the cross out of the letter *Tau*. Eze. 9. 4. Neither need the Defender please himself in this, that by some places of Scripture the ceremonies are not condemned: it is enough if they were condemned but by one only testimony of Scripture, or by one sound argument drawn out of Scripture, though no more could be brought. But what kind of dealing is this, for him that professeth a confutation principally of the Lincoln shire Ministers, to pass by divers texts of Scripture alleged by them, and to bring forth other of an uncertain author, never publicly propounded in any of our writings?

SECT. XII.

THE last place of Scripture handled in this Argument, is Yer. 7. 31. the force of which, as it pertaineth to the purpose in hand, is in the last words, *which I commanded them not, neither came it into my heart*. The reason lieth thus (to take honorable Calvin's interpretation upon the place) *seeing God under this title only condemneth that which the Jews did, because he had not commanded it them: therefore no other reason need be sought for the confutation of superstition, then that they are not by commandment from God*. Now the Defendant answereth, *that this was a thing forbidden, and in that sense was said not to be commanded*. What is this to the purpose? therein lieth the strength of our argument: that not to command in things that pertain to worship, is all one with forbidding. *But you collect (saith he) that this was not against, but only besides the word*. It is not our collection but his own vain conceit. Our argument is drawn from the form of speech here used. See Mr. Cartwright in his Reply p. 48. fully clearing this point. *When I read this objection first (saith he) I wondered that in disting•ishing besides the word and against it, you simbolized so well with Bell•rmine, in his distinction of mortal and venial sin*. He was as it seemeth, in a wondering humor. But 1. why doth he not wonder not only at our late Divines, but at Chrysostom also, as symbolizing with Bellarmino, when he in Gal. 1. 8. doth so distinguish betwixt teaching contrary to the Gospel, and beside the Gospel? Why doth he not wondrously also accuse Junius for symbolizing with Bellarmino, while he refuteth Bellarmino by this distinction, *contr. 3. l. 4. c. 17. an. 10?* it were easy, if needful, to produce other honorable partners in this fault: but we need no other then perswaders to subscription, who have drawn divers into this net, by telling them, that though the things they stand upon be beside the word, yet they are not contrary thereunto, and that only is affirmed by subscribers. 2. We are not the authors of this distinction, but they which thereby excuse human inventions in God's worship. We are constrained to follow and ferret them in their own holes. See Mr Cartwr. Repl. p 36. 3 yet if need were, there might be shown though not a real, yet a rational distinction betwixt these two. 4. The Defendants answer doth expressly herein symbolize with Bellarmino de Pout. l 4. c. 19.

For the other allegations of Scripture quoted in the Abridgement for confirmation of the same truth with the former, the Defendant referreth us to Chap. 2. Sect. 2. 3. 4. 5. where only one of them is touched.

SECT. XIII.

TO many testimonies alleged out of the Fathers, answer is given, 1. That they speak not of things only beside the Scripture, but of things contrary: which answer is again repeated under the form of a distinction betwixt Scriptura negans, and negata. 2. They speak not of ceremonies, but of doctrines.

To which the reply is easy: 1. our meaning is mistaken, I fear, willfully, when we are made authors of an opposite distinction betwixt *beside* and *against* in this case. It sufficeth us that *beside* in points of religion, be all one with *against*. 2 Though those general sayings be applied to doctrines in most of the places alleged, yet that hindereth not, but▪ the truth of them may be taken so generally, as to include also religious ceremonies. A particular or proper

conclusion may be drawn from a general proposition, and yet the proposition remain general still in the largest extent that it is capable of.

SECT. XIII.

TO the testimony of Tertullian de Cor. c. 2. *That is prohibited which is not permitted*, two things are likewise answered, 1. *that it maketh not against our ceremonies, for they are permitted*: which is nothing else but a mere shift. For Tertullian's meaning must needs be of other permission then the Defendant can challenge to our ceremonies, though he beg the question: otherwise there should be no sense in his words. 2. he saith, *We may blush to speak of Tertullian in this case: because he professeth traditions in the same book*. To which I answer: that then all our writers may blush who allege many things out of the fathers which they in other places gainsay. 2. We blush not to make use of truth where we find it, though error follow it at the heels; rather let our Idolizers of the Fathers blush, when they see their shame. Yet of this answer we shall have occasion to make use hereafter.

SECT. XV.

IN this Section answer is made to some allegations brought out of Protestant Writers (not unto all which the Abridgement citeth for the perfection of the Scriptures) where 1. the Defendant answereth for himself, that his meaning was not of *matters merely ceremonial*. And so, say I, the meaning of our argument was not of such mere ceremonies as the Defendant here describeth in the end of this Section, if he mean by mere ceremonies mere order and decency: but our ceremonies are of another nature, because they have doctrine or teaching in them, and therefore are doctrinal, as he pleaseth to speak, or mixed, 2. confessing that in one place he speaketh of ceremonies, he limiteth his speech to such ceremonies as are made essential parts of a sacrament, as Milk instead of Wine: sopping in of bread into the cup, and wringing in of the grape; these ceremonies he accounteth doctrinal. But here I would fain hear a good reason, why sopping of the bread into the cup is more doctrinal, or more against the word, then the cross in baptism. Bread and Wine were ordained by Christ to a holy use in the Church: so is not the cross: sopping hath some agreement with reason: crossing hath none; sopping was used by Christ himself the same night, and at the same table where the sacrament was appointed: crossing was never used by Christ or his Apostles. In sopping there is no new material sign appointed, but a new fashion only of using the old: in crossing a new sign is obruded. So that sopping seemeth to be better then crossing. If opinion of necessary use doth put a difference: our men can easily conclude in the Convocation house, that it is not the opinion of the Church of England, and then all will be well. If sopping seem to be a part of the sacrament: crossing when it is done in the very act of sprinkling, (as many times it is) maketh as much show of bearing a part in baptism. But what if out of the Lord's Supper, a little before, or a little after, while the prayers are making which belong to the Supper, there should be appointed such a sopping to be used of all that communicate for mystical signification, I would know of the Defendant whether this were allowable or no by his doctrinal distinction? If not, why should he show more favor to the cross?

In excusing of B. *Jewel*, and D. *Whitaker's*, nothing is said by the Defendant, which hath not formerly been confuted.

Now it might be here expected, that the Defendant should have said something concerning those general rules which God hath set down in his word for the direction of the Church in rites and orders Ecclesiastical, mentioned by the Lincoln-shire Ministers in this argument, p. 44. But neither here, nor in any other place of this book, doth the Defendant so much as endeavor to show that our ceremonies are *needful and profitable for the edification of the people, by the more comely and orderly performance of that service which he hath expressly prescribed in his word*. This is a main matter urged in the Abridgement, without which the ceremonies cannot be innocent in their use: and all that the Defendant hath hitherto endeavored to answer is in the Abridgement brought in to other end then to prove that no ceremonies are to be brought into the Church without those conditions: and yet for all this, our ceremonies in this chief point are left destitute of all defense. If therefore all were granted which the Defendants arguments or answers in this book maintain, yet the ceremonies will be found nocent, and to be rejected, if it be but for their unprofitableness, according to that of Basil,
〈 in non-Latin alphabet 〉 .

SECT. XVI.

THE Defendant here undertaketh to prove, that God in the scriptures hath granted a general license or authority to all Churches, to ordain any ceremonies that may be fit for the better serving of God. But what if this were granted? what is it to the purpose? what maketh it for our ceremonies in controversy, except he can show that they are fit for the better serving of God? Now this he nowhere undertaketh to prove, nor dare, I think, profess so much in writing, without many unwarrantable limitations.

The only scripture he bringeth is, 1. Cor. 14. 26. 40. concerning *order and decency*, a place much profaned by the patrons of our ceremonies, as shall be shown. *This place is used* (saith he) *by Fathers and all Divines, for one and the same conclusion*. It is much used, I grant, and as much abused. But 1. it is not used by all Divines, to prove the institution of such ceremonies as ours lawful. For they are much mistaken which think our ceremonies to be mere matters of order: and as for decency, they have been often proved to be far from it: which of it self to every indifferent eye is more then apparent. 2. it is not used to this purpose by any that have authority sufficient to persuade us that it will bear such a conclusion, except they will show us by what Logic they form their consequence, which the Defendant is not able to do for them. 3. This scripture being rightly understood, doth not only not justify such ceremonies as ours, but plainly condemneth them. For the manifesting of which assertion, because it may seem strange to those ears that are accustomed to other sounds, I will here distinctly set down an argument drawn out of these words, against such ceremonies as ours are.

All that is left unto the Churches liberty in things pertaining unto God's worship, is to order them in comely manner. This is manifestly collected out of the place in question: so the Defendant seemeth to grant, so P. *Martyr* understandeth it, as is to be seen in his commentary upon 1 Sam. 14. which judgment of his is cited and approved by D. *Whitaker de Pont* p. 841. & 844.

confirmed also by *Junius against Bell. cont. 3. l. 4. c. 16. n. 86. 87. &c. 17. n. 9. 10. 12. 13.* where he showeth that Christ is the only law-giver that appointeth things in his Church: and that he hath appointed all that are requisite: and that the Church maketh no laws (properly so called) to appoint any new things to be used, but only canons, orders, directions, ordering in seemly manner those things which Christ hath appointed: and that if she addeth anything of her own, she doth decline. The reason is, because unto her is committed no authority of appointing new things, but a ministry to observe and do such things which Christ hath appointed. *vide etiam Iun. de transl. imper. l. 1. c. 2. n. 26. 27. 31.* This is also confirmed by sound reason, both in respect of the wisdom required in all law-makers, & perfectly found in Christ, and also in regard of the nature of such institutions. For the former reason teacheth, (as *Aristotle* showeth *Rhet. 1. 3.*) that all which possibly may, should be appointed in the law by the giver of it, and nothing left unto the ministerial judges, but that which must needs be left, as matters of fact, &c. Now in the worship of God, all but particular circumstances of order, may easily be appointed (as in very deed they were) by our law-giver Christ. As for the nature of such institutions, that doth also require so much: for whatsoever is above civilitie therein, if it be not a circumstance of order, it is worship, and therefore invented by man, unlawful will-worship. For whatsoever is used or acted by him that worshippeth God, in that act, it must needs be either grounded on civil human considerations, and therefore civilitie: or an act and means of worship, and therefore worship: or the ordering and manner of disposing those acts & means, and therefore lawful, if lawfully and fitly applied: or else, at the least, idle and vain, and therefore to be avoided, according to that of *Basil*, 〈 in non-Latin alphabet 〉 : A fifth cannot be given. By all this it may appear, that the authority of the Church is not to appoint what she will, no not of things in their own nature indifferent, and say they be in order, or for order: but only to order those things which God hath appointed.

Thus far the proposition, or first part of my syllogism: the assumption followeth.

But to appoint & use the ceremonies as we do, is not to order in comely manner anything pertaining to God's worship. The reason is, because order requireth not the institution or usage of any new thing, but only the right placing and disposing of things which are formerly instituted. This appeareth 1. by the notation which is given of the word it self, which both in greek & latin is taken from the ranking of soldiers in certain bounds & limits of time & place. *Dicebāt enim militibus tribuni, hactenus tibi licet, hic consists, eō progrediēre, huc revertere,* 〈 in non-Latin alphabet 〉 , *inde ordo Scalig.* and 2 by the definitions which are given thereof, by Philosophers and Divines. *Tull. off. lib. 1 eadem vis videtur ordinis & collocationis. Ordinem definiunt compositionem rerum aptis & accommodatis locis. Locum autem actionis, opportunitatem dicunt esse temporis. Aug. de civit. lib. 15 cap. 13 order is the disposition which fit places to things equal and unequal, id est,* when things are handsomely ranked, some to go before, and some to follow, as *P. Martyr* expoundeth it, *loc. come. cl. 4 c. 5.*

3 The same also is confirmed by our Divines, who usually giving instances of *order*, do infist in time, place, and such like circumstances, making a difference betwixt mystical ceremonies and order, many times condemning the one, and allowing the other: as the

divines of France and the low Countries, in their observations on the Harmonie of Confessions Sect. 17 Beza Ep. 8. Iun. in Bell. append. tract. de cultu imaginum c. 7 n. 12 13 14.

4 By the context of the Chapter, viz. 1 Cor. 14. it plainly appeareth, that order is opposed to that confusion spoken of v. 33, and therefore importeth nothing but that peaceable proceeding whereby they that should speak, speak one by one, and the rest attend, &c. v. 30 31. So Basil expoundeth it, showing order to consist in sorting of persons, some to this, and some to that according to their office, and in determining of time and place, 〈 in non-Latin alphabet 〉 : p. 459. 〈 in non-Latin alphabet 〉 . and p. 530. 〈 in non-Latin alphabet 〉 .

Lastly, neither Luk. 1 8, neither in any place of Scripture doth the word *order* import anymore then hath been said.

As for comeliness, that is nothing but the seemliness of order. For as *P. Martyr* saith in 1 Cor. 11: it is such a tempering of actions as whereby they may more fitly attaine their end. Otherwhere it may contain that natural or civil handsomenesse, which is spoken of ch. 11 13, as it doth ch. 12 23, and so includeth all that which is grounded on civility, as a fair cloth and cup for the communion, a fair and firm vessel for baptism: but not the appointing of new mystical ceremonies, for then such ceremonies were here commanded to all Churches, which the Def. I think will not say: and then the Apostolic Assemblies should have worshipped God uncomelily.

Thus we have both proposition and assumption of our Argument against the ceremonies confirmed out of this place, which the Defendant choose as the only place that could be brought for them. Now I hope we may add the Conclusion.

Therefore to appoint and use the ceremonies as we do, is not left to the liberty of the Church, i. e. it is unlawful.

SECT. XVII.

Concerning the Fathers we are told out of Zanchius, *that they had always some universal ceremonies, as certain feast days, not appointed by God.* To this we answer, 1 If this *always* be taken in the largest extent, to signify from *the beginning*, we cannot believe the truth of this Assertion: neither can the Defend. prove it. Who can think, that presently upon the Apostles departure, their disciples should presume to be wiser then their Masters? 2 the first beginning of these feasts, was not by canonical imposition to bind men unto new ceremonies, but a voluntary accommodation in respect of the infirmity of some in the Church, or coming towards it. This appeareth by the variety which was betwixt one Church and another in observing of them; and by the testimony of *Socrates*, alleged and allowed by this Defend. himself, Apol. p. 2 lib. 2 c. 9. 3 The mischief that came in by these observations, in that they so soon overshadowed, obscured, and justled out of doors the simplicity of the Gospel, and many ordinances of Christ, do sufficiently show, that the fathers in these things had neither direction nor blessing from God.

But that which the ancient Churches of Christ did always maintain may not be deemed to derogate from the authority of holy Writ. If always include the Apostolical times, I grant. If otherwise, then let the Def. take to himself that which he unreasonably cast upon us before, of symbolizing with *Bellarmino con. l. 4. c. 9*. The same answer which our Divines give there, will serve here. Wherunto may be added that which *M. Parker* hath in his book of the Cross, p. 2 ch. 9 s. 6 and *de Polit. Eccles. l. 2*.

SECT. XVIII.

FOR Protestant Divines, *Bellarmino's* confession is alleged, who saith, *That Protestants grant that the Apostles did ordain certain Rites and Orders, belonging to the Church, which are not set down in Scripture, cont. 1. lib. 4. cap. 3*. To which I answer, 1 Rites and Orders may be ordained, though such ceremonies as ours be unlawful. And *Bellarmino's* meaning could not be of such Rites as our Ceremonies are, except he spake against his conscience, for he confesseth, *de cult: sanct. l. 3 cap. 7*, that some of our Divines, as *Brenz* by name condemn such as unlawful. 2 *Bellarmino* craftily bringeth in this confession of our divines, that he may make them contradict themselves, as appeareth in the same place. His Confession therefore in this place is not so indifferent, as the Def. would have it: 3 our Argument is not from the Scriptures negatively against the authority of the Apostles, which was all one with that of the Scriptures, and therefore understood in our Proposition, but against the ordinary authority of the Church. Except therefore the Def. can prove either that our ceremonies were the rites brought in by the Apostles, or that our Convocation house hath the same authority which the Apostles had, this confession of *Bellarmino* is nothing to the purpose.

SECT. XIX.

HERE the Protestants themselves are brought in confessing as much as *Bellarmino* said of them. But the first witness *Chemnitz* saith nothing, but that some Ecclesiastical rites, though they have no commandment or testimony in Scripture are not to be rejected: which in the sense now often expounded, I willingly grant. Yet the Def. should not instead of *Testimony* of Scripture, have put *warrant* of Scripture: For *testimony* neither in usual acception, nor yet in *Chemnitz* his own meaning, is so large as *warrant*.

The place of *Calvin* hath been answered before. *Junius* is plainly of the same mind, and so to be interpreted, so also *Zanchius*, *Daneus* and *Whitaker*: But because *Junius* is styled here by the Def. with his deserved title of *Judicious*, it will not be amiss to show his judgment fully about such additions as our ceremonies are. To name therefore one place for all at this time, because there he speaketh professedly his judgment, and bindeth it with a solemn oath, for the sincerity and impartialnesse of his conscience in that behalf: The place I mean is in his *Eccleasticus, lib. 3 cap. 5*. towards the end. Where first he distinguisheth betwixt things *necessary*, and others *not necessary* in the administration of the Church: and concerning even the latter sort, he modestly, but thoroughly showeth how little liberty is left unto men. *If any man* (saith he) *either by Civil or Ecclesiastical authority will add things not necessary nor agreeable to order, we would not pertinaciously contend with him, but desire only that he would seriously consider of three things. 1 By what authority or example he is led to think that the holy Church of God,*

and the simplicity of the mysteries of Christ (whose voice only is heard by his sheep, according to the commandment of the Father, John. 10 27) must be clad with human traditions, which Christ doth reject

• 2 To what end he judgeth that his things should be added unto those that are divine? For if the end be conformity with others, it were more equity, that other Churches should conform to those which come nearest to the word of God, as Cyprians counsel is, then that these should conform to the other. If the end be comeliness, what is more comely then the simplicity of Christ? what is more simple then that comeliness? If there be no other reason beside will, then that of Tertullian is to be thought of, the will of God is the chief necessity, and that the Church of God is not tied unto man's wills in things divine. The 3 thing to be thought on it, what event always hath followed upon human Traditions, as daily experience doth show.

This was the judgment of Judicious Junius, whereby it is manifest that he favored not our ceremonies, nor would have pleaded for them as the Def. under color of his name.

Because Zanchius also is brought in with his deserved Title of a *profound* Divine, speaking nothing to the purpose in hand, I will set down his judgment concerning this point, out of that Epistle to famous Qu. Elizabeth, where he treateth expressly of ceremonies, and of our ceremonies. *Est autem Ecclesia sicut in doctrina, sic etiam in ceremoniis ad Ecclesiae Apostolicae regulam informanda.* The Church must be ordered by the rule of the Apostolical Church, as well in ceremonies as in doctrine. What can be said more contrary to the Def. his distinction?

SECT. XX.

AT length we are come to *Reason*. But if this reason were sound and certain, I see no cause why it should not have had the upper hand of human testimonies.

1 The first reason is grounded on the Defendants fantasy merely. For it supposeth that we hold some points of Religion to be only besides the Word, and no way against it: which not only I have confuted before as a cavil, but M. Cartwright long since in his Reply, p. 56: the very words also of this argument which the Def. here opposeth do show that we hold such things *condemned* by the Scriptures, and therefore against the general rule of them, though only beside their particular prescription.

2 The second reason concludeth nothing which we will not grant, in the sense formerly expressed, viz. that by those some ceremonies be meant circumstances of mere order, and by man's invention, be understood man's particular determination. Otherwise the assumption is palpably false. Beside the proposition also is untrue, if *< in non-Latin alphabet > a thing indifferent*, be taken in such a general sense as some time it is found used in by Divines. *Vide Sopingii Apologet. respons. ad lib. anonym. p. 166.*

3 The third and last reason is taken from the difference of ceremonies which may and must be in the Churches of Christ. The answer is, that this difference ought to be only in determination of particular circumstances of order, for time, place, &c.

SECT. XXI.

THIS sect. is of all other most ridiculous. For, first it supposeth every circumstance to be of the like nature with the ceremonies in controversy. Secondly, it supposeth all circumstances to be of institution. Thirdly, it supposeth contrary circumstances ceremoniously to be practiced, by the same men as of institution: for otherwise the cavillation hath no show. Now all these are conceited dreams. But what if we should argue thus? You say these ceremonies are divine: and yet dare not deny but the rejecting of them in other Churches is divine. You retain these ceremonies as divine, and yet have rejected other ceremonies of like nature as divine as these. What divinity is in such courses?

SECT. XXII.

AFTER all this ado about the proposition of the first argument, now we are told of an assumption out of the Abridgment, and M. Hy. viz. that *these Ceremonies have no warrant from the word of God*. For M. Hy. I cannot say much: But I am sure the Authors of the Abridgement have great wrong done them. Whosoever will turn to the place quoted by the Def. in the Abridgement, shall presently see that the words which our Def. hath turned into a Proposition, are there but part of an illustration belonging to this Proposition, *All ceremonies that swerve from the rules given in the word for the Churches direction in matters of ceremony, are unlawful*. The assumption of which is, *but the ceremonies in question swerve from those Rules*. Now all the chief pith both of proposition and assumption is by the Def. omitted: a by thing is put in place of the proposition, a new assumption is formed: and yet, all fatherd upon the Abridgment. But to pass by that, the assumption here set down is defensible enough.

He telleth us that *in general and in permissiue appointment, these ceremonies are from God, and divine*. A *permissive appointment*, I never heard of before, nor can understand how it will be excused from an implicit contradiction. But for the explaining of himself, he bringeth Calvin affirming that some constitutions of the Church founded in Scripture, may be called divine, because they are parts of that decency which God hath commanded. All which being granted, and the like saying of Vrsin, maketh nothing at all for such ceremoniess as ours are, except the Def. can prove, that they are constitutions of mere order and decency, agreeable also to the other rules prescribed: the contrary whereof hath been formerly declared. One rule of direction which he calleth equity, is here only touched, and cometh after to be handled, to which place I reserve it.

Thus much for the maintenance of that Argument which the Def. maketh the first.

CHAP. II.

SECT. I.

THIS second Argument is taken from the kind, unto which such ceremonies as ours are, do in their nature belong, viz. that they are parts of divine worship, and therefore (being man's inventions) unlawful. Here the Def. comes out with a *wedge* as he calleth it, distinguishing betwixt *proper* or *essential* parts of God's worship, and *improper* or *accidental*. But first he should have done well to have considered the nature and measure of the thing which he

would cleave, by the light of a definition. For otherwise he may spend his wedge, his beetle, and all his labor in vain.

And so indeed he hath, as may appear by his explication of this distinction. *By proper and essential parts* (saith he) *we understand such ceremonies, which are so necessarily required to God's service, as that the contrary thereof must needs displease him. By accidental parts* (or appurtenances) *such as serve only as accessory complements, ordained for the more convenient discharge of the necessary worship of God, i. e. for decorum and edification.* For 1 if all those ceremonies be essential parts of God's worship, which are such as the contrariety of them must needs displease God, then certainly all ceremonies which serve for *decorum* and *edification* must needs be essential parts of God's worship: because the contrary of *decorum* and *edification* must needs displease God in his worship. 2 What kind of wedging is this, so to distinguish the parts of God's worship, as that the accidental only, and not the essential shall serve for edification? 3 What cleaving or dissolving is this of the parts of worship, where the accidental parts are rather said to be appurtenances then parts, and yet granted to be parts? 4 What worship of God is there that is not essential? If it hath no essence of worship in it, surely it is no worship. 5 The accidental parts of worship have not so much communion with the essential, as the *hair* of the body (which is but an excrement) hath with the body: this the Def. expressly granteth in this Sect. and shall that which is not so much as an excrement unto the chief worship, be accounted or called a part of worship.

SECT. III.

FOR the proof of this, that *no human inventions are lawful parts of God's worship*, the Abridgement alledgeth *Exod. 20 4. Deut. 12 32 Es. 1 12 Mat. 15 9 Col. 2 23*, three of which are only mentioned by the Def. and two of the three only answered, or rather put of with miserable shifts? *By the precepts of men Es. 29 9 are signified* (saith he) *such human ordinances as were expressly contrary to the commandments of God.* But 1 if here he taketh the word *expressly* as opposite unto *pregnant consequence*, as he doth p. 2 then I hope he will grant that there is the same reason of those human inventions which are not expressly contrary. If he taketh it largely, as containing such consequence, then he saith nothing to the purpose, because in that sense all Religious worship invented by man is expressly contrary to the commandments of God. 2 Christ himself *Mat. 15 9*, doth interpret this very place of will-worship in general, where for brevity sake, I refer the Def. unto M. Calvin whom he calleth an honorable Witness in this controversy. He after long discourse concludeth thus, *fixum ergo illud maneat, fictitios omnes cultus coram deo vanos esse: imo, teste propheta maledictos & detestabiles, i. e.* This must be held for certain, that all worships invented by man are before God, vain, accursed and detestable. *By adding and diminishing Deut. 12 32 is not meant* (saith the Def.) *addition of preservation, but addition of corruption.* Where 1 the phrase is strange, *by adding and diminishing is meant addition.* 2 This gloss is clean contrary to the text, for the Lord chargeth that we do not add to the word, that so we may keep or preserve it *Deu. 4 2* even as we keep or preserve carefully that which is committed to our trust *1 Tim. 6 20*: now the Def. relleth us that some addition is the means of keeping or preservation. Card. Cajetan himself interpreteth the place far more judiciously and religiously, *inhibetur additio etiam pretextu*

custodiendi mandata Dei, even of additions that are pretended for preservation of God's law, come. in *Deu.* 10. 3 He should have done well to have manifested unto us the addition of preservation by some example: for that which he talketh of the coyner pertaineth only to *corruption*, of which no man doubteth. 4 I would know if there be not also a diminution of preservation, as well as an addition? in the text they are joined together. 5 This pretence was the old shoeing-horn to draw on superstition into the Church, as *Calvin* noteth on *Mat.* 15 2, *Legislatores ipsi non jactant se novum quicquā tradere, sed tantum addere cavendi formulas, quae media essent adminicula ad servandam Dei legem*, i. e. *the old Masters of ceremonies pretended that they meant only to bring in additions of preservation.* 6 This is *Bell.* answer to *Calvin* concerning this very point and place, *de effect. sacr. l. 2 c. 32 prohibet dominus additionem corruptentem*, i. e. as the *Def.* translateth, *an addition of corruption is forbidden.* This I hope is another manner of symbolizing with *Bellar.* then that which the *Def.* formerly objected to Non-conformists.

SECT. III.

HERE are two testimonies brought to confute the Non-conf. his interpretation of Scripture, whereby he would infer that all kind of will-worship is unlawful. For that is here the question and nothing else. The first Witness is *Danaus*, where the consequence lieth thus, if *Danaus* in one place doth apply these Scriptures to grosser will-worship then our is, then he doth not allow that they condemn all kind of will-worship; but the first is true: *ergo.* is not this a fair kind of reasoning: just as the *Papist Gregorius de Valentia* reasoneth, abominable idolatry is condemned, 1 *Pet.* 4. 3, therefore not all idolatry.

The other Witness is *Zanchius* in *Col.* 2 23, where beside that the like consequence is made as before, I would desire any indifferent man to consider these words of *Zanchi* found in that very place. *One kind of will-worship is if any new worship, whereby God is worshipped be invented and brought into the Church. For God will only be worshipped, and only with that worship which he himself hath appointed, Deut. 6 Mat. 15,* also those in 1 *Thes.* 1 9. *By an idol in general is meant whatsoever in Religion is brought in without the word of God.* He that looketh upon these words of *Zanchi*, will scarce tell what to think of this *Def.* his audacious alleging of this Author, and the vain triūph which he groundeth upon him. He thought it seemeth that few or none would ever take the pains to examine what he said.

In the fifth Section, there is nothing on either side but a dumb show. It shall pass for me therefore in silence.

SECT. VI.

HERE come the judgment of Protestants to be examined concerning this question, *Whether all parts of Divine worship invented by man be not to be condemned?* Where first the Defendant bringeth forth his wedge again, distinguishing betwixt essential, and accidental worship as before: but in other phrases; for now he telleth us, that *essential worship is that wherein is placed* (ϕ) *opinion of Justice, sanctity, efficacy, or divine necessity and accidental is any rite, which serveth for the more consonant and convenient discharge of that essential worship.* But these are but

words. For 1. worship doth not vary according to men's opinion: but consisteth in the nature of the action it self. Otherwise a man may go to Mass, conceiving a private opinion to himself, that he doth it not for justice, sanctity, efficacy, or divine necessity, but for some other cause. Or at the least a convocation house may appoint us the grossest of all the ceremonies in Popery, and set another opinion upon it▪ 2. Sanctitie cannot be separated wholly from such ceremonies which are proper unto religion. i. appropriated unto religious persons, actions, and purposes only, in the solemn worship of God. For they must either be holy, or civil, or profane. But civil they are not; for then the bare omission of them would argue rudeness and incivilitie: nor profane, I hope, in the Def. opinion: therefore they must needs be holy. 3. There is no judicious Divine that useth to call circumstances of mere order and decency, *worship*. Where did the Def. ever read that a pulpit, or a table, or a fair clothe, &c. was pronounced or styled worship?

Come we therefore to the examination of witnesses in particular. *Calvin's words* are, Instit. l. c. 10. sect 8. *all human constitutions, in which the worship of God is placed, are ungodly*. The Def. saith, that 1. *Calvin meaneth not by worship circumstances of order*. Which is most true, neither was any reader so sottish, as ever took that to be his meaning. For what sense could there be in these words, *all human constitutions, in which the circumstances of order are placed?* 2. He telleth us that he meaneth *the inward virtue of worship, which consisteth in an opinion of holiness and justice*. Where first I will not urge or grate upon the ill sound which these words have, *the inward virtue of worship consisteth in an opinion*. 2. How can an inward virtue be placed in an outward ceremony? 3. The proper nature of worship is not in holiness and justice, but in the honoring of God: and all external ceremonies whose proper use is the honoring of God, are external worship, as all divinity showeth. This is therefore but an idle unlearned evasion, to talk of holiness, and justice, in opinion, when the question is of worship. *Calvin* never thought of such toys. He amplifieth indeed his accusation against the Papists by such circumstances as those are, according as the Def. showeth: but what Logic can thence conclude, that nothing else is contained in the general rule? *Calvin* himself professeth the contrary, as directly as if he had undertaken to confute this defender of ceremonies. For these are his words, Epist. 259. *Si probe & penitus inspicitur, quid homines tantopere sollicitur ad fabricandas ceremonias, reperiemus ex hoc fonte omnes fluxisse, quia quis{que} novum Dei cultum fingere ausus fuerit▪ atqui fictitios omnes cultus non modo repudiat Deus, sed etiam severe abominatur. i. The original of all ceremonies was, that men would needs forge new worships of God: whereas God doth not only refuse such worships, but also abhorreth them.*

For *Chemnitz*, the Defendant telleth us that he condemneth only a ceremony which is among the Papists made *necessary*. But he should show two things if he would answer soundly: 1 that *Chemnitz* doth distinguish, as he doth, of will worship, as some were lawful, and some only unlawful. 2. he should show us at the least, that there is some worship which is not necessary: for otherwise *Chemnitius* in condemning will-worship that is imposed as necessary, doth condemn all will-worship. Now we in our simple divinity (for so it will be accounted) conceive thus: All worship of God is that honor, duty, and reverence which the reasonable creature doth owe to the creator: and therefore cannot understand, how such a duty is not necessary to be performed: or how there can be a worship, which being part of this tribute,

may rest in man's choice whether it shall be paid or no. Perhaps this necessity pertaineth only to the worship commanded by God: but in that which man divideth of himself, there is more liberty, there being no reason, that voluntary service should be constrained. If this be the cause, then the worship appointed by man, is no part of his love towards God, nor any testification of it. For if it were, surely it should be necessary, seeing it is necessary to love God with all our hearts, with all our souls, and with all our strength.

The third witness is *P. Martyr, loc. come. 770.* where he saith, concerning things in their own nature indifferent, that *special care must be had, lest any such thing be thought to make towards the worship of God, because divine worship dependeth not on man's will, but on God's counsel.* A man would think that these words are plain enough for the condemning of all will-worship. True (saith the Def.) *he verieth your phrase of speech, but not your sense.* And why so? because (forsooth) *he saith in the same place, that the Church may appoint circumstances of order: as if there were any among us that ever denied this: therefore he condemneth not the institution of accidental parts of God's worship.* Let any man of sense give judgment here: *P. Martyr saith, it is lawful to appoint circumstances of order, but unlawful to appoint any worship.* The Def. thus: *P. Martyr alloweth men to appoint circumstances of order, therefore he alloweth them to appoint some worship.* If this be not as plain a contradiction as any can be framed, then (according to the proverb) let him that taught me logic, give me my money again, *Reddat minam Diogenes.*

In the last place (as those which make a feast use to do) *D. Morton* setteth down himself. But he may be accused though for sitting down too soon: for in the Abridgm. I find *Melancthon, Bullinger, Bucanus, Perkins* and others invited to this meeting, who now by this hastiness of the Def. can find no place. Yet let us hear what he saith for himself. *I do not* (saith he) *condemn all the ceremonies of Rome, but the multitude and burden of them.* To which I answer, 1. the question is not here how many or how few you condemned of the Romish ceremonies: but by what reason you condemned them. He that condemneth one ceremony because it is a worship of man's devising, condemneth all worship that man deviseth: and he that condemneth a multitude in that name, condemneth one that is such, though it be alone. 2. Because I have heard men often speak in this manner of the fault that is in a multitude, I would willingly know, what certain limits and bounds are set by God's law, for the number of human ceremonies, such as now are in controversy. If there may be three, why not four, five, six, and so forth, as many as it shall please the convocation house, or him that can when he will turn the convocation upside down? surely, if once we depart from God's institution, there will be no place to rest our foot in, but we must ever follow wind and tide, which in religion is baseness it self.

SECT. VII.

HERE is promised a confutation of the proposition, viz. of this assertion, *all will-worship whatsoever is to be condemned,* and to that purpose he bringeth forth again his *Magna Charta, Let all things be done in order.* But I think that plea is sufficiently confuted. In the next place he produceth or rather as the fellow said once, seduceth 2 witnesses, *Vrsine* and *Zanchi.* But believe me, when I looked upon the places which he alledgeth out of them, I could not but lift up my heart unto God, and say, O Lord, how can such conceited confidence fasten on a

man that regardeth either conscience or credit? How dare mortal men upon such grounds as these, obtrude the conception of their brains upon thy Churches? *Vrsine* (saith the Def.) hath catechised them well. True: but our proud Prelates for the most part, do scorn not only that, but all other catechisms, except for fashion sake, that which beginneth with *What is your name?* and though I do not account this Def. in that number, yet I may safely say, that he never well considered whom or what he cited out of *Vrsine*. All that he bringeth, is out of the commentary on q. 96. ob. 3. & 5. as it is set down by *Pareus*. Now before objections be brought, it is fit and usual that the *Thesis* or sentence be set down against which those objections fight; and no wise man will take up an answer made to an objection, before he considereth the assertion against which that objection is made. See then what the assertion of *Vrsine* is: *Ipsae ceremoniae (Ecclesiasticae sc. quae ab hominibus praecipiantur) non modo cultus Dei non sunt: sed etiam conscientias non obligant, &c.* the very same thing which we here maintain, viz. that no lawful ceremonies appointed by man, are the worship of God. Except therefore Ecclesiastical ceremonies be therefore the worship of God, because they be not the worship of God, the Def. had no reason to allege this place of *Vrsin* in this question: and so just it is in the words here alleged out of the answer to the third objection, *those things which serve accidentally to the glory of God, are not the worship of God.* And to the 4. obj. *By these examples will-worship is not established.* And to the 5. obj. *Indifferent things (being done of faith) please God otherwise then the worship of God properly so called.* Is it possible that anything should be concluded from hence for will-worship? Surely no: and therefore the Def. himself maketh his conclusion out of these premises, that *Divine worship properly so called is that which is ordained of God.* Was there any of us that ever doubted of this? is it not the proposition which this Def. undertook to confute. *But in a large sense* (saith he) *human ceremonies may be held to be a part of divine worship.* This is that which we have heard averred before in this section. I had thought we should have seen it proved. But alas it could be no more then affirmed, and that under the shadow of a sentence whereby it is flatly condemned. *Zanchi* (saith he) *distinguisheth the substance of worship from those things which are annexed to worship.* Why so do all the Non-conformists. What then? are ceremonies worship in a large sense, because they are annexed to worship? then the sign of the cross is a sacrament because it is annexed to a sacrament.

I wonder (saith the Def.) *how such points should seem to be so raw to some of the Non-conformists.* What points? those assertions which *Vrsine* and *Zanchi* express? they seem to all of us well digested axioms of Divinity: but the consequence which the Def. would draw from hence, is evidently so raw, that none but a very Ostridge can concoct it.

SECT. IX.

To prove that our ceremonies are imposed and used as worship, this argument is brought: Those ceremonies which have the kind, nature, and definition of worship belonging to them, so that they want nothing but a right author to make them true worship, those are in their imposition and use worship, and for want of a right author, are false worship: but our ceremonies are such. *Ergo.*

The Def. his answer is, that this learning never saw print, as he thinketh, *that the institution of God doth not alter the common nature of worship*. 1. It may be that he never saw it in print: but I can witness, that Mr. *William Bradshaw*, a man that knew how to frame an argument in logical manner, as well as any Bishop in England, set this reason down in Print some 14 years since, in one edition (as I remember) of his treatise concerning indifferent things. But an answer to that treatise, or to this argument, was never yet seen in print, though that begging of the question be the chief ground of those invectives which are ordinarily used in Sermons and writings about these questions, viz. that they are things indifferent. This argument is also found in a treatise of the same authors, concerning *Divine worship*, printed 1604. 2. Though it had never seen the print before now, yet that doth not hinder, but it may be sound. For all sound reasons are not found in print. 3. There is none of our Divines that treateth of worship in general and particular, but hath for substance this learning, viz. that religious worship is that which is done to the honor of God: and if it be according to God's commandment, then it is true; if not, then it is false. The Def. cannot name one of all that ever handled the common place of *worship*, that hath not so taught, which if it be true, then the institution of God doth not alter the common nature of worship: 1. it doth not make that worship which otherwise being used to some end, and in the same manner, without God's institution, were no worship at all.

But *God's institution* (saith the Def.) *doth distinguish necessary worship from indifferent, and essential from accidental*. Grant all this: what can be made of it? Doth it therefore alter the common nature of worship, making that worship, which without it being used in the same manner, and to the same end, is no worship? here is no consequence at all. Beside, neither scripture, nor interpreters of Scripture, nor any good reason will allow, that there is any *indifferent* worship of God. Neither is it the institution of God (common to all worship) which maketh one more, and another less principal: but the nature of the thing instituted by him.

But *the offering of any coloured sheep was indifferent before the Levitical law: afterward, the offering of an unspotted lamb, was necessary and essential in the worship of God*. To which objection I answer, 1. This his opposition of offering any coloured sheep before the Levitical law, to the offering of an unspotted lamb afterward, is vain and without ground from the law of God; seeing it doth nowhere appear in the Scriptures, but that it was as lawful to offer any coloured sheep after the law given as well as before. God requires by *Moses*, that the offerings of his people should be *perfect, Levite*. 1. 3. 10 &c. And this might well be notwithstanding diversity of color. The party-coloured sheep of *Jacob* were not imperfect, but of the perfectest sort, and that by the special direction and blessing of God, *Gen*. 30. 41. 42. with 31. 11. 12. God complaineth of those that offered corrupt sacrifices, torn, lame, and sick, *Mal*. 1. 13. 14. But for difference of color, there is little color or show of reason, that God gave any such charge in his law. And it is the Doctors ignorance of the story, or want of due consideration that moved him thus to write. Secondly, suppose a lamb without spot to be forbidden, then I answer, That if any man before the commandment had offered an unspotted Lamb with the same mind that after it was to be offered with, as thinking that his sacrifice should in that respect have been the more acceptable unto God, because it was of a

lamb unspotted, then the offering of such a lamb had been as essential worship before, as it was after, though it could not be so true and lawful.

Did the Def. never read nor hear, that matter and form do usually make up the essence of things? and that in institutions which are means to an end, the respect of that end is also required to the being, but a right efficient not so? let him consider a little of the grounds of logic, or read our most logical Divines, such as *Sadeel* is, and he shall soon perceive the truth. or else without that labor, let him or any other of common sense tell me, if the Temple of Jerusalem should have been built with all the appurtenances, and sacrifices with other observances there used, without any commandment of God, according as they were by his appointment, had there not been essential false worship erected unto God? have the Papists and Heathens no essential false worship, but only accidental? It is a shame to confute such unlearned conceits.

SECT. X.

Here are many proofs conjoined under the name of *M. Hy.* and others: the answers to which are just such as the ceremonies be, merely formal, without essence or substance of truth.

The first is, ceremonies are imposed to breed an opinion of holiness, as *M. Hooker* affirmeth, p. 61. and therefore are parts of God's worship. The consequence is not denied by the Def. not yet the antecedent directly: so that the whole argument seemeth to be granted, only the Def. saith, that *Mr. Hooker* did not ascribe operative holiness either by *infusion* or *inhesion* (which two terms are vnreasonably by him dis-joined) but only *significatiue*, as his words import. To which I answer, 1. that as the nice distinctions which are now used in the schools of Jesuits, do not help, but that Popish superstition is as gross as ever it was in practice: so this distinction of *operative*, *infusion*, *inhesion*, *significatiue*, doth nothing help, but the common people in many places inclined to superstition, do attribute as much holiness to some of these ceremonies, as they do to some holy ordinances of God. 2. The Patrones of our ceremonies, such as *Mr. Hooker* was, do attribute that holiness to the ceremonies which the Fathers did. Now that they ascribed operative holiness unto some of them, *Mr. Parker* hath made, plain in his book of the Cross, *Part. 1. p. 77. 90 92. &c.* 3. *Mr. Hooker* doth not here speak of reverence signified by the ceremonies, but of reverence to be signified towards them, as being things holy and worthy reverence. 4 What *Mr. Hooker* ascribed unto the cross, is to be seen in *M. Parker*, p. 91.

The second reason is, *because the ceremonies are the constitutions of a sacred Synod.* The force of which argument lieth in this, that a holy Assembly of spiritual Lord's and their assistants, if they be truly holy and spiritual in their authority, and in the exercise of it, will appoint no ceremonies but holy: and by the observance of the said ceremonies, have some spiritual honor redounding unto themselves, because the virtue which is found in any effect, doth redound always unto the praise of the cause. To this the Defendant giveth no real answer: only he doth affirm (contrary to the truth) that our Convocations may be called sacred, as well as the Churches of Christ Saints by calling. Whereas beside other differences, Churches are of God:

our convocations are of man. Churches are gathered for the holy Worship of God: convocations (as experience showeth) for nothing less.

The third reason is, because *the ceremonies are appropriated to the acts of Religion in God's service.* To this the Defendant answereth by denying the consequence, because *the Pulpit cloth, the communion cup, and the place of meeting are so appropriated, and yet not essentially holy.* But herein he showeth, that he doth not understand well what it is that he opposeth. For these things whereof he speaketh, are only civil, being drawn from the ordinary civil customs of men, and are of the same use out of the service of God, that they are in it: and therefore howsoever some special individuals of this kind may be appropriated unto religious acts, yet the kind is not: neither have those specialls any other signification in the service of God, then they have in the service of men. These therefore are not such ceremonies as now are in question, nor so appropriated to religion.

The fourth confirmation is from Math. 15. where such ceremonies are blamed of Christ by this reason. To this the Defendant answereth, that *the act of washing is not there reprov'd, but the invention and opinion of an operative sanctity and holiness attributed unto it.* But first, to what purpose doth he deny, that the act of washing simply considered in it self, was unlawful? was there ever any so durtye, that he would affirm such a foul fancy? Secondly, the intention and opinion of holiness is that which now our ceremonies are charged with. Therefore in that there is no difference. Thirdly, that the Pharisees attributed anymore operative holiness unto their washing then many amongst us do to the cross, cannot be shown out of the Text. There is not one circumstance there which may not fitly be applied to our ceremonies. Fourthly, not only *Calvin* upon the place, saith that the inventing of such ceremonies was an *idle vanity*, even before the high opinion of religion was added unto it: but *Bellarmino* himself *De effect sacr. lib. 2. cap. 32.* confesseth that Christ reprov'd this ceremony in the Pharisees, because it was vain and unprofitable.

SECT. XI.

HERE is set down a reason of Mr. *Hy.* to prove that our Ceremonies in their use and practice are preferred and honored above principal parts of God's worship: because the ablest ministers that are, may not be suffered to exercise any ministry in England, except they will apply themselves to these Ceremonies. To this the Defendant answereth, *that it is dull Sophistry: because by this means only an orderly and discreet Preacher is preferred before one that is factious and exorbitant.*

Now, if ever, he speaketh like an Ordinary, like a Bishop, when he sitteth in his *Pontificalibus*, to judge the poor according to the Laws of iniquity. It seemeth some galled place of his conscience was touched, when mention was made of silencing able and godly ministers for trifling ceremonies of man's invention. How much better were it for such men to enter into their hearts betimes, and think what answer they can give unto God for such palpable treachery? But to examine a little the reason that is in this answer; under the term of *Dull Sophistri:* he more then denieth the consequence of the reason: yet if it be rightly understood, all his wit will not avoid the dint of it. For 1. thus I take the meaning, which is

the practice: he that is an able godly minister, if he will not use these ceremonies, may not be suffered to have place in the Ministry: but he that will use these ceremonies, though he may neither comparatively to the other, nor anything competently by himself, be either able or godly, shall hold his place in the Ministry. Therefore these ceremonies are preferred before the main things of the Law and Gospel. 2 I take it thus: though there cannot be found able & discreet conformable Ministers enough to supply all the Parishes of England, yet many able and godly men are shut out of the Ministry because they will not conform to these ceremonies: therefore conformity to these ceremonies is preferred before the main duties of God's worship. If all the Defendants sharpness of wit can answer the bluntnesse of this Argument, which every Plowman that is a good Christian doth usually make against the Prelates proceedings, then I for my part will be contented to be called dull, for from my childhood hitherto I ever took it to be unanswerable.

The comparison of the Lord Chancellor will do him no help in this case. For that Chancellor were unworthy of his own place, who would for his own pleasure, or for the circumstance of a place, which may easily be changed, put out of commission a grave wise man, when another like unto him could not be found. Beside the case is nothing like: for in the circumstance of a place for commissioners to meet in, there can be no conscience pretended. But here offer hath been made by the Ministers thus wronged, solemnly to confirm by oath, that nothing but conscience doth keep them from conforming.

Now for the sweet terms which it pleaseth the Def. here to use, I will desire no more, then that he would bring them back again to his own conscience, and ask that before God, 1 whether old M. *Midsly* of Ratsdel, who after he had labored near 50 year in the Ministry to the conversion of thousands, was inhumanely silenced by the Bishop of Chester, were a factious and exorbitant man? and that which I say of him because he belonged to Chester, I understand of many hundreds which have in like manner been oppressed. No doubt the evil servant which is spoken of, Mat. 24 49, when he began to beat his fellow servants better then himself, called them factious and exorbitant fellows: but he with all that are like him, know better, and one day shall be constrained to give other witness. 2 I would know of the Def. also whether all or the most of them which are in the Ministry be *orderly* and *discreet* men in that religious meaning which belongeth to Ministers? This I am sure of, the voice of all the Country goeth clean otherwise. When M. *Midsly*, and his son after him were silenced at Ratsdel, all that country knoweth what an orderly discreet Preacher came into the place. When worthy M. *Baines* was silenced at Cambridge, as a factious exorbitant man, there was, beside many other unworthy Ministers, one commonly called *the Vicar of hell*, who was kept in, as an orderly discreet Preacher. 3 If faction and exorbitancie may be charged on them that neglect a ceremonious canon upon conscience, what name shall be found fit for the Prelates, who willfully, without and against conscience continually live in and by the breach of many substantial, ancient and wholesome Canons? for this see M. *Parker* of the cross, *part. 2 c. 9 s 4.*

SECT. XII.

HERE is alleged the opinion which many people in all parts of the land have concerning our ceremonies, viz. that the Sacraments are not rightly & sufficiently administered without them. To this the Def. answereth three things, 1 *That most people hold the contrary*: 2 *That the opinion of people in observing doth not prove the judgment of governors in imposing*: 3 *that it is most likely that those people which think so are brought into that conceit by the opposition which it made against the ceremonies*. But first, I would fain know of the Defendant why he passeth by in silence, not only the testimony of *Chemnitz* cited by the Abridgement for confirmation of this part of the assumption, but also the passages of God's word, and many of the best Divines, which are also alleged there in the proposition, and applied unto this part of the assumption by the Authors of the Abridgement? surely this is not plain dealing. Secondly, I answer that the opinion of a few may make that an action unlawful, which the opinion of many other cannot make lawful, as is to be seen 1 Cor. 10 28, *if any man say unto thee*. Thirdly, it doth not appear the most are otherwise minded. For the most being used unto the ceremonies, and not unto good teaching, may well be thought to have the same opinion of human ceremonies which they have of divine. Fourthly, the Def. forgetteth what was to be proved in this place: for the question is not only whether our ceremonies be so imposed, but also whether they be so esteemed and observed, as appeareth in the Abridgement. Now the opinion of the people proveth I hope in what manner they are esteemed and observed. And while they are so observed, they that still impose them in those places where they are so observed, may truly be interpreted so to impose them. *In actions of this kind* (saith Hooker l. 5 p. 165) *we are more to respect what the greatest part of men is commonly prone to conceive, then what some few men's wits may devize in construction of their particular meaning*. Fifthly, the last conceit is ridiculous, that the opposing and condemning of ceremonies should make men think that the Sacraments are not sufficiently administered without them. *The popish people* (saith he) *have no great conceit of our ceremonies*. Why is it then that *Gretser*, and some other Jesuits call our Prelates *Calvino-papistae*, Popish Calvinists? How is it that by these ceremonies we are borne in hand that the Papists are likely to be drawn unto communion with our Church? Whence is it that all our Church-papists are great maintainers of the ceremonies? *The rest* (saith he) *which are not of your disciplining are not so many*. O miserable out-facing of God and man! Who hath disciplined for this threescore years almost all the people of Wales? Who but the Prelates and their creatures have had the disciplining of all the Cathedral Churches in England, and all the poor Parishes that depend upon them? Who are the Discipliners of all the Non-residents and Pluralists forlorn charges? and who of the many ten pound cures? Do these seem a few in the Def. eyes?

SECT. XIII.

THE omission of ceremonies is here alleged to be more sharply punished, then many great sins against the law of God, though it be without so and all and contempt. To this the Def. answereth, first by denying the consequence, viz. that if this be so, then these ceremonies are preferred before the precepts of God, and unlawful. But 1 why saith he nothing to *the Churches of Germany, to Melancthon, Martyr, Chemnitz, Bez, Junius, Lubbertus, Polanus, Bucanus, Pilkinton, Perkins, and the whole Clergy of England*, brought in as allowing of this consequence, in the Abridgement? Are not all these worth one answer of the Defendants? 2 The reason

that he giveth for punishing more severely the omission of a ceremony, then heinous sins, is frivolous. For the true peace of the Church doth more depend on the keeping of God's laws, then of observing man's inventions: especially of such things which never brought peace with them to any Church, but as fire from hell have always bred a combustion. Neither yet can the Defendant justify that which he saith of civil governments, that they lawfully at any time more severely punish that offense which is every way less, then another which is greater. Howsoever, he that hath but half an eye may see that it is but a sophistical evasion, common to our Prelates with the Papists. I will not therefore insist in this: if you please, you may see more of this matter in *M. Parker of the Cross, part. 2 c. 1 s. 16 17*. He answereth in the second place, *That it is not omission, but contempt that is punished, •s if* ¶ *Counselor should refuse to wear* ¶ *L•yers gown*. But • mere omission hath been often punished with suspension. 2 The Convocation house by their Canons have provided and appointed punishments for mere omissions. If those canons be not in all such points rigorously executed, it is either some personal good which is found in some Officers, or else mere shame. For though canons do not blush, yet the executioners have some forehead left. 3 There may be continued omission, upon other causes beside contempt, as ignorance, conscience &c. so that while the Def. so peremptorily chargeth others for slandering the Church of God, he manifestly slandereth them, which for anything I know are as much the Church of God as the Prelates. Concerning this contempt see more in *M. Parker p. 2c. 1 s. 14*. As for the Lawyers gown, it is not long enough to cover the nakedness of this answer; no though it be stretched to the length of one of our great Prelates long trains which are carried up after them. For except the Counselor would swear that he refused on conscience, and that he could show the judgment of the best Lawyers for his opinion, condemning such a robe as unlawful, the case is not like: and if the case be so put, I account that Lawyer worthy to be turned over the bar, that could not defend himself from contempt.

SECT. XIII.

IN the next place, the same thing is confirmed by the particular indignities, which peaceable, learned, godly minded men do suffer, for but declaring of their contrary judgment: as that they are accounted Puritans, Schismatics, and by canon excommunicated *ipso facto*, so as no Council ever censured any heresy, without liberty of appeal, which is not denied to great malefactors. *Conf. at Hampton. p. 26* ¶ *. 6 & 98*. In the repeating of this Argument, I add that out of the Abridgement, which the Def. for I know not what reason, omitted. Now in his answer he neither denieth antecedent, nor consequence, so that the judicious Reader may safely take all to be granted. Yet that he might seem to say somewhat, 1 he granteth that *we have reason perhaps to wish, that some penalties were released*. And have we not reason then to think the Convocation which set these penalties was nothing less then led by the spirit of God? And if the Def. can thus show his differing judgment from that Convocation in the penalties, what disorder or exorbitancy is it for another to show his differing judgment from them and him in ceremonies.

Secondly, closely sliding by the chiefest accusation of *Puritanism*, which yet is most ordinary, and most impure, he saith for *schism*, that those which will not conform unto our ceremonies

do teach the principles of *Separation*. To which I answer 1 That there was never yet any Prelate that confuted the opinion of Separatists any otherwise then by ralling words: whereas on the side, diverse most averse from conformity have foundly confuted them. 2 Our principles do no more tend to Separation, then Saint *John's* rule doth, who when *Diotrephes* played the Dioecesan in the Church, did write unto the faithful people that they should not follow the evil which was among them, but the good, 3 *loh.* 11.

Thirdly, he talketh of diverse distractions in the Church, while some will hear only a conformable Minister, and some only an unconformable. But what is this to the purpose? For by this reason Conformers may as well be accused of schism as Notconformers. Again, if all did conform, there would be still the like distractions for some would only hear preaching Ministers, and some would never be present but at reading. Some would only hear godly Preachers: and some would only taste Lettuce fit for their lips. Who should then be the authors of schism?

Fourthly, he telleth us that all Churches challenge a subscription to their orders. But 1 all Churches cannot possibly do this lawfully: because some Churches do directly contradict other in their decrees. 2 Few Churches require such a form of Subscription as ours is, though they have not the tenth part of doubts and difficulties in their forms, which we have in ours. 3 I ask again that which *M Parker* hath asked without an answer, that a Minister of the Gospel should be deprived for disusing Popish ceremonies, when was it ever the judgment of any man which was of note for learning, unless he were interested in the quarrel? *Calvin, Bucer, B•za, Martyr, Zanchi,* and many other have given their judgment concerning those controversies: but show either any of them, or among *Jewel, Fulke, R•ynold, Whitaker's, Perkins,* or any such, that ever allowed of such tyranny. If there were any one among them of that opinion, we should have heard of him. For our Defendant dares bring in the name here of *B•za* himself as making for him: Notwithstanding *B•za* doth not only condemn our Ceremonies in plain terms, *Epist▪ 8,* but also in this very place which is quoted out of *Ep. 24* doth cashier our ceremonies in the first words quoted by the Defendant himself, *Constitutions being thu• made &c.* What understandeth the Defendant by *thus,* or *ha• ration?* Surely those conditions going before, which do as absolutely condemn our ceremonies as any argument in all the Abridgement.

SECT. XV.

AFTER full satisfaction given to our Arguments about the point of the worship (as the Def. would have the Reader believe) he cometh to confute our Assumption. *viz.* the ceremonies are not esteemed, imposed, and observed as parts of God's worship. But first I would know of him, why he that talketh so much everywhere of *their own Witnesses their own Witnesses,* doth here first of all give no answer to our Witnesses, as hath been formerly shown: and then passeth by that which is alleged in the Abridg. p. 40 out of *his own Witnesses, D. Covel, and D. Walkes?* If they be not his Witnesses, they are at least the ceremonies Witnesses: he should therefore have given some respect. But we shall have another Champion come after this Def. as it is likely, who will as little regard him. For *justum est quod Spartaē prodest,* all is good that makes for the times.

Secondly, whereas he hath nothing to bring for confutation of our argmeant, but only the judgment of the greater part of the imposers, I say, this is no way sufficient: For the question here is not only of *imposing*, but also of *esteeming* and *observing*.

Thirdly, I answer to the places alleged, that it cannot be Logically concluded either from any one, or from all of them, that they are not imposed as parts of God's worship. *We do not attribute any holiness or special worthiness* (saith the canon) *unto the garments*. No more (say I) is any special holiness or worthiness to be attributed unto water: yet in baptism it hath a holy relation to holiness. *The cross is not of the substance of the Sacrament*. What then? it may notwithstanding be worship: except the Def. will acknowledge no worship but in the Sacrament. *These ceremonies may be altered and changed*: by whom? By those that appointed them. Shew me any Papist that dares affirm that the Church of Rome hath not authority to alter & change the ceremonies which her self hath appointed. But *the opposites do acknowledge this*. *Abridg. p. 53. 55.* just as much as this Def. doth in this place acknowledge the same of the Church of Rome, when he saith in this very page, that *Bellarmino with some other Papists seem to disclaim the necessity of ceremonies, and the placing of holiness in them*. So that in all this Section there is nothing to be found but vain conceited confidence.

CHAP. III.

SECT. I. II.

THE third Argument is, because all human ceremonies, appropriated to God service, if they be ordained to teach any spiritual duty by their mystical signification, are unlawful. Concerning this, we have in the first Section a flourish of words.

In the second Section, something is said of *Math. 7 8 10 11*. But • what was the reason that this Confuter of the Abridgement, should pass by or put off the first and second reason or confirmation there alleged, and snatch at one place of Scripture, whi• his but a parcel of those confirmations wherewith the second reason is backed? The first confirmation in the Abridgement is, that *the second commandment forbids us to make to our selves the likeness of anything whatsoever for religious use: as it is understood by Bucer, Virel, Fulk, Andrew's and others*. The second confirmation is, that *Christ is the only Teacher of his Church, and appointer of all means whereby we should be taught and admonished of any tholy duties*. For illustration of this second reason, among twenty other allegations, something is brought out of *Math. 7*. Now the Def. passeth by the main reasons, and all other allegations that belongeth to them, and maketh a stand at this place of *Mat. 7*, which yet for substance hath once been handled before in the former Chapter. Is not this proper confuting?

Secondly, in this very text, he toucheth not that wherein only the Abridgment groundeth their reason. For in the Abridgement, p. 32. there is nothing cited out of *Mark. 7*, but the 4 and 7 verses; he answereth to the 8 10 and 11 verse. What should a man say to such dealing?

Thirdly, they say that *our Savior by this Argument (among others) condemns the Jewish purifyings and •ustifieth himself and his disciples in refusing that ceremony, because being (the precept of men) it was taught and used as a doctrine by way of signification, to teach what inward purity should be in*

them, and how they ought to be cleansed from the pollutions of the Heathen. For which interpretation of the place, they allege Chrysostom, Whitaker's, the Church of Wittenburg. Calvin, Virel, Zepperus, Fulk, Rainoldus and others. To all this the Def. answereth nothing, but that with a simple denial, he showeth that there were other causes why our Savior condemned those washings: which is the very same thing which the Abridgement affirmeth, when they say, *by this Argument among others*, our Savior condemned them. So that in all this Section nothing at all is said to the purpose: save that in the winding up, the Defendant accuseth those of *Sadduceisme* which depart so far from the *Pharisees*: Which accusation, if it doth not touch our blessed Savior himself, I leave to be considered by the Defendant himself. Howsoever, the mentioning of *Phariseisme* in this matter is idle, for the Scripture saith expressly that this ceremony was common to all the Jews, *Mar. 7. 3.*

SECT. III.

THE same kind of dealing which was noted in the former Section, we meet with also in this. For, whereas in the third confirmation of this argument, the Abridgement bringeth in *Augustine*, the Churches of France and Flanders, *Calvin, Martyr, Beza, Sadeel, Danus, Zepperus, Polanus, Jewel, Humfry, &c.* the Defendant calleth out *Augustine* alone by himself, and that with a double trick. For first, he citeth but one place of *Augustine* which was miscited or misprinted in the Abridgement, and leaveth out the other out of Epist. 5 rightly quoted in the Abridgement: Secondly, he maketh this place to conclude the main argument, whereas in the Abridgement it illustrateth only the third confirmation of that Argument. Concerning *Augustine* he answereth, 1 that in the first place cited there is no such thing, which I grant to be true, but if instead of *lib. 3. cap. 35* be set *lib. 2 cap. 1* then something will be found. 2 That elsewhere (not mentioning the fifth Epist. which the Abridgement quoted) *Augustine* saith, that *all holy signs are called Sacraments*: but yet it doth not follow from hence that in his opinion all such signs are Sacraments, but only in word or phrase of speech. Neither was it brought in (as he might have marked) to prove any such thing, but only to show that such signs participate part of the nature of Sacraments: and this as that use of the word *Sacrament* doth confirm, so that which was derived from thence, and hath been in perpetual use, *viz.* that such ceremonies are called *Sacramentalia*, *Sacramentals*. But *neither Augustine, nor other fathers do disallow such ceremonies* (saith the Defendant) and this we do not deny: if by disallowing be meant constant rejecting of such things. Yet something is to be found in their general doctrine, from which we may soundly conclude against these inventions of man.

SECT. IIII.

BVT in this fourth Section, more legerdemaine is used then in many other. For when the Def. professeth to answer the testimonies of Protestant Divines found in the Abridgement, he produceth only four, as if there were no more to be found: whereas in the same place of the Abridgement, *viz.* p. 33. there be many more joined to these, as before I shown by name: and to them divers others are added p. 35. But let us hear what he can say to these four which himself hath chosen to answer. To *Calvin* he saith, that *he speaketh only of those mystical ceremonies which are properly sacramental.* And this, say I, was the very point for which this

place was alleged, viz. that such significant signs are properly sacramental. Is not this then good answering? Concerning *Mystical-moral*, I will speak something in the next section. Zepperus saith he) hath not a word of mystical signification. The place is *lib. 1. cap. 10.* where among divers rules, he giveth this for one, that sacramental signs must signify holy things to be sealed up in the heart: from whence he concludeth as against *Humane traditions, because God will not by them stir up any grace in the heart of man:* so in special by this with some other rules, he concludeth against the sign of the Cross, and other such ceremonies in Baptism. Is this nothing? *Jewel insisteth only in sacramental signs;* and such saith the Abridgement, are all that signify spiritual graces. As for *Beza*, he granteth him in a manner to condemn all symbolical signs. But to extenuate his credit herein, he would have the reader believe, that no other Divine doth consent with him herein. But if any man look upon the places quoted in the Abridgement, p 35. viz, *Harm. Confess. part. 2 p. 229. 230. Eiusd. Sect. 17. ad Saxon. Confess. obs. 1. Calv. in Es 20. & in Math. 21. 25. Perkins in Gal. 3. p. 231.* he shall find that *Beza* is not alone in this point. Beside, *Bellarmino* confesseth that *Brenz* is of this mind, *De cult. sanct: lib. 3. cap. 7.* and in his 2 book *De effect sacr.* he joineth herein with *Brenz, Calvin* and *Chemnitz*. I will add one whom this Def. calleth worthily a judicious refuter of *Bellarmino: i. Junius*. His words (in his animadversions upon *Bell. de cultu sanct. lib. 3. c. 7. an. 12*) are these; *Quod si ad usum non potest quisquam instituere, profecto neque ad significationem homo legitime potest adhibere, &c. 1.* *Humane ceremonies cannot be lawfully used for signification without incroching, no not in private, much less in the Church of God & public administration. There can be no blessing or consecration Ecclesiastical, without the word and prayer. Here is no word of institution: and prayer of faith there can be none, where there is no commandment nor promise of God instituting.*

To *Junius* add *Danaus, cont. Bell. de Cult. sanct. l. 3. c. 7.* It is blasphemy \diamond think, that any outward thing may be made a sign in the Church, unless it be expressly ordained in the word, and commanded by God himself to be used unto that end.

SECT. V.

HERE that which in the Abridgement is the third proof of a proposition, and backed with many allegations, is nakedly brought in that it may be the better maistered. *Symbolyca• signification giveth unto ceremonies a chief part of sacraments.* For the clearing of this point, the Defendant distinguisheth betwixt moral signs and sacramental. *Of sacramental he maketh two parts, one after the manner of a sign, and the other of a seal: then he maketh a differenc• betwixt moral and sacramental signs, not only that sacraments do seal, which moral signs do not, but also that sacramental signs do represent a collation of grace given by God unto man; whereas moral do only notify a duty of man which in some moral virtue he oweth unto God.* Then after he findeth fault with this, that signification should be called *the chief point of a sacrament.* Now for the first, I do not marvel that he calleth his distinctions wedges: for this is a most unhappy wedge indeed, which riveth in sunder the holy sacraments of God, and maketh way for human inventions to creep into their place. The sacraments (saith he) do signify grace conferred: and moral signs do signify a duty of man in some moral virtue. But the Scripture teacheth us that the Sacraments do also signify the duty of man towards God. For by the sacraments the

whole covenant is signed and sealed betwixt God and man: so that not only God's conferring of grace, but man's duty through grace is there professed and represented. This the name *Sacrament*, as it signifieth an oath or obligation, doth import, by *Bellarmino's* own confession: *de sacram. l. 1. c. 8.* This the name *ucharist* doth also show, in the Lord's Supper, notifying that thankfulness we owe unto God. This the words of institution do plainly testify in the Lord's Supper, *Do this in remembrance of me.* And I think the Def. when he considereth the matter well, will not dare to deny, but that *sanctity* (which he saith is signified by the Surplice) is signified in Baptism: and *constancy* also which he ascribeth to the cross. If he do, he may be easily confuted, by those places where the scripture speaketh of it, especially Rom. 6. throughout the chapter.

2 Against that moral signification attributed unto human inventions, I propound this argument, in the words of a *•overend* man (whom for some reason I will not name.) *To be a teacher of my understanding, and an exciter of my devotion, are such effects at require virtue inherent or assistent to those things which should be causes of them• but no sign of man's devising hath any such virtue in it, or with it: for then it must come from that word put forth in the creation, and s• things natural should have a force communicated to them of teaching supernatural: or else by God's after-institution: such we read not any but of Baptism and the Lord's supper only: or by the Churches impetration. But this cannot be: for prayer obtaineth those effects of things, to which they serve by God's creation and institution: but not any creating or new conception of things to supernatural uses. For then the Church might ask that this or that creature might be made a sacrament unto her: in which case she should pray without all warrant from God's will.*

3 If human inventions be such moral admonishers in spiritual duties, the consciences of men without doubt are bound to subject themselves unto their admonitions; and then unto them from whom they do admonish, or by whom they are made admonishers: i. to mortal men, such as our convocation consists on. Is not this good divinity?

4 Whatsoever is ordained in the Church as a teaching sign, that ought often to be interpreted unto the people in Sermons: for that is the teaching which must clear and perfect all teaching of signs: and should not they preach fairly in the name and words of Christ, that should expound unto the people the signification of a surplice and a cross? Would not this also be much for the edification of the people, that sometime they must hear of the moral good which the ceremonies teach: and sometime be admonished of the right meaning of our convocation house in the appointing of these ceremonies, lest they turn them to moral evil in superstition: and at other times they must be instructed, how to defend these ceremonies against the opposers of them, lest otherwise they use them without faith? Surely all the Sermons which many Parishes hear, would *•caree* be sufficient for this doctrine of Ceremonies.

5 I dare appeal to the eonficiences of the best conforming Christians, whether ever they found themselves truly stirred up to *holiness*, by the Surplice, or to *constancy* by the Cross? one thing I am sure of, that in someone congregation where these ceremonies have not appeared for 20 or 30 years together, there hath been more holiness and constancy of faith, then in many Cathedral Churches where they were never omitted.

This point being cleared, there need no great answer be given to the cavil, of making *signification the chief point of a sacrament*.

For if the Def. meant to deal plainly, why doth he change the words, that he may find some color for his accusation? The Abridgement saith only, that it is a *chief part*: he accuseth them for saying it is *the chief part*: betwixt which two phrases, he knoweth how great room there is for a wedge. 2. To prove that signification is one chief part, the Abridgement allegeth *Gen. 17. 11. Exod. 12. 13. Luk. 22. 19.* why is no answer given to these places, if the assertion be false? 3. The Def. himself in his distinction which he bringeth here concerning a sacrament, doth allow one chief part of a sacraments nature to be *signification ad modum signi*. Be••armine therefore hath as good a friend of him as of the Abridgement.

But (saith he arguing herein against himself) *if signification be a principal part of a sacrament, then all the moral signs used in the Leviticall worship, should be properly deemed sacraments*. Why so? *because things take their denomination from the principal parts*. True: but 1. as hath been observed, there is difference betwixt a *principal* and the *principal*. 2. Every thing that hath denomination from a principal part, hath not properly the same name with it. A man may in some sense be called spiritual, because his principal part is a spirit: yet he may not be properly deemed a spirit. 3. all those ceremonies which had signification in the Levitical law, have this denomination from sacraments, that they are properly called *Sacramental*: 1. participating something of the nature of sacraments, though they be not sacraments properly so called.

SECT. VI.

A Second objection from reason is here brought in• viz. that *if ceremonies which God himself hath ordained to teach his Church by then moral signification, may not now be used: much less may any of those which man hath devised*. But why doth the Def. pass by all the allegations which belong to this reason in the Abridgement, p. 33. 34. they cite to this purpose first the Council of Nice, *Augustine, Martyr, Bullinger, Lavater, Hospinian, Piscator, Cooper, Westphal's, &c.* And then after, *Calvin, Bullinger, Hospinian, Arcularius, Virel, Bison, Reynolds, Willet, &c.* And again, *Calvin, Bullinger, Chemnitz, Danaus, Hospinian, Arcularius*, our book of Homilies, *Humphrey, Reynolds, Willet, &c.* Are all these worth no answer? at least they show, that this is no new reason devised by the Nonconformists: but the common tenent of Protestants, and the ground whereby they confute the superstition of Papists.

Yet let us hear his answer to the reason as it is nakedly in it self considered: remembering always, that he can say nothing, but that which the Papists may as well say for many, of their ceremonies against this argument pressed upon them by our Divines.

His first answer is, that *the use of some Jewish rite, without any Jewish opinion, is not damnable; instancing in circumcision and Easter*. Where 1. he should have told us, how a Jewish rite can be used, without some part of a Jewish opinion? For he himself after contendeth, that our ceremonies are not the same with the Papists, because we have not the same opinion of them which the Papists have. 2. What doth he mean by this new term *domnable*? I hope he doth not symbolize with the Papists in their difference of *mortal sin* and *venial*? of which

fault he so vainly accused us before. If he mean by *not damnable*, not *unlawful*: then he holdeth circumcision, as it is used under *Prester John*, to be lawful. If he meaneth anything else, as, that it doth not utterly destroy the being of a Church, then he speaketh some truth, but nothing at all to the purpose.

His second answer is, that *it is far more safe to invent new ceremonies, then to use those which God once appointed, and now hath abolished: because they might ingender an opinion of necessity: and so might bring in all the Levitical law.* Where 1. it is well he confesseth plainly, that all the Jewish ceremonies are abolished: for therein he contradicteth that which he said in his former answer. 2. from hence our divines use thus to argue, *Num vero veteres figurae sublatæ sunt, ut locus esset novis? num divinæ sublatae sunt, ut humanæ succederent: i. Are divine ceremonies abolished, that human may be erected in their place?* They are the words of Doctor *Whitaker*, *de Pontif. cont.* 4. • 7. c. 3. and the reason is strong. For if it had been the will of God that we should have been taught by other signs than those that are appointed in the New Testament, he could easily, and would surely either have chosen some of the old, or appointed some new in their places. 3. Though there may be more danger in some respect, on the one side, yet there may be more absolutely on the other. 4. The inventing of new human ceremonies have engendered an opinion of *necessity* in them: and have brought in all the *Popish law* of rites: so that even in these respects, it may be questioned in whether side is greater danger.

SECT. VII.

THE third and last reason which the Def. could find brought against significant ceremonies, is, that *this will open a gappe to images, oil, spittle, and all Popish, ceremonies: all which Bellarmin commendeth, as fit to put men in remembrance of good things, &c.* To this he answereth divers things. 1. *This consequence* (saith he) *from some to all is too lavish.* But this consequence is of his own framing: for the consequent which the Abridgement maketh, is from the common nature of significant ceremonies, to every special, being equally considered in regard of other circumstances. Neither is there any occasion at all in the Abridgement for that ridiculous consequence which the Def. maketh from *may to must* in his example of the Kings Council.

Secondly, *It is as unreasonable* (saith he) *as if a Patient that hath some drugs prescribed him, should thence conclude he may taste of all.* But it is as reasonable, say I, as if a Patient having some druggs prescribed unto him, should thence conclude, he may taste of any which are of the same nature, especially if the same Physician should prescribe them unto him.

Thirdly, *It is unconscionable* (saith he) *because there are many abuses mixed with Popish ceremonies.* Which answer seemeth merely unconscionable; because it is plainly expressed in the Abridgement, that this inference doth consider the Popish ceremonies only, in regard of that signification which they have of good things.

Fourthly, he disproveth the use of oil and spittle, *because they were once used miraculously.* As if the miraculous using of anything did forbid, that it should at any time after be used for

signification. Surely then the many miracles which histories do record to have been done by the Cross, must needs banish that also out of the Church.

Fifthly, for Images, he saith, *They are not to be called Popish, but only in regard of superstitious adoration.* As if *Cassanders* image were not Popish: which is an assertion, 1. directly against all our Divines, who not only confute the Papists for adoration of their images, but also for having them in any religious use, especially in Churches; for this is the controversy betwixt *Calvin* and *Bellarmino*, *de Imag. lib. 2. c. 9.* wherein this Defendant taketh *Bellarmino's* part. Secondly, it is directly against the Homily concerning images: unto which we are bound to subscribe. Thirdly, it confirmeth the soul words of *Bellarmino*, who saith that the Apology of the Church of England lieth, in saying that the Council of *Frankford* decreed that Images should be abolished, *De Council. Auth. lib. 2. c. 8.* for the only answer is that which *lunius* giveth in his notes upon that chapter, *an. 56. He that forbiddeth Images to be worshipped, doth forbid the having of Images worshipable, especially in Churches:* Which answer this Defendant doth flatly deny.

Sixthly, for holy water, he saith, *that may be accounted Christian, were it not for the operative power which is ascribed unto it in Poperi.* But good Protestants, I think, will rather believe *Calvin*, who calleth it *a kind of repetition of baptism. Instit. l. 4. c. 10. sect. 20.* and *Junius*, who peremptorily affirmeth, that *no human ordination, opinion, or superstition, can make it good and profitable. in Bel. de Cul. sanct. l. 3. c. 7.* At the least let it be called *Jewish*, not *Christian*: for Christ will not have his name called upon such superstitious devices: neither can it, without taking in vain.

7 Lastly, he saith, *there is no reason to deprive the Church of power of ordaining significant ceremonies, because she may abuse it:* wherein he saith true. But to argue from manifest abuses, against that which is called use, and yet is as like those abuses as one egg is like another, this I hope is reason.

That which by the way is brought out of *Peter Martyr*, is not of any great force. For he there persuadeth that unto *Hooper* out of a good affection, which out of conscience he durst not do himself, though his place at Oxford did tie him unto it, as he professeth in an Epistle, p. 1127. Where also he showeth, that the chief end that moved him so to persuade *Hooper*, was because he hoped, that by his and such men's yielding, the ceremonies might in time be abolished: which we find to be an erroneous conjecture. But that hath much less reason in it which he addeth, viz. *that the open gap of many ceremonies is now quite shut up, because our church is contented to admit of so few, and no more.* For 1. we have not so much as the word of our Prelates for this *nil-ultra*. 2. The gap is every day made wider and wider by such defenses as this is, which allow of Images themselves for some religious use. For by this means any crucifix may come in, that is not greater then the Church door. 3 They that shut up a gap upon their pleasure only, can when they please open it again.

Now I have maintained the testimonies and reasons which this Def. could find in the Abridg, against significant ceremonies, I will add one, lest it should be forgotten, or lost: which I know not how the Def. leaped over, seeing in the Abridg, it hath deservedly the first place

among all the proofs, which are brought in to this purpose. The argument stands thus in the Abridg. p. 31. *The second commandment forbids us to make to ourselves the likeness of anything whatsoever, for religious use: and so is this commandment understood by Bucer, Virel, Fulk, and D. Andrew's now Bishop of Winchester.* And p. 32. 33. D. Andrew's is brought in alleging this for the root of all superstition and idolatry, *that men thought they could never have admonitions and helps enough to stir them up to woe•ship God. Yet God (saith he) had given four means, viz. the word written, the word preached, the sacraments, and the book of the creatures.*

Now lest the Def. may seem to have passed over this proof as unworthy any answer, I will briefly add the grounds of it.

1. The word 〈 in non-Latin alphabet 〉 *likeness* used in the second commandment is general, and comprehendeth under it all religious similitudes, because they are homogeneal to Images there expressly forbidden.

2. Significant ceremonies are external acts of religious worship, even as they are used to further devotion. *Suarez in Thom. p. 3. • 65. a. 4. Bell. de effect. sacr. l. 2. c. 29. &c. 31.* and therefore being invented of man, of the same nature of Images, by which and at which God is worshipped. The Def. distinction of *essential & accidental* worship, will help no more here, then the Papists 〈 in non-Latin alphabet 〉 and 〈 in non-Latin alphabet 〉 . God's law is not mocked with vain distinctions.

3. The affirmative part enjoineth obedience to all the worship appointed by God: all which was significative, *Heb. 8. 5. & 10. 1.* from whence it followeth, that no significant ceremonies must by man be brought into religious actions. The nature of the affirmative showeth the quality of the negative: by the circuit of the one, we may learn the compass of the other.

4• Significant ceremonies which are by institution, must of necessity belong unto the second commandment. An accurate distinction of the commandment will easily show this. But nothing contained in the second commandment is permitted to man. For to him this commandment in regard of *making*, is wholly negative. *Thou shalt not make to thyself, &c.* Which words, as *Calvin* saith, *Nos à carnalibus observatiunculis, quas stolidi men's nostra comminisci solet, in t•tum revocant & abstrabunt.*

SECT. VIII.

IN this passage there is nothing to be found but a noise of words crackling like thorns under a pot: Let it therefore vanish of it self.

SECT. IX.

HEre the *Defendant* undertaketh and beginneth a confutation from Scriptures of that assertion, which denieth significant ceremonies of man's institution to be lawful in God's worship. Now a man would have expected by the title, some rule of Scripture: but seeing none can be found, we must be content with examples: which notwithstanding are nothing so firm and certain as rules. Yet let us hear what examples he can bring.

The first example is *Abraham's* directing of his servant to put his hand under his thigh when he did swear. It is marvel he did not begin before. *Abraham*. For *Suarez* the Jesuit to prove the same point for substance, bringeth *Abel's* sacrifice, *Noah's* Altar &c. in *Thom. 3. qu. 65 a 4*, which serve also as much to the purpose as this example. But to the point in hand. 1 It is in all probability false, that *Abraham* appointed this ceremony. So *Calvin, Junius* and others upon the same place, do judge, because it was a sign of subjection usual in those eastern parts.

2 It is false also (which he faith in the second place) that swearing is the most divine service of God of all other. For the proper end of swearing is not to worship God, but to confirm a truth: though in the appealing unto a supreme Witness and Judge worship is implied, and so an oath appropriated unto God as a part of his worship, not in the principal end of it, but in manner of seeking that end. This is plain by the nature of an oath.

3 It cannot be proved, that this ceremony did teach any spiritual duty. It is most probable, that it was a common sign of subjection used in solemnities of that kind, as well out of an oath as in it, without any respect unto Christ, as with it. If the Def. never read any such thing (as he saith he did not) I cannot help that. I assent unto *Calvin* herein the rather, because that as imposition of hands in those parts did always signify some superiority, so this under position of hands was by proportion fit to signify subjection of inferiors.

4 Lastly, if all this were granted, that this sign was appointed, that it was appointed in solemn worship, and that it did signify a holy thing: yet though Defendant should remember that *Abraham* was a Prophet, and of more authority by far in the Church of God, then our Convocation-house. So that this instance is nothing to the purpose, as, I am persuaded, *Abraham's* servant would swear, if he were here present, and it were needful, even in the same manner that then he did to his Master.

SECT. X.

HEere comes in a straggling objection, as it is here alleged without any dependence, omitted in the place whereto it belongeth. I will not therefore press it in this place. Only it would be marked how little the Defendant careth what he saith, so that he say something to everything: 1 he answereth that *Papist* do commonly teach by their ceremonies some new doctrine, not warranted by Scriptures. For confutation of which, the Papists may well appeal to *Durand* his *Rationale*, where he showeth the signification of almost all the Popish rites. Now if the Defendant can there find one signification of a hundred, which teacheth any strange doctrine not warranted by the Scriptures, I have taken my numbers amiss. 2 He saith the *Papists* ceremonies differ from ours in application, by their opinion of necessity and holiness. But 1 the question here is only of signification: and therefore it is out of time to talk of application: 2 the Papists do not hold their ceremonies absolutely necessary to salvation. For this *Bellarmino* de verbo non scripto l 4 c. 11 denieth of all unwritten traditions, as also *Aquinas 12. qu. 147 a 4 ad 1*. Neither do they hold them essentially necessary to the being of a Sacrament: This *Aquinas* with all his followers deny, p 4 qu. 66 a 10. where he saith expressly, that *all signs invented lie man are only for stirring up of devotion, and procuring of reverence to the Sacraments*: which is, word for word, our English plea. 3 It doth not appear that the learned Papists have

any opinion of all their significant ceremonies, which this Def. doth not maintain. For *Suarez* a principal Jesuit in *Thom. p. 3 q. 65 a 4* propoundeth only three errors as he calleth them, wherein Protestants differ from Papists concerning ceremonies in general: whereof the first is, that *only those things which are written ought to be retained and used in the Church*: The second is, that *no outward worship of God is lawful, but only that which is appointed by God*. The third and last is, that *the Church hath not power of commanding and ordaining those things* (he meaneth mystical ceremonies) *which are necessary for the convenient celebration of the Sacraments*. Now there is none of these three points wherein *Swarz* and the Def. doth not jumpe.

SECT. XI.

THE next example is the day which *Mordeca* and *Ester* appointed, *Est. 9* concerning which I answer 1 it was no mystical ceremony: but a circumstance of order. When *Bellarmino* objecteth the same example to like purpose against the Protestants, *de cult. sanct. lib. 3. c. 10*. *Junius* answereth, *praeceptum fuit politicum: it was a precept of order*. And some of our own Writers at home that it was appointed for a civil use, a day of rejoicing.

SECT. XII.

THE Feast of Dedication, ordained by *Iulus Maccabeus* is also alleged by *Bellarmino de cult. sanct. li. 3 c. 5. & de Rom. pont. li. 4 c. 17* but we need not be so careful of excusing *Machabeus* and those times from all fault. Christ seemeth, saith he, to approve that feast, *John. 10 22*, but seemeth, only, say I. It is said that Christ who had been before that time resident in Jerusalem, was walking in *Solomon's porch* at the Feast of Dedication, when some Jews came to ask him whether he was the Christ or no; doth it follow that he observed the Feast? As for *Danaus h•re* cited, it hath been shown before how well he liked of significant ceremonies ordained by man.

SECT. XIII. XIII.

HEere *M. Cartwright* is brought in as answering the former objections out of the *Maccabees* and *Ester*. But *M. Cartwright p. 197*, doth profess that there is as great difference betwixt these two, as is betwixt heaven and earth. And in his Confutation of the *Rhemists*, who urge the feast of Dedication as this Def. doth in *John. 10 22*, he answereth plainly, that this Feast was unduly instituted and ungroundedly by the *Maccabees*. Which also he proveth by such reasons as neither the *Rhemists*, nor this D•f. will ever answer. Yet let us hear, what he hath chosen out of *M. Cartwright* to answer. *The Church may appoint holy days in certain cases: but it is one thing to restrain part of the day, and another to restrain the whole day*. Where 1 *M. Cartwright* is wronged by the Def. for he confesseth (in the places quoted) expressly, that upon some extraordinary cases the Church may restrain a whole day, as at a solemn fast. 2 He should let us see what mystical signification is in the times appointed, as he striveth to do in other significant ceremonies: if he would have a more particular answer, otherwise they are alleged here to no purpose to prove significant ceremonies.

The other words quoted out of M. Cartwright are, that the ex•mple out of Ester is no sufficient warrant for our Holy days: 1 because our estate ought not to be so ceremonious as theirs, 2

That was done by a special direction of the spirit of God. *To this the Def. answereth first, that if then when the ceremonies were so many one might be added, much more now. Which consequence were good, cae•eris par•bus, if all other things did agree: but this is that very thing which M. Cartwright denied. He answereth in the second place, that it is presumption to imagine a special direction where none can be proved. But how shall we trust this man in relating the Arguments and Answers of the Ministers in private conference, when now the second time, as it were in one breath, he so unjustly accuseth M. Cartwright as giving no reason for that he saith, whose printed book doth confute him? for so it followeth in M. Cartwright, immediately upon the words by him quoted, p. 194. This may appear by another place, where the Jews changed their fasts into feasts, only by the mouth of the Lord, through the ministry of the Prophet. For further proof whereof I take the 28 ver. where it appeareth that this was an order to endure always, even as long as other feast days, which were instituted by the Lord himself: so that what abuses soever were of that feast, yet as a perpetual decree of God it ought to have remained: whereas our Churches can make no such decree, which may not upon change of time and other circumstances be altered. For the other proof hereof I take the last verse. For the Prophet contenteth not himself with that, that he had r•hearsed the decree, as he doth sometime the decree of profane Kings, but addeth precisely, that as soon as ever the decree was made, it was registered in this book of Ester, which is one of the books of Canonical Scripture: declaring thereby in what esteem they had it. If it had been of no further authority then our decrees, or then a canon of one of the Councils, it had been presumption to have brought it into the Library of the Holy Ghost.*

SECT. XV. XVI.

IN the title of these two Sections, the Defendant promiseth an instance of a ceremonious instrument belonging unto the worship of God. But he bringeth none save the Altar of the two tribes mentioned, *Josh. 22* which he cannot show to have been any instrument of God's worship: so that he seemeth merely to have forgotten his title. But for the thing it self M. Parker long since *p. 1 c. 2 s. 33* hath given this answer. 1 that we may better argue from the Altar of *Damascus 2 King. 16* against the cross, then they can from this Altar for it. 2 that this Altar of the two Tribes, was not in state or use religious as the Cross is, which he confirmeth by the confession of B. *Babington* on the second Com. and by the testimony of *Lavater* on *Ios. hom. 61, 3* that in this our men say nothing which the Papists allege not for their superstitions, and the Lutherans for their images, as probably as they, *Masi••* and *Chitreus* upon this place. To the same purpose tendeth the answer which the Def. hath set down in the name of certain Ministers. Let us here therefore his Reply. 1 He proveth the setting up of this Altar to have been human, which no man that I know ever doubted of.

2 He would prove that it was appointed to God's service. But alas he can bring no color for that. *It was a pattern* (saith he) *of the Lord's altar, which was a chief• instrument of God's worship: as our cross is a resemblance of the cross of Christ.* Where 1 why doth he compare the cross whereon Christ did suffer with the Lord's Altar? that cross was no more holy, then the soldiers that nailed Christ to it, or then *Judas*, that betrayed him into their hands: and therefore the sign of that cross in respect of the resemblance which it hath to that, is no

more holy than the picture of *Judas*. 2 Is every resemblance of a holy thing holy? then every Altar picture, which resembleth anything belonging to the Scripture & holy uses, is also holy. 3 If any of the Tyrians which wrought under *Solomon* about the work of the Temple, should have procured a model of the Temple to be drawn, and carried it with him into his Country for to have shown it them for news, had that model been religious or holy? the Def. thought he had to do with such as would believe whatsoever he said.

3 He goeth about to prove, that it was mystical signification teaching a spiritual duty: because that one end of it was, *in respect of the present Gileadites, to teach that the Lord was God:* and another *in respect of their posterity, to testify their consent in the true Religion.* But in all this fair show, there is scarce one word true. For 1 it doth not appear out of the text, that there was intended any use of it for the present age that then lived. The contrary appeareth plainly, verse. 27, 28 &c. The last verse cited to this purpose by the Defendant, must be interpreted as *lunus* noteth out of the 30 verse. So that even by this it is manifest that a direct help unto devotion was not sought for in the erecting of this altar. For then not only the two Tribes then living should have had use of it, but most of the other Tribes should have had reason to have imitated their example, in setting up Altars of devotion even at every three-way-leet, as crosses are wont to stand. 2 in regard of posterity, the immediate end was to testify, that though they were separated from the other Tribes by the river Jordan, yet they belonged to the same people, and had right to come unto the same place of worship. Now what is this to a ceremony which hath state and immediate use in the special solemn worship of God? the use of this testifying was to procure a consent and approbation in future times among the other Tribes, that these two Tribes might be suffered to come to the Temple for to worship God there. So that neither the two Tribes, nor the other ten were stirred up by this Altar as by an instituted mystical ceremony unto worship or devotion: for as for the two Tribes, they were only to show this monument unto those which called their right into question. And the other were to consent and grant them their right. What is this to a garment of religion, or solemn religious worship?

SECT. XVII. XVIII. XIX. XX. XXI.

THE second instance is *Solomon's* altar, 1 King. 8 64, wherein 1 I cannot but marvel at the addition which the Def. maketh unto the Text, when he telleth us out of the Scripture of an altar, and of a *brazen Altar*, built by *Solomon*, without special warrant: whereas in the text there is neither mention made of brass, nor of Altar, but only of sanctifying the inner part of the Court: he did not surely attend much unto that which he wisheth to another, sect. 20 in these words, *I would you had leisure to look more directly upon the text alleged.* But for the matter it self, it is worth the marking, to observe by this example what authority is given unto men in the worship of God by our Masters of ceremonies, not only to appoint accidental worship, but even that which is principal and most essential: that which maketh other essential worship to be holy: For what is this else, when they say man may of his own head appoint an Altar? If they say man may appoint an Altar, but not the offering upon the Altar, let them hear our Savior's answer, Math. 23 19 *Ye fools and blind, whether is greater, the offering, or the Altar that sanctifieth the offering?*

As for our answer it is the same which all our divines give unto *Bellarmino*: as the objection is the very same with that which *Bellarmino* opposeh to *Calvin*, *de pont. lib. 4 c. 19. 1. this act of Solomon's was by special direction of God's Spirit*. So *D. Whitaker's* answereth, *de pont. c. 4 qu. 7. ad arg. 7 quicquid Solomon fecit, id Dei autoritate & spiritus sancti nutu fecit*. So *D. Sucleife de pont. l. 4. c. 6*. But from *M. Nic.* this answer will not be received. The Def. saith it can never be proved. But suppose an altar to have been built as the Def. will have it, and then I hope the nature of the thing doth sufficiently prove it, as before I shown: Beside *Solomon* had not yet declined from the right ways of his father *David*, who did attempt nothing about the Temple but according to the writing which he received from God, as he told *Solomon* *1 Chron. 28 19*, Neither is it to be omitted, that *Solomon* at that very time when he did this thing in question, was acted and lifted up extraordinarily in communion with God: as appeareth by that divine prayer which he then made for the Dedication of the Temple, which cannot be judged but to proceed from the extraordinary direction of God's holy Spirit. Lastly, if that had not been so, yet the high Priest was at hand with *Vrim* and *Thummim*, by which when it was so easy to have special direction, who can think that *Solomon* would venture on such a matter as this upon his own head? *But the contrary is proved* (saith the Def.) *because a reason is rendered in the Text which moved Solomon to do that he did*. As if these two could not stand together, to do a thing upon some reason: and yet to do it upon special direction from God! see *Num. 36*.

A second answer is given by some of our Divines, that *Solomon did this out of the equity of Moses law*: so *Junius cont. 3. l. 4. c. 19*. To this the Def. replies, *that this answer overthwarts the former*. Which is nothing so. For *Solomon* might be, and no doubt was in special manner directed to see the equity of the Law, and specially directed and authorised also to follow it. The Def. therefore is deceived in that advantage which he maketh of this answer.

A third answer is brought in by the Def. under the name of *M. Nic. viz. that God by his visible descending approved of the work of the Temple, and did authorize Solomon to do that he did*. To whom the Def. wisheth more leisure, that he may look better upon the Text, *where he should not find that God approved the Temple of Solomon by any visible appearance, until the sacrifice was ended*. But if the Def. had had both leisure and pleasure to look better upon the text, before he had censured another, then 1 he would have seen that God appeared in the Temple before the sacrifice was either ended or begun: *1 King. 8 10 11 2 Chron. 5 13 14. 2* He should have seen also that *Solomon* built the brazen Altar, not of his own head, nor upon a sudden which was impossible, but by the same direction that he did all the other holy things, *2 Chron. 4. 1. 3*. He would not have talked so loosely as he doth here s. 20, where no man can gather by his words, that he knoweth of any Altar appointed particularly of God, beside the Altar of incense.

A fourth answer is, that which *Daneus* giveth unto *Bellarmino*, *on. 3 lib. 4 c. 19, viz. that this was not a new additament for kind, but for some circumstance only; because this Court was sanctified by God, Exod. 27 & 40, and Solomon is said to sanctify because he put it to that use which was not ordinary*. To this the Def. replieth nothing worth the answering: but only that he accuseth *M. Nic.* and so in deed the Divines formerly alleged, of unconstancie & unconsonancie: whereas the answers that have been given may very well concur all of them in one action, and one

answer. The rest of his talk doth hang upon the horns of his new found brazen Altar: and there I leave it.

SECT. XXII.

Concerning synagogues, I answer, 1. they were no significant ceremonies about which the question now is, 2. it is most likely though that the same Prophets which erected schools, called schools of the Prophets, were the first founders of those synagogues. 3. seeing in the synagogues there was no significant ceremony of action or apparel, appointed by men, to be used in them: therefore in the Christian congregations, which in form of worship, (saving the addition of sacraments appointed by God) is altogether the same with the synagogues, there ought much less to be any.

SECT. XXIII. XXIII. XXV. XXVI.

THE first example brought out of the New Testament, are the the feasts of charity, ordained (as the Def. saith) by the Apostles. To which our answer is ready, that if they were ordained by the Apostles, then they were not human, but divine, and therefore nothing pertaining to our question. To this the Defendants reply is, *that if divine be opposed unto constitutions not commanded of God, then we could not have uttered a more unlearned position: because all Divines distinguish betwixt divine, Apostolical, and Ecclesiastical traditions.* All Popish Divines indeed do allow of this distinction, because it maketh for their purpose: and some of our English when they write in defense of the Hierarchy, or of the ceremonies: but so deeply to accuse those that refuse it, for want of learning, this is too magisteriall For 1. that which came from the Apostles as they were Apostles, that came from the spirit of God, Act. 15. 28. 1. Cor. 7. 40. and to call that divine which hath the divine spirit of God: 1. God himself for author, what want of learning is in this? 2 *Junius* was a Divine, and learned, yet he saith, that this distinction betwixt Divine and Apostolical traditions, is almost *imaginary* and *superfluous* in *Bellcont. 1. lib. 4. c. 2. an. 6.* *Danaus* calleth it a *childish distribution, in eund. loc.* more learned divines, might easily be named, that do so allow of this distinction. And indeed, to examine it by that learning, by which distinctions are chiefly to be tried, it hath no Logic at all in it. For 1. the distinction pretended betwixt things appointed for perpetual use, and those that may be altered upon occasion: This distinction or difference (I say) is no way contained, in the terms *Divine, Apostolical* 2. Some things were immediately by Christ appointed, which were not perpetual: as many things proper to the Apostles and their times. And some things appointed by the Apostles which were to be perpetual, as the essentials of Ecclesiastical government.

A second answer is brought in, *that these feasts were abrogated by the Apostles. Then* (saith the Def.) 1. *they were not of divine institution.* Not in that sense indeed, which meaneth by divine perpetual: but yet they might be divine, as gifts of tongues, healing, prophesying, &c. were. *Then* 2. (saith he) *the Church may institute and abrogate as the Apostles did.* The consequence is but faint: yet the consequent or thing inferred, may be granted, so that the Church keep within her bounds. Our final answer is, *That these feasts of charity were not of mystical signification, nor yet merely Ecclesiastical.* And indeed it is plain, that these feasts did carry no

ordained signification, but that which nature her self had imprinted in their foreheads. For who knoweth not that familiar feasting of poor and rich together, is a demonstration and preservation of love, without institution? and yet this is all that the Def. can say for their signification. Neither were these feasts merely Ecclesiastical or religious, because they were used in the assemblies: for they were also used in the same manner, and to the same end, out of the assemblies. Their proper end was relief of the poor, and maintenance of brotherly love.

Last of all, for the ordination of these feasts, it cannot be shown to have been Apostolical. *Peter Martyr* in 1. Cor. 11. 22. judgeth otherwise. So that in this example, the Def. can neither show mystical signification, religious ceremony, nor Ecclesiastical ordination: and yet except all these be proved, the instance maketh nothing at all unto his purpose. But that which he lacketh in weight of arguments, he strives to make up in number.

SECT. XXVII.

THE next instance (like the former) is *the kiss of peace*. To which our answer is, that *it was a natural indicant sign of peace and reconciliation*. But the Def. borrowing light from some oratoriall phrases of the Fathers, will prove the contrary: though it be as manifest as anything can be, both by Scripture, and also by other histories, that it was a civil natural fashion used in those parts upon civil occasions as well as holy. Now what doth he prove? *First the institution, so far as it was not commanded by Christ, was human*. This he affirmeth, but proveth not: and in his affirmation wavereth like a reed shaken with some wind. *So far it was from Christ; and so far it was from man:* and yet we hear not how far from either. The plain truth is, it was of no institution at all: but of natural inclination and civil custom, used long before the coming of Christ, as is to be seen everywhere in the Old Testament, Gen. 29. 13. 1. Sam. 20. 41. &c. yet by direction or custom it received constant application unto some special acts. *Secondly, he saith, it was significant, that is, it had a natural fitness to declare the inward affection of love*. What is this to a signification imposed by man? it was so significant as shaking of hands: which gesture also used to be joined with it: *Tunc ambo nexi ad invicem dextras damus in osculo pacis sacrae, &c.* It did so signify love as the turning away of the face doth signify alienation of mind. *But (saith he) it signified Christian love*. As if Christian love had not in it the common nature of love, and therefore cannot be signified partly by natural signs common to love. Cleanliness in the celebration of the sacraments, is the same that it is at another feast; though in regard of that application, it may be called Christian or holy cleanliness or decency. *Thirdly, he saith, it was used in time of holy worship*. So no doubt was giving of the upper place unto the Elders, &c. in token of reverence: and yet it was no religious instituted sign of mystical signification: such reasons as these bewray more confidence than good consideration.

SECT. XXVIII.

THE third and last example which is brought out of Scripture, is, the covering and uncovering of the head at divine service, 1. Cor. 11. to which I answer as before, that it was a civil order of decency, used as well out of God's worship, as in it. But here the Def. taketh

pains to make many collections, and confirm the same by divers witnesses. *Because* (as he saith) *this point is of some moment*; though the other were of none: let us therefore briefly consider what they be.

1. *I would first learn* (saith he) *whether this ceremony of covering and vncovering were not significant of some good thing?* I answer, that this fashion which he abusively calleth a ceremony, was significant in a general sense: that is, it did declare or argue a good thing.

2 *I would ask what thing it is that is hereby signified?* I answer, subjection and superior power. *But there is a relation also to God*, saith the Def. I answer, there is in man's superiority, a kind of resemblance of God's soveraigntie: and so there is also, as *Calvin* observeth, *in omni principatu* in all superior power: so that this maketh covering and uncovering, no more a religious significant ceremony, then the upper seat of a heathen Magistrate sitting in judgment: for by that seat is signified a superiority, in which there is some image of God's soveraigntie. There is nothing alleged out of our Divines by the Defendant, which may not as well be applied to the Judges bench, as to this covering and uncovering. And the Apostle doth show plainly, that the veil he speaketh of, was of the same nature with long hair. So that, by the Def. reason, men's short, and women's long hair, must be accounted religious mystical ceremonies.

3 *Our third demand* (saith he) *is, whether these ceremonies of covering and uncovering, were not instituted to be observed in God's public worship?* I answer, it was required that they should be observed in holy Assemblies. But 1. it was not only required in God's public worship, but also as *Calvin* upon the place granteth, *In quovis graviore coetu aut matronarum aut virorum*, in any grave meeting of men and women. And instit. lib. 4. cap. 10. sect. 29. *ne mulieres in publicum nisi velatae procedant*: •. Whensoever they go into public places. 2. It was not instituted primarily and principally for God's worship. If it were, I ask, when and by whom? *Paul* surely did not institute a new ceremony in this place: for v. 14. he groundeth his admonition upon *nature*, i. as *Calvin* well expoundeth it, upon a received use and ancient custom in those parts: which some through lightness began unseemly to transgress. There is nothing alleged out of *Martyr* or *Chrysostom* against this answer.

4. *Fourthly* (saith he) *we desire to know, whether this matter were not a thing indifferent?* I answer, it is indifferent in the general nature of it; yet at that time, and in that place, they sinned that did otherwise, even before *Paul*, or any of their overseers, gave them charge about it.

Lastly, (saith he) *it is worthy our inquiry to learn how far other Churches may be directed by this example?* I answer, so far just as the Apostles rule stretcheth, 1. Cor. 14. 40. *Let all things be done comely*.

Now the Defendant hath a direct answer to all and everyone of his demands, let him cast up his sum, and he shall find, that he hath proved just nothing. He could find but three examples in all the New Testament, which had any color, so as they might be alleged for mystical ceremonies, appropriated to God's worship, by man's institution. The *Love-feasts*, the *kiss of peace*, and the *veil of women*. And yet there is not one of these three, (as any indifferent man, if he hath common sense may see by that which hath been said) that can be shown

either to be of mystical signification, other then nature giveth it, nor appropriated unto God's worship more then to civil occasions, nor yet ever instituted by any man in the Church of God. Is it not a marvelous thing that men should presume so as they do to domineer in words and deeds over poor men, in such things as they can show neither precept nor pattern for in all the Scriptures.

We will descend lower, saith the Def. And that, I assure him, is his best course: for so long as he wadeth in the pure waters of holy Scripture, he doth but strive against the stream: descending lower to human writings, he may find the waters troubled, and so bring some fish to his net. Yet having the Scriptures on our side, we need not fear to follow him whether soever he pleaseth to lead us.

SECT. XXIX.

HEere is alleged the universal custom of the ancient Church, even from the Apostles times for confirmation of human mystical ceremonies in God's worship. To which I answer, 1 of the first and purest times, next after the Apostles, this cannot be proved: nor is likely, because it is not to be thought that all Churches would immediately admit of anything which they had not received from the Apostles. 2 For the next ages it may easily be shown, that the best Writers taught many general rules concerning the perfection of Scripture, and the purity of God's worship, which cannot stand with these human inventions: howsoever in their practice they were carried away unto other customs. 3 The infinite troubles of those times against Infidels and Heretics, about the chief grounds and main foundations of faith, would not suffer them to examine these points of less moment as they should. And in deed, they were so taken up with those conflicts, that they neglected many usual truths. So that if all should be received which the Fathers practiced, neither anything understood but by their interpretations, we should be destitute of much truth, and overcharged with the burden of human presumptions, as *Augustine* complained in his time, *ep.* 119, 4 the Lord in justice would have Antichrist to prevail: which mystery could never have grown to any ripeness, had the worship of God been preserved sincere. That corruption begot him, and the reformation thereof must be his utter ruin. It is sufficient that the lamentable experience of fifteen hundred years hath declared unto us, what fruit of significant ceremonies brought by man into God's worship are wont to afford unto those that affect them. To fetch authority in this case, from their practice, by which hath ensued such inestimable hurt to the Church of God, is not the wisdom of the burnt child, who dreadeth the fire.

SECT. XXX.

OF our own Writers the Def. here opposeth unto us, *Calvin Junius*, *Chemnitz* and *Zepperus*. Now for these, it hath been plainly manifested before, that they all with one consent condemn human symbolical ceremonies in God's worship: and that upon good grounds out of God's word. Now therefore if anything elsewhere hath fallen from any of them by occasion, sounding to the contrary, then we may well think that either their meaning is mistaken therein, or else they shown themselves to be men: and indeed (to say the truth) there is a little variety to be found in some of our divines concerning the point of ceremonies. But the

cause thereof being marked, will make it less offensive. All our Divines, when they look into the clear crystal of the scripture, condemn plainly all devices of man in God's worship, whatsoever: but again, some of them when they fixe their eyes on the false gloss of ancient times, and consider withal how hardly men are drawn from their accustomed vanities, and what good some men may do by applying themselves somewhat to the times, then receiving another kind of impression, they seem sometime to waver in their words. This observation I thought fit to set down in general, because it may have good use in some particular places which this Def. threat•eth hereafter to object. But as for the places here quoted, the answer is easy.

Calvin in the first place, disputing against the gross corruptions of the Papists, saith, he doth not contend therein about ceremonies, which he might truly say not only comparatively, but even absolutely in regard of contention with others, who did not obtrude them upon him. And so I am assured few or none would contend much about ceremonies, if they would not force them upon others.

In the other place, he understandeth by ceremonies, such as are given us of God: as the following words show: *Paucae igitur nobis divinitus datae sunt ceremoniae*. What indeed he thought was to be given to the rude people in this kind, he shown sufficiently, not only by his words formerly cited, but also by his practice, in that he banished such ceremonies utterly not only out of Geneva, but also out of all Churches, which hearkened unto his counsel.

Chemnitz in regard that some ceremonies were in use where he lived, handleth them so gently as he can: and speaketh too favourably of Images: yet in other places, the truth wresteth from him and *Brenz* also, a right confession, as hath been alleged before.

Zepperus meaneth only that the simple having of Images in Churches is not such impiety as doth unchurch a people.

Junius and *Chemnitz* in the last place, do but give a difference betwixt the Fathers and Papists use of some things. Here is nothing directly against our assertion. But if all these witnesses did speak as the Defendant would have them in these places mentioned, what were that to the cloud of testimonies which are brought forth in the Abridgment, and unanswered as yet by the Defender. His own mouth will testify that our Divines are generally on outside. For in that regard (if he speaketh with good reason) he calleth them still *our own witnesses*. Our own they are not, because we allege them only: for so both Fathers, and Papists, and Conformists also are alleged by us: but because they speak plainly for us. Which appeareth also the more by his silence at the most part of their speeches.

SECT. XXXI.

After much sailing in the main sea, the Defendant directeth his course (as he saith) homeward to the narrow seas, by instancing, in the practice of Non-conformists themselves. His comparison is good: for as the scriptures were too deep for him to fasten any anchor of a conforming argument in: so the practices of weak men are so full of sands and shelves, that here he can

have no sure riding. The sea of Rome turned, by one of our Prelates, *mare Romanum*, is the best harbor of all the world for the ceremonies to arrive and rest in.

The first example brought is the form of an oath, which is taken on a book. To which I answer, 1. That if this form of swearing can be proved to be of the same nature with the cross in baptism, &c. we will rather abandon this form to avoid the Cross, then admit of the cross for love of this. 2 I affirm, that it were much better that this form (invented by Papists, and abused not only by them, but also by many among our selves) were abolished, as it is in other Countries not Popish, then retained. Mr. W. *Thorpe* a Martyr, or Confessor, in King *Henry* the fourth his days, refused to swear upon a book, alleging *Chrysostom* for the same opinion. 3. This form if it be worship, seemeth to be essential and necessary worship, not accidental: for no man is esteemed to have taken his corporal oath (as *Lindwood* affirmeth) but he that sweareth upon a book. 4. It is not our practice to make anymore of touching the book, then of lifting up, of the hand, which is used in other Countries: i. to make it a sign of assent unto that which is required of us. So that I for my part would not find fault with those which sometime hold out a service-book, or any other to touch and kiss: for it is all one whether we show our assent one way or another, so it be shown in a decent manner. 5. This form is not used in the special solemn worship of God: but in a civil assembly, where occasionally God is called upon for confirmation of the truth. And indeed, as the Def. speaketh well, an oath is rather a cognifance or note of supreme worship, then proper and direct worship.

SECT. XXXII.

THE next instance is, *The observation of the Lord's day*: which the Defendant would never have brought in as an example of a human ceremony, if he had not either been sea-sick or else sleepy with his long sailing which he spake of in the former section. For he taketh it for granted, that we hold the Lord's day to be an institution of man, which we utterly deny: We hold, as *Junius* answereth *Bell.* about this matter *de cult. sanct. l. 3. c. 10. an. 33. c. 11. an. 3.* it is the divine institution of Christ himself.

By the way here he bringeth in a testimony of *Zanchius*, calling our Temples *types and shadows of the celestial Temple*. But *Zanchier* meaning was not to make them destinated instituted types: but only such things as by accommodation may serve fitly to put us in mind of such a matter: even as any arbitrary similitude that is fit, may be called a tide and shadow. I would the Defendant would read the very next Thesis of *Zanchi* to that he quoteth: there he should see, that Images, though they be not for the present worshipped, yet ought to be removed out of Churches, because they help not but hinder the worship of God. If Images, then by the Def. own former grant, mystical ceremonies of man's invention: and so mystical Churches too.

SECT. XXXIII.

IN this last section, some reason is promised for a final confutation of the Non-conformists in this point; but I for my part can see none. *Nothing* (saith he) *is properly called a ceremony, if it be altogether destitute of signification.* Then (say I) away, and out of the Church with all

ceremonies properly so called, of man's invention. But why hath he gone about to deceive us so often before, by confounding circumstances of order and decency with other ceremonies, & now in the winding up of all, confesseth that they cannot be properly called ceremonies? surely there is no reason in this kind of dealing, but only that which they call Sophistry.

Calvin (saith the Def.) and some other, do accuse the Popish ceremonies because they are dumb. I answer, they accuse them also for speaking, as the scripture doth condemn Images both for being dumb, and also for teaching lies. So that lay all together which those Divines say, and you shall find that in their judgment, human ceremonies in God's worship, are like a fool in a place of honor, who whether he speaketh, or holdeth his peace, still showeth himself unworthy of that place.

CHAP. III.

SECT. I.

This argument in the Abridgement, p. 17. standeth thus: It is contrary to God's word to use (much more to command the use of) such ceremonies in the worship of God, as man hath devised, if they be notoriously known to have been of old, and still to be abused unto idolatry or superstition by the Papists, specially if the same be now of no necessary use in the Church. But our ceremonies are such: Ergo.

The Defendants answer is very brief: he dares not absolutely deny either part of the argument. He could not find a fit distinction whereupon to ground a conditional denial with reason: he contents himself therefore to make a show of distinguishing after an unreasonable manner. For he doth not distinguish of any one term found in the argument: nor maketh the parts of his supposed distinction such as will bear any Logical sense. *If (saith he) you require such ceremonies to be abolished, then we deny your Major: but if you understand indifferent things, or mean an absolute, not a convenient necessity, we deny your Assumption. If this and but if that, this form of speech, as indeed, every distinction, implieth some dissention and segregation in the parts distinguished. But here is no show of any such thing, betwixt abolishing and indifferency, or absolute necessity. I know not what to make of such a confused distinction. It is as if one should say, If you require an establishing of the ceremonies, I deny one thing; but if you understand convenient ceremonies, I deny another thing.* Such kind of speaking is nothing else but *non sense*, or as some use to call it, *a very bull*. Let this general answer therefore pass: though he saith, that in it we may *see our marks, and take our aim*.

SECT. II.

THE Abridgement beginneth the proof of the proposition thus. This may appear 1 by the second Com: which forbids all provocation unto spiritual fornication, as the seventh doth unto that which is carnal. 2 By the commandment and direction God hath given as in his word, 3 By the equity and reason of these commandments. Now the Def. though he professeth a full answer to all that is objected, yet he silently passeth over the first proof out of the second Command. wholly: and in the 2 and 3 proof, where about forty places of

Scripture are cited for confirmation of them, he doth not attempt to answer above 8 or 9. But let us examine his answer to these.

Lev. 18 &c. three kind of things are forbidden, 1 incest, 2 rounding their heads and cutting their flesh for the dead, 3 sowing with diverse seeds, and letting diverse beasts to ingender together. The first was a sin against nature: the second was a wicked custom of infidelity; the third did signify adultery: in all which our ceremonies are innocent. He answereth here only unto the places taken out of the 18 and 19 of *Lev.* concerning which I reply 1 that in the first place the words are general, v. 3 4: howsoever therefore in the following verses they be applied unto foul sins, yet seeing in other places of Scripture the like application is made unto ceremonies, they were therefore mentioned as the general ground, comprehending both kinds in it, and joined unto other places condemning conformity with idolaters even in matters of ceremony. 2 The second and third were no more wicked, nor yet so much in any respect among the Heathen, as our ceremonies have been among the Papists: And therefore in these, M. Calvin's collection in *Lev. 19 27*, is sound, *God would have his people to know, that they could not have his favor, except they would in all points be unlike to such, and go as far as they could from their fashions and examples, especially in those rites wherein there was any show of Religion.* 3 I would demand whether, if the high Priest, with the whole Synedrion of the Jews lawfully assembled, had with one consent decreed, that whereas the Lord enjoineth, *Lev. 19 Ye shall not sow with diverse seeds, nor cut round your heads, nor mar the tusts of your beards:* this was only in regard of infidelity, and in respect of an evil signification: but seeing the things are in their nature indifferent, and that it might be convenient for them to use them, they would therefore all from thenceforth use the same, provided that none should use them upon infidelity as the heathen did, not make any evil interpretation of them: I would demand (I say) whether such a decree should ever have been lawfully made, or warrantably obeyed? I think the Def. will say no. But why? Perhaps because of the express commandment to the contrary; but doth not this commandment then respect some other reason, beside those which by this decree should be now taken away? and may we not collect a further matter from them?

SECT. III.

BEcause one usual evasion, much esteemed by the patrons of our ceremonies, is, that they had a good beginning: therefore the Authors of the Abridgement to stop that muse, add that *even such things are to be cast away, which had a good original and use (if they be not still necessary and commanded of God) when once they are known to have been defiled by idolatry, or abused unto it.* For proof whereof they allege *Lev. 26 1*, and other places more. But the Def. here singleth out this one, and denieth that the titular pillars of the heathen (which were set up at limits of their grounds) had a good beginning. Suppose that this be true, and that the Authors of the Abridgement were mistaken in this place: is not the same thing sufficiently proved our of *2 King. 18 4*, *Dan. 1 8*, *Hos. 2 16 17*. But yet it is more then probable, that those titular pillars, were at the first only set up for civil use: because many statues which afterward served only for worship, were at the first only for civil respects, and these had still a civil use for distinction of bounds. *But Calvin collecteth, that no statue was here condemned, but that which was erected to represent God.* Calvin indeed hath those words: but what kind of representation he

meaneth, he showeth sufficiently before, *omnes picturas quibus corrumpitur spiritualis Dei cultus: all pictures that corrupteth God's spiritual worship.* And after, *quaecunque nos a spiritualibus cultu abducunt: whatsoever lead us from the spiritual worship of God.*

Jacob erected a pillar for a religious monument (saith the Def.) Gen. 28, true: but not after the Law was given against it: so also he offered sacrifices, and many other things, in such sort as after the Law was not lawful.

SECT. III.

THE third proof in the Abridgement standeth thus: the equity of these commandments is thus set down in Scripture: 1 the detestation which the Lord our God being a jealous God beareth unto idolatry, and all the instruments and tokens thereof, as unto spiritual whoredom, Exod. 20 5 6, Deut. 7 25 26. 2 that we cannot be said sincerely to have repented of the idolatry or superstition whereby we or our forefathers have provoked the Lord unless we be ashamed of and cast away with detestation all the instruments and monuments of it, 2 Chron. 33 15, Es. 1 29 & 2 20 & 30 22 2 Cor. 7 11, Cal. in Deut. serm. 52 ep. 86 p. 166 167. 3 that we shall be in danger to be corrupted. Ex. 34 12 15, Deut. 7 4. 25. 26, Iud. 2 13, Gal. 2 5. 4. We shall harden Idolaters, Ezech. 16 54 1 Cor. 6 10. 5. There is more danger in Popish ceremonies, because the Pope is Antichrist, and we converse more with Papists than with other Idolaters.

Now of all these reasons and allegations the Def. answereth directly to nothing, but only to those words *see Calvin:* and yet not to them neither as they are cited in the Abridgement. For there it is, see *Calvin* in his 52 *serm.* on *Deut.* and ep. 87. Now on these places the Defendants eyes would not serve to look: or at least, his heart would not suffer him to give answer, they are so pregnant. *If we have any drop of good zeal in us, it must needs vex and grieve us to see the marks and signs of idolatry: and that we must to the uttermost of our power deface them, &c. nothing upon pretence must be tolerated in the Church, which came either from Satan or from Antichrist.* Yet the Def. saith, he hath seen *Calvin* upon *Exod. 23 & 24,* and *Numb. 23* and *Deut. 7 12,* and findeth that *Calvin* holdeth these precepts of destroying Altars and Groues, to bind the Jews only, not Christians: and he biddeth us see *Calvin* on these places. Surely I have looked and could find no such thing. If there had been anything worth the knowing, for maintenance of the ceremonies, we should have heard of the words of *Calvin;* whereas now *Calvin* is brought in expressly affirming that we may use temples which have been defiled with idoles: which is nothing at all to the question of unnecessary ceremon. But if the Def. would discuss this point out of Authors, whether the laws alleged out of the old. Testament against the monuments of Idolatry, do not bind Christians, why doth he not answer to the testimonies of *Calvin, Martyr, Grineus, Wolphius, Visinus, Machabeus, Zanchius, Simlerus, Zepperus, Fulk,* & our book of homilies alleged to this purpose in the Abridg. p. 24.

SECT. V.

IN one place of Scripture yet, *viz. Dan. 1 8,* the Def. thinketh he hath some advantage; because *Calvin* interpreteth it otherwise then of ceremonial pollution. But therein the Abridgement followed that interpretation which is most generally, received: for which see *Junius* in his Commentary upon the place. And suppose that pollution was not ceremonial or idolatrous,

yet I hope the Def. will not say but if the meat had been so polluted *Daniel* would have abstained from it.

Take therefore some other testimonies to prove your assertion, saith the Def. So confidently as if he knew of no testimonies which he had not answered. What can one say to him that will not take that which is thrust into his hands, and yet calleth for more, as if he could find none?

SECT. VI.

THE last thing which the Def. will take knowledge of, as alleged out of the Scriptures, in this point, is the example of *Hezekiah* 2 King. 1^o in breaking down the brazen Serpent. This example is so famous, that he could not omit it: yet he knoweth not well what to say unto it.

First, he giveth five reasons for the abolishing of the brazen serpent. As if any of us doubted, but that *Hezekiah* had reason enough for that he did: Or, as if there could not be reasons enough alleged, and those almost the very same, for abolishing of our ceremonies. Let them be abolished by public authority, and I will undertake reasons to justify, the action done, will easily be acknowledged even of those that now can see none to persuade unto the doing of it.

Secondly, he propoundeth, as very observable, that *Hezekiah* did not abolish the idols which *Solomon* suffered to be set up, because they were neglected. But 1 it may well be thought that those idols were destroyed by *Hezekiah*, and set up again before the time of *Josiah*, as many other superstitions were. 2 It cannot be doubted but they should have been destroyed, even though they were for the time neglected: because either *Hezekiah* had as good cause to destroy them as *Josiah*: or else he might have prevented that cause which *Josiah* had: and to prevent evil, we are as well bound, as to correct it.

Thirdly, he citeth *Zanchius* to prove, that this is not an universal remedy for all abuses of ceremonies. The place in *Zanchi* I cannot find: neither skilleth it much. I grant the conclusion, it is not a remedy for all abuses of ceremonies, viz. for such as God's appointment hath made necessary to be retained. Besides the words of *Zanchi* here cited by the Def. do only therefore seem to make for him, because they are not full enough against him. But in other places of the same book *Zanchius* judgment is plain enough, as p. 649 where from this example he reproveth those that keep the relics of superstition in some holy places; though they have removed them out of Churches. And if about this matter the Def. doth ascribe anything to the judgment of our divines, why doth he not answer the testimonies of *Augustine*, *Calvin*, *Martyr*, *Wolphius*, *Lavater*, *Zanchius*, *Sadeel*, *Jewel*, *Bilson*, *Fulk*, *Rainolds*, *Andrew's*, *Perkins*, alleged to this purpose in the Abridgement, p. 24?

Fourthly and lastly (which only in deed is to the purpose) the Def. would show us a disparity betwixt the idolatry of the Jews, and that of the Papists. The first is, that *that idolatry of the Jews was done publicly, and generally, and in the bowels of the same Church: but the Papists is not so.* To which I answer 1 these circumstances are not rendered as reasons of the abolishing in the text, but invented by the Def. 2 private particular idolatry is to be removed as well as public and general: 3 all these circumstances did more then agree to our ceremonies in the

beginning of our reformation. And sure they are not grown better since, by any good that they have done.

The second difference which the Def. imagineth, is that there was no other means to cure the idolatry of those times: but now there is. I answ. 1 this is the very question whether there be any other sufficient means to cure the disease of human ceremonies idolatrously abused beside abolishing. 2 It is a vain imagination whereby this difference is confirmed, and no reason at all. *In the Dominions of our Hezekiah* (saith the Def.) *this disease would be found curable without any such extremity.* But the experience of 50 or 60 years show, that hitherto it is not cured neither in Ireland, nor Wales, to say nothing of England. Surely our Prelates are miserable Physicians, that in a disease so easy to be cured, suffer the patients to languish under their hands, unto death. *Especially* (saith he) *in this our most truly reformed Church, which doth most lively express the face and full body of her primitive mother Church.* This he hath now 3 or 4 times repeated: as if he did desire to make a question of it: and here propounds it with a doubt, *if you will allow.* It is not sit here to make a long digression about this matter. In short therefore thus, we allow with all thankfulness, that our Church is to be called a reformed Church in regard of the main points of faith, which are purely and freely taught among us with public approbation: and also in regard that the grossest superstitions are by public authority cast out of our Assembles. But if our Ecclesiastical government be considered, and some ceremonious superstitions, we deny utterly, that we have such a reformation therein, as may represent the face of the primitive Church. Let the Defendant tell us, if ever the primitive Church had such chanting idol service as is every day to be seen in our Cathedral Churches? If there were in the primitive Church Chancellors, Commissaries, Officials under the Bishops, which executed the censures of that Church? If he can show any primitive pompous Bishops that had sole authority of ordination & excommunication? If any Minister was called in the primitive Ch. without express consent of the congreg. over which he was set? if Ministers were then went to go to law for their places? if the Primitive Church ever heard of Pluralists, Non-residents or dumb ministers? If either in primitue or else in Popish Church almost simony was ever so ordinary as it is with us? If ever so many profane men, openly known to be contemners of Religion, were members of any primitive Church, as are of ours? If ever he read of such carnal proceedings about Ecclesiastical affairs in primitive times, as are every day practiced in our spiritual-courts? who took money for ordination, citation, absolution, or change of penance?

I will not insist on these things, because they are beside our present question; but only desire the Def. to behold this face which I have described in a right glass, and see if it be the face of the pure primitive Church.

SECT. 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20.

THE testimonies of Councils and Fathers, alleged in the Abridgement about this point, are largely ranked by the Def. into 14 Sections, as if the main burden of this Controversy did lie upon their authority: whereas in the Abridgement they are briefly mentioned as illustrations. I will therefore according to the intent of those which alleged them, consider all together.

7. In the fifth Council of Carhage it is true, that he saith, those Altars were only expressly appointed to be abolished, which were set up without relics of Martyrs. But let the Def. show any reason, why those also were not to have the same measure which had relics of martyrs in them? Surely the Council▪ seemeth to aim at a perfect reformation: but stayed at this, because of the superstition which then prevailed among the people's as they show in that parenthesis (*si fieri potest*) if it may be: and in the next Canon.

8 *In the next canon* (saith the Def.) *they would only have immediate instruments of Idolatry then brought into public use abolished.* But how doth he gather this gloss out of the Text? Or wherein doth this gloss excuse our ceremonies, especially as they were in the beginning of our reformation? and since they have mended as sour Al• doth in summer.

9 To the decree of the Council of Bracara, forbidding men to decke their houses &c. in such manner and at such time as idolaters did, the Def. answereth nothing that hath any show of reason in it. For our ceremonies differ nothing from the Papists in place, persons, time, but only in some opinion: Now the Council there doth not forbid the opinion, but the ceremony, even to them which were of a better opinion.

10 The Council of Affrick doth give a reason why they condemned certain feasts, because, *they were drawn from the errors of the Gentiles.* Herein I am sure it maketh against our ceremonies.

11 To *Tertullian de Coron.* the Def. saith less then nothing. For he doth not speak of the same individual habit which was used to idolatry, as the Def. vainly pretendeth: nor of that kind which was only used in idolatrous worship. For in the same book c. 13, he saith this habit of a garland was used in most base places, as plays, stews, jakes &c.

12 The like answer is given unto *Tertullian de Orat.* 1 in general it is said, that *Tertullian doth not condemn these ceremonies merely for resemblance with idolaters: but for opinion of efficacy and necessity:* whereas the contrary is plain in *Tertullian*, for he saith expressly, *Propterea in nobis reprehendi meretur, quod apud idola celebratur.* Therefore it is to be blamed in us, because it is used before Idols: And B. Jewel *Def. Apol.* with many other of our best Writers against the Papists do urge these testimonies of *Tertullian* merely in regard of resemblance. 2 *In washing* (saith the Def.) *some did then hold an opinion of efficacy and necessity.* If they did, that is nothing to the purpose; for they might be condemned in that behalf, and yet merely also for resemblance with idolaters. But no such thing appeareth in *Tertullian*, he telleth us plainly, that the washing before prayer was a significant sign in remembrance of Christ's delivering unto the Jews by *Pilate*, when he had washed. *Cum scrupulose percontarer, & rationem requirerem, compēi commemorationem esse in domini deditioem,* c. 11, so that I do not see but that this washing was every way like unto our sign of the cross in regard of the original signification and use of it. 3 *In the ceremony of dassing cloaks before prayer, there was an opinion of necessity, because Tertullian saith, si sic oportet, if this ought to be done.* As if *sic oportet, ought to be done,* ought always to be expounded of an absolute necessity. Do not our Prelates now say, *sic oportet,* we ought to use the ceremonies, and yet disclaim this opinion of necessity? *Tertullian* only condemneth, *Vacua observatio, vanitas, quae sine ullius dominici out apostolici*

praecepti autoritate fit, atque adeo superstitioni deputanda. All these agree to our ceremonies as well as to that. 4 For sitting upon beds after prayer, the opinion of necessity is only condemned by Tertullian (saith the Def.) because he inferreth, otherways we ought not to pray but sitting. But that inference is only upon an allegation out of Hermas which Tertullian opposeth to himself about the matter. Concerning the ceremony it self, the grounds of his condemnation are, *perinde faciunt nationes: apud idola celebratur.* So that the Defendant hath given no colorable answer unto Tertullian. Yet one thing he cannot conceal, though it be nothing to the purpose, viz. that Tertullian in that place condemneth sitting at prayer, which we bring up our Scholars unto. He might surely have concealed this, as being a shameless slander in regard of us, as all that know us can witness: and a shameful practice of our Prelates, generally in all prayers before and after Sermons, except it be when the Lord's prayer is repeated: for it is well known how little respect they give unto any prayers, but only to the Lord's prayer, and those that are in the Service-book.

13 Melchiodes forbad fasting at the same time with Pagans. That was (saith the Def.) because they lived in the same Conutrey, at the same time and place Nothing else he hath to answer. And doth Country, time and place, make such a difference, that the same ceremonies in one Country, time and place, shall be Christian, and in another Paganish? What if the Countries be within half a days sails, as France is to England, and the time be the same, as it is in our case? confess the truth, and shame the devil.

14 Ambrose dissuaded Monica from bringing of wine and cakes to the Church. There is no proportion (saith the Def.) for that was an act of sacrificing performed by women, who are forbidden to sacrifice, as well as to preach: devised by private persons: of an idolatrous invention. The first of which answers is Bellarmine's *de sanct. beat. l. 1. c. 14*, but evidently false. For the Papists themselves are not so gross as to confess that they offer any proper sacrifice unto any creature whatsoever, Bellat. *de sanct. beat. lib. 1 cap. 12*: and shall I we think the mother of Augustine, with other religious women in those purer times to have been guilty of so great impiety? Epiphanius may call it a sacrifice in a rhetorical phrase, because it was an offering: but in disputations we must speak properly, yet Epiphanius doth call it only an offering. 2 the person or sex of a woman, maketh no difference. For Monica was not the inventer and appointer, but only the actor: and a woman may bring her offering and lay it upon the Communion table as well as a man. 3. It doth not appear that this was the invention of private persons: there have been Bishops which have fathered as good children as this was: and I do not know why such a thing, or any significant ceremony may not be lawfully used upon private devotion, if it be lawful for men to impose it. 4. If that which Monica did was Idolatrous, it is the very thing for which our ceremonies are accused. 5. Lastly, neither Ambrose, Augustine, or Monica regarded these things in condemning of that act: for the reasons are only two *Ne ulla occasio ingurgitandi se daretur ebriosis: & quia illa quasi parentalia superstitioni gentilium essent simillima.* The latter of which, viz. resemblance of *•igans*, is that which we urge.

15 To a grave sentence of Augustine, counseling to forsake all the toys of Pagans, if we would win them, nothing is answered but that those toys are not to be used together with Pagans, as

if apart some of those toys at the least may be profitably used. Surely to return his own phrase upon him, *de bove & efus caud*, if others will eat up the ox, this Def. will make no bones of the tail, so it be apart.

16 The Council of Nice decreed that Christians might not keep the feast of Easter at the time, or in the manner as the Jews did. *Not* (saith the Def.) *that it was always unlawful so to do*, which question I will leave to them that are skilful in human traotions, but 1. *for hatred of the Jews.* 2. *because of the Jews insultation.* 3. *for uniformity.* The last of these causes doth not agree: for uniformity might as well have followed, if all Christians could have been drawn to the same time with the Jews. The other two agree well to our ceremonies. For we are to hate the idolatrous superstitions of the Papists with a perfect hatred. And the Papists do insult over us for this, that *we have borrowed our ceremonies from them*; as is to be seen in the Abridg. p. 25. where much is said to this purpose, & by the D. unanswered. And I would fain know for what causes other ceremonies of the Papists are abolished, if not these, or for such at the least as would sweep away our ceremonies in controversy, as well as them, if it pleased them that have such bezomes in their hands?

17 *The Council of Gangrene forbad fasting on the Lord's day only* (saith the Def.) *if it were in contempt of Christian profession.* But *Augustine Ep. 86.* telleth us the true reason was because the heretics did reach men to do so, *sacra solemnitate statuta*; with religious solemnity, as the Papists now do in the Cross. And whereas the Defen^e asketh, if there be any contempt of any Christian article in our ceremonies: I answer, the cross cannot be otherwise used, then with proiudice, disgrace, and so some kind of contempt cast upon baptism.

18 The 1 council of Bracar forbad abstinence frō flesh, that Christians might show themselves to differ from Priscillianists, the Def. answer is, that the Papists do not consort with us in the same ceremonial acts as the Priscillianists did with the Catholics, at the same ordinaries & *banquets*. But there is no such reason rendered, or limitation set in the council, of the same ordinaries and *banquets*: the same ceremony only is condemned.

19 Thrice-dipping in Baptism was condemned by a Council of Toledo, approved by *Leo*, because it was the custom of Heretics. *This was* (saith the Def.) *because an heretical construction was made of it.* Even so (say we) a superstitious construction is made of our cross, not only by the Papists, but by our own canons and Canonical imposers of it.

20 *Leo* forbidding men to have anything to do with heretics, *meaneth it only of doctrinal conference*, saith the Def. But conformity with them in their ceremonies is a greater fault (for the nature of it) then doctrinal disputing with them. Therefore the testimony holdeth, from the less to the greater.

Thus in brief I have examined his particular answers unto our testimonies out of Councils and Fathers. B^t one answer might have served for all, viz. that they were not brought in by the Authors of the Abridgement for to make an immediate conclusion by against our ceremonies, as the Def. in his answers evermore taketh them: but to illustrate the proposition which condemneth conformity with Idolaters in their ceremonies. And herein we have not only the Fathers, but even the Papists themselves in words many times

consenting with us. *Suarez. in Thom. p. 3. q. 65.* maketh it one rule which the Church is to follow in appointing of ceremonies.

Now the Def. passeth from the proposition of this argument, unto the assumption. But he should have done well to have made a little stand at the army of Protestants which are brought in as giving witness to this truth. Abridg. p. 20. 21. 22. 23. 24. & 25. why had we not hear one head of *Protestant Divines*, as well as in the former arguments, seeing more are cited here then in them? Surely the Def. could not tell how to give a colorable answer to so many pregnant testimonies, and therefore thought good to pass them over in silence, and make his reader believe, that none were objected, because none are answered.

SECT. XXI.

THE Def. here meaning to say something against the assumption, setteth it down by halves, or rather by quarters. For the assumption is, Abridg. 26. 27. *our ceremonies in question are human inventions, of no necessary use, and abused to idolatry.* He setteth it thus down, *our ceremonies have been idolatrously abused by Papists.* There is great difference, as by and by we shall see. His answer is by a distinction: *These ceremonies are either generally or individually and numerally the same that have been abused to idolatry: If generally, then it hindereth not, but they may still lawfully be used, though they have been so abused. If individually, then it is not true, which is affirmed: neither doth it follow from thence, that they must be abolished, because they have been so abused, except they be the same formally: i. in intention and opinion of those that impose and practice them:* What miserable shifts is the Def. put to? he told us before, his distinctions were wedges: but this is a very pick-lock, made for to open the doors of God's Church into those ceremonies against which by the keys of God's kingdom they are straitly shut up. For by this means any kind of Popish, Jewish, Heathenish ceremony may come in, so there be new particulars of the same kind, and a new intention used. The first assertion is most gross, viz. *that in ceremonies abused to Idolatry, those are not forbidden which are generally the same, but only the same individualls.* For by the like reason, of ceremonies instituted by Christ, those only are commanded which Christ individually and numerally did sanctify: not all of the same kind. So also Papists are justified against all the charges of our divines, who accuse them for using of Jewish and Heathenish ceremonies: for they are not the same individually and numerally, but only in kind with those which Jews and heathens used. So the meaning of the scripture, forbidding conformity with the heathen Idolaters, should only be of using the same particular rites and ceremonies with them: as if when the cutting of their heads, & rounding of their hair like the heathen, was forbidden to the Israelites; *Lev. 18. & 19.* there had been danger lest the people of Israel should either get heathen men's heads, and set them upon their shoulders, or heathen men's beards, and set them upon their faces, and then put them into the forbidden fashion. It is but folly to confute largely such a beggarly assertion.

But if (saith the Def.) *the same generally be forbidden, then you cannot justify any one of your own ceremonies of order and decency.* Why so? because there is no gesture or circumstance of worship which hath not been abused to Idolatry. Now he showeth plainly wherefore he set down only a piece of the assumption: for if the reader mark, that our assumption is only of *ceremonies devised by man, and of no necessary use,* then he shall see that this poor objection concerning

circumstances of order and decency, can have no place here: for they are of necessary use in their kind, neither are they mere inventions of man, as the ceremonies are, by *Bellarmino's* own confession, *de effect. sacr. lib. 2. c. 29*. For the second, *that our ceremonies are not* (◊) *the same which the Papists have solemnly abused to Idolatry*, if this be granted, it is no marvel: for it is altogether impossible to carry the same particular sign of the cross so far as, from the font to the Church door: or to keep it in being, so long as it is in making. Hath not the Def. then found out a great subtle mystery in this distinction? yet it seemeth more true, that the Papists do give divine honor unto the same individual ceremonies which are used in England: especially to the sign of the cross as it is used among us. For *Bellarmino* ascribeth divine honor and operation unto the sign of the cross as it was used by heathens, by Jews, by *Julian the Apostate*, *Bell. de eff. sacr. l. 2. c. 31*. Though the Papists count us heretics, and I know not what, yet they esteem us not worse then Pagans, unbelieving Jews, & cursed Apostates. Seeing therefore they yield such honor to this sign as it was used by them, they cannot deny it unto our individual crosses.

The last conceit, *that our ceremonies are not formally the same with the Papists, because we have another intention and opinion of them then they, and therefore need not be abolished*, is as vain as the former. For (not to dispute here of material and formal identitie) 1. a very show of Idolatry must be abstained from and abolished. 2. It cannot be said simply and truly, that our intention and opinion concerning the ceremonies, is not the same with the Papists. For we have no intention or opinion in the use of the cross, or other ceremonies, but the Papists have the same; only they have some other opinions about these things which we have not. And if this doth make a ceremony not the same, that men have not altogether the same opinion of it, then among the Papists there are also as many kind of ceremonies, crosses, Surplices, &c. as there is diversity of opinion about their nature and use, which no man will say. 3. the Altar erected by *Vria*, 2. *King. 16*. was an idolatrous Altar, like that of *Damascus*, though it was for another intention. 4. the Papists do ascribe divine honor to the ceremonies used with our intention, as formerly was shown out of *Bellarmino*. 5. This is the Papists answer when they are accused for symbolizing with Pagans and Jews in their ceremonies: *Licet in externo symbolo sit aliqua similitudo, absolute tamen maximum est discrimen: nam à sine & intentione sumunt externa actiones speciem suam. Bell. de effect. sacr. lib. 2. c. 32*.

SECT. XXII.

HEre, as a ground of confutation, the Def. setteth down the profession of the Church of England: which because he draws no conclusion from, it is not needful to examine, though it cannot be defended, that the most abused ceremonies are taken away (as this profession telleth us) because no one ceremony among the Papists hath been so much abused as the cross. That therefore only I would have here marked, how this profession doth confute this Defender. For he would make us believe, that none of the old ceremonies used in Popery, are retained, because they are not formally the same in respect of intention and opinion. But this profession telleth us plainly, that *some of the old ceremonies do remain*.

SECT. XXIII.

NO example can the Defendant find in all the book of God, for lawful reserving of Idolatrous ceremonies, but only two; one of *Gideon*, *Judge*. 6. 26. and another of *Joshua*, *los*. 6. 19. and yet of *Gedeons* example, the Def. himself confesseth, that it was by special commandment from God: and that it is not every way imitable. And of *Joshua's*, beside that it was also the express commandment of God; and that there is no mention made of things appropriated unto Idolatry, but only of goods which had been the possession of Idolaters: so that he may fetch as good an argument and better, from the Spanish Crusadoes, for the cross in baptism, then from the riches of Jericho. It doth no way appear in the text, but that the vessels were first molten, and then the gold only, and the silver, brass or iron of them, brought into the tabernacle. So that by this wretched penury of Scripture proofs, it is manifest, that the warrant for reteining of human Idolatrous ceremonies, must be fetched out of another court, then that which God holds in his holy word.

SECT. XXIII.

I Had thought verily that the Def. would have brought some pregnant testimonies out of the Fathers, though he could find none in the holy Scriptures. But he is here also as far to seek as before: for he bringeth nothing at all worth the answering. The feast of Easter (which now the fourth time is brought upon the stage by the Def. in vain) was never generally observed at the same time with the Jews, nor ever so appointed by any decree or canon of Council: if it had, yet that had been but an agreement in a circumstance of time, and the translation of it to another time, did show, they liked of no conformity of Jews. *There were feasts also appointed at times differing from heretics*. What Cart-rope will draw a conclusion from hence for conformity with idolaters in their ceremonies? Besides, feasts & fasts, he nameth *habits*, but giveth no instance or proof at all of any such thing. Circumcision, he saith, was continued under many Christian Bishops of Jerusalem. But let him show that those Christian Bish. allowed of any such thing. I never heard nor read of more confident conclusions out of such beggarly premisses.

SECT. XXV.

THE reasons had need be strong, when they come without any testimony of Scripture, and antiquity. But here the Defendant is as much forsaken of all help, as he was in the other. His first reason is, because *heretics have perverted the sacraments* Now he knew that the question is of human ceremonies, not of God's holy institutions: therefore he fetcheth about, and draweth this to his purpose, by gathering from thence, that *it is almost impossible to find any ceremony without exception*. All which we grant, of human significant ceremonies, as he knoweth well: except therefore he be resolved to make a trade of begging the question, I know not what he should mean by this unreasonable reason.

SECT. XXVI. XXVII.

THE very same disease is found in his second reason: wherout he can conclude nothing, but that some things abused may afterward be rightly used; which we willingly grant: nay, it may be granted of some human ceremonies also▪ as if the Surplices of England were turned into under garments for poor people: and wooden crosses were given them for firing. But if

any conclude from hence, that therefore they may have lawful state in God's worship, and there have a good use, surely his wit & words might be better used.

In the 27 section there is no show of any reason at all, except affirmations be reasons.

SECT. XXVIII.

THE last reason is, because *Popery and Popish rites are not to be esteemed of equal abomination with Paganism and Paganish rites*. Suppose this were true every way (as it is not) yet in this they may agree, that both alike are to be detested and abandoned. Nay, a lesser superstition the authors and countenances whereof are near at hand, doth call for more hasty removal, then a greater, whose authors and users are unknown. Howsoever, when the scriptures bid us fly from Idolatry, and that also particularly, from Popish Idolatries without any distinction, as from *Devils*, Ap. 18. a few smoothing words cannot satisfy our consciences in this, but, that we are as well and as far to fly from Popish Idolatry, as from Paganish. But if the Defendant would have thoroughly discussed this question, why did he not answer that which Mr. *Parker* hath to this purpose? p. 1. c. 1. S. 25. or that which is alleged in the Abridgement, p. 24.

SECT. XXIX.

OUR Witnesses can give the Defendant but small aid, being separated from scripture and reason; yet he catcheth at three, *Calvin, Martyr, and Zepperus*. *Calvin* (saith he) *teacheth that there is great difference betwixt Turks and Papists*, lib. *de vitand superst*. True, but in the same place he answereth the consequence which you would make from hence, viz. that therefore we need not fly so far from Popish superstition, as from heathen: and in the same place also he argueth from Turks to Papists. *Calvin's purpose was not to condeme anything but that which is evil in it self*. True, in that discourse wherein he dealeth against those which could swallow down the mass it self: it had been no wisdom to dispute with them about Cross and Surplice. *He alloweth of Temples which have been abused to Idolatry*. So do we, because they are not religious ceremonies, of mystical signification, without necessary use. And is this all that can be brought out of *Calvin*? Then surely he doth not contradict the many sentences of condemnation which as other where, so also in that very Tractate, he passeth against Idolatrous relics.

Zepperus is alleged as allowing of Temples, which have been abused, because they were not immediate instruments of Idolatry. So do we also, as before I said, for that and other causes. But altars in the same place he condemneth: which yet are retained in our Cathedral Churches, and I hope the cross being an Idol it self, had as immediate communion with Idolatry, as *Zepper* or any reasonable Judge would require for the cashiering of it.

As for *Peter Martyr*, howsoever in one epistle to *Hooper*, he setteth as good a color upon the relics of Idolatry as he could, because he thought by a little yielding of *Hooper* and such men, the superstitions themselves might quickly be removed: yet in another Epistle, p. 1125. he giveth this peremptory sentence, *Profecto si ex animo superstitiones edissemus, vel ipsa eorum vestigia omnibus modis curaremus extirpanda: 1. If we hated superstition from the heart, we would*

abolish all the relics of it. To the same purpose he speaketh p. 1127. where he showeth that his conscience would never suffer him to wear the Surplice, when he was Canon of Christ church in Oxford. If this were not his reason, he had some other very much a kin to this. Neither will the Defendant say hastily, I hope, that either *Peter Martyr*, or *Hooper*, were *disorderderly exorbitant* men in those times, fit to be displaced, that more discreet conformists might come in their places: as now he pronounceth of those that refuse to conform.

SECT. XXX.

WHen all fail, a contradiction must be found betwixt our conclusions, and our confessions and practices, but I assure myself, there is not any reader so simple, but if he look over this section, will presently see, that he hath not brought one example of *any human ceremony, not necessary, notoriously known▪ to have been abused unto Idolatry*, that is allowed by us. Why then should I spend ink and paper in laboring to un•wine such ropes of sand? Only I would ask the Defendant certain questions.

1. If a Temple, a Bell, or a Table-cloth have such idolatry put upon them by the Papists, as the cross hath?

2 If his own heart do not tell him, that there is a civil use of such things, which cannot be imagined of the cross?

3 What superstition there was in the mere significations given by *Durand* unto Bells, and Bell-ropes, which is not to be found in the Cross and Surplice?

4 Whether the Pagan use of Bay-leaves which was above a thousand years past, doth cast such a reflection upon our civil use of bay-leaves, as the Popish superstition doth upon our ceremonies?

5 What sense he had to find fault with us for not altering the situation of Churches?

6 If it be all one to call a ship by the name of *Castor and Pollux*, as *Paul* doth, Act. 28. 11. and to use a religious ceremony in God's worship, which is taken from these Idols?

7 If it be one thing to change copes into cushions, and to use a Mass vestiment in God's worship?

8 If it be not a kind of slander to say, that the Church of Geneva imposeth a round wafer cake, like the Papists, to be used in the Lord's Supper, when as only unleavened bread is used, because custom in that part more prevailed, then the grave advice of *Calvin, Farel, Viret*, and the other excellent pastors? And if it be not a wide leap, to bring in the practice of Geneva, for an instance of the Non-conformists practice in England?

By that time these questions be truly answered, the Defendant will have but a small harvest out of our confessions and practices.

CHAP. V.

SECT. I. ad X.

THE Authors of the Abridgement framed a strong Argument against our ceremonies from the rules of ceremonies prescribed in the Word, p. 43 &c. with this Argument when the Defendant was not able to grappell, as it stood in the parts combined, he thought good to sever some parcels of it, and try what he could say to them apart. Thus out of this one Argument he hath taken that which he calleth our first: and out of the same he hath made up this fifth: and yet he hath quite left out a great part of the sinews wherewith that one reason is knit together in the Abridgement.

The argument is taken from the scandal or offense which the imposing and using of these ceremonies do bring unto divers sort• of men.

The Defendant here maketh great flourishing in nine whole Sections, defining, dividing, and subdividing a scandal, as if he would make all clear before him: but at the end of all this preparation, he maketh no application of these Rules unto the matter in hand at all: but only, telleth his Reader, p. 154, *That these divisions and subdivisions will expedite all difficulties, so that out of them he may collect the true and false sense of Scriptures alleged.* It were sufficient therefore either to deny this power to be in his divisions: or else to set down as many other subdivisions of scandal (which were easy to do) and then tell him that these will expedite the controversy, and that from them he may collect the errors of his answer. But I will notwithstanding briefly show my opinion concerning some of these dictates.

The definition which he only alloweth of as accurate is, that *a scandal is a willful offense against Christians, in provoking of them unto any damnable error or sin, by any sensible external means:* Sect. 1. Wherein notwithstanding many faults may be found. For 1 every scandal is not *willful*, except the word be taken more largely then use of speech will allow. 2 Every scandal is not against Christians. 3 A scandal is not only by provoking to sin, but also in hindering from good. 4 what doth he mean to put in the word *damnable*? the occasioning of any sin, sufficeth to make up a scandal.

Among his subdivisions, the first thing I except against is, section 5, where he distinguisheth so betwixt *persons and causes, either determined or undetermined, that in matters determined by the Church (as he teacheth) obedience is to be given without respect of scandal: and only in matters undetermined there is a charitable consideration to be had of other men's consciences.* This is a new and a tickle point of Divinity touching the tenderest part of our spirits, even our consciences, and other men's also. It ought therefore either not to have been propounded, or else to be well confirmed either with testimonies, or with reasons drawn out of Scripture. But alas the Def. thrusteth it upon us without any such warrant. *The peace of the Church (saith he) is to be preferred before the grievance i. e. scandal of any sort of men.* As if the peace of the Church did not more consist in avoiding of scandals, then in observing of human ceremonies! it is not the peace of God which is broken by a charitable care of avoiding offenses, but by rushing into them.

A scandal in the nature of it is spiritual murder. Now suppose a Superior should command a thing in it self indifferent, whereupon murder were like to follow, as to run a horse, or a

cart, in a certain way, at a certain time, when it may be unwitting to the commander, little children were playing in the way, would any man's conscience serve him to do it?

Avoyding of scandal is a main duty of charity. May Superiors at their pleasure appoint how far I shall show my charity towards my brothers soul? Then surely an inferior earthly court may cross the determinations of the high Court of heaven.

The superiors have no power given them for destruction, but only for edification. If therefore they command scandals, they go beyond their commission: neither are we tied therein to do as they bid, but as they should bid.

If determination by superiors were sufficient to take away the sin of a scandal. Then they do very ill that they do not (so far as is possible) determine all things indifferent, that so no danger may be left in giving of offense by the use of them. Then the Church of Rome is to be praised in that she hath determined of so many indifferents; then *Paul* with the other Apostles might have spared a great deal of labor in admonishing the Churches how they should avoid offenses about some indifferent things. A far shorter way had been either to determine the matter finally, or else to have given order that the Churches should among themselves determine it at home.

But say that the Archbishop of Corinth (for now I suppose such a one) had called his Convocation, and with consent of his Clergy had determined that men might, and for testifying of liberty should at a certain time eat of such and such meats which men formerly doubted of: would not yet the Apostle have given the same direction he did? would not good Christians still have had care of their brothers consciences? Can the determination of a superior be a sufficient plea at the bar of God's judgment seat, for a man that by virtue or force thereof alone, hath done any action that his conscience telleth him will scandalize his brother?

Lastly, I would fain know whether those superiors do not give a great scandal, which take upon them determinately to impose unnecessary rites which they know many good men will be scandalized by?

The second notorious flaw which I find in the Defendant his subdivisions is sect 9, where he granteth that *much indulgence indeed is to be used in things indifferent towards weak persons, whose infirmity proceedeth only from simple ignorance: but that only till such time as the doctrine concerning such things have been sufficiently declared: because a scandal doth always presuppose a mere weakness for want of due means of knowledge.* For 1 *Paul* had sufficiently declared that it was lawful for him to take wages, yet he would not, 1 Cor. 9, he had given sufficient reasons for the lawfulness of eating all kind of meats, yet he abstained, and so counseled others, for fear of scandal, Rom. 14 1 Cor 9. 2 There can be no certain set time for all sorts of men when they are sufficiently taught. 3 Who is this Def. that he dare judge so many of his fellow servants, that in such indifferencies as our ceremonies are held to be, they take offense not upon weakness, but upon presumption? 4 What authority have our Prelates to obtrude unnecessary ceremonies upon the Church, which must be declared before they can be used? Is it fit that the people should be troubled with the declararion of men's inventions, when

they are hardly brought to hear willingly the main things of the Gospel? 5 Is it not more agreeable to the wisdom of God, Ex. 21. 33, to fill up the pit, then to set one by for to warn the passengers they fall not into it? 6 There was never yet sufficient declaration of this doctrine of ceremonies throughout England. In many places there is no preaching at all. Many preach so, that they declare nothing almost to the people but their own folly. Many are ashamed, or at least unwilling to declare unto the people men's devices. Many declare them so corruptly that the scandal thereby is not removed but increased. And among those that go about with some good mind to declare this kind of doctrine, there is almost as great variety of declarations as there is of declarers: while some will have them significant some not: some say they are good and profitable to edification, and others condemning them as altogether unfit, declare them to be tolerable for avoiding of a greater mischief: Some will have them only civil, and others Ecclesiastical: some excuse all but the cross, and some extol the cross above all. Are not such declarations (think you) likely to inform well the consciences of poor men who doubt more whom they should take for a good Declarer, then they did at the first of the things themselves?

SECT. X.

AMong the instances of scandal arising from the ceremonies, that which in the Abridgement hath the third place is set first by the Def. viz, that *the superstitions Papist will be hardened in the liking of his abominable Religion, from which he seeth we borrow our ceremonies, and increase in his hope of the full restoring of it again.* To this the Def. answereth, that *our rites are not the ceremonies of Papists, because they are purged from superstition.* But 1 that they are not purged from all superstition hath sufficiently been declared before. 2 This plea of transubstantiating of ceremonies by the breath of our Convocation is a mere shift, contrary not only to the language of all our Divines, and to that which every man's senses do tell him, but also to the public profession of the Church of England, in the preface to our service-book, as it is cited by him p. 127. For there we are told 1 that *an abatement is made of the excess of Popish ceremonies:* All therefore are not abolished, but some remain. And which be they, if these in question be not? 2 That *some of the old ceremonies do remain.* What sense can be given of these words, if our ceremonies be not the same with those which were of old among the Papists? if it were meant of old ceremonies not used among the Papists, then they do not *remain*, nor are *retained*, but restored. 3 That *none are devised anew* therefore they must needs be taken from the Papists, or from the Fathers: but of the Fathers surplice or kneeling at the communion, no instance can be given: and as for the cross, the Def. himself will not defend, I think, all that use which the Fathers put it to. 3. The Papists own words do sufficiently manifest how they are hardened by the imposition and use of our ceremonies. For as it is shown in the Abridgement p. 25, they seek to justify their superstition by this, that *we have borrowed our ceremonies from them.* And some of them thence conclude (as there is shown) that our Governors like well of their superstition. Beside *Gretser*, a principal Jesuit saith, that in these ceremonies our Ministers are as *Apes of Popish Priests*, *Apol. pr. Gregor. 7 pag. 8*, and in his defense, *t. m. 2 lib. 4 cap. 16* saith, that our Convocation house in imposing these Ceremonies, do *cross the judgment of our best Divines.* Lastly, the respect of that Popish superstition wherewith our people were then generally infected, was the chief, if not the

only cause why these ceremonies were retained by our first Reformers. See more of this in *M. Parker, p. 2 c. 6 sect. 10.*

SECT. XI.

THE second instance is, that *that the profane will draw many arguments hence to bless himself in his contempt of all Religion.* The Def. asketh, *from whence?* I answer, from hence: 1 that Religious rites are invented by men, and appointed to be used in God's worship, even after the same manner that God's Ordinances are, or at least were of old: 2 That trifles are urged, to the increasing of contention: 3 that many place such holiness in these things which they know to be men's devises: 4 that other ceremonies are cried down, as if they were against Religion, which yet are every way as good as these: 4 that religious men are more molested for these toys, then they are for their profaneness.

SECT. XII.

THE third instance of scandal is in weak brethren, *who will be drawn to yield unto the ceremonies against their consciences, or else doubtingly: and some also will grow to dislike some Ministers for these things, and so be hindered from profiting by their ministry.* To this the Def. answereth in many words: but the sum of all he saith is, that *these are not weak brethren, because they have been diligently catechised by Non-conformists.* But 1 the Corinthians no doubt were diligently catechised: and yet there were many weak among them. 2 The Def. I hope taketh order (or else he may be ashamed) that all his Dioc•ffe be diligently catechised; yet I think he will not say but there are many weak souls in that circuit: 3 The Catechisers he speaketh of have had enough to do, to teach the people the main points of Religion: as for instructing them concerning the lawfulness of human ceremonies, they left that to those that impose th•m, or to their servants: 4 After long teaching and sufficient knowledge, there may be still a weakness in regard of some things, through many circumstances required unto strength, beside bare knowledge. Lastly, we confess, that (upon supposition that the Def. his doctrine be sound in these points) we are yet weak in these points, as we are also in some other, wherein our adversaries are so strong, that they can bear many Churches and such like things, upon their shoulders, without feeling any burden of them, which we cannot. See *M. Park. ca. 6 sect. 18.*

SECT. XIII.

THE fourth instance is thus set down in the Abridgement, pa. 50, As there is danger in the use of these ceremonies in all Congreg•tions, so especially if they sh•ll be brought back again unto those, where they have been long out of use. In this case Calvin, Brenz, B•cer, Hemingius, Beza, Grinaeus & other great Divines esteem• them wicked and unlawful.

To all this the Def. giveth no answer: but only taketh occasion to make a frothy comparison betwixt the laws and power of particular Congregations, and the whole Convocation house. Which because it neither pertaineth to the present purpose, nor containeth anything of moment, I leave as I found: though it may be easily proved, that many particular Congregations can tell better what is fitting for their edification in some things, then all our

National Convocation. Nay, I dare boldly say, there is no Town of note in all England, but twelve men may be chosen out of, which would find out Canons more to the edification of all the Congregations in England, then those are, which B. Bancroft with his Clergy, concluded.

SECT. XIII.

A Fift instance, or rather an enlargement of the former is, in respect of the Ministers who have formerly refused the ceremonies, for whereas the Minister is bound to lead his people forward unto perfection; and to provide by all good means, that his ministry be not despised: by this means he shall draw them back again unto the liking of superstition; or at least not to dislike it so much as they have done: and give them evident occasion to blame his Ministry, and to call in question the truth of all his doctrine.

Here the Def. cometh upon them with open mouth, avouching peremptorily, that *this is a false, presumptuous, irreligious, partial, and pernicious pretense: and all this he will prove.* If he can, we shall the easilier bear these great words. But why is it *False?* forsooth, *because most of the Non-conformists have once subscribed: the contradicting of which subscription is no less a matter of discredit then returning unto conformity.* What kind of proof is this? because they were subject to another discredit, therefore this is no discredit. Beside it doth not appear, nor is likely that most of these Ministers did ever absolutely subscribe: neither is it likely: because it is well known how easy and how ordinary it was in Qu Elizabeth's days, to enter into the Ministry without passing under that gallows. If the most had, yet how would this prove it a fall pretence in the rest? If all had done so, yet this was no act of their Ministry, nor known it may be to their people, and therefore the crossing of it did not so directly tend to the discrediting of their Ministry, as the crossing of their public doctrine. Lastly, that which is done before a man be settled in the Ministry at one time, without any great deliberation, is not of such note as that which a man hath long professed & persuaded by reasons taken from the word of God. By all this it appeareth, that this first accusation of *falsehood* was rather an *adventure* as the Def. himself calleth it, the a grounded assertion.

He did but *adventure* neither to call the same plea *presumptuous.* For he can find no other reason to bear up this charge withal then, *that they seem to arrogate to themselves a prerogative proper to the Apostles.* How can this be I wonder, seeing they follow herein the direction of the Apostle himself, Tit. 2 15. *Let no man despise thee.* What this prerogative is, he doth not plainly tells us: but compriseth it in two places of Scripture, 1 Cor 15, Gal. 2 18, the first whereof is nothing at all to the purpose. For the Apostle doth not say as the Def. maketh him, *If we be found false witnesses, then is your faith in vain: but if Christ be not risen; then are we false Witnesses, and your faith is vain:* Which also any preacher of the Gospel may say without falsehood or presumption to his people. The second place, *If I build again that which I have destroyed, I make myself a prevaricator,* is applicable to any Minister that hath taught the truth against Popish superstition. This very doctrine M. Perkins gathereth out of the words. *Proculcavimus superstitionem Papisticam &c.* I hope the Def. doth not think he may build up any superstition, and not be accounted therefore a *prevaricator:* if he do; or though he do not, let him consider where the *presumption* lieth.

But why *irreligious*? because *it is persisting in an error, for the preservation of their own credit*. But 1 who taught the Def. to make that which is in question the ground of an accusation in dispute. First, let him prove that it is an *error*, before he take it so for granted, that upon that ground he will challenge men's reasons as *irreligious*. 2 It is not their credit, but the credit of their Ministry which they speak of. 3 Is it such an *irreligious* thing, to desire that certain ceremonies may not be imposed upon them, lest their Ministry be by that means prejudiced?

Why *partial*? because *men should rather yield to Conformitie for the credit of the Church*: i. e. for the credit of the Convocation house. Alas, the credit which a great part of that generation doth seek for, is that they may rejoice in our flesh. But suppose they meant sincerely: would the Def. have men discredit and prejudice their Ministry, to bring some credit unto other men's decrees? Or doth the forbearing of some ceremonies bring such discredit to the Authorizers of them? surely then they are more for the honor of mortal men, then for the honor of God. For God's honor and worship is no ways prejudiced by their absence.

The last charge is pernicious. And here many words are used to give countenance unto that one. The main ground is, Woe to me if I preach not the Gospel; and Simon lovest thou me? then feed my sheep. Wherupon he gathereth, that it is a pernicious thing for a Minister to put himself unto silence. But 1 what is this to the question of discrediting ones Ministry? 2 Although we were most worthy to have these remembrances out of Scripture rubbed upon us yet the Prelates are altogether unworthy and unfit to do it. Let any man conceive with himself B. B•ncroft, or any other in the end of the Convocation, after all the Canons were concluded, coming forth as Prolocutor, and speaking thus to the Ministers assembled together before him. Men and brethren, the reverend fathers of this Convocation, as they always meditate on the law of God, and every part of it, both day and night; so especially do they lay to heart those passages of holy Writ which properly concern their office: as woe unto me if I preach not the Gospel: and Simon lovest thou me? feed my sheep. Out of these considerations, being carried with a fervent zeal both of preaching themselves in their several pl•ces, and also of procuring more faithful Preachers, and more fruitful preaching throughout the land, they have over and above the institutions of Christ, appointed certain ceremonies strictly to be observed of every Minister: so that whosoever shall hereafter upon any pretense refuse to observe the same, they shall be esteemed factious, schismatical, disorderly, exorbitant men, and for that cause by their Ordinary suspended and deprived. oNw for the preventing of such a mischief your tender mother would have you to understand by my mouth, that if any man be thrust out of the Ministry for not yielding to these constitutions, howsoever they may seem unto him such as the Church cannot lawfully appoint, nor he observe, yet he is author of his own silencing: and therefore you must all be exhorted to consider well of those parcels of Scripture which have so much prevailed with your careful mother. Woe is me if I preach not the Gospel; Simon lovest thou me? feed my sheep.

Would not he that heard such a speech as this from a Prelate b• forced to call for for a bason? and after he had recovered himself he might well give answer in these words, I hear the words of a deceitful tongue. Behold thou art called a Bishop, and gloriest in that title: thou persuadest thyself, thou art a chief guide and father of the Church, thou therefore that teachest another,

teachest thou not thyself? Thou that sayest it is a woeful thing not to preach the Gospel, doest thou neither preach Christ faithfully, nor suffer those that would? Darest thou by thine own authority, and for thine own pleasure, hinder so many able men from preaching? thou that professest the flock must be fed, doest thou thrust out feeders, and keep in starvers? Therefore thou art inexcusable, ô Prelat, whosoever thou art, that condemnest another for that whereof thou art both beginning and ending.

Thirdly, the Apostles woe, 1. Cor. 9. belongeth to negligent, slothful, and careless ministers properly, such as our Prelates know where to find enough, who yet neither feel nor fear that woe from the Bishops which many faithful preachers are wrapped in from time to time.

Fourthly, the Apostle doth not pronounce any woe for not preaching, where imprisonment doth hinder. Now he whose conscience is against the ceremonies, or doubteth of them, is spiritually imprisoned, so that he cannot by using of them, make his way to the pulpit.

Fifthly, it is a mere jest, though a bitter one, to say, that we leave our ministries: when we do all that our consciences will suffer us to do, for the holding of our places: and when we have done all that, depart against our wills with sorrow. *Non discedit a statine, qui cedit invitus.* See Mr. Parker, p. 1. c. 4. s. 14.

But the Defendant undertaketh to prove, that the cause of silencing is not in the Bishops that suspend and deprive us: but in ourselves. He is as it seemeth, a great adventurer: For he cometh forth upon this piece of service with flying colors: *Know you well what you say (saith he) when you lay the cause of your silencing upon the Bishops?* Yes surely, very well. For a cause is that which bringeth force or virtue to the being of another thing.

Now the first virtue (or rather vice) which tendeth to silencing. of Ministers in this case, is in the Bishops canons: they therefore are the first cause. The second virtue is in the Bishops and their officers, which are executioners of those unconscionable canons: they therefore are the secondary cause. Non-conformity hath no virtue in it of it own nature, nor by God's ordinance, to bring forth such an effect as the silencing of God's Ministers is though it bemade an occasion by the perverseness of our Prelates. I know well what I say: and will make it good against the Defendants vain pretences. The case standeth thus (saith he) Titus (It had been more proper to say Diotrephes) the Bishop doth deprive Titius a factious & schismatical minister, that he may place Sempronius, a peaceable and discreet man, in his stead. In this proceeding, the intendment of Titus is not absolutely to deprive Titius, as he is a Minister, but as he was factious: yet so only respectively, that Titius being deprived, he may constitute Sempronius: for the charge of a Bishop is not determinate to appoint precisely this minister: but indefinite, to ordain a minister: so that the course of God's plow is still preserved and continued. But as for Titius, who will rather be silenced then conform, it is evident, that the cause of his silencing being his own refractarinesse, which is only personal and proper to himself, and yet hath no faculty in himself to appoint or admit of a successor: he may be said to have properly caused his own suspension and deprivation.

This case needeth no long demurring on: for there is not one sentence in all the length of it, which doth not smell, without any uncasing. 1. are all those factious and schismatical men,

that refuse to conform? was *Hooper* such a kind of man? was *Peter Martyr* and *Mr. Perkins* such, when one at Oxford, and the other at Cambridge, refused to wear the Surplice? was *Mr. Goodman*, *Mr. Deering*, *Mr. More*, *Mr. Rogers*, and such like heavenly men, the lights and glory of our Churches, were all these factious and schismatical? In the presence of God it is well known they were were not. But our prelates have this prerogative, they may dubbe whom they please factious and schismatical, and after that, there is no redemption, they must be such, be they otherwise never so full of all grace.

2 Are all peaceable discreet men, which are placed in the deprived ministers stead? For the best of them, they are still as great eye• sores to our Bishops almost as the other: because they reprove a great deal of Episcopal darkness, by their practices. For the rest, the congregations over whom they are set, cannot find it, the voice of all the country is otherwise for many of them; yet according to the Prelates measure, who meat (as it seemeth) the virtues and vices of a minister by certain ceremonies of their own imposing, it cannot be denied, but the most of them are very peaceable & discreet: Even so as many of the Bishops themselves were known to be afore they were Bishops, and show themselves to be still: for *Episcopatus plures accepit quam fecit bonos*.

3 What sense can this have, *The Bishop depriveth Titius respectively, that he may constitute Sempronius*? Doth he know beforehand whom he shall constitute? then there is gross legerdemaine, betwixt him and that *Sem•ronius*. For with what conscience can one seek and the other assign the place of him that is in possession? This is but some time in those benefices which are fatter, and whose patrons are more foolish. Ordinarily, the vilest minister that is to be found, may succeed in the place of him that is deprived, for ought the Bishop knoweth, or for ought he can do, except he will endure a *quare impedit*, which in case of moral unworthiness, hath scarce been ever heard of.

4 The charge which he saith our Bishops have of appointing Ministers, I wonder from whence they have it, or by what conveyance. They say that they themselves are the proper pastors of all the parishes in their Diocese. It is well, if they have an ubiquitary faculty, and will, to perform the office of pastors to so great a people: but who made them such? Christ and his Apostles never knew of ordinary pastors, having charge of so many Churches. But suppose they did, by whom doth Christ call one of our Bishops? by the Kings congedelie, the Chapters nominal election, or by the Arch-bishops consecration? There is none of these that can bear the trial of scripture, nor of the Primitive Churches example?

6 Is the Bishops power of appointing a minister no ways determinate to this or that minister? then it seemeth his mere will determineth of the particular person, without any just reason. For if there be certain causes or reasons which the Bishop is bound to follow in designing of this or that minister, rather than another, then is the Bishop determinate. The Council of Nice it self determined the authority even of Patriarchs in this case: viz. that the Elders should first nominate fit men 〈 in non-Latin alphabet 〉 secondly that the people should elect or choose out of that number, *per* 〈 in non-Latin alphabet 〉 : and thirdly, that the Bishop should confirm the elected 〈 in non-Latin alphabet 〉 . Socrat. l. •. p. 177. What

exorbitant power is this then which our Bishops do now-a-days challenge unto themselves? All Classical Divines do consent to that which *Junius* setteth down, Conc. 5. l. 2. c. 6. n. 73. that no Bishop can send or appoint a minister *sine certa ac justa ecclesiae postulatione*, without the certain fore-choice of the Church: *Id enim esset obtrudere non mittere*. For that were to obtrude him, not to send him.

6 How is the course of God's plow preserved, when for the most part the succeeding minister is thrust upon the people against their wills, and so pernicious contentions arise, of which the Bishop is cause procreant and conservant, by depriving the people of their minister, and obtruding his own minister upon them, and upholding him in all those courses whereby he grieveth the poor people.

7 As the Minister hath no faculty in himself to appoint a successor, so hath not the Bishop neither of himself, and by himself.

Thus much for the defendant his case. Whereas he addeth, that *Beza* and *Mr. Cartwright* determined with him in case of the Surplice. I answer, 1. they did not so for the cross. 2. they did not so for subscription to either. 3. they did not so but by way of toleration, requiring also that men did speak against the imposing of the Surplice. 4. *Beza* was not thoroughly acquainted with the state of our Church. *Mr. Cartwright* (as I have been certainly informed by his own son) recalled that passage of his book, and desired that his revoking of it might be made known.

I thought good, overseeing the Press, to confirm the Authors report, by a more particular relation which I have received from a person of good credit, set down in writ as followeth.

MR. Cartwright being beyond the seas, in printing the rest of his 2. Reply, wherein that indulgence is, sent to the Ministers of England who sought reformation with him, for their opinion of the use of the Surplice in case of deprivation: 22 of whom met thereabout; of whom 19 jointly agreed that it was simply unlawful in any case, but the other three said otherwise; wherefore it was agreed by all, that each part should write their opinion and their reasons to him, which they did: but the letter of the nineteen miscarried, and that of the other three was delivered, which he taking as the letter of the whole, supposed their joint consent had been, that the loss of the ministry altered the case of the unlawfulness, and so that they were all against him; whereupon he mistrusting his own judgment, and being much perplexed thereabout, suffered himself to be swated unto what is there written: but afterward understanding the right, he was much more perplexed; yea (as he said) more then ever he was, in that to the great prejudice of the truth, he had suffered his conscience to be so defiled, which was forbidden, 1. Cor. 8. 7. which he heartily sorrowed to many, professing that if he again put pen to paper about that subject, he would clear the cause, and blame himself, praying them to signify the same freely in the mean time, the which they did, so that it ever since hath been currant among all his friends, and constantly, affirmed by them to all on due occasions, and particularly affirmed to *M. Sprint* by a Gentleman in the presence of one Nobleman, two Gentlemen, 27. ministers, and many professors, in his

course, in the scanning his book then about to be printed divers years before it was printed; sundry also of those ministers avouched the same, some on their own knowledge, others upon undoubted testimony, which yet is ready to be avouched in due case of need, and should now be expressed, were not the naming of the avouchers dangerous unto them, and so not to be done without their knowledge, which now cannot be.

For the point it self, when a man doth but stand in doubt betwixt using the ceremonies, and suffering of deprivation, it must needs be more safe, patiently to suffer himself to be thrust from his ministry, then to retain it and offend his conscience by using the ceremonies. For to be restrained by authority from his lawful function, because he will not yield to the doing of that which to him is sin, is no more sin in the sufferer, then to surcease his public preaching whilst he is held in prison, where he wanteth occasion. Thus the use of that is avoided, which he disalloweth, and the blame of leaving his standing, is theirs who cast him from thence, and not his. So no sin is committed either in the use of that he disalloweth, or in sustaining deprivation. But to hold his place, and to practice against conscience, is to commit one great sin at the least.

Thus having examined the Defend, his adventurous charges of *false, presumptuous, irreligious, partial, and pernicious*, I find them all to be but rash words of distemper.

SECT. XV.

IN the last place, the Defendant bringeth forth to answer the words of the Apostle, 1. Thess. 5. 22. *Abstain from all appearance of evil*. But as this argument is not found at all in that page of the Abridgement which he citeth, so in the words or sense which he setteth down, I dare say it is not used either of them, or any other against the ceremonies. Yet let us hear his answer. *The Apostle speaketh* (saith he) *of the opinions of private men*. But 1. what warrant hath he to restrain a general precept, when the vniversalitie of it agreeth with the law? *Abstain from all appearance*, saith the Apostle: 1. saith the Def. *from some private opinions*. 2. Why must appearance of evil be needs understood of *opinions only*? two or three interpreters indeed do understand it of doctrine most properly: but the most otherwise; & the word translated *appearance*, signifying rather an object of seeing then of hearing, leads us rather to the eye, as in actions, gesturs, garments, then to the ear in doctrines. 3. For that which he addeth of *private men's opinions*, there is no circumstance of the text, nor any reason or authority that doth warrant such a gloss.

SECT. XVII.

AMONG his accusations wherein he chargeth us with manifold scandals, the first is, that *some weak ones by occasion of these differences, stand amazed, and so become more remiss in profession of religion*. Where 1. it is to be observed, that when we spake of weak-ones sect. 12. it was put off with this pretence, that they were such as we had catechised. Now then, who are these weak ones? I hope the Bishops provide that people of their Dioceses are well catechised: whence then is this weakness. 2. Differences in matters of circumstance are not wont to breed scandal, until some authority enjoin uniformitie, as we may see in the primitive churches. 3. If differences be the occasion of this scandal, surely those that differ from us,

may as well be accused therefore, as we that differ from them, especially when we urge nothing of ours upon them, but they impose their own devices upon us, and so are causes of the differences. 4. the amazement which some have, wondering what will be the event of differences, is no *damnable error*, which by the Def. is required to a scandal, sect. 1. And if they grow remiss in religion upon it, that is their sin. I am sure zeal against superstition, and for pure and undefiled worship, hath no fitness in it to work remissness in religion: but urging of human devices in God's worship, tendeth directly thither.

SECT. XVIII.

THE second charge of scandal, is in respect of the *Separatists*. Where 1. I ask, if *Gaius* had made a separation from the Church wherein *Diotrephes* lived, whether the Apostle *John* had been cause of that scandal, because he condemned his abuse of excommunication. 3. *John*. 9. 10. 2. If any separate from Churches where Images are retained, who is the cause, they that dislike of Images, or they that retain them? 3. The dislike of ceremonies is not the chief cause for which separation is made: but the intolerable abuses which are in Ecclesiastical Courts: by which it cometh to pass, that many poor men being troubled at the first for a small thing, afterward are driven to fly the country: and flying with a hatred of such courses, are ready to receive that impression which is most opposite unto them. The thing it self is plain enough to all indifferent men, that Ecclesiastical corruptions urged and obtruded, are the proper occasion of separation.

SECT. XIX. XX.

IN the next place the Papists are alleged as persons offended by Non-conformity, because *they are utterly unperswadeable to enter into a Church where all ancient rites are professedly rejected*. But 1. the refusing of conformity by the Ministers, do not, I hope, make these ancient rites (much less all) to be professedly rejected by our Church. For then we may plead the profession of our mother as well as the Defendant: which he I am sure will not grant. 2. This assertion which is given as a reason, is evidently false. For in Scotland, France, the Low-countries, and such like Churches, where none of these ceremonies are retained, the power of God's word (which doth not depend on human ceremonies) is as effectually to the conversion of Papists, as in England. 3. How doth this agree with that which the Defendant hath so often told us, that *our ceremonies are not the same with the Papists ceremonies*: and that *the Papists have no great conceit of our ceremonies*, cap. 2. sect. 1. 4. If our contentions about these things be a scandal to the Papist, let them look to it that cast these apples of contention into the Church, under the pretense of peace and uniformitie. 5. One minister without conformity, as old Mr. *Midsly* of Ratsdell, who was after silenced for his labor, hath converted more Papists then any (I might say then all) of the Bishops in England, with all his ceremonial observations. 6. It is well known that there are far more Papists and Popishly affected in those places where ceremonies are most observed, then where they have been disused. 7. It is answered in the Abridgement, pag. 47. 48. that ceremonies are not for the edification of the Papists, but for the hardening of them. And that Papists are not so much to be respected as brethren. To the latter of which words, the Defendant replieth with a descant upon the term Brethren, sect. 20. but saith nothing at all to the purpose. 8. What

manner of converts they are usually who are addicted to human ceremonies, we may see in the Archbishop of Spalato, and such others.

SECT. XXI.

THE greatest scandal of all (saith the Defend.) is against the Church. Now this Non-conformists are made guilty of two ways: 1. comparatively in this section, and then absolutely in the next. The comparative accusation is, *that we for avoiding of offense towards our brethren, grievously offend our mother, in that wherein we owe obedience unto her.* Where 1. the question is taken for granted, for we deny that we owe obedience in the ceremonies to any man or society of men. 2. If our mother be somewhat angry, that is not presently a scandal by his definition, sect. 1. but when she is provoked to a mortal error. Now what *mortal error* do we provoke the Church to? Our desire and scope is, that the ceremonies should be either wholly removed, or else left free to use or disuse: this is no mortal error, I hope. The event by accident is the silencing, depriving, excluding, and molesting of us for Non-conformity: This indeed is a great error and sin of the Prelates; but as was formerly shown, the beginning of it is in their irregular Canons, and the ending of it, in their cruel executions. 3. by applying our selves to the will of the Prelates in these ceremonies, we should, though not anger, yet greatly scandalize them, by confirming them in a sin of making their own will a rule to the Churches, even in mystical ceremonies of superstitious worship, contrary to their and our daily prayer, *Thy will be done.* 4. The convocation doth not carry herself like a mother toward us: neither do we acknowledge any such honor to belong unto it. As for the faithful congregations of England, the greatest part of them would willingly be rid of these burdens.

The rest of this Section is nothing pertinent: yet two things may be noted in it. 1. An error that the number of the lewish Proselytes was great, and the converted Gentiles few, Acts 15. 2 A gross assertion, that after the doctrine of Indifferency in eating of meats, was made public by the Church, then to have sought by abstaining to avoid the offense of some, had been to the prejudice of Christian liberty, and to the scandal of the Church.

The other accusation of *contempt* is only objected sect. 22. and varnished over with a few glosing words sect. 23. and therefore may well be answered with contempt. But he that will see a full refutation of this, let him read Mr. *Parker* chap. 5. sect. 11. 12. I am weary of wrestling with the wind: yet one unworthy and unchristian taunt I cannot pass by, that he upbraideth the Ministers with, living upon voluntary contribution, and fear of offending their maintainers. For 1. when as he confesseth, he hath no windows to look into men's consciences by, what rule of religion will permit him to cast upon his brethren such a suspicion contrary to their profession, of practicing and speaking against their consciences for gaining of a poor contribution? Is there not far more cause to think, that great livings, and worldly honors (one of the choicest darts that Satan hath in his quiver, & therefore tried against our Savior himself when all other faild, *Mat 4. 8 9*) is it not more likely I say that these promotions bear more sway in the minds of our great Prelates, then a poor supply of necessaries with others? 2 Neither all, nor the most part of them against whom he writeth did live upon contributions. Though they need not have been ashamed thereof if they had:

seeing not only the primitive Pastors did so, but even in our time, M. Perkins and other such lights of our Church, have with that kind of life done more good then all our Cathedral men with their great revenues. 3 Who are the cause that many are forced to live upon contribution? have not the Literers of Cathedral Churches engrossed a great part of that maintenance whereby labouring Preachers should be maintained? Do not our Pluralists and Non-residents carry away the fat of the greatest livings, and leave scarce a Serving-man's wages to their Curats; so that either they must be supplied by contribution, or else by begging? Nay, do not the people in divers places take it for a great courtesy at the Non-residents hands, if he will take his Tithes, and suffer them to procure and maintain to themselves an honest Minister in his place? have not our Honorable Parliament offered to provide some competent maintenance for the Ministers, if the Clergy would forbear their sinful excesses? 4. Why should the Ministers depend so much upon contribution, if they had such accommodatiue consciences, as this Def. surmiseth of them? Some of them with serving the time, and the addition of Simony, might come to be Bishops: & the rest might be preferred by their means to some certain in-comings.

CHAP. VI.

SECT. III.

NOW we are come to the sixth and last general Argument, viz. that *the imposition of these ceremonies is opposite unto Christian liberty*. Here the Def. observeth first that *the state of this question is about liberty from the necessary observation of such things as are in their own nature indifferent*. This (saith he) *the Objector implieth*. But I answer, the Objector doth not imply it: he speaketh of ceremonies lawfully appointed by man, that these are to be used as things indifferent. Neither if one private Obj. had granted it, ought it therefore to be set down as the received state of the question, seeing the Abridgment, which in this defense is chiefly opposed, doth everywhere deny the cerem. to be in their own nature indifferent. But let that pass & examine his resolution. *There be two kinds of necessities incident unto human precepts and ordinances, in the case of indifferency: one is necessity of obedience to the command* (ϕ) *which cannot properly prejudice Christiin* (ϕ) *: the other is doctrinall necessity: when any of those properties which are essential unto divine Ordinances are attributed unto a human constitution: as I immediately to*

- 1 *inde the conscience: 2 to be a necessary means to salvation: 3 to hold it altogether unalterable by the authority of man: this is a presumption and prevarication, not only against Christian liberty, but also against the sovereignty of God himself.*

But I what meaneth this new distinction betwixt *necessite doctrinal and obediencial? doctrinal* before p. 3 was opposed unto *ceremoni* now unto *obediencial*; both without a logic, or sound reason. 2 He should have told us what kind of *necessite obediencial* he meaneth: for *B. ll. de. pont. rom. l. 4 c. 17*, useth the same pretence of *obedience*, and alledgeth the same places of Scripture for it: and yet is confuted by *Junius, Whitaker's* and our Divines. 3 If there be doctrinal necessity, in all those human constitutions, which have properties attributed unto them essential unto divine ordinances, then our ceremonies in controversy not only have such a mystical signification attributed unto them as is proper unto divine Ordinances; but also that they are imposed as parts of God's worship. 4 For the three properties, which the Def. mentioneth, they are such as

Papists in imposing of their ceremonies (which yet by the judgment of all our Divines deprive men of Christian liberty) do disclaim. As for *immediate binding of men's consciences*, no learned Papish useth such a phrase. Azorius a Jesuit *ϕ*. *m.r. parte 1, lib. 5 cap. 6*, saith expressly that human laws do not bind, *direct, proxime, & per se; directly, immediately, and of themselves*. Bellarmine also, *de Rom. pont. l. 4, cap. 20 ad arg. 9*, saith as much; *leges humanae non obligant sub poena mortis, nisi quatenus violatione legis human offend*•• Deus. *i. e. they do not immediately bind men's consciences*. For *necessity to salvation*, the same, Bellarmine *de verb. non script c. 11* saith plainly▪ *That those things which are simply necessary unto salvation are set down in Scripture; and that the rest are not simply necessary*. And it is plain enough that they do not hold them *altogether unalterable* by that authority which brought them in: for beside, that no reasonable man can deny so manifest a truth, they have altered many ancient Rites, as all the learned know. So that the Defendant his distinction is proved nothing else but a confusion, common to him with the Papists, to our ceremonies and theirs.

SECT. III. V.

IN the 4 Section, the Def. objecteth to himself under the name of the Abridgement, the words of the Apostle, 1 Cor. 7. 35, *This I speak to your profi•e, not that I might cast a snare upon you, showing that the imposition of necessity upon things indifferent, is a very snare of men's consciences*. Now though these words are not in the Abridgement, yet because as D. Whitaker's saith, *de pont. de pont. c. 4 qu. 7•aureus bic locus est, nostrae libertatis vindex; this is a golden charter of liberty*; therefore it is worthy of due consideration. The sum of the Def. his answer is, *that to impose a necessity where God hath left a liberty, is indeed a snare: but this necessity is not taught in our Church*. I answer, it is taught in our Church (now a days) that Ecclesiastical canons do bind men's consciences. It is taught in our Church that man's will is a sufficient reason for these canons about ceremonies. It is taught in our Church, that Sacraments may not be administered, or God publicly served without these ceremonies: that Ministers called and allowed of God for these ceremonies must be silenced; that they are to be excommunicated *ips• facto*, and accursed which oppose themselves unto them. It is taught also, that though a man doubt•• in his conscience of the lawfulness of them, though evident scandal will follow upon the using of them, yet they may not be omitted. If this be not necessity enough to ensnare a man's conscience, I know not what then is.

In the fifth Section two places are objected out of the Abridgement, viz. *Gal. 1, Col. 2. 20*, and one of them after a fashion answered. The first answer is, that the Apostle there speaketh *only of Jewish rites*, which is Bellarmine's answer just, *de e••. sacr. c. 32 loquitur Paulus de servitute judaica, qua serpiant illi sub antiqu• lege*. The second answer is, that the Apostles meaning was of such an observation of these ceremonies as had *an opinion of necessity, overthrowing the New Testament, and establishing the old*. So Bellarmine. *ϕ* *illi cum circumcidi vellent, excidebant a gratia Christi, & simul obligabant se ad omnem legem servandam, quod erat prorsus re••e ad s•atum veteris testamen•*. We on the other side with Daneus against that place of Bell. say *generate est Pau•• dictum & prece••um*; the words are general, belonging to all parts of Christian liberty, though principally there applied to one.

Now the servitude from which Christ hath made us free is not only in those things which the Def. speaketh of, but also as *Iun. con.* 3 l. 4 c. 17 n. 19 & 21, showeth in subjection of our consciences unto elements of man's appointing, *Gal.* 4 10, and unto the will of men, *1 Cor.* 7 23, which place *Beza* well noteth, is to be understood of superstitions which some do foolishly call indifferent things. It is not only therefore a freedom from Jewish ceremonies, but also and even therefore as *D. Whitaker's* gathereth from all human ceremonies that bind or press our consciences, *Whit. de rom. pont. q. 7 c. 3 ad 5*. But it is in vain for me to allege our Divines in this question: the Abridgement alledgeth diverse, whom the Def. would not vouchsafe an answer.

One thing here the Def. noteth, that in the Abridgement *mystical* and *carnal* are unsoundly confounded. But I say this is unsoundly collected: for these two are joined together there only in respect of Jewish worship, and that which imitateth it: And therefore it is to no end to instance in the Sacraments instituted by Christ, of clear signification, and accompanied with the promise and lively working of the Spirit. The same poor instance hath *Bellarmino de cult. l. 3 c. 7* for significant ceremonies.

But it savoreth of the flesh (saith the Def.) to call our ceremonies carnal. Why so I pray? the Jewish ceremonies deserved that name, you yourself say, even when they were in force: and surely ours devised by man, abused by idolaters, without necessary use, destitute of all promise and spirit, are far more worthy to be called carnal, then God's own Ordinances. Those were only carnal because in comparison they were external, heavy, dull things: but ours are more heavy and dull, and beside they are sinfully carnal, as hath been proved.

But what soundness doth this savor of, that the Def. saith generally of the Jewish ceremonies, they signified first and primarily outward and carnal promises, shadowing heavenly things only under $\langle \phi \rangle$ second veil? I will not exagitat this assertion, because it is in the by.

SECT. VI.

HEere an objection is feigned out of the Abridgement p. 34, I say feigned, because there is none such found in the place quoted. That which is there spoken concerning other Popish ceremonies, is a sixth proof of the second Argument, distinct from the fifth, whereto that of Christian liberty doth belong. That also is handled by the Def. c. 3 l. 7, and there maintained against him. So that this might well be omitted. Yet because there is some force in the consequence, let us hear his Defense. The objection which he frameth is this: *If these ceremonies do not take away our Christian liberty, and ensnare the consciences of men, by their imposition; how shall not the Popish ceremonies be excusable, and free from accusation in this behalf?* His answer is, that *Popish ceremonies do infringe Christian liberty both in regard of their nature, and also in regard of their number. And of both these M. Calvin giveth witness.* I answer 1 for the nature, it hath been shown before, that a multitude of Popish ceremonies have no other nature and necessity allowed unto them by the learned Papists, then ours have by the Defendant himself. See for this *Bellarmino de effect. sacr. c. 30*. That which *M. Calvin* saith of this point is true notwithstanding in regard of the conceit which is commonly among the simple Papists, fostered by unlearned Monks, Friers, and other Priests, for filthy lucre sake. 2

The comparisons which M. Calvin use, viz. *That it is held among the Papists a greater wickedness to omit auricular Confession, then to live impiously; eat flesh on fasting days, then to live in fornication; to work on Saints holy-days, then to act mischief, &c.* These he gathereth principally from that practice of the Papists, whereby they punish more severely the breach of their ceremonies than of God's law. Now this is not only practiced by our Prelates, but also maintained by this Defendant, chap. 2 sect. 12, with such fair pretence, as the Papists may well use for the defense of their practice. 3 As for the multitude of ceremonies among the Papists, that maketh their bondage greater thē ours; but doth it make ours none at all? Besides, when a few mystical human ceremonies are admitted, the gate is let open for a multitude: even until the Convocation will say there be too many. For *Bellarmino* himself will grant that ceremonies are not to be multiplied over much. *Fatemur ceremonias non esse nimis multiplicandas de eff. sacr. c. 30*, but what is too much, that must be left to the judgment of the Church or Convocation, saith he, and the Defendant both.

SECT. VII. VIII. IX. X.

IN all these Sections, the Def. goeth about to teach us the doctrine which concerneth *binding of men's consciences*. In the first his conclusion is good and sound, *God therefore and not man doth properly and directly bind the conscience of man*. It is sufficient therefore to note that it is an improper phrase to say that men's laws do bind men's consciences, in respect that God commandeth to obey the just laws of men: for so, as *Gerson* observeth, the Physicians praescripts should also bind a sick man's conscience, in respect of God's will, whereby a sick man is tied to follow the good and wholesome counsel of his Physician.

In the 8 Section two of our Divines are brought in to prove that men are bound in conscience to observe the just laws of Magistrates, which none of us ever doubted of.

The 9 Section is spent in proving, that *Ecclesiastical laws have as great force in respect of conscience as political*. Which if it be granted, yet nothing can from thence be concluded for the advantage of ceremonies unlawfully imposed. But 1 it is diligently to be observed, that the Church hath no commission for to make any laws properly so called: as I have formerly shown in cap. 1 sect. 16. 2 the common received opinion of all our Divines is contrary to that which the Defendant here saith: as may be seen in *Bellarmino de Pont. Rom. l. 4 c. 15*, and *Junius, Whitakers*, with the rest, who writing against *Bellarmino* do not deny but defend that which he saith, *Lutherani & Calvinistae omnes docent*. 3 The interrogatories which the Defendant ministereth unto us in this case doth not prove his Assertion. For the Church is a *Society*, but not complete, if it be considered as not comprehending Christ the Head and only Law maker of it. *Breach of peace* is not a sin against an Ecclesiastical, but a divine law. Obedience is to be yielded unto lawful Ecclesiastical Governors, when they bring the charge of Christ whose Ministers they are. See D. *Whitaker's de pont. Rom. cont. 4 q. 7 c. 2 ad 12. The Kings stamp*, but with an act of Parliament maketh a law in England. As for Apostolical constitutions (to which our canons are as like as Apples are to Oysters) the same answer which Doctor *Whitaker's, contra 4 q. 7 c. 2 ad 5*. with other of our Divines giveth to *Bellarmino*, may serve for our Defendant.

In the 10 sect. he setteth down nothing but that which he knoweth we all grant.

SECT. XI.

AGAINST the Accusation of contempt, there was (as it seemeth) alleged by M. *Nic.* that by the same reason that Non-conformity is contempt; bowling, disusing of capps, and such habits prescribed should be contempt. Here the Defendant first bringeth divers interpretations out of the Casualists: and then taketh one for granted without rendering of any reason, that he may by it excuse bowling and disuse of capps. But what if we take hold of another interpretation, esteeming the obligation by the intent of the Law-makers, which was against Popish Recusancie of our Communion-book, and not against refusal of some few ceremonies contained therein? I speak now of the Statute Law, not of lawless canons. Or what if we should stand upon that interpretation, which fetcheth the obligation from the weight of the matter imposed, which in our ceremonies is very little? Some of these I am sure the Bishops must fly, if they will defend their disuse of the *Crosier staff*, which they are bound by our Laws as well to use, as the Ministers are surplusses.

But all this is needless, because there can be no contempt in a conscionable forbearance of unlawful impositions; such as the ceremonies are sufficienaly proved to be.

SECT. XII.

HEere certain Divines are brought in witnessing, 1 *that superstitious opinions do deprive men of Christian liberty*: which we deny not, but take their testimonies as making against our ceremonies: because as I have formerly shown some of these superstitious opinions are inseparable from the imposing and using of them. 2 *That Christian liberty doth not consist in the use or disuse of things indifferent*: which we also willingly grant. But I would have the Defendant remember, that all freedom is not in the mind and conscience. For where the mind is free, the body may be bound; else Christians should not taste so much of this worlds misery as they do. Now Christ hath left unto us not only an inward liberty of mind and conscience, but also an outward freedom of our bodies and outward man, from such bodily rites in his worship as have not his stamp upon them, and his Spirit and blessing promised unto them. Of this the Defendant saith nothing at all.

SECT. XIII. XIII.

Concerning the profession of our Church so often brought in, enough hath been said before, now it sufficeth to answer, that no profession whatsoever can make human significant ceremonies in God's worship agree with Christian liberty.

As for superstition, which the Defendant doth now the second time most ridiculously object, I have answered in the beginning of this Confutation. Now only I note: 1 how loosely he describeth that superstition which he calleth *affirmative*: as if no man could use anything superstitiously, except he did hold that *without it the faith of Christianity, or the true worship of God could not possible consist*. Never was there such a description given by any man that considered what he said.

2 How manfully he concludeth our negative superstition, upon this ground, that Christ hath left these ceremonies free, which is the main question betwixt him and us.

3 How he mis-reporteth our opinion, in saving absolutely that we hold a Surplice to have unholiness and pollution in it: whereas we hold that it is only made more unfit for God's service then it was before through idolatrous abuse: but yet unto other us's it may be applied.

4 That instead of Scripture, he bringeth forth the universal practice of men in the Church: which yet hath been formerly also refuted.

5 That he can find no Divine that calleth opposing of ceremonies *superstition*, but only M. Calvin in one place speaking rhetorically, as he useth to do, and not intending any definition or distribution of that vice.

6 How he corrupteth *P. Martyrs* words, to have some color for a new accusation. *P. Martyr* taking there upon him the person of an adversary unto *Hoopers* opinion (with whom notwithstanding afterward he consented, and recalled the counsel which then he gave, as appeareth p. 1125) saith that if we should refuse all things that the Papists used, we should bring the Church into servitude: which assertion is most true, because the Papists abused many necessary things, even Christ's own Ordinances, the observing of which is liberty. Now the Def. would have that precisely understood, and that in the rigor of every word concerning the Surplice.

I have here subioyned apart an Epistle of *Zanchius* who otherways was somewhat favorable to Bishops: wherein the Reader may see his judgment concerning superstitious garments.

To the most renowned Queen Elizabeth, Defendresse of the Christian Religion, and most mighty Queen of England, France and Ireland H. Zanchius sendeth greeting.

MOST gracious and most Christian Queen, we have not without great grief understood, that the fire of contention about certain garments, which we thought had been quenched long ago, is new again to the incredible offense of the godly, as it were raised from hell, and kindled a fresh in your Majesty's Kingdom: and that the occasion of this fire is, because your most gracious majesty being persuaded by some, otherwise great men, and carried with a zeal (but certainly not according to knowledge) to retain unity in religion, hath now more then ever before resolved and decreed, yea doth will and command that all Bishops and Ministers of the Churches shall in divine service put on the white and linen garments which the Popish Priests use now in Popery; yea that it is to be feared, least this fire be so kindled, and cast its flame so far and wide, that all the Churches of that most large and mighty kingdom, to the perpetual disgrace of your most renowned Majesty, be set on a flaming fire: seeing the most part of the Bishops, men greatly renowned for all kind of learning and godliness, had rather leave their office and place in the Church, then against their own conscience, admit of such garments, or at the least signs of Idolatrie and Popish superstition, and so defile themselves with them, and give of fence to the weak by their example. Now what other thing will this be, then by retaining of these garments, to destroy

the whole body of the Church. For without doubt that is Satan's intent, by casting a seed of dissensions amongst the Bishops. And that he aimed at in the infancy of the Church by stirring up discord between the East and West Churches, about the Passover and other ceremonies of that kind. Therefore Irenaeus Bishop of Lyons, had just cause in his Epistle sent out of France to Rome, sharply to reprove Victor the Pope of Rome, because he out of a kind of zeal, but not according to knowledge, was minded to excommunicate all the churches of Asia, because they celebrated not the Passover just at the same time, as they at Rome did. For this was nothing but by an unseasonable desire to retain the same ceremonies in all churches to rent and tear a pieces the unity of the Churches. I therefore so soon as I heard that so great a ruin hanged over the Church of Christ in that kingdom, presently, in respect of that duty which I owe to the Church of Christ, to your gracious Majesty, and to that whole kingdom, intended to write thither, and to try by my uttermost endeavor whether so great a mischief might possibly be withstood: some that fear Christ, and wish well to your Majesty, exhorting me to the performance of this duty. But when I had scarcely begun to think of this course, behold our most illustrious Prince commanded $\langle \diamond \rangle$ to do it, which command of his did not only spurr me one, who of mine owe accord was already running, but laid a necessity of writing upon me. Wherefore this my boldness will seem the less strange unto your gracious Majesty, seeing my writing proceedeth not so much from mine own will and counsel of friends, as from the commandment of my most Noble Prince, who is one of your gracious Majesty's special friends. Now I thought I should do a matter very worth the pains taking, if first I should humbly admonish your most famous Majesty what your duty is in this cause: and secondlie, if as your humble suppliant I should beseech you for our Lord Jesus Christ's sake, to perform the same. I beseech your gracious Majesty to take this my writing in good part, for it proceedeth from a Christian love toward the Church, and from an especial reverend respect that I bear to your most gracious Majesty. The Lord knoweth all things. Now to the matter in hand.

Whereas the Apostle writing to Timothy, commandeth that prayers be made for Kings, and all other that be in authority, and saith, that the end wherefore they be ordained, is, that we may lead a peaceable and quiet life in all (that is, perfect) godliness and honesty, he teacheth plainly enough what is the duty of godly Kings and Princes, namely, that they take care, and bring to pass, that first and above all things, true religion, and the true worship of God, where it is banished, be restored, and being restored, be kept pure: all things which smell of impiety being far removed. Secondly, that men may live honestlie and holilie, all kinds of uncleannesses being abandoned. Lastly, that public peace and holy friendship be maintained among the subjects, all occasions of contentious being, as much as possibly may be, taken out of the way.

As the Apostle teacheth manifestly, as we have seen, so all learned men who be of sound judgment concerning the Magistrates office, do with one consent affirm, that these be the three chief parts of the office of the Prince, and of every godly Magistrate. Which thing being so, I see not how your gracious Majesty can, with good conscience, propound again the garments in question, and other things of that kind, smelling as yet of Popish superstition, and once banished out of the Churches, to the consciences of the Bishops to be taken on

again, and so propound them that you should compel them by your commandment to receive them again. For first, this is quite contrary to the first and chief part of the Princes office. For if the Magistrate ought to have a chief care, that the worship of God be kept pure and without mixture; and if for this cause all things are to be abandoned which may any way either by themselves, or by accident defile this worship: and therefore all things are to be called back as much as may be, to the rule of God, and to the former and Apostolical, and so the more pure and simple form of religion: Finallie, if as the Apostle commandeth, we be to abstain, not only from all evil, but also from all appearance of evil; to what end, I beseech you most renowned and most godly Queen, should those things be brought again into the Church of God, by the Princes commandment, which be contrary to the purity of the Apostolical worship, which smell of Popish superstition, which be neither available to the edification of the godly, nor to order, nor for ornament, except that which is whoorish: which lastly, can bring no profit, but on the contrary, many evils to the Church? It is out of all doubt, that by this law concerning apparel, all godly men will be offended, but the wicked will laugh in their sleeve, and hereby be put in hope to get many moe things: as for those of the middle sort, that is, such as be newlie converted and turned from ungodliness to godliness, and be not as yet well grounded, they will be in great danger, and if we speak according to man's judgment, they will rather look back to the old superstition, to which by nature we are inclined, then fixe and fasten their eyes upon true religion. And therefore this is $\langle \diamond \rangle$ a decree which will bring no advancement at all to godliness, but may much further ungodliness. For though these garments be not evil and unclean of and by themselves, that is, of their own nature, yet because of the former and late abuse, they are not altogether free from uncleanness. Certainly it cannot be denied, but that they will at the least, •give occasions of many evils and very grievous superstitions. Now the very occasions also of evils are to be shunned. To what end then should these be thrust upon the Church, from whom no profit can be hoped, very much evil may come? for this is to tempt God. Your famous Majesty may well remember, that not without cause it was written, *He that toucheth pitch, shall be defiled with it*: that the Apostle had reason to command, that we should purge out the old leaven, that a little leaven leaveneth the whole lump. And that Hosea did not foolishly reprove the Jews, because they translated and brought a young graff (of superstitions) out of Israel into their own garden, that is, the true Church. We ought, most religious Queen, to have nothing at all to do with the Papists in matter of religion, save in those things which they have common with the Apostles. Why, I beseech you, were some kings, otherwise godly, reprov'd and blamed in the Scriptures, that they had not taken away Churches or Temples for divine service in the mountains, which were built by holy Fathers ere the building of the Temple, in which the Lord was wont to be worshipped? Surely, because the Temple being now built and ordained for divine service, God would not have any footsteps of any other chapel at all to be extant. Therefore also when once the kingdom of Christ was manifested, the ceremonies and garments of Aaron ought not anymore to take place. For this cause the Apostles were upon good ground careful, that after Christ's ascension, they should so be taken away, that no relics of them remained. And if they took them away holily, unholily have the Papists called them back again. Now whether it be better to follow the godly simplicity of the Apostles, or the ungodly pomp of the Papists, who is ignorant? This

recalling of such Popish garments, your gracious majesty may believe me, will be a greater evil, then peradventure it may be seen, even to very wise men at the first blush: For me thinks I see and hear the Monks crying out with very loud voices in the Pulpits, both confirming their followers in their ungodlie religion, by the example of your gracious Majesty, and also saying, What? doth not even the Queen of England also, a most learned and a most prudent Princess, begin by little and little to come back to the religion of the holy Church of Rome, the most holy and sacred vestments of the Clergy men being taken on again? we are to be in good hope that the day will come, wherein she will a length, though now they be thought to be dead, recall also all the other rites and sacraments of the holy Church of Rome. These and such like words, no doubt, most prudent Queen, the Monks and Jesuits will use in the Pulpits. For they take all occasions to confirm their superstitions. Therefore to recall these stinking garments, and other rubbish of the Popish Church into the Church of Christ at this time, what is it but to give the Papists an occasion, and the best that may be, to confirm and harden themselves and their in their superstitions, and also to help them in this business? But let us hear what the Prophet said to Jehoshaphat King of Judah, when he helped Ahab; *Darest thou help the wicked, and love those who hate the Lord? For this thing the wrath of the Lord is upon thee.* And what other thing will this be, then even to call back the weak from the study of pure Religion, and to give them a privy warning to look back, and return into Egypt? It is an easy matter for us weak men, who of our own nature are prone to superstition, to slide back to impiety. Therefore occasions of sliding back to ungodliness, ought to be taken away, and at no hand to be given. And what else, I pray you, meant God in forbidding to plow with an Ox and an Ass, to sow the same field with diverse kinds of seeds, and to wear a garment woven of linen and woolen together? It is an odious and detestable thing with God, that the same field of the Lord should be tilled by ungodlie and godly Bishops together; If in the same Church Popish Doctrine be taught with the Doctrine of the Gospel; Finallie, if sacraments, ceremonies, and rites, partly Apostolic, and partly Popish, be used, and the Church be clothed with them as with a garment of linsey-wossey. For what agreement hath light with darkness? And therefore those things which be not of God, but from them who have defiled God's worship, are utterlie to be cast away, which the Lord himself commanded to be done, when he charged utterlie to destroy all things which appertained to those who should give us counsel to follow strange God's, and to burn their garments, and all their stuff with fire in the midst of the street, to show our detestation of such Seducers, and that they might be an execrable thing to the Lord. And who knoweth not that these garments are a part of the household stuff of that Romish Seducer? *There shall cleave nothing of the execrable thing, saith he, to thy hand, that the Lord may turn from the fierceness of his wrath, and multiply thee, as he hath sworn to thy Fathers, &c.* Wherefore to bring these garments, seeing they be the household stuff of Antichrist, into the Church of Christ, what is it else then to provoke God to anger, and to kindle his fury against us? Certain it is, that he who is a true friend of Christ, will never seek to have the ornaments of Antichrist in his own house, and much less will he suffer them in the Temple of Christ. For who can endure the arms of his enemy in his own house, and specially in the chiefest room of the same? And if God will have a thing destroyed and abolished, who are we that we dare build it up again. But it is God's will that after the death of Christ all garments of Aaron and Levi should be

abolished: and he hath plainly enough manifested everywhere, that in these our days he would have all ungodly and vain ceremonies, pomps, deceits, and paintings of the Papists driven away by the shining brightness of the Gospel: because these things have no power in them to kindle and increase godliness, but greatly avail to the quenching of the same. Neither verily can I see to what other end these garments tend, then in very deed (that I may now come unto the second head) to defile and disgrace the fair face; nay, the whole body of the Church of England reformed according to the Gospel; as if the chaste and honest daughter of a King should be attired with those very garments wherewith some famous and notable whore used to be adorned, and when she were so clothed, were commanded to go abroad in the streets. Now who can allow or judge this to be tolerable? Wherefore though for no other, yet for this very cause, such garments ought not to be thrust upon the Church of Christ, because that harlot of Rome hath abused, and doth still at this day abuse them (though in their own nature they be not evil) to evil, and to cover her fornications, or rather to entice men to commit fornication. For all these pomps, and Popish ceremonies are nothing else but whoorish paintings invented and devised for this end, that men might thereby be allured to spiritual fornication. Is it not therefore a filthy and dishonest thing, to have these in the Church of Christ? If the brazen serpent, which had been ordained of God, and that for the wholesome use of the Israelites, was taken away by godly King Hezekiah, because the Israelites had abused it contrary to the word of God: and if Hezekiah be highly commended for this so doing, because he had •ned that Serpent into ashes, and commanded them to be cast into the running water, that there might never be any print or sign of it extant anymore; how much more then are these unclean garments to be banished out of the Church of God, seeing the Apostles never used them, but the whore of Rome hath used them in her Idolatrous worship, and to seduce men? For it is a very dishonest thing, that such things as are of themselves indifferent, and have been long used to the dispight and dishonor of God, should be retained in the Church of God, to the hazard of the salvation of godly men. And much less that kind of garments, which is nothing but an invention of men, or rather of the Devil himself, devised to seduce the simple ones. We all know what praise those common-wealths deserve, which make good laws that the subjects shall not wear outlandish and strange apparel, nor bring it into the Common-wealths, because it is a corruption of good and honest manners, and of the Common-wealths themselves. How then can that counsel which is given to your Majesty, be commended, to wit, that garments unknown to the Christian world in tht time of the Apostles, and Apostolical men, should be brought into the Church of Christ. A•d if an out-landish kind of attire be not tolerated in well-governed Common-wealths▪ how much less are Idolatrous, and heathenish garments to be borne with in the Church, where God is to be worshipped in spirit and truth, and where he would have few and very simple ceremonies? Also if God established by his Law, that a woman may not put on a man's apparel, not a man a woman's, the one being so well of it self dishonest, and contrary to nature as the other: Why then should godly Bishops, and the servants of Christ be clothed, or rather shamed and deformed with the garments of godless Priests, and slaves of Antichrist? Why should we not rather, as we be of a divers religion from them, so also be discerned from them, at least in the performance of such duties as belong unto God's worship, by outward signs, such as garments be? Verilie this was God's

will, and he required of his people, that it should be discerned from the profane Gentiles, as by other things, so also by a divers sort of apparel, and so should profess by this public sign, that it would have nothing to do with the Gentiles.

And why should not we do the same? Are we not the people of God? abides not the equity of the same commandemet? And if the word honest be derived of honor, what honor will it be for the Church of Christ to have Bishops attired and disguised with Popish visors in the administration of the Gospel and Sacraments, so as they shall rather be derided then be revered any whit by the people? And what commendation shall it be for your gracious Majesty in true Churches, and among true believers, that you permit such trifles to be called back into your Church? Therefore it standeth not with honesty, that holy Bishops be compelled to receive such visors, neither is it indeed a matter worthy of honor and praise, neither deserveth it the name of virtue. For if your Majesty should command that all English men, leaving that ancient and very grave and comely attire, should wear Turkey coats, or a soldiers weed, as it is called: who would ever approve this decree as honest? And it is much less praise-worthy, if godly Bishops be enjoined, laying aside, or at least changing the honest and ancient apparel, which the Apostles wore, to wit, that common and grave habit, to put on the ridiculous and execrable or accursed garments of godless Mass-priests.

Now concerning the third part of the Princes duties, there is nothing fitter to trouble the public peace of the Church then this counsel. For every noveltie, especially in religion, either by it self, if it be evil, disturbs and troubles a good peace, or if it be good, gives occasion of trouble by accident, by causing contention between evil and good men. But as in things which be good of themselves, of which nature the reformation of the Churches according to the will of God is, we are not to care for the troubling of that ungodly peace, that is of the world (for Christ came not by his Gospel to keep such a peace, but rather to take it away, and to send a sword) so assuredly, by the urging of things indifferent, to trouble the peace of Churches, and to cause strife between good men and bad, yea between godly men themselves, is so wicked, that it can by no means be defended, so that Irenaeus had just cause to reprove Victor Bishop of Rome, for this cause, as hath been said afore. For it must needs be, that at such times the Churches be rent in pieces, then which thing, what is more hurtful? Many examples in the histories of the Church prove this which I say. How many and how great troubles arose in the Primitive Church, between those who beside the Gospel urged also circumcision and the law, and between those who upon good ground rejected them? And how great evils would this dissention have brought to the Church of Christ, had not the Apostles betime withstood them by that council gathered together at Jerusalem, by a lawful examination and discussing of the cause by manifest testimonis of the Scriptures, and by sound reasons? If your gracious Majesty (as you ought) desire both to be and to seem Apostolic, then imitate the Apostles in this matter. Neither lay and impose this yoke upon the necks of Christ's Disciples yourself, nor suffer it to be imposed by others. But if you see that the Bishops disagree about this matter among themselves, assemble a Synod, and cause this controversy to be examined by the Scriptures. And then look what shall be proved by plain testimonies, and strong reasons, propound that to be observed by all, and command by your decree that that be observed, and so take disagreement out of the Church. For your

gracious Majesty ought to be very careful, that there be no innovation in religion, but according to the word of God. By this means shall a true peace, concord and unity of the Churches be preserved. But if the proceeding be otherwise, what other thing will it be, then to take away unity, and to trouble the Christian peace? And this I may not pass over with silence, that by this noveltie of the business, not only the public peace shall be troubled in that kingdom, but also many else-where out of that kingdom will have occasion given them to raise new contentions in Churches, and that to the great hindrance of godliness, and the more slow proceeding of the Gospel. For all men know, that the most part of all the Churches, who have fallen from the Bishop of Rome, for the Gospels sake, do not only want, but also abhor those garments, and that there be some Churches, though few in comparison of the former, which do as yet retain those garments invented in Popery, as they very stiffly retain some other things also, because the reformers of those Churches, otherwise worthy men, and very faithful servants of Christ, durst not at the first (neither judged they it expedient) utterly abolish all Popish things. But as the common manner is, every man likes his own best. Now I call those things a man's own, not so much which every man hath invented, as those beside, which every man chooseth to himself, receiveth, retaineth, and pursueth, though they be invented to his hand by others. But if there be also annexed the examples of other men, they be more and more hardened in them, and are not only hardened, but also do their uttermost endeavor by word and writing, to draw all the rest to be of their mind? Therefore we easily see what the issue will be, if your gracious Majesty admit of that counsel which some do give you, to take on apparel, and other more Popish things besides. For some men, who be not well occupied, being stirred up by the example of your Majesty, will write books and disperse them throughout all Germany, of these things which they call indifferent, to wit, that it is lawful to admit of them, nay that they be altogether to be retained, that Papists may be the less estranged and alienated from us, and so we may come the nearer to concord and agreement. As if forsooth the Papists, though we for peace sake admitted of all those things, would ever amend their Doctrine, and banish out of their Churches, or at any hand lay down their false and godless decrees, manifest and abominable superstitions and idolatries: and there will be some who will answer such books once dispersed. So of this English fire there will rise a new burning flame in Germany and France, on which hot coles the Papists as so many Smiths a forging, will sprinkle cold water to make the flame the more vehement. And is not this a goodly benefit? Who therefore doth not see that this counsel tends to the troubling of all Churches.

To conclude, that golden saying of a certain learned man is very true and certain, and approved by long experience, that indifferent things, that is, the question about indifferent things, is that golden apple of contention. So much shall suffice to have spoken of the troubling of public peace; what should I say of the consciences of private believers? It is manifest, that they are greatly troubled with this commandment, to put on these linen garments. For they do so greatly complain, that their lamenting voices & groans do reach unto, and are heard in Germany. Now how grievous and distasteful an offense it is to trouble the consciences of the godly, the holy Scripture showeth: partly when it commandeth that we make not the holy Spirit sad, neither offend the weak ones▪ partly when it threateneth

grivous punishments against those who fear not to do these things: partly also when it propoundeth the examples of the Saints, and specially of Paul, who speaks thus; *If meat offend my brother, Ile eat no flesh while the world standeth, that I may not offend my brother.* For in those words he giveth a general rule, by his example, taken out of the doctrine of Christ, to wit, that no indifferent thing is to be admitted and yielded unto, much less to be urged upon others, and least of all to be commended by decree: if in the admitting, urging & commanding of it, the minds of good men, and consciences of the faithful be offended, for a tender conscience, which feareth God, is a thing most precious and acceptable to God. How therefore can that counsel be approved, which would have a law established and proclaimed by the Princes command for the use of garments to be used by Ministers in the ministry. For (to speak many things in few words) if such garments be to be propounded to the faithful, they are to be propounded either as indifferent, or as necessary: If the later, we do vngodlily, because we make those things necessary, which Christ would have to be free: If the former, then are they to be left free to the Churches. But by commanding and compelling, we make things that be free and indifferent, to be necessary, and so fall into the same trespass. Moreover, either they be ordained of God by Moses, or they be delivered by Christ God manifested in the flesh, or they be ordained by the holy Ghost working and speaking in the Apostles, or they are of men, either godly or wicked. Those ceremonies and Levitical garments, which were ordained of God by Moses, ought all of them to have an end after the death of Christ, as the scriptures show plainly, especially the Epistles of Paul to the Coloss. and Hebr. therefore they cannot be revoked & called back without the transgression of God's will. It cannot be said that Christ taught them, because there is no word extant to that end, but rather he taught plainly oftentimes, that all Moses his ceremonies were ended. And the same I affirm concerning the Apostles. It remains therefore that they be said to be of men. If they be from godly men, then were they ordained of them, either to edification, or for order and comeliness. But they avail not to edification, that is, to further comeliness, but rather tend to the overthrow of it, as we saw before; neither for any good order, but rather they tend to disorder, for there is a confusion of godly and wicked Bishops, whereas it is meet and equal, that one of them be discerned from anothe, even by their garments also. Neither do they make Christ's spouse comelie, as we shown a little before. Therefore we ought not to yield unto them. And such things as have been invented by men, void of God's spirit, do nothing appertain to us. Lastly, the Apostles used not these garments. For we have no authentic testimony. Now the Church is to be fashioned after the rule of that Apostellicall Church in ceremonies and garments, as well as in Doctrine. What do we then with these garments in the Church? By whose authority can they be approved? What profit or wholesome use can the Christian people have by them? But on the contrary we have shown that godliness is weakened by them, the pure worship of God is violated, Popish superstition is by little and little called back, the godly be offended, the wicked be confirmed and hardened in their ungodlinesses; the weak in faith are brought into hazard of their salvation; there are occasions of many evils given; Monks and other Popish preachers are hereby helped to confirm their followers in their superstition; the wrath of God is provoked against us; those things which God would have to be destroyed, are hereby built again by <math>\langle \diamond >>>; the whole face of the Church is defiled and disgraced: there is a foul sin committed

against honest and good laws forbidding the putting on of strange and outlandish garments: and so the whole Church is dishonored, Besides, the public peace of the Church, yea of many Churches is troubled: one Bishop is set against another, the consciences of the godly are troubled, and the minds of good men are offended, God's spirit is made sad in them, and this apple of contention is cast, as it were, upon the table of the God's.

Now seeing the matter stands thus, most gracious Queen, not only I▪ but all my fellow-ministers, and all the godly prostrate before you, entreat your Majesty, and for Jesus Christ's sake, whom we are persuaded you love from your heart, we humbly beseech your Majesty not to embrace that counsel aforesaid, neither to give ear to such counsellors. For those counsels (most godly Queen) are not for the good of that your Church and kingdom, nor for the honor of your Majesty, seeing they neither serve to the increase of godliness, nor to the retaining of the honesty of the Church, neither to the preservation of public peace, but rather very greatly weaken all these good things, which your Princely Ma• ought chiefly to stand for. Let your Ma• rather bend all your thoughts, authority and power hereunto, that first and above all you may have Bishops, who be truly godly, and well exercised in the holy scriptures, as by the blessing of God you have very many, and that you make much of, and give ear to them. Secondly, that you be careful that with all diligence they may discharge their office, watching over the flock teach sound doctrine, confute heresies, drive away Wolves, keep every man in his own calling, and exhort and stir up every man to lead a life beseeming a Christian. The Elders also and Deacons are to be admonished, that everyone be diligent in his own office, and if need be, they are to be compelled by your gracious Ma• authohtoritie, that neither the former by their sleeping and winking at the misdemeanors of the flock, suffer the reins to be loosed to all licentiousness, and to the lusts of the flesh; neither that the later, by reason of their immoderate care for their own private businesses, neglect the poor people of the Church, and omit such other things as belong to their office. For these three sorts of men be the very sinews of the Church, upon whom the salvation or destruction of the Church doth chiefly depend. Furthermore, your gracious Ma• ought to use great care and diligence, that the Universities, and in them good and godly teachers, be well looked to, cherished, liberally maintained and preserved, for these are as the mothers, and nurses of the Churches, in which and by which those are to be fashioned, borne, brought up and adorned, who being fit, may be called from time to time to rule and govern the Churches. Last of all such things as cannot be corrected & amended by the word and discipline of the Church, as it is necessary, that according to God's word they be cut off and taken away by the sword of the Magistrate, so your gracious Majesty is to take care of them: as adulteries, blasphemies, and other capital crimes of that sort. For God hath given the Magistrate the sword for this end, that ungodly seducers, filthy knaves, and unquiet men being restrained, the rest may lead a quiet and peaceable life in all godliness and honesty. This is the matter (most gracious Queen) whereon you are to spend your thoughts, hereabout are your counsels to be occupied, here is all your strength to be shown, namely, that (to end in a word) we all denying ungodliness and worldly lusts, may live soberly, justly, and godlily in this present world. For this is the true and fairest garment of all other. For which every man ought to take care, to wit, that having put off the old man with his works,

we put on the new man, that is, our Lord Jesus Christ, neither are there any other true ornaments which become Christian Bishops, besides those which the Apostle hath laid down in his writings to *Tim. and Tit.* *A Bishop must be unreprouable, the husband of one wife, watching, sober, modest, harborous, apt to teach, not given to wine, no stryker, nor given to filthy luere, but gentle, no fighter, not covetous, one that can rule his house honestly, having children under obedience in all honesty, not forward, not angry, righteous, holy &c.* For garments and ornaments of Aaron's high Priest, were types of these true ornaments; those were the shadows, these be the body. Wherefore let those be gone, and let these abide still. And then at length shall we have the whole Church, and so the Bishops rightly and truly apparrelled.

Once again I humbly beseech your gracious Majesty, that thinking no more of those outward garments, you will mind and consider how these true and spiritual ornaments may be retained, put upon, and kept in the Churches. And as I said in the beginning, that according to your gracious Majesty's clemency you will be pleased to pardon my boldness in writing. Our Lord Jesus Christ long preserve your gracious Majesty safe and sound to us, and to the whole Church. From Heidelberg. 10. September. 1571.

THus (good sir) you see how I have endeavored to satisfy your desire concerning the general part of the Defense. If this do not fully content you, I will (if it please God) add what is wanting another time. For it is fit we should help one another in private, concerning these things, lest the public sway of formality should make us forget or forgo that sincerity which those men of God taught us, in whom when we were yet children, we saw the power of godliness that made us love their footsteps.

Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame, *Apoc.* 16. 15.

I have added to the Authors Reply, but without his knowledge, the advertisement following; to fill up this page, which without some purpose had otherwise been left blank.

WHEN you find, good Reader, any stragling testimonies of some few foreign Divines alleged by the formalists, which seem to savor of toleration, consider first that some did write in the dawning of the day of reformation, and therefore could not so soon see distinctly and clearly every corruption which was in the Church, 2. That notwithstanding of greater light shining in the Church, after the rising of the Sun above our Horizon, the Divines treating upon many points, could not be exact in everyone, or intending principally to beat down such corruptions as did most assault their own Churches, no wonder that there fell from their pens some sentences not ripely digested concerning other points. 3. That howbeit these had purposely set themselves to consider the controversies of our Churches, yet not being thoroughly acquainted with the particular state of the same, might give their judgment in the general case, but could not so well in the particular, as many worthy Divines in England have done. 4. They were but men, and might err in judgment, and so appeareth by the weak reasons subjoined sometimes to their opinions. And living in Churches where some corruptions do remain, they might the more readily stumble at the like in others. 6. It hath

been the practice of the English Prelates from time to time, and is at this present hour, not only to offer preferment to Divines at home, but also to send gifts to foreign Divines, to blunt at least the edge of their zeal, if they could not make them altogether their own, as they have done some. For proof of this their old practice I have here subjoined a few lines taken out of the friendly caveat to B. Sands, then Bishop of London, written *ann.* 1567. extant in the book entitled, *The Register*.

Although you have, as much as in you lieth, gone about to win credit, and as it were to tie the tongues of *Bullinger*, *Gwalther*, *Zanchius*, and others with your bribes, which you have divers times sent them under the name of friendly tokens and remembrances, yet when they shall be informed better of more then they were the last time, and confirmed in the former satisfaction of these two last set forth books, as well these that I have named, as divers more will not be ashamed, like true and constant professors of the truth, to answer your L. as *Aristotle* did *Plato*, when he said, *Amicus Plato, sed magis amica veritas*, that is to say, openly to confess, not in private meeting only, but in print also, that English ti•ne, English clothes, and English silver and gold are and shall be welcome to them, as long as they are not meant to stop them from the truth against both their conscience, and their printed writings and confessions. Yea if ye will look well on the matter, *Gwalther* hath condemned you and your *splendida Pontificalia* already. For in his last Epistle to you Lord's, he denieth not that those informations, these two that he speaketh of delivered him, were intolerable in the Church: but trusting only upon your words, and believing your coloured lying informations too much, would not credit them as t•o too monstrous things to be in such a realm, that hau• always had so good a report for zealousnesse in religion, and to be maintained of such men, that in time of their banishment, both he himself, and a great sort more knew to be godly, learned, and earnest in religion.

MElanchton did write in the dawning of the day. •*anchius* in •n Epistle to *Bullinger*, reporteth that he was of a fearful spirit, and did many things which he did not approve. His advices in the time of the *Interim* proved pernicious to the Germane Churches, and grievous to all the godly. Harder things, if true, are written concerning him. *P. Martyr*, freer in writing after he had left England then he was before, in a letter to a certain friend there, confesseth his oversight in advisi•g rather to conform to Popish apparel then to leave the Ministry, and that now with •*ullinger* he was of another mind, seeing the scandals which did arise unavoideably of them, which he did not perceive before. He confesseth in another Epistle to a certain friend there, that he could not give full and particular direction not being acquainted with all the particular circumstances. *Tu autem qui••es in ipso certamine consilia hic non expecta. Valde quippe sumus à vobis procul. In ipsa consultetis arena.* Which answer holdeth in other foreign Divines. The Author of this sound Reply, craving the removal or at least the free use of the ceremonies, and that none be enthralled; or saying if there Deans, Canons, and Prebendaries will practice them in their Cathedral Churches, they will not contend with them, providing the Prelates impose them not upon others, is to be understood to speak only of the English Church, where they have kept possession ever since the Reformation, and as a man almost despairing of any cure after these fifty years contestation against them, rather then resolving. But all Writers condemn the reducing of corruptions into a Church, specially

after exile of many years. Many worthies have suffered much for Reformation, what would they have done to withstand the re-entry of Deformation?

FINIS.

P-WA1-3. A second manuduction, for Mr. Robinson. Or a confirmation of the former, in an answer to his manumission - Ames, William, 1576-1633.

A SECOND MANVDVCTION, For M^r. ROBINSON.

Or a confirmation of the former, in an answer to his manumission.

ANNO DOMINI. M. D C. XV.

A Second Manuduction For M^r. ROBINSON, Or a confirmation of the former, in an answer to his manumission.

IT is not much to be mervailed at, if one assay praevaileth not with him for public communion, who was so hardly drawn unto private, by many & long strivings. We may rather hope, that in time, he will be brought, to see reasō for that as well as for this. The success being left unto God: I think it a Christian part, to stretch out a little & strengthen that hand which before was lent him for a *manuduction*. First then must be marked, how far M. R. is come already: and then the points that he stayeth at, with the grounds of that his stay. He granteth;*If a man (remaining a member in some parish of England) intending the ministry, & competently qualified thereto, having approbation of godly & learned men, shall, without any further calling, for a time, perform the actions of prayer & prophesying, by leave in a public assembly there, that it is lawful to communicate with him in that work. And moreover, that if the same man shall continue in that course for some years, not having any further warrant, but the seal which God setteth to his labor in the fruition of it, & the consent of those people which repair unto him for instruction; it is lawful, still to have communion with him.* All this he acknowledgeth (though not in so plain a manner as ingenuous dealing requireth) in calling of it private.

This grant of M. R. is of no small moment in the consequence of it. For by virtue thereof, those of his mind, may be present at many sermons in England upon occasion, not only to the spiritual comfort & edification of their souls, but also to the avoiding of much danger & damage in their outward estate. For of this kind are a multitude of religious exercises ordinarily performed by students in the colleges of both the universities, who are wont in their college chappels to make trial of their gifts though they be not ordained ministers; & not only there, but in such assemblies of the country as they have opportunity. Some also have been known to continue long, even for 20 years together, in preaching by no other warrant then this: as by name, M. Flood of Northampton, & M. Marburie. By the same reason it will follow also (as by & by we shall see) that communion may be had in the like actions of those which have further authority: for this communion is of public nature & a church action, & so for substance, of one reason with the other.

That this doeth follow upon the former grant, if so be that such exercises of religion be public actions, M. R. doeth well understand: & therefore to avoid that which he is loath to acknowledge, he denieth such actions to be of public nature. To this purpose he insinuateth 2 reasons. 1. *Beccaus a private action may be performed in a public place, as a public may in a private: and 2 because no action is public, that is not performed by public calling or authority.* The former of

which I willingly grant: and therefore made no such mention of the place, as if it were of itself sufficient to make these exercises public. The second I do flatly deny until I see that reason which (as he saith without any further proof) *doeth of itself teach it. For this purpose* he willeth the reader to see Mr. Perkins in *treatise of Christian equity*; where nothing is to be found that pertaineth unto this purpose. For there Mr. P. speaketh only of such public actions, as are usually called *actions of law*, wherein public justice is questioned, the mitigation whereof pertaineth unto that Christian equity which there is handled: such as execution of penal statutes, suing of bonds, taking forfeitures & fines are. If he would know Mr. Perkins his judgment about this point, let him see to the purpose his treatise of divine or religious worship (the thing that now is in hand) where he shall find this description, *church service is that which is performed publicly in the congregation of the people of God*. But leaving his testimony, let us search a little after that reason which Master Robinson telleth us will teach us what actions are public. Public is as much as *peoplelick* because that which is not restrained unto one or a few, but extended as commune to a people either civil or ecclesiastical, that is *peoplelick* or *public*. Thus some actions done first in private, and after extending to the knowledge of the people, become thereby public scandals, though the actors of them have no public calling or authority for doing of them. Much more, are those actions to be esteemed public, which are performed in a public place, extending to the present knowledge or use of the people, & so intēded, whether they be good or evil in which respect no mā cā deny the prophecies of Zedekiach & other his fellows 2 Crō. 18. to have bē as public as that of Michaia, though he only & not they had lawful calling or authority for that action. Those exercises of religion which are ordinarily used in the seperat assemblies, called *prophecijngs*, wherein prayers are offered up in the name of all the people, & the word interpreted unto all, they are I think esteemed public by them selves: sure I am they are so, however they be esteemed: yet the actors in those businesses have no special set calling or authority for that they do. In the time of Wycliffe, when many that received light of truth from him did upon all occasions publish the same unto others either in churches or churchyards, or else in markets, faires, & such like open assemblies, though they did it without license of the ordinaries, or other sufficient authority of that kind, yet they are said to *preach publicly*. It is the phrase of king Richards letters against them, as is to be seen in M. fox, p. 406. Like phrase is used in like case, by all that write or speak thereof. So that both by reason & custom, & all good rule of speech, it is manifest, that these exercises of religion which M. R. granteth lawful are public actions: and so, that not only private, but also public communion is by his own confession, lawful in the parish assemblies of England.

THus far then we have Mr. R. consenting. Now at the third demād, he maketh a stand: but with such oppositiō as will not stand. The demand was of the same mā, who formerly did lawfully preach in a public assembly, if he should obtain a license from the L. Bishop of the diocese, without any unlawful condition for to continue in that his course, whether that leave or license given doeth pollute the actions, seeing a man may ask leave of the great Turk, to preach the gospel within his dominions? His answer is, that *the very obtaining & receyving of such a license is unlawful: because it is a real acknowledgement, that such a Bishop hath a lawful power to grant it*. Which is neither so nor so: for. 1. The asking & receyving of leave or

license (which are both one) doeth not always imply an acknowledgement of his lawful authority from whom it is sought. If any man of violence shall usurp a power to himself, of permitting or hindering the lawful & good offices that pertain unto honest men, so that without his license a man could not buy or sell, or teach any science or trade of life; if an honest man whom these duties concern, should in that case take a license from that usurper (though he were no better then a strong thief) no reasonable man will say, that in so doing he did acknowledge such usurped power lawful. The rulers of Jewish synagoges had no lawful power over the Apostles of Christ in any part of their ministry, neither would Paul ever acknowledge so much: yet he & Barnabas accepted of such license or leave from them sometime as they did usually grant unto those that acknowledged them selves lawfully subject to their authority. See an example act. 13.15. Mr. R. himself hath granted in the first demand that a man may preach *by leave* in a parochial assembly: which leave must be given by the parochial minister & churchwardens, whose authority he holdeth one with the Bishops. If therefore leave or license (whether in word or writing, that is all one) may be lawfully taken from them, without acknowledging any authority lawful which is unlawful, why not from the Bishop? 2. There is some authority in the Bishops derived from the king which may be acknowledged lawful. Such is this of giving license, liberty & civil authority for men to do good. The civil magistrate may do it himself; or appoint others to do it 2 chro. 17.7. The abuse of this authority doeth not make it unlawful.

But *John Claydon* (saith Mr. R.) *a martyr of Christ was otherwise minded, when he witnessed, that the Bishops license to preach the word of God was the true character of the beast.* Which testimony is found in deed in the book of martyrs, p. 588. But 1. It is not John Cleydons, but found in a book whereof he was the owner but not the author: for he could neither write nor read. 2. Whosoever was the author, the meaning was, that in regard of the conditions required by those Bishops, & the persons that usually obtained their approbation, licences might be held as a note of one that followed the beast of Rome: though those conditions being removed, there was no such wickedness in the bare license. This meaning may be gathered out of the answer of William Thorp, who may probablie be judged the author of that treatise wherein this testimony was found. For concerning the Bishops license, he rendereth a just reason why the godly preachers in those days did not seek them p. 492. In this his speech to the archbishop. *Sir, as touching your letters of license, or other Bishops, which ye say we should have to witness that we were able to be sent for to preach: we know well, that neither yow sir, nor any other Bishop of this land, will grant to us any such letters of license, but if we should oblige us to yow, & to other Bishops by unlawful oaths, not to pass the bounds & terms which ye sir with other Bishops will limit to us. And since in this matter your terms be some too large & some too strait: we dare not oblige us thus to be bound to you for to keep the terms which yow will limit, as yow do to friers & such other preachers.*

3. If one good martyr out of zeal had given that testimony in such a sense as Mr. R. will have it understood in, yet the general consent of almost (if not absolutely) all the other martyrs being otherwise, as is well known to such as have read their stories, this one of itself could work no great prejudice.

This for the answer directly applied unto the demand. Unto the comparative reason annexed, that a man may ask leave of the great Turk to preach the gospel within his dominions, he opposeth 2 things. 1. A difference betwixt *leave* & *license*, that *to ask leave is to desire one not to hinder him: but to obtain a license of the Bishop, is to obtain public authority of the public officer, & according to the public laws of the church, to exercise a public ministry.* 2. That the great Turk is a lawful civil magistrate with whose civil authority it is lawful to partake: But so is not the Bishop a lawful ecclesiastical officer, with whose spiritual jurisdiction gods servants may communicate. In all which there is not one sound sentence. For 1. What difference soever he may imagine betwixt *leave* & *license*, my meaning was, that it was lawful to obtain a license of the Turk for to preach the gospel in his Dominions.

2. Leave from one that is in authority, so as he that hath it shall be hindered of none subject unto that authority, is a licēce with authority. So that the difference betwixt *leave* & *license*, insinuated by him must consist only in the great sound of the word *public* so oftē repeated in vain, *public authority, public officer, public laws, public ministry*: Which how idle it is, hath formerly been shown. 3. He that hath a Bishops license & orders too, hath no such authority actual conferred upon him thereby, but that he may be hindered many ways, even by those that are subject unto the Bishop, from ever exercising that whereto he hath license so that in this respect, there seemeth not so much as full & perfect leave to be contained in a Bishops license. 4. That the Turk is a lawful magistrate, it would trouble Mr. R. to prove. 5. The Bishop hath some jurisdiction exercised about spiritual causes, which may lawfully be communicated with. 6. And lastly, though all this were so as Mr. R. saith, that it were unlawful for to seek or take such a license of a Bishop, yet it doeth not follow, but it might be lawful to communicate with him that hath taken it: especially seeing it was lawful before, and the man doeth & hath all good that he did or had before, only with this difference, that he doeth that with license of the Bishop which he did before with his connivence. So that this demand remaineth unanswered: which was not made of the getting of license, but of communicating with him that had gotten one.

Which communion can be no more unlawful, then that which scholars have with a schoolmaister, who hath takē a Bishops licēce (according as many are urged to do) from the same Bishop: or that which subjects have had with their lawful king sometime when he was crowned or set up by the Pope.

The 4. Demand was concerning a man that hath taken that form of admission which is called orders of the diocessan, not knowing any evil in it, whether such a fault, if it be a fault, doeth pollute that communion with him which otherwise is lawful? that it doeth not Mr. R. seemeth to witness in his former treatise p. 15. For this he referreth the reader unto that answer which he gave to the former demand: and so do I to the refutatiō of it. Whereas he addeth, that his testimony is misapplied, because his meaning was, that a human infirmity about an external ordinance doeth not hinder from communion in actions performed merely by personal grace; I answer, that it is possible for a man which hath such orders, to perform the actions of prayer & preaching even in a public place, merely by virtue of the personal grace & gifts which God hath endued him with all. Especially this man of whom

here we speak, who yet hath no special state or reference by office unto those that communicate with him in the word & prayer. The reason therefore is one and the same, in this case, & that which Mr. R. speaketh of.

THE fifth question was of a man that being desired, & so chosen by some assembly wherein there are many fearing God apparently, he taketh a pastoral charge of them, having the Bishops & patrons admission, but chiefly grounding his calling upon the people's choice, and that he do nothing but the same he did before, besides the administration of the sacraments to such as are in charity & discretion to be esteemed worthy, what hindereth from communion here? To this a four fould answer is given in show, though none in deed. 1. *He denieth an assembly gathered & consisting of many fearing God, & many without the fear of God, to be a lawful church assembly, having right in communion to call & enjoy a Pastor.* But the question was made of an assembly wherein are many fearing God apparently, without his supply of many not fearing God, though with them there may be mingled some which give not such apparent evidence of God's grace to be in them, but rather praesumptions of the contrary. Will Mr. R, deny the title of a true church unto all assemblies that have some such amongst them? then must he condemn most rashly not only a multitude of present churches (Dutch & Frēch) but those of Corinth, Galatia, Pergamos, Thyatira, Sardis, & Laodicea also, of which the Apostles & Christ himself gave other judgment. 2. He telleth us, *that none can truly take a pastoral charge in the Parish assemblies: because he cannot govern or rule the flock.* But first, a man may truly take upon him that which he cannot fully & in every part perform or fulfill, desiring & endeavoring so far as his knowledge & ability extendeth. Otherwise, no high Priest in Israel from the time of Solomon unto the time of Hezekia did truly take upon them the charge of a high priest: because none did celebrat the passouer which was a principal sacrament, in such sort as was wriē. 2. Chron. 30.5.26. Nor keep the feast of tabernacles in a far lōger time. Nehem. 8.17. Nor did any king all that time truly take upon him the charge or office of a king: because none did reform things as he ought. If any difference be, their sin was greater, that might have dō their duty & would not, then theirs that would & cannot. Secondly, the mere want of performing one part of the charge, doeth not hinder but that a man may well communicate in the other parts, which are well undertaken & discharged also. 3. He addeth, *that the church of England acknowledgeth no such calling as is chiefly grounded on the people's choice. Such private intendimēts & underhand professions of particular persons in secret, are cloaks of shame & craftiness, like unto disguised familism. And if any ministry be so grovnded, it is not the ministry of the church of England.* But what that church of England alloweth which he understandeth by this title, it maketh nothing to the question. It is enough if such a calling be in some assemblies of England. Yet for a minister to lay the chief ground of his calling upon the people's choice, so that he have withal those formallities required, I know no law in England that doeth forbid or disallow it. Ther is therefore no necessity for him that doeth so, to speak of it in secret only: he may profess it in the pulpit, as many have been known to do, & yet be a minister of a church established by the law of England. Neither is that after consent by *acceptance & submission* which Mr. R. speaketh of so slight a matter for this purpose as he would make it. For as in wedlock, the after consent of parents or parties doeth often make that a lawful state of marriage which before & without that was none: & in

government, acceptance & submission doeth make him a king which before was a tyrant, though in their nature these actions be rather consequences then causes of that calling, so is it betwixt minister & people. All the wind that he spendeth therefore in this answer, is but a venting of his praejudiciall passions. The question itself he secretly granteth, in making a ministry grounded on the people's choice to be no ministry of the church of England: insinuating thereby, that with such a ministry he cannot say but communion is lawful. Now that there is such a ministry to be found in England, as it is manifest in diverse places, so he himself doeth as much as witness it in the next page, where he affirmeth that in sundry places the people are ready to suffer persecution with their ministers. For if the lifting up of a hand in tokē of consent be a choosing, a consent declared by such fruights must needs imply no less.

4. He excepteth against baptizing of all infants borne in the Parish. But (to abstain from by controversies) it shall suffice for that, that other churches do extend the use of that sacrament to as great largeness as England doeth, with whom notwithstanding Mr. R. will not deny all communion public.

The 6 question was of a deprived & silenced minister, why a man should not hear him when he preacheth? Mr. R. after a censorious note or two passed upon such ministers, giveth for answer, *that such a man remaining still a minister of the church of England, & preaching by that calling, cannot be communicated with, without submission unto and upholding of the prelates antichristian authority, which in that work he exerciseth.* Which is a conceit past commune apprehension. That he which by the prelat, the prelates cannons, & all that his authority can make, is forbidden to preach, often times excommunicated also by him, and all this for witnessing against his usurped authority, should in performing that duty, which also he did law fully before he received any commission from any prelat, not only exercise the prelates authority, but so exercise it, that no Christian man may be present therat, without actual submission to antichristian power. I can say no more, but let him that readeth give judgment.

To the 7 & last demand, which was of one that thorough infirmity admitteth of some corruptions in the exercise of his ministry, he answereth nothing of momēt, but what was examined before, & therefore need not a several trial.

THus much for maintenance of the arguments implied in the foresaid quaeres. Wherein also those bars are now removed which were by Mr. R. opposed before in general, & now as we have seen, particularly applied. Yet further some what to pursue the matter, it may be a defense of that which is said already. The principal & in deed the only ground of opposition was laid by him in this, *that such a Parishonal minister is a branch of the prelacy, as receyving power from it, by which it doeth administer.* My answer was by denial, with this distinction, that a parishionall minister as I formerly described had power of *right* unto his ministry before ever he had to do with the prelat, though a power of *external legal ability*, he may be said to receyve from the prelat in part. When I said he had nothing to do with the prelat before he had gotten right, my meaning was, that he had not to do about that pastoral charge.

Yet we may suppose him also not to have proceeded by such degrees as were formerly for argument sake set in rank, but first to have dealt with the people or been dealt with by them, having never seen any prelat in all his life, or as good as not seen him. To come then to the point, his answer is, that no parish assemblies have *power of right* to choose their ministers. Whereas on the contrary it is most evident that every congregatiō of Christians hath right unto this thing from Christ himself so inseparablie annexed unto it, that no external oppression by others, or abuse of their own cā possibly deprive them of this right, so long as they remain a Christian assembly or congregation. Suppose they be in external bondage, & that in some sense spiritual, yet no matter of *fact* can take away *right*, while they abide such as Christ hath given that right unto.

The whole case may be cleared in this example, two single persons agree on marriage betwixt themselves, with allowance of parents, & have by virtue of that cōtract, mutual *right* one in other, yet the laws of the place where they live having ordered that none shall be held for married persons without certain forms which they appoint, they have not *external legal power* or liberty one in the other, before such rites be performed. Even so stands the matter betwixt minister & people in England, they agreeing or cōtracting betwixt them selves have right one in other: but external legal power or liberty they must receyve from others. Another example also I would have considered, the emperor sometime was so subject unto the pope that he had not liberty of emperiall rule until he received his crown from Rome: yet was the emperor then no proper part of the papacy, nor did he take his right from the pope, neither did those that submitted unto him, therein communicate with the popes authority. So is this in hand. If Mr. R. will shut his eyes against the light I cannot make him see the difference that is betwixt these two powers.

OVt of Mr. R. his own grounds there were certain assertions observed, which show that the power of preaching which ministers in England do exercise professing that to be their main office, is not properly a part of the prelates power. The first was, that the office of the prelates is founded on their usurpation of the churches rights in calling of officers & censuring of offenders: power therefore of preaching can be no part of it. To which first he answereth, that *that which I admit in his affirmation hath enough in it to overthrow my consequence: for if it belong to the prelates to cal ministers & that in calling them they give thē power & authority to preach, then it followeth undeniablie, that those ministers thus preaching, do therein exercise the prelates power.* And if unto this be added such an estimation of all the ecclesiastical state in England as he cōceyteth, & would have others to take for granted, then he saith all will follow that he desires. Only he disliketh, that diligent preaching should be accounted *the ministers main office*: because that in abstracted notions, it is rather a work than an office, & such a work as may be performed by Apostles, or others that are no pastors, & therefore as he full wisely concludeth, *it cannot be the pastors office main or mean.* Secondly he descants upon the word *founded*, affirming that *men may have power to do more then they very things upon which their office is founded &c.* But 1. A man may take an argument from that which he doeth not with consent admit. And so did I in using his assertion concerning the Bishops authority in calling of ministers: never granting (as former passages do sufficiently witness) that all authority of calling them resteth in the prelat. 2. A man may

be in some sort called by another to exercise some power which is not his that so called him. As when a physician is called by the civil magistrate or by a Bishop to exercise such art as he hath, among the people that are ruled by him. For no man I think will say that such a physician in giving of a potion doeth exercise a kingly or an episcopall power. So likewise is the case of a schoolmaister set in place by a Bishops license & authority: in teaching of grammar, he doeth not exercise the power of a Bishop. 3. Though in strictness of distinction, an *office* dissereth, from the *work* of it, yet Mr. R. I hope will give us leave to follow in phrase of speech the custom of speakers & writers, who do usually call that work men's office whereto by office they are separated, Especially seeing the Apostle Paul himself doeth call the office of a Bishop a *work*. 1. tim. 3.1. And the work of ministry, a *ministry*. Rom. 12.7. But it seemeth he doeth not esteem preaching any proper work of a pastors office, because Apostles & others may do it. As if the apostles & ordinary pastors had not one general office, because they have not the same in special; or that one man may not be tied by office unto a work which another also hath liberty by occasion to do without such a special office. As if it were not a deacons office to distribute unto the poor, because others may do so.

4. His strict acception of the work *founded* cā neither stand with his other interpretation of the word *office* nor with that sentence whereto it belongeth. For a prelates office or state is in nature before that usurpation he speaketh of, & not founded upon it. Neither is the question, whether prelates have power to preach or no, nor yet whether that be in the strictest sense a foundation of their office, but whether their office, doeth so contain that as a part of it, as that, whosoever preacheth with in their diocese, must needs execute a part of their office or power?

A Second assertion whereof use was made in the manuduction was, *preaching is no natural or necessary part of the parochial ministers office*. Concerning this sentence, Mr. R. complaineth first that it was by me unjustly reproached, & secondly, that my inference upon it is of no force. Reproach it I did not, but so reprove it as it was worthy: wondering much at the shamelesnesse of it. Now I do much less mervel at it then I did before: seeing that which he here affirmeth of the parochial minister, he doeth as boldly affirm of all ministers & true pastors, viz: *preaching is not the pastors office, either main or mean*. I do rather mervel, that he should cast that upon parochial ministers for a crime, which he maketh to be the case of all true pastors. Yet for the reproof I used, it was deserved. I say, it was an intemperat speech, proceeding from an impotent sickness of mind: that is, an unreasodable assertion arising out of passion or perturbation. My reason annexed was, because he can find marijng, churching, burijng among the natural or necessary parts of this ministry, things not mentioned in the ordination: but cannot find preaching any part, though it be expressly mentioned, & that as a main part. Whoe doeth not see, that such partial dealing doeth proceed from passion? the force of this argument thus couched in that comparison, Mr. R. observing will take no knowledge of, but frameth another, which he thought he could answer: and simply propoundeth my reason to be, that preaching the word is expressly mentioned in the ordination: & therefore a natural & necessary part of the parochial ministers office. Though this I neither said nor meant, yet if it be rightly understood, viz: that preaching of the word is mentioned as the principal work to which he is ordained, the argument is good & sound: &

the objections which Mr. R. hath brought against it, are but as the raising of a little dust unto the clearenes of a shining light. *It is mentioned also in the ordination of a maspreist: But is not mentioned as the chief work whereunto he is concecrated: sacrificing for quick & dead is the main. Yet according to the intention of those which first framed that form of ordination, it is manifestly the office of him that is so ordained, to preach the word of God. So also is ministering the discipline of Christ as the Lord hath commanded, expressly mentioned. So is it also a part of his office, though he be not now permitted to perform it, according as he should. The Bishop also expressly bids his ordained one, receive the H. Ghost: doeth he therefore so receyve it? most trifling. Is this the question now, whether the ordained one receyveth everything that he is bidden receyve? or do those words any ways import an office of such receyving? The greatest part of the ministers want ability of preaching, therefore it cannot be a natural or necessary part of their office. So did the greatest part of the priests & levites in the days of Jeremiah, & the other prophets: was it therefore no natural or necessary part of their office? But the public laws do approve of their inability to preach, by appointing homilies to be read by them. It is a public slander to say so, when as in the very preface to those homilies, the appointers of them do declare, that their intent was not to approve such unsufficiencie, but to make some kind of supply for that which was wanting in such men toward the performance of their office, and that for a time only, while better provision might be made. Whereby also it is manifest, that it is not law, but pretense & abuse of law that continueth such blots in so many assemblies.*

This of the speech reproved: now for the inference deduced out of it. Which was, that if preaching be no natural part of such a ministers office, then he in preaching doeth not exercise any power received from the prelat: neither doeth he that cōmunicates with him in that action of preaching, thereby communicate with him in any corrupt office of prelacy, or priesthood received from it. Wherunto Mr. R. answereth, *that though it be not a natural & necessary part or work of his office, yet is it a casual & arbitrary part or work, which when it is done, proceedeth from the same power with those that are natural, that is, from the authority of the prelate.* But who doeth not see how casual & arbitrary the answers of this man are? Sometime preaching is no office of the ministers, neither main nor mean, as we heard before: sometime it is a part, but not natural or necessary. And where did he learn (I wonder) to distinguish the parts of anything into natural & preternaturall, necessary & casual? that which is preter-natural to a wholl is no part of it, neither is there any part which is not in some degree necessary. The duty of preaching may be a natural & necessary part of the ministers office: though the work of it be not so necessarily urged, as the office doeth require. That the work also is made no more necessary, it ariseth not from the nature of the office, but from the corruption of the officers.

A Third assertion of Mr. R. applied unto the former purpose, was that *the root being plucked up, the branch cannot survive:* for the prelacy being plucked up, the parochial ministry might stand still, in all the substantial parts of it: as reason will teach any man that considereth without passion, and experience also showeth in many parts of Germany. Therfor the parochial ministry can be no proper branch of the prelacy. For answer heerunto, first, *he denieth & merveyleth that I would affirm, the same parochial office & power of ministry to remain in*

any churches of Germany that was in use when prelates were there in time of popery, which was mass-priesthood. But 1. It was not affirmed, that the ministry there doeth remain the same with that which was there before: but the same for substance with that which is England though we have prelates & they have none. The truth of which is evident unto all that have any knowledge of the state of those churches.

2. If the removing of the mass & the reference of priesthood unto it, doeth necessarily infer a change of the ministerial function, (as this answer importeth) why then doth Mr. R. so much forget himself, in affirming that *the office of a mass priest & of a parochial minister is one & the same?*

And for the point: the reasons by Mr. R. alleged (to prove that the parochial ministry cannot stand in all the substantial parts of it if the prelacy be taken away) are so frivolous & void of substance, that if passion & prejudice be taken away, they cannot possibly stand. 1. *All the ministers are made & appointed by the Bishops: if therefore the Bishops be taken away, how can the ministers remain the same? take away the correlative & relation ceaseth.*

Trew, *the relation ceaseth*, But is that external relation unto an efficient cause any part of the substance or essence of the ministry? I had thought that the substance & essence of a thing had consisted in matter & form, & not in such external relations. Mariages are also made (as Mr. R. affirmeth) by Bishops authority: take away Bishops therefore & by this reason the marriages shall not remain the same for substance which they are now. Licences for teaching school & in many places for practicing of physic are given by the Bishops & their officers: take away the Bishops, & may not the same schoolmasters & physitians yet still remain (for substance) that were before? Fie upon sophistry.

2. *Take away the prelacy (saith Mr. R.) and how can such a ministry continue, whereof one part (viz: ruling) shall be usurped by the prelat?* As if when once that power is taken from the minister, it now apperteyned to the substance of his ministry, by whom it were usurped, whether he that possessed it were a Bishop, or a high commissioner, or of some other place! that which is without a thing may be changed without any substantial change of the thing itself: else how can Mr. R. say that either the function of masspreists, or of Popish Bishops do remain still in England as of old for substance, when there is so great an alteration in that supreme power from whence of old they were derived? The office of a king also, it remaineth the same for substance now, that it was in time of popery, for the substantial parts of it: yet one part thereof was in those times usurped & possessed by the pope, & is now restored to the crown, viz: power over ecclesiastical persons, & in ecclesiastical causes. It cannot therefore be denied, but by the same reasō, the parochial ministry should abide the same for substance that now it is, though that part which is now usurped by Bishops should be restored again. So that Bishops being removed, whether that power of ruling should be translated unto some other officers, or settled in the ministers as it ought, Mr. R. argument hath by neither way any weight or force at all.

3. *Take away (saith he) the provinc: & diocesan churches & prelates, the parochial churches & ministers, as partes of them, must fall also.* As partes of them in deed they must of necessity fall:

that is, they must cease to be partes of them: but it doeth not therefore follow, that anything of their internal substance should fall. The national church of England, & so the provincial & diocesan did once stand members, or partes of the oecumenicall papal church of Rome: now that is removed out of England, so far at least, that this national church is not subject unto Rome, nor dependant on it, or contained in it as a part in a wholl: yet Mr. R. will say that the same diocesan provincial & national church remaineth (for substance) that was before. Why doeth he not then see that parochial churches may remain the same for substance, though diocesses and provinces did follow the other?

4. He reckoneth up sundry corruptions, *idol priests, cross & surplice with such vanities, mixture of profane with the godly, and asketh, if it be possible that the prelacy being abolished such things should remain as now?* I answer 1. It is possible. Ther are more means of disorder & corruption then one. Neither can any such necessary cōjunction be shown betwixt the prelacy & these abuses, but that it is possible to seperat one from the other. Yet 2. If they should all be abolished with the prelacy, no reasonable man will therefore say that the substance of parochial churches should be therein changed. If prejudice could be set apart, the shallownesse of this & the former reasons could not be hid from the eyes of him that framed them.

TO a main objection by Mr. R. urged, viz:*that all parochial ministers are subject unto the spiritual jurisdiction of prelates,* answer was given, first, that so are private Christians subject unto the same jurisdic^{ti}oⁿ, not only in their church actions which they perform with others in public, but also for personal & private opinions & behaviours: this subjection therefore doeth no more hinder communion with the one then with the other, in things that are good. To which answer Mr. R. replieth nothing: but referreth unto his former book: where as good as nothing is to be found. If there had been a fit answer to be given, we should certainly either have had it repeated here (for of repetition Mr. R. is not so nice) or at least the page quoted where we might have found it. But in deed it is not possible, but if mere subjection to Bishops be in itself a sufficient bar against public communion, it must also be held sufficient against such private in & for which a man is also subject.

The second answer unto the forenamed objection was that the greatest part of the prelates jurisdiction is from the king derived unto those that do exercise the same, and therefore must of necessity be a civil power, such as the king might as well perform by other civil officers, as it is in the high commission. The laws of the land do so esteem it, &c. In this Mr. R. insisteth much, as thinking no small advantage to be given him, & therefore requireth of the reader well to observe what here is said on both sides. In which request I ioigne with him: so that it be marked withal, that I do not undertake to justify the Bishops wholl state, much less their proceedings, but only so far, that some subjection unto some of their authority is not simply unlawful.

Mr. R. plea (after his praeamble) ariseth unto these 3 defenses. 1. *The laws do nowhere derive from the kings civil authority, the power of the Bishops spiritual administratiōs, but do only make the king an establisher & up holder civilly of this power.* 2. *Though the laws of the lād did esteem this jurisdiction civil, yet it doeth not follow that therefore it is such in deed: because they misesteeme*

diverse things. 3. That the prelates jurisdiction is not civile, as appeareth plainly by 5 reasons of him alleged. For the first of these, I appeal 1. To the oth of the clergy to the king, established by a statut law in the reign of king Henry 8. exstāt in Mr. Fox p. 961. Where the Bishop sweareth, that he knowledgeth himself to hold his Bishopric of the king only.

2. To the act that was then made for the supremacy, wherein *all iurisdictions belonging to the title of head of the church in England are givē to the king*, as it is in the same book p. 963.3. I appeal to the 5. Book of Sr Edward Cooks reports, where he showeth out of the law that Bishops are the kings spiritual judges, their laws his ecclesiastical laws, their jurisdiction so dependāt on him, that he may exempt any man from it, & grant the same also to whom he will. For the which purpose, he that desireth may find plētiful proofs in a book intituled, *an assertion for church policy*. Now whereas M. R. alledged, that *the same jurisdiction ecclesiastical which had been in use in popery, & a great part of the popish hierarchy was confirmed primo Elizabethae*, he hath put another weapon in our hands for to wound his cause withal. For the very title of that statute is, *an act restoring to the crown the ancient jurisdiction over the state ecclesiastical*. And the whole house of commons have so interpreted the meaning of that restauration which is therein made, that *by virtue thereof the king is enabled to give power & jurisdiction ecclesiastical to any subject borne, so if it please him all causes may be taken from Bishops & their officers, & given unto other men in every parish of England*. This interpretation is found in the bill of greivances presented to the king by those of the lower house an. 1610. Printed in a book called *a record of some worthy proceedings &c.*

That this or any other judgemēt of the law is not infallible, I easily admit, especially touching the question of lawful or unlawful, good or evil, of which kind those instances are which Mr. R. chooseth in this place to appose. But 1. Seeing that when we allege the parishes to be several churches, & to be considered as they subsist in their several conditions, and the calling of ministers in many assemblies to be grounded on the people's choice &c. we hear it still opposed with loud voice, *the laws of the land allow no such things, they acknowledge no such matter &c.* Was it not both fit & necessary then to declare the judgment of law? or can he with honesty reject the sentence of law so lightly now, who a little before built all upon it. 2. The question is here of a matter of fact, and the positive not moral nature of it, whether this authority cometh from the king or no, not whether it be every way good & laudable (as is the controversy about cross, syrplie & such like abuses which he mentioneth) and in such a case if the the laws say *yea*, and those that submit to them say also *yea*, Mr. R. must pardon us, if his *no* be rejected, except his reasons be passing strong.

His first reason why this power is not civil *is because it is not coactive or bodily enforcing, but the Bishop after excommunication can go no further except he procure a civil coactive process by writ out of another court*. I answer 1. Though it had no bodily enforcing at all annexed unto it yet it might be a civil power. Bodily enforcing is but a penal sanction which cometh after the authority or power civil, & may be separated from it 2. It is therefore coactive or bodily enforcing, because it may directly require as due & by law belonging unto it such coactive assistance by other officers as Mr. R. himself speaketh of. So many civil commissions & letters patent are granted to men which have no authority seated in themselves for forcing

of mē unto obedience, but have authority to charge the constable or justice that next is to aid them in their affairs, which authority of theirs notwithstanding is civil, & in that respect coactive.

A second reason is taken from the works of prelates jurisdiction, *which are for substance* (saith he) *the making of ministers, & excommunicating of offenders, with their contraries & appurtenances: which are not civil works, neither can be performed by any civil magistrate.* Where, if by *can* or *may* he understandeth such right as men have for their deeds by the law or word of God, then I willingly grant that no civil magistrate may by his civil office perform those works of ordination excommunication &c. Neither can the Bishop so perform them: herein consisteth that presumptuous usurpatiō whereof they are guilty before God & man. But if he understandeth such right or power as men have for their deeds by man's law, then I avouch out of the former grounds & testimonies of law, that any other civil magistrate may receive authority of jurisdiction in those causes as well as prelates. Which experience confirmeth *de facto* in the high commissiō, & some other courts. Whereby it is manifest, that though these works in their nature be spiritual, yet (thorough great abuse) they are performed by civil authority. Secondly I answer, that these works of *ordination & excommunication with their contraries & appurtenances* are not the *substance* or *in effect the wholl jurisdiction which Bishops do exercise in their provinces & diocese*, though Mr. R. affirm it again & again. For 1. The principal jurisdiction which prelates have is under the king to make certain rules canons or laws for ordering of certain causes committed unto them 2. Those causes are for a great part of them merely civil, such as by God's law the civil magistrate hath power to order. Of which kind are the causes of matrimony, of wills or testaments & many circumstances pertaining to the several churches within their precincts. 3. In the very business of ordination & excommunication, it is of substance to see that worthy men be admitted & unworthy excluded. The forms of ordination & excommunication usurped by them, are corrupt appurtenances to those lawful actions, & not the substance whereto all the rest apperteyne.

Neither doeth Mr. R. agree with himself in making all the substance of spiritual government to consist in calling of ministers and exercising of censures, or ordination & excommunication: seeing his opinion is that all this may be done by the people, & yet in his former book (p. 26.) affirmeth government not to belong to them, *wherein* (saith he) *doeth the people govern as many please to reproach us?*

The third argument is taken from the form used in *consecration of Bishops, wherein no mention is made of civil authority, but only of spiritual.* Wherunto I answer. 1. That their episcopall jurisdiction over a special diocese or province is not expressed in that consecration: nor anything of substance which is not contained in a parochial ministers ordination. Which is an argument that the Bishop receyveth not that jurisdiction from him by whose hands he is consecrated, but from some other power, & that is from the king. 2. It is not necessary that words & forms of consecration should agree in all pointes with the state of a Bishop. For a Bishop in that state & proceeding which now is in use, is partly fish & partly flesh, or such a compound as were the feet of Nebuchadnetsars image, that were part of iron & part of clay,

which did not cleave one to the other: for so is he, part of civil power which is of sound metal or iron, & part of spiritual usurpation, like myrie clay.

The. 4. Argument is vainly built upon a supposition which formerly was proved false, viz: that all the civil jurisdiction which prelates have, consisteth in their being privy counsellors, high commissioners, or iustices of the peace. This therefore needeth no further answer. Only let it be observed that Mr. R. in defending of the separation, as well as I in opposing it, doeth justify some part of the authority which Bishops exercise in England, *professing communion with it and submission unto it*. The only question is, how much of their authority is such. Let prejudicial insinuations & groundless imputations therefore be laid aside, and that question only discussed.

The last argument is raised from a form of words used by the-Bishops, in that they proceed *in the name of God*, & not in the kings name as all civile proceedings do. Wherunto I answer. 1. That a sound & convincing argument cannot be brought from words of form & office. If they should change their style, & begin their actions *in the king name*, I doubt whether Mr. R. would allow of that as any strong reason for their civil authority. 2. Many actions are performed with the same words of form, as all wills or testaments &c: which yet are no spiritual but civil deeds. So Henry the fourth king of England began his claim to the crown. *In the name of God, amen*. I *Henry of Lanc.* &c: as it is in Mr. Fox p. 474. Yet was not any other then a civil claim. 3 I affirm that it is an abuse against law, that Bishops in their acts of jurisdiction do not use the kings name: and therefore howsoever that the formal words be wanting, yet the thing itself is to be understood, viz: as Sr Ed. Cook hath written, that howsoever the form runneth in the Bishops name, yet the authority is no other but the kings.

This I will show by an instance most pregnant. Bishop Farrar in king Edwards days, being troubled & vexed by evil Willershad (amongst other) these 2 articles objected against him as deserving deprivation 1. that he appointed his Chancellor by his letters of commission, *omitting the kings majesties style & authority* &c. 5. Item he hath commonly made his collations & iustitutions, as he did his first commission, *in his own name & authority without expressing the kings supremacy*. To the first, the Bishops answer was, that what formalities soever be wanting in his commission, yet the kings majesties style & authority was fully set forth in the same commission. *Neither did the said chancelour offer to visit but in the kings name & authority, to the said Bishop committed*. To the fifth he saith, that the said defendāt made his collations & institutions in his own name, *not by his own anuthoritie, nor by any others▪ fave only the kings authority*, according as he hath declared in his first article, expressing in them the kings supremacy with the Bishops own name & seal of office, as he ought to do according to the provision of the kings statute in such a case. See Mr. Fox p. 1405.1406. In which one plea, we have the authority of statute, the sentence of lawyers & judges, with the confession & practice of prelates themselves, for the kings name & authority to give life unto their proceedings.

Here it must be observed, that this accusation & answer of B. Farrar was grounded immediatly on a statute made the first of Edward 6. wherein it was enacted, *that the Bishop,*

should make their proces & writings in the kings name, and that their seals should be the kings arms. Which act was but an appendix declaring & adding form to that statute of supremacy made in Henry 8 his days, whereby ecclesiastical jurisdiction was annexed to the crown so as all Bishops were to fech it from thence. Now though that act of king Edward was repealed in Queere Mary's time, and not since revived, yet that doeth declare the meaning of the former statute of Henry 8. to be such as hath been said: which statute is now in force. Howsoever, the Bishops have (undoubtedly) the same kind of state which they had in the days of king Edw. If therefore they were thē civil officers, proceeding by the kings authority, they are also now such, viz: of civil nature for their state, deriving their jurisdiction frō the king, though they proceed not in his name so formaly as in king Edwards days they did, & now in reason they should.

THus much for that objection touching spiritual subjection. Concerning which, I found nothing further directly pertaining unto the purpose, except one passage which I found p. 30. Where these words are, *they who thus disclaym in word the Bishops government, confess themselves therein to be under no spiritual external government at all, & so be lawles persons & inordinate walkers &c.* This because it sounded as a dangerous & deep charge, ensuing upon that former defense which was made, that good ministers are no branches of the prelacy nor necessarily dependent on them as spiritual officers, I thought it needful to give answer unto it.

My answer therefore did consist in these 3 branches, 1. That there was no such want of spiritual government in the ministers which govern themselves well, as could be a just barrt against all communion with them: seeing private men living in the same want, may well be communicated with. 2 That they are subject unto some spiritual government. And 3. That for that want of government which they are in, they are no more lawless walkers or inordinate walkers then Mr. R. himself is, who is not subject to any other spiritual government then they are except he will say that the people govern him, which he counteth to be a reproach. Now let us hear what reply he maketh.

1. He pleadeth, that he did not infer this exception upon the former ground. But let that passage of his book be wayed p. 29.30. And it will be found that against his allegation of the parochial ministers being a branch of the prelacy, this was one defense, *that they are not subject to their government*, whereupon this inference followeth, that *then they are inordinate walkers & lawles persons*. Which is the very same order of inference that I observed. 2. He saith *it was not alleged to prove communion unlawful with them, but as a reproof &c.* But seeing the main reason was for unlawfulness of communion because of their branching out of prelacy, and the allegation nothing but an establishing of that reason by removal of one principal defense supposed to be brought for it, it must of necessity tend unto the same ende, of barring from all communion. And in deed, if it were not a slander, it were none of the weakest arguments which he hath alleged.

3. He affirmeth *the 1. and 2. Answer to be beside the purpose because they speak only of personal, or civil, or else a more general kind of government then he intended, who spake only of outward guidance and ordering of the church in her public affairs, in which respect he affirmeth all in the parrish*

assemblies to be lawless persons, if they be not under the prelates jurisdiction spiritual. Wherto I answer 1. That such good governmēt as he granteth these mē personally, civilly, & generally to be ruled lawfully & religiously by (for all this he denieth not) is more then sufficient to remove from them that imputation of lawless & inordinate walkers, which he without law or limit had cast upon them. And for this purpose were those 1 & 2 answers opposed. Neither yet can it be with any truth affirmed, that in that strict acception of government the former imputation doeth cleave unto all in all assemblies. Are there none in any assemblies that are any way in any measure guided & ordered by their ministers in public affairs? what not in those prayers wherein they go before the people and direct them in their supplications by a special gift of prayer? is there no guidance & ordering by the preaching of the word? surely this accusatiō may in no sense be excused frō overlashing. Lastly it is alleged that this, *not being subject to government is misapplied by me unto ministers, whē he spake it of the people, as is evidēt by his reply.* Whereas indeed the contrary may better be gathered out of the reply. For therein (p. 30.) he speaketh first in general terms excluding none: & after doeth take in the ministers in special, expressly naming them no less thē 6 times in that one side of a leaf. The truth is, he findeth himself touched, not with a touch of wit (as he termeth it) but with a glance of his own tongue: and therefore hath now to help that, changed the term of *spiritual government* into another of *the power of Christ for the censures*, and because he doeth not acknowledge himself to be under any external spiritual government, yet under the power of censures he is, therefore the want of this in ministers & people he choseth now to impute for a lawless & inordinate state p. 19 As if this power of censuring were such a thing as every want thereof were a sufficient cause of so deep a censure: and this were not rather an audacious & abusive straying of the apostles phrase, applying that unto most godly men which he spake of the scandalous. Or as if all power of censuring in any degree, were wanting because the liberty of proceeding is in a great part restrained. But thus much for this objection: and so for the justification of some public communion to be lawful in England.

These things hitherto discussed were all that I could or can yet find in M. R. book, directly concluding against all public communion. Yet because there be 2 other objections, which by some might be thought to pertain unto the same purpose, viz: *that all are urged to communion by penal statutes, and that a set form of prayer is appointed*, I added therefore concerning them, this answer following. What fault soever may be found with them, they lie not so in the way, as that they should hinder from all communiō public, seeing there are many exercises of religion, wherein none are present by constraint, & where the service book doeth not so much as appear. As by name Mr. Perkins his exercise was, where Mr. R. hath often been, and at whose successors he hath once been since he professed separation, whereof I am persuaded also he doeth not yet repent. Further to reason about them is beside the purpose of my writing: and in deed needless, seeing the accuser hath answered himself in the one, p. 9. Whē he grāteth that the reformed churches generally use a stint form of prayer, with whō yet he will not refuse all public communion, & make like answer to the other, out of the laws of Geneva, where he shall find like strictness to be used toward all the inhabitants of that city, though he hath unadvisedly denied it in his so large assertion of our assemblies difference therein from all true churches in the world. This answer of mine I was forced to

repeat, that the reader may see how Mr. R. (being putt as it seemeth to hard shifts) hath miserablie mangled the same without giving any answer directly to the purpose.

1. He bringeth in my first answer thus, *he neither purposeth nor thinks it needful to deal about these things, seeing there are many exercises of religion where none are present by, constraunt &c.* Was this my answer why doeth he leave out that wherein the main question consisteth, & whereupon all that followeth dependeth? viz: *that those things do not hinder from all communion public.* For this that reason was brought which he mentioneth: and not for that whereunto he pleaseth to apply it. Great distance there was in my writing betwixt those words which he patcheth together.

Neither was it my saying, that I had no purpose to deal about those things at all, but not *further* then I had answered before. this mangling & patching confoundeth all.

2. He chargeth me with *changing the state of the question after my evil custom, which is not* (saith he) *about men's being present by constraint at the exercises of religion, but of churches gathered by constraint of all the profane parishioners with the other handful.* But what goodness is in this custom, to pass by the wholl question in hand, and then to move controversy about other matters? the state of our question thorougout this dispute, is, whether all public communiō in the parish assemblies of England be unlawful or no? the objection in this place was that all are urged to communion by penal statutes. For answer of which I said that there be many exercises of religion public, where none are present by virtue of such constraint, & therefore such constraint could not hinder from all communion, though it might from some. Could anything be more direct & press to the matter in hand? Take we in also that which he saith our question is about; *that churches are gathered by constraint of all the profane parshioners with the other handful,* what advantage hath he by it? nothing at all, but only that his charirie & moderation is thereby made known. For 1. There be many parrishes in England which are but a handful in all, & diverse of them consisting only of a family two or three, having none in them that are profane. Diverse also there are more populous which have more then a handful of such in them as no holy man having bridle of his tongue can cal profane.

2. Though laws do urge unto such communion, yet it cannot be reasonably gathered that all which practice accordingly are cōstrained unto it: except Mr. R. will say that all men which live orderly with their wives & children & abstain from murder, treason, & such like offenses, do it by constraint, because laws do require & urge the same under great pains. 3 . Though all were gathered into churches by constraint, yet that constraint apperteyneth not unto those exercises of religion, where none are present but of their voluntary mind. He should have given a mad answer, that being desired to hear Mr. Perkins, should have denied upon this ground, because that parish church where he only taught (for a member of it a long time he was not) was gathered by constraint, when none came to hear him by any constraint, & of that parrish few or none to speak of were present. By all which we see, that this argument though framed thus as Mr. R. would have it, concludeth nothing against all public communion in England.

3. For that which I by the way only remembered, that he himself was once at a sermon in that assembly since he professed separation, as he had been at many of Mr. Perkins before, he answereth▪ *it was neither pertinently nor truly objected: because at that time he disputed only for separation, but had not professed it.*

Practised it in deed he had not in that settled manner which since he hath: but by report of some that had speech with him, he declared then to one of his acquaintāce, that he had been amongst some company of the separation before his coming to Camb: & exercising amongst them had renounced his former ministry. That is enough for the truth of what was affirmed. The pertinencie of it consisteth in this, that he having so often & so lately been at that exercise of Mr. Perkins & his successors cannot but know that there was no cōstreint nor service-book that had any place or part in it. It is pertinent also by the way to know whether Mr. R. doeth repent him for hearing Mr. Perkins? or whether he doeth reckon it among his offenses against God? The historical narration which upon this occasion he interposeth, I pass over as remote from the argument in hand.

4. He acknowledgeth that for the very use of a set form of prayer he will not separate from a true church in things lawful▪ But many differences he findeth betwixt the set forms of other churches & that which is used in England, even so many as make the service-book *a hateful Idol advanced above all that is called God.* The temper of which speech I leave to be considered of himself & others. My argument is granted; viz: that a set form of prayer in itself is not a sufficient cause of denijng all public communion. Let the manner of imposing be as hateful as Mr. R. would make it: yet in those actions where it is not used, nor yet imposed, as in that exercise of Mr. Perkins with other like, that infection is conveyed by it I cannot possibly conceyve. I desire a friend to hear with me a sermon preached by a godly man, where he shall neither see nor hear anything else beside the sermon, & such prayers as belong unto it; will any sense allow him to answer, no I dare not, there is an idol imposed under the name of service? Surely I should think he wanted sleep that would speak so idly.

5. For the state of Geneva, whose laws do require church communion of all the inhabitants of that city, he seeketh as before to find some differences betwixt that & England: but granteth in the mean time, that if a state for politick respects expel out of their territories such as will not ioign in church communion, that kind of compulsion doeth not make their communion unlawful. Meer injunction of law therefore though it be general for all doeth not make all public communiō unlawful. Especially in such actions where it is manifest that none do communicate but voluntarily. This is all that I maintained. Which being granted by Mr. R. with some other of my demands, and the rest opposed with so slender defences as we have now shown; I do not find fault with the title of his writing as he doeth with mine, but acknowledge it to be a true *manumission* that is a setting free or a free grant of what was by me propounded: for other usual meaning of that title I do not understand.

NOw though I have not undertaken to give answer unto everything that Mr. R. may object against the state of our assemblies, and therefore might without praeiudice neglect that addition which he hath annexed unto his answer, yet least any should think some unanswerable reasons to be contained in the same maintenance of his separation, I will

briefly & plainly declare what I think in all the particulars of it. He undertakes to set down, what things are of absolute necessity for a true ordinary church-officer & minister of Christ, reducing the same unto 4 heads, a true visible church, a fit person, a lawful office, and a right calling.

About the foremost of these, he moveth 4 quaestions, 1. *How the ministers of England can be true ministers, not being made & ordained such in & to any particular church?* I ans: making & ordaining are two things, he may be a minister that is not formally ordained in the church. There is a making of ministers in & to particular churches in England, when they are called in & to such churches.

2. *How many & which of the parrish churches consist of a people separated out from the world?* How many such there are in England, I cannot tell, because I have no sufficient intelligence, whereby to inform myself therein. But divers assemblies there are, well known to such as are not willfully ignorant, which are so far at the least separated from the world as is of absolute necessity to the being of a true church. Perfect separation is not of that nature. As for the mixture in diocese &c. It is (as formerly hath been shown) a civil combination.

3. *How the true form of a church can be found in any parrish church of the land, which is not any particular act, disposition or relation, but (as he conceaveth) a public orderly covenant & union of a particular assembly, by which it hath in itself entire right to Christ & to all the means of enjoying him?*

Wherein. 1. It is to be observed, that it is not a very easy thing to discern of this form of a church: for this man that hath labored so long about the search of it, & that with more abilities & helps then ordinary Christians can attayne unto, yet speaketh something doubtfully or fearfully concerning the matter, *as I conceive it can be no other then this*. Me think then that charity should teach him & others more sparingly to censure & condemn those assemblies which do not practice this form so orderly as they should: seeing difficulty of discerning a duty doeth always lessen the fault of him that omitteth it.

2. That which now he giveth for his opinion concerning this form hath a manifest contradiction in it, & therefore cannot be right. He saith that this form is no *particular act, disposition, or relation*: & yet it is a *public orderly covenant & union*. A covenant & union must be taken either for the act of covenanting & uniting, & then it is an *act*; or for the state arising from that act of obligation, which is nothing else but the relation those persons obliged have one to another & so it is a *relation*, or else for the thing to which they are obliged, or the sign thereof, & so it may be either an *act*, or a *disposition*, or some other good. All these significations of the word covenant I find in scripture & use of speech: any other beside these, I do not understand. If Mr. R. had another meaning, he should have done well to have expressed it better: the point especially being of such momēt. The things covenanted or the sign he cannot mean: for these are not *constantly resydeing in the whole & all the parts thereof*, which is a condition of this form by him required: some *act* or *relation* therefore he must needs understand, gainsaying one part of the sentence by the other. 3. The truth is, this form in strict & accurate meaning must needs be some relation by Mr. R. his own reason. For

nothing beside a relation can possibly resyde actually one & the same and at all times in a whole company of men, and in all the parts of that company.

4. Whereas he calleth this form an *orderly* covenant, his words are doubtful at the least. For there be many degrees of orderly proceeding in businesses public as well as private: and every circumstance of order doeth not apperteyne (as absolutely necessary) to the constituting form of a true church.

Now for the declaring of the truth concerning this matter, I propound to be considered this brief demonstration. A visible church must not be considered as a simple effect, arising of mere matter & form, as Mr. R doeth speak of it: But as a whole or compound consisting of partes or members: so that the members must contain in themselves all the essential both matter & form also, which make the whole by compacting or uniting themselves in one. Christian men being the called of God, have in them both matter & form essential for making of a visible church, else could they not give essence or being to the church, for nothing can give that which it hath not. Now these members combining themselves into one body as they are such, do make or rather are actually a true visible church, one integral body not continued, but by aggregation: which integral church as it is such, hath for the constituting form that relation which ariseth out of the combination of all the members: and so differeth not essentially from all the members compacted, but only in reasō. Further, this integral body for the well being of it in exercising those operations which belong unto it & whereunto it serveth, must become as we say organical, having members of diverse ranks, some as head, mouth & eyes, the *pastor, teachers, & elders*, some as hands, the *deacons & helpers*: whereupon ariseth another relation & form of accidental perfection, in state of government: which is cōplete or incomplete, freely exercising the power granted by Christ to his church, or else restrained or defective therein. Out of all this my answer is, that the essential form of a visible church is the covenant of God, or true faith made visible by profession; the notes & marks whereof are the word & sacraments rightly administered & received, with fruights of obedience. The integral constituting form is that state, relation or reference which a congregation of such professors have one to another by virtue of their settled combination, the note or mark whereof is their usual assembling into one place & watching one over another.

The organical active form is that state of order wherein officers & people stand one to the other, the note of which is direction & submission. Now to the point, so many parrish assemblies of England as have any competent number of good Christians in them, united together for to worship God ordinarily in one society, so many have essential & integral form of a visible church: and all they have entyre right to Christ & to all the means of enjoying him: howsoever they are defective in the purity of their combinatiō, & in the complete free exercising of their power.

The 4 and last question propounded by Mr. R. concerning the church is, *how parrish assemblies being partes of diocesan false churches, can anymore be reputed true churches, then could a particular Jewish synagogue be so reputed, which should have made itself an entyre & independēt body in respect of the national church & temple?* To which I answer, that there is not the like

reason. For parrish assemblies are not spiritual parts of a diocesan spiritual church: but entyre spiritual bodies though civilly combined into a diocesan government. Neither is the principal worship performed at the cathedral church as it was in the temple, but in the parrish assemblies themselves.

In the second head, there is but one quaestiō moved; that is, *whether a mā fitted & inwardly called to the ministry being persuaded in his heart that a lawfvll outward calling, & without sin in the entrance & continuāce cannot be had in the church of England, whether such a man be not bound in conscience to seek out & procure another church &c.* I ans. 1. That inward calling is not ordinarily to be built upon, without some outward approbation doeth confirm it. 2. A lawful outward calling is had & enjoyed in many churches of England. 3. He that cannot enter in one place without sin, & yet hath his heart so fully set unto the ministry that he cannot have peace without that function ought as I think to take any good occasion of removing into some other place of more freedom.

To the demands in the 3 & 4 head, I have answered before, that preaching is necessarily required by the natur of a ministers office in England; some ruling is exercised by those that make conscience of their duty; and unto this function men are not called merely by the prelat.

These 4 conditions therefore so far as they are of absolute necessity for a true ordinary minister of Christ, are manifestly to be found in many assemblies of England. Which also Mr. R. in a manner granteth, in confessing that *there are to be found in the parochial ministry men apt to teach, unreprouable in conversation, having an inward calling from God, that is, a holy disposition & desire to administer the gospel of Christ to the glory of God & furtherance of man's salvation.* For this is the 2. condition which he acknowledgeth to be found in the parochial ministry. And can any charitable & aequall mind receyve into itself this thought, that so many mē of so good knowledge, & sincere conscience should be so far forsaken of God, all the time of their life, and that one generatiō after another, as not only to continue in Babylon as members of Antichrist but to bow down ordinarily & give spiritual honor to so many hateful idols exalted above all that is called God, as these men do telus of in the English assemblies? or if Mr. R. did inwardly believe that they lived in such continual practice of idolatry as he doeth in words accuse them of, would he account them *unreprouable men in their conversation*, without any exception annexed? I say no more, but God grant me that comfort which many of them have had in their unreproveableness, and more to Mr. R. then he can possibly find in such kind of reprovng or rather slandering of them. Amen.

P-WA1-4. An analytically exposition of both the epistles of the Apostle Peter illustrated by doctrines out of every text and applied by their uses for a further progress in holiness - Ames, William, 1576-1633.

An ANALYTICALL EXPOSITION Of both the Epistles of the Apostle PETER, Illustrated by Doctrines out of every Text. And applied by their Uses, for a further progress in Holiness. By the Reverend and faithful Minister of God, *William Ames*, D. D. and late of Christ's College in *Cambridge*.

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1 Peter 1, 2, &c.

Verse 1. Peter an Apostle of Jesus Christ, to the strangers scattered throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia;

Verse 2. Elect, according to the foreknowledge of God the Father, through sanctification of the Spirit unto obedience, and sprinkling of the blood of Jesus Christ: Grace unto you, and peace be multiplied.

The Analysis.

THE Scope of this Epistle is to exhort the faithful to continue steadfast in that grace of God wherein they stood, as it is expressly set down, chap. 5. verse. 12. But because that grace of God is considered in a twofold respect; either as it doth put a man into the state of grace, and so it equally belongs unto all the faithful; or as it doth direct the faithful in the performing of their duties towards others, according to that special condition wherein they are placed: therefore in the first place the Apostle exhorts them to hold fast that grace, because it belongs to the state of the regenerate man: from the beginning of the Epistle to the 13 verse of the 2 chap. and then he commends and persuades them unto that special grace, which doth in the first place direct subjects in their obedience towards the Magistrates, to the 18 verse. Servants in obedience towards their Masters, to the end of the chapter. Wives in their subjection to their husbands, from the beginning of the third chapter to the seventh verse. Husbands in their duty towards their wives, verse. 7. Brethren in their duty towards their brethren, verse. 8. The afflicted towards their persecutors, from the 9 verse. to the beginning of the 5 chap. The Elders towards their Churches, from the beginning of the 5 chap. to the 5. verse. The younger towards their elders, at the beginning of the 5. verse. and finally, all both towards others and towards themselves, to the 10 verse. where the whole foregoing exhortation is turned into a short prayer which serves for a forcible conclusion of the whole Epistle.

To the Epistle it self there belong two common adjuncts. *An Inscription*, verse. 1, 2. *A Subscription*, in the three last. In the *Inscription* there is contained, according to the usual manner of Epistles, a holy *salutation*, showing first, by whom this Epistle was written, secondly, to whom, thirdly, with what mind or affection it was written unto them; which is

set forth by that pious wish, wherein he wisheth unto them the greatest good, *Grace and Peace*. In the person writing, and the good wished there are all things the same with those that are spoken of in the second Epistle. But the description of the persons to whom it was written, is something fuller here then there; now they are described, first by their outward condition, *strangers scattered throughout Pontus, Asia, Galatia, Cappadocia*. Secondly, by their inward spiritual condition, which is set forth, 1. by the fundamental cause of it, *Election*, to wit, of God, 2. by the final cause, *Sanctification*. 3. by the subservient cause, *Reconciliation*, to wit, *conferred in obedience and sprinkling of the blood of Jesus Christ*: which three causes of our sanctification are set forth by the three persons of the Deity, to whom as to the authors thereof they are distinctly ascribed, Election to God the Father, Sanctification to the holy Spirit, Reconciliation to Jesus Christ. By the *strangers scattered*, to whom this Epistle is chiefly directed, we are to understand the Jews, together with the other Israelites, who did embrace the faith. For *James, John and Peter*, discharged their Apostleship amongst the circumcised Israelites, *Gal. 2 8, 9*. Therefore as *James* doth expressly direct his Epistle to the twelve Tribes scattered, so here also by the same reason, by the strangers scattered we are to understand the twelve Tribes scattered.

By the *foreknowledge of God*, according to which the faithful are here said to be *elect*, we are to understand election it self, as it is in God, *Rom. 8. 29*. and by election the same act of God, as it is terminated in the faithful, and put in execution by effectual vocation.

By *sanctification of the Spirit*, we are to understand the whole spiritual change of our condition, even unto perfect holiness and glory, because sanctification is the means of salvation unto which we are chosen, *2 Thess. 2. 13*.

By *obedience and sprinkling of the blood of Christ* we are to understand the whole work of Redemption, together with the application thereof unto justification and reconciliation with God, *Ephes. 1. 6. 7*.

The Doctrines that we may draw from this are these.

Doct. 1. The beginning and fountain of all our happiness and consolation consists in this, that we are the elect of God.

This is gathered from hence, that the Apostle purposing in this description to make mention of those things that did most of all pertain to the consolation of the faithful, puts election in the first place, *1 Thess. 1. 4*.

Reason 1. Because all our happiness comes wholly from God, who is the author and fountain of all good: now it comes from him not by the way of nature, but of counsel and free election, and so it proceeds from election it self.

2. Because all his special blessings which belong unto our salvation, depend upon election, *Ephes. 1. 3▪ 4*.

Use. This may serve to *exhort* us to use all diligence to make our election certain and sure. *2 Peter 1. 10*.

Doct. 2. There is no other cause or reason to be given of our election unto salvation, but only the good pleasure of God.

This is drawn from those words: *Elect according to the foreknowledge of God*: for if there were any cause *extra Deum*, out of God, that could possibly be discerned by the eye or sense of men, it is most likely that the Apostle would have named that, as being more known and discernible, and so more properly belonging to that consolation and congratulation which he proposed to himself.

Reason 1. Because the counsels and decrees of God do not depend upon those things that are *extra Deum*, without God, but they depend upon God's decrees: for the decrees are first, and they last.

2. Because otherwise all the glory of our election and salvation should not wholly be ascribed unto God, and consequently all praise and thanksgiving should not be due unto him alone.

3. Because if our election did depend upon ourselves, who are weak and changeable every hour, our election also it self would be changeable and uncertain, and so would afford us no sound consolation.

Use 1. This may serve to *refute* those, that make God's election to depend upon our faith and perseverance, as a cause or condition requisite.

2. To *exhort* us to acknowledge this wonderful grace of God towards us, and to give him all the praise and glory of it, both in the inward desires of our hearts, and the joyful profession of our tongues, and our lives answerable thereunto.

Doct. 3. True sanctification is a certain fruit of election.

This is gathered from these words; *Elect to sanctification, Ephes. 1. 4.*

Reason 1. Because sanctification is a certain effect and sign of the singular love of Christ, *Ephes. 5. 25, 26.* Now this singular love, which hath respect to spiritual blessings, doth nothing differ from election, as touching the thing it self.

2. Because sanctification is, as it were, actual election: for as by the election of God, the heirs of salvation are distinguished from others in God himself, or in his intention and counsel; so also by regeneration and sanctification are they distinguished from others in themselves. For *to sanctify*, according to the general signification of the word, is to set apart to some use.

3. Because sanctification, although it be imperfect, yet it is that salvation and life begun unto which we are elected.

Use 1. This may serve to *refute* those men that make sanctification the common possession of those that are not elect.

2. To comfort all those that are partakers of true sanctification: because thereby they may the more assured of their election.

3. To exhort us to be very careful to increase our sanctification.

Doct. 4. The mediation of Christ, and reconciliation made for us in him, is the only means whereby the force of our election is derived unto us, and our sanctification and salvation is propagated.

This is gathered from those words: *by obedience and sprinkling.*

Reason 1. Because God made Christ our Mediator, neither is there any other name under heaven whereby we may be saved.

2. Because God made him the Mediator of our redemption by virtue of his election: for those whom God elected, he gave unto Christ to be redeemed and saved, *John 17. 6. John 6. 37.*

3. Because Christ is the second Adam, the Father, the head of all those that are elected and to be saved: therefore as life natural was derived unto all men first from Adam, so also from Christ, and in him is all life spiritual communicated unto us.

Use 1. This may serve to *refute* the Papists and others which have chosen to themselves other means and mediators *extra Christum*, besides Christ, and have departed from that way of salvation which the eternal election of God hath prescribed.

2. To *exhort* us to put our whole trust and confidence in Christ alone, and daily to seek after a nearer and nearer union with him.

Doct. 5. In that chain of our salvation, the beginning is from God the Father, the dispensation of it is through his Son Jesus Christ, the application of it is through the Holy Ghost.

This is intimated in that solemn benediction which the Church received from the Apostle.

Reason. Because this order of operation doth best agree with the order of subsisting, which the Scripture attributes to the Divine persons.

Use 1. This may serve to *admonish* us, by no means to put a sunder those operations which God hath joined together: Now this they do, which do either divide Christ from election, or election from Christ, or the election of the Father and Christ from the sanctification of the holy Ghost, promising to themselves salvation, either by virtue of election, or of Christ, when they have not the least part of the sanctification of the holy Ghost.

2. To *comfort* all the true faithful, which do join these things together: because they can want nothing to salvation, which is not abundantly provided for them in that co-operation of God the Father, Son, and holy Ghost.

Verse 3. Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy, hath begotten us again unto a lively hope, by the resurrection of Jesus Christ from the dead.

Verse 4. To an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you.

Verse 5. Who are kept by the power of God through faith unto salvation, ready to be revealed in the last time.

The Analysis.

BEcause the Apostles scope in the general and former part of this Epistle, was to commend unto the faithful that true grace of God wherein they stood, therefore he doth first describe that grace, verse. 3, 4, 5.

2. By the effect of it, to wit, *joy*, and *rejoicing*, which redounds unto all the faithful from the partaking of this grace, from the 6 verse. to the 10.

3. He doth illustrate it and confirm it by that testimony, which the Prophets gave unto this grace, verse. 10, 11, 12.

4. From thence he draws and exhortation to holiness answerable to this grace, from the 13 verse. to the end of the first chap. The means of which holiness he shows to be the religious receiving of the word of God, verse. 1, 2, 3. of the second chapter. The chief object of which word he shows to be Christ, from the 4 verse. to the 13. where is the general end of this institution.

The description, verse. 3, 4 5. of the state of this grace is placed in regeneration or effectual calling in these words: *hath begotten us again*: which regeneration is described, •. by the principal efficient cause thereof, which is set down to be, *God the Father of our Lord Jesus Christ*, 2. By the impulsive cause thereof, the *mercy of God*, which is described by the quantity of it, *abundant*. 3. By the immediate effect thereof, *a lively hope*: the singular cause whereof is shown to be *the resurrection of Christ from the dead*. 4. By the remote and last effect thereof, which is laid hold on also, and in some sort possessed by that hope, that is, *salvation and life everlasting*, verse. 4. Betwixt which effect and its cause he affirms that there is a very certain connection, when he saith, that *that inheritance is reserved in heaven for all the regenerate*; and he gives a most certain reason of his connection, verse. 5. which he shows to consists in three things. 1. In the power of God, whereby the regenerate are kept unto salvation. 2. In their faith, whereby they adhere to this power of God. 3. in the eternal degree of God, whereby he hath both provided this salvation for all the regenerate, and appointed a certain time, wherein to bestow it upon them.

But this description of God's grace is not simply and barely proposed by the Apostle, but after such a manner as is agreeable to the nature of the thing, that is, with thanksgiving and glorifying of the name of God, in that he hath vouchsafed to bestow so great a grace upon miserable sinners, in that first word, *Blessed be God*.

The Doctrines drawn from this.

Doct. 1. The state of grace depends upon and flows from effectual calling.

This is gathered from hence, that the Apostle speaking of the grace wherein the faithful stood, begins with regeneration, by which is understood effectual calling.

Reason 1. Because by our true calling we have union with Christ the fountain of all grace.

2. Because in this regeneration there is begotten in us a principle of spiritual life, which is nothing else but the grace of God, or the power and gift of grace quickening our souls.

3. Because from this union which we have by being made partakers of spiritual life, there doth certainly and immediately follow a communion with the Father in all spiritual blessings, and consequently a change of our condition from that which before it was, to wit, sin and death, to that whereunto we are called, grace and life.

Use 1. This may serve to *exhort* us to use all diligence to make our calling sure, because without it we have no entrance to the state of grace.

2. To comfort all those that endeavor to obey God's call; for all of them have (as it were) the door of God's grace opened unto them.

Doctr. 2. God regenerates us, as the Father of our Lord Jesus Christ.

Reason 1. Because in Christ our Redeemer, and in our redemption performed by him, he laid the foundation of all our restoring to salvation.

2. Because he made Christ that great Shepherd, that should gather his sheep, that is, the elect into his fold, by effectual calling and regeneration. *Heb. 13. 20. John 10. 16.*

3. Because through Christ and his name men are called and regenerated by God, *2 Cor. 5. 18, 19, 20.*

Use. This may serve to *inform* us, that in all those things that belong unto our salvation, we ought always to look upon God in Christ, and consequently always to call upon and praise God in Christ. The solemn title, and as it were style of God, that was used in the celebrating of his name, was not always one and the same from the beginning of the world, but diverse: first, he was called by *Melchizedek, the most high God, possessor of heaven and earth, Gen. 14. 19.* Afterwards by reason of that singular covenant which he made with *Abraham* and his posterity, he began to be called *the God of Abraham, Isaac, and Jacob*: then again, after that wonderful deliverance of his people out of Egypt, for the memory of that thing there was added to his title, *The God which brought the children of Israel out of the land of Egypt, out of the house of bondage*: so also in the Prophet, after his deliverance of them from the Babylonish captivity, he was called *The Lord which brought up his people out of the North country, Ier. 23. 7, 8.* But now under the New Testament, and the Sun being risen, all his other works and benefits being obscured by the coming of Christ, this title is most congruous and solemn, *God the Father of our Lord Iesies Christ, 2 Cor. 1. 3. Ephes. 1, 3:*

Doct. 3. A wonderful great mercy of God appears in our regeneration.

Reason 1. Because he frees us from the greatest misery, and makes us partakers of the greatest good.

2. Because he doth this of his mere goodness, not only without our deserts, but even contrary to our deserts: when we did not so much as seek or wish for any such benefits to ourselves, but were altogether aliens from God, and enemies to him.

Use 1. This may serve to exhort us to attribute all to the mercy of God alone, and to raise up our minds to the admiration of it.

2. To be heartily affected with these mercies of God, and to be stirred up to glorify him, *Rom. 12. 1.*

Doct. 4. Regeneration brings men a lively hope of eternal life.

Reason 1. Because we are called and regenerated to salvation and eternal glory, *1 Pet. 5. 10.*

2 Because we have the covenant and promise of this thing confirmed to us in our very calling.

Because the Spirit wherewith we are quickened, lifts up our minds, and makes that hope to be lively.

Use 1. This may serve to exhort us, highly to prize our calling and regeneration.

3 2. to endeavor by all means to cherish and increase this hope in ourselves, and to take heed that it be not dead or languishing, but lively, quick, and operative.

Doct. 5. The liveliness of our hope depends upon the resurrection of Jesus Christ from the dead.

Reason 1. Because by the resurrection of Christ, it appears that death was subdued & overcome by him, and God was appeased in him; for otherwise, had he been overcome by death, he would have been perpetually kept under it.

2. Because Christ rose, as the first fruits of all the regenerate, *1 Cor. 15. 20.* and the first borne from the dead, *Col. 1. 8. Apoc. 1. 5.*

Use. This may serve to exhort us, for the confirmation and quickening of our hope, to put before our eyes the resurrection of Christ.

Doct. 6. That salvation which we hope for, is a celestial and incorruptible inheritance, *Vers. 4.*

Reason 1. It comes from God our Father to us his regenerate and adopted sons, as worldly inheritances use to come from fathers to their children.

2. Because it is not obtained by buying or any other such like means of our own, but it comes by the will and testament of our heavenly Father. Now as for these reasons, it is rightly called an inheritance; so also in the nature of it it hath this excellency above all other inheritances, that it is celestial and immortal: in which respect it doth not only excel worldly possessions, but also even that very condition of life which *Adam* had before the fall.

Use 1. This may serve to admonish us, not to suffer our hearts at any time to cleave to the things of this world, or to depend upon them, because our inheritance is not terrestrial, or of this world, but celestial and incorruptible.

2. To exhort us to walk as it becometh those that are called to so great an inheritance. For this is it which the Apostle means, when he usually admonisheth us to walk according to our calling, and when he prays, that God would enlighten the eyes of our minds, and grant us to know what is the hope of his calling, & what the riches, *Ephes. 1. 18.* as if that they that did clearly see this and meditate upon it, could not falter or fail in any duty.

Doct. 7. The exceeding great power of God, his fidelity and constancy, doth make this inheritance firm and sure unto us.

This is gathered out of the 5. verse, and you may see it proved, *Eph. 1. 19.*

Reason 1. Because God doth powerfully perform all things, whatsoever he hath decreed and promised. *2.* Because all the whole business of our salvation depends upon the omnipotency of God: for the enemies of our salvation, and the difficulties of it are so great, that no other power is able to subdue them.

Use 1. This may serve to *refute* those, that will have our salvation to depend upon the frailty of our will: they deny that God doth powerfully work in us to salvation, when notwithstanding the Scripture doth expressly affirm it. *Eph. 1. 19. & 3. 16. 20. 2. For comfort;* for when we have such a Keeper as is omnipotent, we have no cause to fear that anything present or to come should ever frustrate our hope, or deprive us of our expected salvation. *3. To exhort us,* to depend upon that power of God by true faith, as it is in the text.

Doct. 8. These spiritual blessings of God, should never be mentioned or thought upon by us, without a pious desire to bless God for them.

This is gathered from that word *Blessed.* So *Eph. 1. 3. 12 2 Cor. 1. 3.*

Use. This may serve to *reprove* that sluggishness and Luke-warmness of ours, which is oftentimes so great, that we are no otherwise affected when we speak, hear, or think of these things, then when we are talking of common things: yea, we are scarce so much moved, as we use to be then, when we speak of any worldly profit, which doth delight us.

Verse 6. Wherein ye greatly rejoice: though now for a season (if need be) ye are in heaviness through manifold temptations.

7. That the trial of your faith, being much more precious then of Gold that perisheth, though it be tried with fire, might be found unto praise, and honor, and glory, at the appearing of Jesus Christ.

8. Whom having not seen, ye love; in whom, though now ye see him not, yet believing ye rejoice with joy unspeakable and full of glory.

9. Receiving the end of your faith, even the salvation of your Souls.

GRace is here set forth by the effect and adjunct thereof, which he makes to consist in the greatest joy, in those words, *wherein ye rejoice*. Now this joy is amplified by those manifold afflictions and temptations, which usually mak men sad rather than joyful, in the other part of the 6. verse, where the amplification *per discretum axioma*, by a discret axiom, is to be conceived after this manner. Although by reason of manifold afflictions and temptations ye are exceeding heavy, yet so great is the excellency of this grace wherein ye stand, that these afflictions are no hindrance to you, because ye rejoice in that grace with great joy.

Now that afflictions should not take away spiritual joy from the faithful, he shows, first, from the nature of those afflictions, wherewith the faithful are wont to be vexed. 2. From the nature of that grace, which produceth spiritual joy. The heaviness of afflictions is diminished. 1. By the adjunct of duration, that they are but *for a season*. 2. By the adjunct of profit, that they bring fruit & utility; and for no other cause do they befall them, in these words: *if need be*. 3. By the singular end and use of afflictions, by which also their profit is shown, to wit, that they serve for the trial of their faith; which trial of faith is set forth by a simile, and that of a lesser, *the trial of Gold*. 4. By the effect of it, which is *praise, honor and glory at the appearing of Jesus Christ*.

The nature of grace he shows to be such, as that it can overcome all afflictions: the reason whereof he makes to be this, because it joins us with Christ, without the help of the outward senses, and so both against and above sense, it lifts up the mind to the greatest joy verse 8. of which joy he declareth first the adjuncts of it, *unspeakable and full of glory*, and afterwards the cause or argument that moves or stirs up such joy in the faithful, to wit, that by their faith they are made surer of the *salvation of their Souls*; which is the end and scope of the 9 verse.

The Doctrines drawn hence.

Doct. 1. Joy and spiritual rejoicing ariseth from the sense and participation of spiritual grace.

This is gathered from those words: *Wherein ye rejoice*. For *exultatio*, rejoicing is a vehement act of joy, as tis intimated in the end of the 8. verse.

Reason. 1. Because it is the nature of joy, for the mind to delight it self with the possession of some solid good: now there is no good that can be Compared *cum Summo bono*. with that chief good and eternal happiness; & this we begin to have possession of in having possession of saving grace; and the complete and full possession of it is laid hold on and made sure by faith and hope; and hence it is that spiritual joy is properly the fruit of hope. *Heb. 3. 6. Rom. 5. 2.* Yet notwithstanding this is so to be understood, as that we must not exclude all those from the state of grace, which have not this joy sometimes; because this joy d•pends upon the sense of grace; now sometimes they have not the sense of grace, that are either hindered by ignorance, or some grievous temptation, that they cannot be sensible of that which they have.

Use. 1. This may serve to *refute* those carnal men, who suppose the practice of religion to be full of sadness and heaviness, without any joy or delight; when indeed the joy of these men is nothing else but madness, *Eccles. 2. 2.* and is changed at length into the greatest sorrow: but

true and solid joy is the privilege of all the godly, because they alone have true cause of joy, and that joy shall never be taken from them.

2. *To exhort us* to raise up our minds to the exercise of this joy, for thereunto we are called, that we should always rejoice in the Lord, *Phil. 4. 4*. An example hereof we have in the Eunuch, who went forward in his way with joy, after that by baptism he was made sure of the grace of God, *Acts 8. 39*.

Doct. 2. Manifold afflictions may well stand with this joy.

Reason 1. Because although afflictions may makes us somewhat heavy, yet that heaviness is not in the highest degree, that it should wholly possess and overwhelm our minds, but it is mitigated and overcome by spiritual joy.

2. Because the afflictions themselves are turned into matter of joy and rejoicing, *James 1. 2. Rom. 5. 3*.

Use. This may serve to admonish us not so much to fear the afflictions of this world, or at any time so to lie down them, as to cast off all our joy.

Doct. 3. Afflictions are turned into matter of rejoicing, when there is such use made of them, as that our faith and every grace is stirred up and increased by them.

This is gathered from the seventh Verse.

Reason 1. Because we make great gain by the trial of our faith, much more then can be gotten by the trial of gold, as it is in the Text.

2. Because faith by this trial becomes the stronger by reason of afflictions, and doth more firmly expect praise, honor and glory in Christ, as it is in the Text.

Use. This may serve to admonish us, to make it our primary and chiefest care not to faint in our faith and other graces, when we are in the midst of afflictions, as those that have but a temporary faith are wont to do, but to labor to profit by them.

Doct. 4. This joy doth not depend upon the sight or visible presence of Christ.

This is gathered from the eighth Verse.

Reason 1. Because faith and hope is properly of those things that are not seen, *Rom. 8. 24. Heb. 11. 1*. Now this joy ariseth from faith and hope, as it is in the Text.

2. Because we rejoice either in the actual possession, or in the certainty of the possession of the things we love. Now Christ having not yet seen we love, as it is in the Text.

Use. This may serve to exhort us, while we live here by faith, so to walk, rejoice, and live, as if we did behold Christ with our eyes: For blessed are all they which have not seen and yet have believed, *John 20. 29*.

Doct. 5. This joy is unspeakable and full of glory.

Reason. Because both the thing it self wherein we rejoice, and the operation of the Spirit in raising our minds unto it, is more divine, then can possibly be conceived, much less expressed by us.

Use. 1. This may serve to *admonish* us not to be too curious in the searching after and declaring of those things that are unutterable.

2. To *exhort* us to apply our souls to the sense and exercise of this grace, because they have a divine and glorious nature.

Doct. 6. By this joy we begin to look for the end of our faith, even the salvation of our souls.

Reason. Because this spiritual joy is a glorious beginning of our glory, and so of our salvation through Christ.

Use. This may serve to *exhort* us, highly to prize this spiritual joy, and by all means to be careful to stir up and cherish it in ourselves.

Verse 10. Of which salvation the Prophets have inquired and searched diligently, who prophesied of the grace that should come unto you,

Verse 11. Searching what, or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow.

Verse 12. Unto whom it was revealed, that not unto themselves, but unto us they did minister the things which are now reported unto you by them that have preached the Gospel unto you, with the Holy Ghost sent down from Heaven, which things the Angels desire to look into.

TO confirm and illustrate the grace and salvation, that hath hitherto been spoken of, the Apostle in these verses brings the testimony of the Prophets; which is set forth, 1. By the principal object thereof, which is nothing else but this selfsame salvation and grace, wherein the faithful Christians now stand, in these words: *of which salvation that should come unto us they prophesied.* 2. By the manner how they were employed about this object; They did it with great care and diligent heed, in these words, *they inquired and searched diligently.* 3. By the singular description of that object whereabout they were employed, *verse. 11. and the manner how.* The object, to wit, salvation and grace before spoken of, is described by the efficient cause thereof, namely, the mediation of Christ, consisting of two parts, his humiliation and exaltation at the end of the verse. And the manner how the Prophets are said to have been employed about this cause of our salvation, consisted in two things: 1. That they did not only desire to know the very thing it self, but also the very moment of time wherein it should be revealed, in these words, *what, or what manner of time.* 2. That it did not depend upon various and uncertain conjectures, but they did religiously ask counsel of the Spirit of Christ, that was present with them, as of one that did foreknow and could foretell of all things that should happen, in these words, *the Spirit of Christ which was in them, that testified beforehand, did signify.*

The testimony it self of the Prophets is proposed in the 12 verse, to wit, that this grace and salvation was to be revealed at that very time wherein it appeared, and no other: which testimony of the Prophets is also set forth by the like testimonies of the Apostles and Angels. The similitude that is betwixt the Apostles and the Prophets is shown herein; that as the Prophets prophesied of these things by the Spirit of Christ, that was in them, that foretold it; so the Apostles declared the same things *by the holy Ghost sent down from Heaven*. The similitude that is betwixt the Angels and the Prophets is shown herein; that as the Prophets inquired and searched diligently concerning this salvation; so also the Angels did desire to look into it, all and each of which make very much for the setting forth of this grace.

The Doctrines drawn from hence are these.

Doct. 1. The chief part of the prophesies of all the true Prophets that have been from the beginning of the world, was concerning the grace and salvation that should come by Jesus Christ our Lord and Savior.

This is gathered from the tenth Verse. The like you may see, *Acts 3. 18, 20. and 7. 52.*

Reason 1. Because the salvation of the Church in all ages depended upon Christ: Now it was the office of the Prophets to direct the Church in the seeking of their salvation.

2. All the Prophets were Ministers of Christ, and were led by his Spirit, Verse 11. and therefore ought to seek his honor.

3. Because after this manner were men's minds to be prepared by degrees for the receiving of Christ that was to come: for what is said of *John the Baptist*, doth in some sort belong unto all the Prophets, that they did prepare the ways of the Lord.

Use 1. This may serve for *Information*, to confirm and establish the true faith, not only against the Heathens and Jews, but also against the Papists themselves, who say that this true doctrine of the grace revealed in Jesus Christ, is a new doctrine, and never heard of before these times; for we acknowledge no other grace, but that which those Prophets always prophesied of from the beginning of the world.

2. *To exhort us*, continually to meditate upon this grace ourselves, and as occasion shall serve, to show it forth unto others, with all freeness and readiness of mind. for this doth become us much rather than those, that lived so long before the coming of Christ, and beheld him only afar off.

Doct. 2. Those ancient Prophets did not only prophesy of this grace, but they did also enquire and search diligently into it.

This is gathered from the same words.

Reason 1. Because it seemed unto them, as indeed it is, a very great mystery of godliness, 1 *Tim. 3. 16.* therefore they saw that they must use the very utmost of their endeavors, to come to some measure of the knowledge of that which did lie hid therein, both for their own comfort and the edification of the Church.

2 Because this truth was proposed unto them in a more obscure manner under types and shadows so that they could not look into the thing it self without great care and labor.

Use 1. This may serve for *information*, hereby we may understand what manner of men the true Prophets of God were heretofore: they did not utter words without sense, or understanding, or care-taking of those things that did lie before them, as the diabolical Prophets of the Heathens were wont to do in their fury: but they did wholly apply their minds to what they did.

2. *To exhort us* therefore to lay aside all sloth and sluggishness, and to use all care and diligence in the enquiring and searching after these divine things: for this industry is much more requisite for us, then it was for them, to whom the holy Ghost did immediately dictate all things.

Doct 3. The foundation of all this gr•c• and salvation, lies in the humiliation and exaltation of our Lord Ie•us Christ.

This is gathered from the eleventh Verse.

Reason. Because the whole mediation of Christ, whereby our salvation is procured, is contained in those two parts.

Use 1. This may serve *to exhort us*, always to join those two things together, in the seeking of our salvation: for they are in their own nature so conjoined, that if they should be separated, our faith and hope would be made altogether void. This is the rock of offense at which the Jews did, and to this day do stumble, in that they look for outward glory and majesty in their Messias, even without any suffering or humiliation going before.

2. *To exhort us* always in all things to build upon this foundation.

Doct. 4. Not only the essence it self of this mystery is usually inquired after by the godly, but even all the circumstances thereof, as far forth as they may be comprehended.

This is gathered from those words: *searching what or what manner of time.*

Reason 1. Because in this mystery there is nothing of so small consequence, as that it may be neglected without loss to ourselves.

2. Because love is careful to enquire into all things that pertain to the thing beloved, though otherwise they may seem to be very small.

Use. This may serve *to admonish us*, not to think it enough to have some confused knowledge of the common principles of the Gospel, but to exercise ourselves to come to a more full and distinct knowledge of every grace of God.

Doct. 5. All these things were always declared only by the Spirit of Christ that was in the Prophets.

This is gathered from the eleventh Verse.

Reason. Because as no man knows the things of man, but the Spirit of man, so no man knows the things of Christ, but the Spirit of Christ, 1 Cor. 2. 11.

Use 1. This may serve for *information*, hereby we may confirm ourselves in the truth of Christ's divine nature, because the Spirit of God which spake in the Prophets from the beginning, is here expressly called the Spirit of Christ.

2. *To exhort us*, to depend upon Christ, and from his Spirit to seek for all light in searching the Scriptures, and inquiring after divine things.

Doct. 6. Although saving grace was the same, that was in the Church from the beginning of the world, yet notwithstanding great is our prerogative in this grace above the Prophets, and those to whom they prophesied before the coming of Christ.

This is gathered from the twelfth Verse, *Not unto themselves, but unto us they did minister.*

Reason 1. It is by reason of that clearer light which accompanied the coming of the Sun, and continues from that time.

2. By reason of the greater efficacy of the holy Ghost, as it is in the text.

3. By reason of the larger communication of this grace, which is now extended unto all Nations.

Use 1. This may serve for to comfort us, because we do abound in this grace, our hearts ought to be strengthened against all terrors.

2. *To exhort us*, that as this grace doth abound, so should our thankfulness also abound in all practice of piety; for he that hath received much, of him is much required.

Doct. 7. So great is the excellency of the grace and salvation offered unto us by Christ, that even the Angels themselves desire to look into it.

This is gathered out of those words, *which things the Angels desire to look into.* So 1 Tim. 3. 16. you may see it proved.

Reason. Because there are some things in this mystery, which the Angels themselves are yet ignorant of, *Matth. 24. 36.* into those things they desire to look, that they may know them: into other things that they do know they desire also to look that they may delight themselves in beholding the glory of God, as it were in a glass.

Use. This may serve to *admonish us*, never to be weary of searching into these holy mysteries, whether it be in hearing the Word of God in public, or in reading and meditating upon it in private.

Verse 13. Wherefore gird up the loins of your mind, be sober, and hope to the end, for the grace that is to be brought unto you at the revelation of Jesus Christ:

Verse 14. As obedient children, not fashioning yourselves according to the former lusts in your ignorance:

Verse 15. But as he which hath called you is holy, so be ye holy in all manner of conversation;

Verse 16. Because it is written, Be ye holy, for I am holy.

Verse 17. And if ye call on the Father, who without respect of persons judgeth according to every man's work, pass the time of your sojourning here in fear.

Verse 18. For as much as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers.

Verse 19. But with the precious blood of Christ, as of a Lamb without blemish, and without spot,

Verse 20. Who verily was fore-ordained before the foundation of the world, but was manifest in these last times for you.

Verse 21. Who by him do believe in God that raised him up from the dead and gave him glory, that your faith and hope might be in God.

Verse 22. Seeing ye have purified your souls in obeying the truth through the Spirit, unto unfeigned love of the brethren; see that ye love one another with a pure heart, fervently,

Verse 23. Being borne again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever.

Verse 24. For all flesh is as grass, and all the glory of man as the flower of grass: the grass withereth, and the flower thereof falleth away;

Verse 25. But the word of the Lord endureth forever: and this is the word which by the Gospel is preached unto you.

IN this part of the chapter, there is contain'd an exhortation to persist and go forward in the grace of God; which is the Scope of the whole Epistle, as was shown before: Now this duty is described in general in the 13. verse, and afterwards is set forth, and pressed by divers arguments in the verses following. From the description of the grace before proposed, there is as it were a conclusion drawn, which is inferred by a necessary connection and consequence from the nature of that grace, as it was before described; which evidently appears by the conjunction *Wherefore*; and that is the reason why in all the parts of this exhortation, as they are distinctly propounded, there is a singular respect had to some part of the description that went before, wherein the nature of that grace was explained. The duty therefore to which the Apostle doth exhort, is described. First by the cause and principal part thereof; which is *a lively hope*, of which there was mention made before in the third verse. Secondly, By the singular object of this hope, in beholding whereof it should be confirmed and strengthened; which is that grace? that is now in some measure brought unto the faithful, but shall hereafter be communicated more fully and perfectly; in these words: *Hope for that Grace, which is to be brought unto you at the revelation of Jesus Christ*; which part of the description, is taken from the end of the 7. verse. 3. By the adjunct of constancy and perseverance, which is especially aimed at in the whole Epistle, as the chief scope thereof; in

these words: *hope to the end*. 4. There is added also the manner and means of performing this duty, when he tells us, that it should be done courageously and readily, with sobriety and watchfulness, in these words: *Gird up the loins of your mind, be sober*. This exhortation is set forth and pressed by divers arguments; the first of which is taken from *regeneration* or effectual calling, whereby all the faithful are made the Sons of God, which reason is taken from the 5. verse, where mention is made of the regeneration of the faithful, *by the God and Father of our Lord Jesus Christ*: because by this regeneration or calling, the faithful are translated from the state of sin, into the state of grace: therefore this reason is given in both respects; both that they should renounce their former sins, verse 14. and that they should conform themselves to the holiness of that calling, wherewith they are called, verse 15. Which is urged and enforced by a double argument: the first is taken from the likeness, that ought to be betwixt the person calling and the persons called, as the Scripture it self in the old Test. witnesseth, verse 15. 16. The second is taken from the severity of God's judgment, which they can by no means escape, that call God their Father, and yet dishonor his name, verse 17. The second argument of the exhortation, is taken from *redemption*, and the means and end thereof, verse 18. 19. Of which there was mention made before at the end of verse 3. and verse 11. Because the consideration of this redemption obtained by Jesus Christ, and of Christ himself, is very necessary and effectual to admonish, and stir up the faithful, to take care of their duty: therefore the Apostle stays a while upon the description of Christ, as he was from all eternity fore-ordained to perform the office of a mediator, at the beginning of the 20. verse, and as he was manifest in time, verse 20. 21. which is taken from verse 11. 12.

The third argument is taken from *sanctification*, as it flows from the regeneration of the spirit, and from the word of God, which are the proper causes thereof, verse 22. 3. 4. 5. whereby the way that part of Christian duty is commended, that hath respect to the mutual love of the faithful amongst themselves, verse 22. because all the faithful by regeneration, are made partakers of the same spiritual life; but yet the chiefest argument, whereby we are exhorted to constancy in that and every other grace, is taken from the incorruptible nature of the word, whereby we are regenerated, and consequently of regeneration it self; which is set forth by a comparison of things that are unlike it. Verse 23, 24, 25.

The DOCTRINES arising herence are these.

Doct. 1. The Consideration of the grace of God, that is brought unto us in Christ, should stir us up to the practice of Piety.

This is gathered from the connection, which is intimated in that particle, *Wherefore*, verse 13.

Reas. 1. Because the end of Grace is to free us from sin, and to make us conformable to the image of God, *Luc.* 1. 74. 75. 2. Because by that means it is very fitting for us, to teach and further us in that practice. *Tit.* 2. 11. 12. 3. Because it cannot be truly learned by us, unless it work this in us, *Eph.* 4, 20. 1, 2, 3, 4.

Use 1. This may serve to *condemne* those that turn the grace of God into wantonness *Gal.* 5. 13. 2. To *exhort* us to use all care to make this grace effectual in our hearts, that it may bring forth great fruits of Piety.

Doct. 2. The foundation of sound holiness is firmly to hope for that grace that shall be revealed at the coming of Jesus Christ our Lord.

This is gathered from the 13. verse. So *Phil. 3. 20. Tit. 2. 13.*

Reas. 1. Because this hope is the perfection of that wherein our spiritual life doth consist. 2. Because this expectation represents the reward unto us, by contemplating, whereupon we are made immovable and abounding in the work of the Lord. *1. Cor. 15. 58. Heb. 6. 11. 3.* Because this hope begets patience, whereby with strong consolation it doth overcome all the difficulties, that are wont to befall men in the course of Godliness. *Heb. 6. 12. 18. 19.*

Use. This may serve to *exhort* us, to have a care to lay this foundation very sure in our hearts, and daily to confirm it more and more.

Doct. 3. To keep this hope firm and lively, we should courageously gird up ourselves that we might be prepared, and ready to perform all those things that tend thereunto.

This is gathered from those words: *gird up the loins of your mind*; for this is it, that is signified by the habit of a man, that hath his loins girt in Scripture, that he is prepared and ready to perform his duty. *Luc. 12. 35.*

Reas. 1. Because the difficulty to retain this hope is very great, in so much, that it cannot be kept without earnest endeavor. 2. Because in spiritual duties our loins are too slack, that is, the sloth of sin, and infirmity hath taken hold of all our faculties. *Heb. 12. 12.*

Use. This may serve to *admonish* us, by no means to yield to the sloth and sluggishness of our corrupt nature, but to strive against it as much as we can, and laying aside every weight, and the sloth that doth beset us, to run the race that is set before us, *Heb. 12. 1.*

Doct. 4. Sobriety in the use of the things of this life, doth very much conduce to the furtherance of this endeavor.

This is gathered from this word *Be sober* and hope.

Reas. Because the love and immoderate use of the things of this world, doth so burden the soul, and glue it to the earth, that it cannot lift up it self to seek after heavenly things.

Use. This may serve to *admonish* us, not to addict our minds to any worldly thing, but here to use this world, and not abuse it. *1 Cor. 7. 31.*

Doct. V. The state of adoption, whereby we are made the sons of God, should stir us up to the practice of holiness.

This is gathered from these words: *As obedient Children.*

Reas. 1. Because Children should bear the image of their Father: Now the image of God consists in holiness and righteousness. 3. Because it is the duty of Children, readily and of their own accord to apply themselves to the will of their Father. Now the will of God is our

sanctification. 1 *Thes.* 4. 3. this is it that is intimated in that title, where the faithful are called *obedient Children*.

Use. 1. This may serve to *condemn* those, that with the wicked Jews say, they are the Children of Abraham and of God, when notwithstanding, they do the works of the Devil, *John* 8. 41. 2. 4. 1 *John* 3. 8. 10. 2. To *exhort* us, in all things to make it appear, that we are the true sons of God, by obedience unto his will, and our practice of holiness: for unless we bear the chastisements of the Lord, that by them we may be made partakers of his holiness, hereby we show that we are bastards, and not true sons. *Heb.* 12. 8. 10.

Doct. 6. This filial obedience, and the fashioning of ourselves a cording to the former lusts of our sins, cannot stand together.

This is gathered from the opposition, that is made betwixt these two, verse 14. where the one being affirmed, that we are obedient Children, the other is denied, that we should not fashion ourselves according to our lusts.

Reas. 1. Because they, which by regeneration are made the Children of God, are new creatures, have a new nature and new affections, so that they have wholly renounced their former nature and affections: and for this very cause they are called in the Text, *Former lusts*, or, *which were before*.

2. Because the former lusts of sin do wholly withdraw us from the will of God, which we ought to obey.

3. Because the former lusts of sin are such, that all that are come to the knowledge of the truth, may be ashamed of them; this is intimated in the Text, where they are called *lusts which were in our ignorance*: because they cannot endure the light.

Use 1. This may serve to *condemn* those, that profess themselves the children of God, and call upon God as their Father, & yet follow the same course of life that the children of this world do.

2. To *exhort* us, not to conform ourselves to this world, *Rom.* 12. 2. where there is a reason also given of this exhortation, in the 1 Verse, because if we do this we cannot present ourselves to God as a living sacrifice, acceptable unto him. So 2 *Tim.* 2. 19.

Doct. 7. The calling of the faithful doth necessarily require holiness in them.

This is gathered from Verse 15, 16.

Reason 1. Because holiness is one of the chief ends of this calling, therefore it is usually called in the Scriptures a holy calling, 2 *Tim.* 1. 9.

2. Because God which calleth us is most holy, and he calls us to have communion with him in holiness, as it is in the Text.

3. Because the calling it self is in its own nature a setting of a man apart from the common and corrupt use of the world to a sacred use; and therefore it is a consecration or dedication of men unto holiness.

Use 1. This may serve to rebuke and condemn those, that seek for nothing by their Christian calling, but justification and bliss, and in the mean time altogether neglect the care to live holily.

2. To exhort us, in all our conversation to endeavor to be holy, as it is in the Text; *Be ye holy in all manner of conversation;* that is, so walk, as it becometh the calling, wherewith ye are called.

Doct. 8. The severity of God's judgment should stir us up to the practice of piety.

This is gathered from Verse 17.

Reason 1. Because God in executing his judgments is no respecter of persons, as it is in the Text. Now the name and profession of the faith, is nothing else, but the person of the Christian; as circumcision and the profession of the law was the person of the Jew: Such a profession therefore without sound holiness cannot stand before God's Tribunal.

2. Because God doth in some sort more severely require holiness of those that by their calling draw near unto God, & call him Father, as it is in the Text, then he doth of others, *Levite. 10. 3. I will be sanctified in them that come nigh me.*

Use. This may serve to admonish us not to cosen ourselves in relying wholly upon the outward profession of faith, but to appear before God always with fear and reverence, as it is in the Text: because our God is a consuming fire, *Heb. 12. 29.*

Doct. 9. The consideration of our redemption should be a strong argument to stir up in our hearts a desire of holiness.

Reason 1. Because we are redeemed from all our vain conversation, although it be commended unto us by the use and tradition of our Fathers, Vers. 18. Therefore for a man to follow such fashions, after that he is come to the knowledge of redemption, is nothing else, but to oppose himself against his own redemption, and as much as in him lies, to make it void and of none effect.

2. Because by this redemption we are bought to be the servants of God, *1 Cor. 6. 20. & 7. 23.* So that we ought no longer to serve ⟨◇⟩, nor the world, nor to live according to our own will and pleasure, but according to the will of God and our Redeemer.

3. Because the price wherewith we are redeemed, is of so great worth, that it doth far surpass all the most precious things of this world: therefore there ought to be made an excellent use thereof; and yet notwithstanding only those that endeavor to be holy, make any esteem of it. Vers. 18, 19.

Use 1. This may serve to *condemn* those that by their life dishonor Christ, and put their Redeemer to an open shame, *Heb. 6. 6.* they do as it were tread underfoot his blood, that was the price of our redemption, and count it an unholy thing *Heb. 10. 29.*

2. To *exhort us*, as often as we think of our redemption, (which we ought to do very oft,) so often should we think that there are as it were coals of fire heaped upon our heads, wherewith we should be inflamed to this holiness.

Doct. 10. That we may gain profit and benefit by the consideration of our redemption, we should diligently meditate upon Christ's predestination, his incarnation, humiliation, and glorification.

This is gathered from Verse 20, 21.

Reason 1. Because by this means alone is the breadth, and length, and depth, and height of God's love in Christ made manifest, *Ephes. 3. 18.*

2. Because by this means alone do we come to know, what a great work, and of how great difficulty it was, to deliver men from their sins.

3. Because by this also we may easily gather, how fit and just it is, that we should live unto God and Christ in all holiness, which is the scope of this Text.

Use. This may serve to *admonish us* not to pass over this mystery slightly in our thoughts and meditations, but to continue in contemplation thereupon, that so we may, as it were, suck therehence the juice of true godliness.

Doct. 11. The proper and immediate use of all our contemplation upon Christ, and our redemption obtained by him, is, to confirm our faith and hope in God.

This is gathered from Verse 21, at the end.

Reason 1. Because the end of Christ's mediation is, that through him we should believe in God, as it is here affirmed.

2. Because Christ left us an example of putting our faith and hope in God; for he in his way perfectly performed it, and by that means attained the highest glory.

3. Because for our sakes and for our good was that glory given unto Christ, which our faith and hope look and seek after.

Use. This may serve to *exhort us*, always to look unto Jesus Christ the author and finisher of our faith, *Heb. 12. 2.* and by looking unto him to quicken our faith and hope.

Doct. 12. The calling of the faithful hath the purification of the soul joined with it.

This is gathered from the beginning of the •2 Verse. So *2 Pet. 2. 20.* Hence it is that the washing of baptism represents that grace which is given in their calling: Now this purification and washing, which is communicated in their calling, and signified by baptism, is not by justification only, which consists in the imputing thereof unto remission of sins,

but also by sanctification and the real cleansing of the soul, 1 Cor. 6. 11. Tit. 35. And this sanctification is chiefly referred to the soul as to its proper object.

Reason 1. Because outward purification and sanctification is nothing worth at all, if it be divided from the inward: for this was the hypocrisy of the Scribes and Pharisees, that are said to have made clean the outside of the cup and of the platter, when within they were full of extortion and excess, *Matth.* 23. 15.

2. Because the operation of the Spirit begins at the soul, and from the soul is derived to the outward man: for as all pollution proceeds first out of the heart, *Matth.* 15. 19. so also purification.

3. Because if the soul be once purified within, outward purity will follow of its own accord, *Matth.* 23. 26.

4. Because this purity doth more properly consist in the affection & intention of the soul, then in the outward practice; for the same outward works may be done by impure men; but the faithful differ from all impure hypocrites by their inward dispositions and affections.

5. Because the faithful themselves are oftentimes sustained and receive comfort by the purity which they have within in their will and purpose, though they cannot produce it into act according to their desire, *Rom.* 7. 21, 25.

Use 1. This may serve to condemn those that are whited over with the name of Christians, but never look after the purity of their souls: and therefore they may be rightly called whited walls, *Acts*, 23. 7. and whited Sepulchers, *Mat.* 23. •7.

2. *To exhort us* to use the utmost of our endeavors to purify our souls, that they may be made the temples of the holy Ghost.

Doct. 13. This purification is wrought by the hearing of the word, & the effectual operation of the holy Ghost by the word.

This is gathered from these words: *in obeying the truth through the Spirit.* Where the word of God, especially of the Gospel, is called the truth, partly for that excellency of truth that it hath above all other sayings or writings, and partly because by virtue of the truth or faithfulness of those promises which are contained in the word, this purification is wrought, together with all those spiritual blessings that pertain to the consolation and salvation of the faithful.

Reason 1. Because the word together with the Spirit doth reveal unto us that true purity which is pleasing and acceptable to God, whereof we are ignorant.

2. Because the word together with the Spirit is the oracle or power of God unto salvation, and consequently is able to beget every grace in us.

3. Because faith purifies the hearts of the faithful, *Acts* 15. 9. and faith comes by hearing of the word, *Rom.* 10. 17.

Use 1. This may serve to *refute* the heresies of those, which either hold that there is such power in the strength of nature, that men may sanctify themselves at their own free will and pleasure, or, which comes all to one maintain that the outward preaching of the word is sufficient without the powerful operation of the Spirit.

2. To *exhort us*, first, to hearken diligently unto the word of God; secondly, not to rest ourselves satisfied in the bare letter of the word, but always to crave the grace of God and the operation of his Spirit: thirdly, in the use of the word through the Spirit to seek the purification of our souls.

Doct. 14. The effect and sign of a purified soul, is a pure, sincere, and fervent love of the faithful, as of brethren.

This is gathered from these words: *unto love of the brethren.*

Reason 1. Because hatred, envy, wrath, strife, enmities, and such like affections, especially, when they reflect upon the good, are some of those filthy pollutions of the flesh, from which the soul of the faithful is purified, *Gal. 5. 19. 20.*

2. Because the purification of our souls makes us to love purity in others, and no man can take delight in the purity of others unless he be in some measure purified himself.

3. Because in the mutual love of the faithful divers operations are exercised, to the performing whereof, their souls are in a special manner purified and sanctified, as doing good, bearing with infirmities, edification of the Church, and glorifying the name of the Lord.

Use 1. This may serve to *condemn* those, that show themselves great enemies to godly men: they may rightly be called Cainites, for they have gone in the way of *Cain*, with those to whom the woe is denounced by *Jude*, Verse 12.

2. To *exhort us* by all means to endeavor to gain this brotherly love of the godly: wherein there is required, First, sincerity, that it should be without hypocrisy or simulation, so that it should not be *in words* or *in show*, as the Apostle speaks, but *in heart*. Secondly, that it should be not only from the heart, but from a pure heart; because there is a kind of love that is in some sort sincere, but yet it is impure, whiles that it doth either neglect the chiefest good or else useth such means to procure some good as are contrary thereunto: as if a man to deliver his brother from danger, should persuade him to deny the truth, or to dissemble. Thirdly, That it should be fervent, because the affection ought to be set in the highest degree upon those objects, where there is found to be the chiefest reason to stir it up.

Doct. 15. Regeneration, that is common to all the faithful, is a strong argument to provoke them to love one another.

This is gathered from the end of verse 22. and the beginning of the 23. where this reason is given, why they should love one another, because they are borne again.

Reas. Because by this regeneration all the faithful are brethren, begotten by the same Father, of the same blood, and partakers of the same spirit.

Use. This may serve to *exhort us*, to be mindful all this argument, and to give it room and power in our hearts, so that we may upon occasion say as *Abraham* did, *Gen. 13. 8. Let there be no strife between me and thee; for we are brethren:* and to admonish others also in those words of *Moses Act. 7. 26. Sirs, Ye are brethren: Why do ye wrong one another?*

Doct. 16. The word of God is the incorruptible seed or principle of this regeneration.

This is gathered from the 23. verse,

Reas. 1. Because it is the word of God, (as it is in the Text;) which liveth and abideth forever; whose nature it resembleth in this, that the operation thereof is not momentary or temporary, but it abideth forever. 2. Because to speak properly, it is the word of eternal life, *John 6. 68. for the end and use thereof is, to bring men to eternal life.* 3. Because where it is once truly received, it never faileth. *John 4. 14.*

Use. 1. This may serve to *refute* the error of those, which hold that they that are truly regenerated, usually fall away from the grace of God, and so are borne again and again, after they have been regenerate: This is contrary, not only to the promise and covenant of God, that he will keep the faithful, that they shall not depart from him *Ier. 32. 40.* and to that comfort which Christ gives his members, that no man shall pluck them out of his hand, *John 10. 28.* But also to the operation of the spirit in the hearts of the faithful, and to the nature of the life it self, that is communicated unto them, which is incorruptible and eternal, as it is in the Text.

2. To *comfort us* against all those fears and terrors, that may arise from the consideration of our own infirmities; for although of ourselves we are continually falling to corruption, yet there is something borne in us, if we be truly faithful, which is incorruptible and shall abide unto eternal life.

3. To *exhort us* to carry ourselves answerable in all Christian duties, that is, to be constant and incorruptible in performing them: and this is it at which the Apostle doth especially aim at in this place, when he stirs up the faithful to a fervent and constant love one of another, by this argument, because they are borne again by the incorruptible word.

Doct. 17. The condition wherein the faithful are put by this incorruptible regeneration of the word, is far more excellent then all the glory of this world.

This is gathered from verse 24, 25. where there is a comparison made betwixt flesh, grass, the flower of grass, and the glory of man, on the one side, and the word of God on the other; not as the word is considered in it self, but as it is received by the faithful, and translates them into the kingdom of God.

Reason. Because as it is in the text, there is nothing in all the world but vanity, that quickly falleth away: whereas the word of God endureth forever.

Use 1. This may serve to *exhort us* to make more precious account of the word of God and of his kingdom, then of all the world, and that not only in respect of ourselves, but of others also; as the Apostle doth in this place extol the word of God and the condition of the regenerate above all the things of the world, that by this confideration among others he might move the faithful to esteem of others, that are regenerate more highly, and to love them more fervently, then all the things of the world.

2. To comfort us, in that God of his bounty and grace hath advanced us to such a dignity.

Doct. 18. We ought to have a singular respect unto this dignity and excellency in the word of God, as it is preached unto us by the Gospel.

This is gathered from the 22 verse at the end.

Reason 1. Because the same word of God is preached unto us, that is so much commended by the Prophets, Apostles, and by Christ himself, as it is in the Text, *this is that word.*

2. Because it makes much unto our salvation, as it is preached unto us.

Use. This may serve to *admonish us*, not to satisfy ourselves with some general esteem of the word, as many are wont to do, that are weary of the word that is preached unto them, and loathing it do reject it; but religiously and reverently to receive the word that is preached unto us, as the eternal word of God.

Chapter II.

Verse 1. Wherefore laying aside all malice, and all guile, and hypocrisies, and envies, and evil speakings,

Verse 2. As new borne babes, desire the sincere milk of the word, that ye may grow thereby.

Verse 3. If so be ye have tasted that the Lord is gracious.

Verse 4. To whom coming as unto a living stone, disallowed indeed of men, but chosen of God, and precious,

Verse 5. Ye also as lively stones are built up a spiritual house, an holy Priesthood, to offer up spiritual sacrifice, acceptable to God by Jesus Christ.

Verse 6. Wherefore it is contained in the Scripture, Behold, I lay in Zion a chief corner stone, elect, precious, and he that believeth on him shall not be confounded.

Verse 7. Unto you therefore which believe he is precious, but unto them which be disobedient, the stone which the builders disallowed, the same is made the head of the corner,

Verse 8. And a stone of stumbling, and a rock of offense, even to them which stumble at the word, being disobedient, whereunto also they are appointed.

Verse 9. But ye are a chosen generation, a royal Priesthood, an holy nation, a peculiar people, that ye should show forth the praises of him, who hath called you out of darkness into his marvelous light.

Verse 10. Which in time past were not a people, but are now the people of God; which had not obtained mercy, but now have obtained mercy.

The same exhortation that the Apostle had before proposed, he doth here again repeat and press, and that not simply and barely, but by that principle and means, whereof there may and ought to be very good use made. For by occasion of those things, which he had lately spoken of the word of God, he stirs up all the faithful to the right use of this word, by whose help they might persist and grow in that grace, wherein they stood. The occasion and connection of this exhortation with the words going before is intimated in that phrase or particle, *Wherefore*. The exhortation it self is to a desire or love of the word of God, which he had before commended, verse 2. Which exhortation he doth so lay down, that in the first place he shows, that the vices which are contrary to this duty, must be laid aside, and taken heed of which are five: *malice, guile, hypocrisies, envies, evil-speakings*, verse 1. And in the second place he gives reasons agreeable thereunto, to stir us up unto this duty, (to wit, a desire of the word.) The first reason is taken, from the use or effect of this word in respect of them, that it makes much for the edification of the faithful: and this Use is allegorically set forth, verse 2 where the regenerate faithful are compared to infants newly borne, and the word to sincere milk; and the edification which is made by the word, is compared to that action, which infants obtain by the use of wholesome milk. The second reason is taken, by a continuation of the same allegory, from the object of the word, which he proposed to be tasted, and that is God himself and our Savior Jesus Christ: whose perfection and fitness for edification is declared. Verse 3 where he is said to be *gracious*: and is confirmed also by the experience and testimony of all the faithful, who are said to have *tasted* this graciousness, *ibid. if so be ye have tasted that the Lord is gracious*.

In the explication of this affection that ought to be set upon our Lord Jesus Christ, as the primary object of this word, the Apostle continues from Verse 4 to the 11. Where in the first place the affection and duty it self of coming unto Christ, and adhering unto him by faith, is proposed, verse 4. *To whom coming*. And then the reason of this duty is allegorically declared to wit, that Christ is the foundation of the spiritual building that liveth forever. *Ibid. as unto a living stone*; and the faithful are the parts of the building, or of the spiritual house that is to be built upon this foundation, at the beginning of verse 5. And he doth further illustrate both parts of this reason. The first, concerning the foundation or subject, he doth declare by divers arguments; when he saith that it was disallowed of men, but yet chosen of God, and precious, verse 4. The second, concerning the parts of the building that are joined to it, he doth illustrate & urge from the effects, which are allegorically also set forth, to wit, that by this coming unto Christ, as unto the foundation, the faithful are not only made a spiritual house, as the temple wherein sacrifices acceptable to God are offered up, but they shall also be the Priests that shall offer up spiritual sacrifices, acceptable to God through Jesus Christ, verse 5. This that hath been spoken of the saving effect of Christ, as our Savior; which

redounds unto all the faithful, the Apostle doth confirm by the testimony of Scripture, verse 6. Which testimony he doth explain and apply by the contrary affections and manners, how contrary sorts of men carry themselves towards Christ, that is, the believers, and the unbelievers: To the believers Christ is said to be precious, verse 7. at the beginning, because they put their whole trust and confidence in Christ, and consequently give him the honor of the true Messias and Savior: but to the unbelievers he is a stone of stumbling, and a rock of offense, verse 7, 8. Because being offended at his humility they do not receive him as their Savior: whose infidelity he doth illustrate by the antecedent decree of God, whereby it was ordained, verse 8. at the end. *Whereunto also they are appointed.* As on the contrary the condition of the faithful is illustrated. First, by the secret election of God, that was the cause thereof, verse 9. at the beginning. Secondly, by the dignity which they obtain by faith by virtue of this election, to wit, that they are *a royal Priesthood, an holy nation, God's peculiar people.* Thirdly, by the end and use of this dignity to which they are called, which is, to show forth the praise of God, verse 9. at the end. Fourthly, by comparing the state that is unlike it, wherein they were before their calling, to this state of excellency and dignity whereinto they are now put by their calling unto faith in Christ, verse 10.

The Doctrines arising from hence are these.

Doct. 1. The right use of the word of God is the proper means to increase grace.

This is gathered from the connection of this exhortation with that which went before. For when the Apostle had before exhorted to constancy in grace, and to obedience, in holiness, and to brotherly love; by a reason also taken in the last place from the word of God, whereby as of incorruptible seed all the faithful are regenerated, here in the beginning of this Chapter. he commends unto us the right use of that word, as the proper and only means to perfect all those things.

Reas. 1. Because the word is the instrument chosen by God and sanctified to that use. *1 Cor. 1. 21. 2.* Because the word, especially of the Gospel, is the ministration of the Spirit, who is the author and sinisher of every grace. *2 Cor. 3. 6. 8. 3.* Because the word shows us the good and perfect will of God. *Rom. 12. 2.*

4. Because it furnisheth a man unto every good work. *2. Tim. 3. 17.*

Use. 1. This may serve to *refute* some fanatic heretics, that neglect the word of God and look for immediate revelations, and dream of a greater perfection then is contained in the word.

2. To exhort us, to give diligent heed unto the word of God in all things, until we come to the end of perfection in heaven. *2. Pet. 1. 19.*

Doct. 2. If we mean to use the word of God aright, we must have our minds ready and willing to lay aside all those vices that are contrary to the power of the word.

This is gathered from the 1. verse. Where five remarkable vices are propounded, to be laid aside, denied, and mortified, before the word can have its due effect in our hearts.

Reas. 1. Because as the matter, if it be not fitly prepared, cannot receive the form; neither can the field, if it be not manured, cherish the seed to bring forth fruit: So neither can the heart of man, if it be not subdued by repentance, receive the word of God with profit. 2. Because such a purpose to forsake all that is contrary to the word of God, is the first beginning of that saving operation, which the word of God doth make, wheresoever it begins to be received, and whereby it makes way for it self, to perfect all operations.

Use. 1. This may serve to *condemn* those, that will be hearers of the word of God, but so, that they will not forsake their accustomed sins. 2. To *admonish* us, not to take this thought and purpose into our minds in the general, and once only at our first conversion; but upon all occasions, seriously to renew this purpose, especially when we prepare ourselves to hear the word of God.

Doct. 3. We must lay aside these vices not in part only, but wholly.

This is gathered from the word, *all*.

Reas. 1. Because repentance is not true and unfeigned, unless it abhor the very nature of sin; it must with one and the same kind of hatred hate all kind of sin. 2. Because a man may easily deceive himself, whiles he thinks that he hath said aside some vice, if he doth not detest all appearance of it, what Specious show soever it may seem to have.

Use. This may serve to *instruct* us, seriously to examine our hearts, least through some deceitfulness thereof, there should lurk some vice, whereof we think ourselves to be free.

Doct. 4. We should have a singular care to lay aside those vices, that are contrary to those duties, to which we are in a special manner called; and to that disposition, which is especially required in Christians, that they may profit by the word of God.

This is gathered herence, that the Apostle, when in the last place, he had exhorted unto unfeigned love of the brethren at the 21. verse of the former Chapter, doth here mark out those vices, that are most of all contrary to this love; & when he would commend the simplicity of infants, as a disposition requisite to receive the word of God with profit, he casts aside those vices which are directly opposed to that simplicity.

Doct. 5. To make a good use of the word, besides the laying aside of those evil affections, that we speak of before, it is required that we should stir up that good affection in our hearts, which is called appetite or desire.

This is gathered from the 2. verse. Now this desire is expressed in other places of the Scripture, by a spiritual hunger and thirst. *Isai.* 55. 1. *Apoc.* 21. 6. And the degree thereof is set down, that it should be the highest. *Psal.* 119. 20. 81. 82. Which contains in it, 1. a high esteem of God's word. *Psal.* 119 2. 2. An earnest endeavor, answerable thereunto, to use it and enjoy it. *John* 6. 27. 3. A delight, whereby we are well pleased in the sweetness thereof, *Psal.* 119. 103.

Reas. 1. Because the word is absolutely necessary for us; without it we cannot live; for it is our milk or spiritual food, as it is in the text, 2. Because we always want something that may be gotten: this is also signified in the text, when we are called new borne babes; whereby it is intimated that our imperfection is so great, that by reason of it, we should earnestly desire the help of the word. 3. Because the excellency and perfection of the word is so great, that it should of it self delight us, though we stood in no need of it ourselves; this is also intimated in the text when there is mention made of the sincerity of the word, and of the goodness of God that appears therein.

Use. 1. This may serve to condemn that satiety and loathing of the word, that appears too evidently in too too many.

2. *To admonish us*, not to suffer our affections to be taken up with the things of this world, thereby to lessen that desire, which we should have to the word of God. 3. *To exhort us*, to use the utmost of our endeavors to stir up and increase these pious affections in our selve.

Doct. 6. This affection and desire that we ought to have to God's word, should have respect to the sincerity thereof.

This is gathered from that, *desire the sincere milk of the word*: that is, the nature it self of the word and of the things proposed therein, as they are pure, and afford nourishment fit for our Souls.

Reas. 1. Because otherwise we do not desire the word, as it is the word of life, or the bread of life, or the milk of life, as it is in the text, but as we do apprehend it under some carnal show. 2. Because this desire alone proceeds from spiritual life, which seeks after that in the word that tends unto life, which is intimated also in the text by the similitude of infants, that naturally desire their mothers milk.

Use. 1. This may serve *to reprove those* ministers that falsify the word of God by their own mixtures and devices, and obtrude upon him an adulterate word, instead of the simple and sincere word. 2. *To admonish* the hearers not to suffer their affections to be carried either towards the person of the speaker, or towards the manner of his speaking, much less towards those strange forgings which many use in their speaking, but sincerely to seek for the sincerity of the word.

3. *To exhort us*, highly to prize this sincerity of the word, and to endeavor all that we can to preserve it as well in ourselves as in the Church.

Doct. 7. Then and not before, do we use the sincere word of God aright, when we grow thereby.

This is gathered from these words: *that ye may grow thereby*.

This is signified in all those places of Scripture, where the end of the word is made to be the edification of the faithful: for *to edify* is to promote the structure of the edifice, to a greater perfection, after that the foundation is already laid. This is expressed also *Eph.* 4. 16.

Reas. 1. Because we are imperfect, like as infants that are newly borne: now we are perfected when the word of God dwells richly in us, *Col'ss.* 3. 16. 2. Because the word it self in its own nature always tends and leads to perfection: for it is the perfect will of God, *Rom.* 12. 2.

Use. 1. This may serve to *reprove* those, who, when for the time they ought to be teachers do yet remain unskillfull and infants, *Hcb.* 5. 12. 13. 2. To *admonish* us, never so to rest satisfied with that which we have attained, as if there were nothing more to be gotten; for although we have all other things, yet it is required, that we should increase more and more in it, 1. *Th's.* 4. 1. 10. 3. To *inform* us, hereby we may understand, that the word of God is necessarily to be used, not only by the ignorant and unskillful, but also by all those that do yet want something, and do desire to increase that which they have. 4. To *instruct* us, to examine ourselves by this mark whether we use the word of God aright or no?

Doct. 8. In the Gospel there appears such graciousness and goodness of God, that it stirs up all the faithful, to an earnest desire thereof.

This is gathered from the 3. verse▪ *that the Lord is gracious:* Where by *God* we are to understand Christ, as it appears by the following words: by *graciousnesse* we are to understand that grace which is revealed in the Gospel, as it evidently appears by the connection of this verse, with that which went before. *So Tit.* 3. 4.

Reas. 1. Because this glorious grace of God, whch brings salvation unto men by Christ, is the subject matter and argument of the Gospel.

2. Because God bestows this grace upon us, being altogether unworthy of it, enemies to him, and seeking no such thing of him: for after such a manner is this grace bestowed upon us, as that from the beginning to the end, the whole business depends upon the mere goodness of God.

Use. 1. This may serve to *inform* us, to judge of the quality and quantity of the goodness and graciousness of Christ, no other way but by the word of the Gospel; for we must not imagine, as many use to do, that through the graciousness of God, it shall be well with us, though we continue in our sins without repentance and turning to God: no such graciousness is revealed in the Gospel. 2. To *instruct* us, always to admire the riches and bounty of Christ's grace, that is revealed in the Gospel. 3. To *exhort* us, earnestly to desire, to take delight, and to rejoice in hearing and meditating upon God's word. *Psal.* 27. 4. & 65 4. & 119. 103. in this respect is the use of the word of the Gospel compared to the banquet of a King, wherein all things are full of Sweetness and delight. *Luke* 14. 16. 17.

Doct. 9. This goodness of Christ in the Gospel is proposed to us to be tasted.

This is gathered from these words: *If so be ye have tasted.* *So Psal.* 34. 8. *Taste and see.* That is, we should so lay hold upon it by faith, that we may have an inward sense, and experience of the virtue and power thereof.

Reas. 1. Because in the Gospel, we are called to such a near union and communion with Christ, that he is made unto us our spiritual bread and food, So to be tasted and eaten by

faith, that he turns to our spiritual nourishment. 2. Because our comfort depends upon this, if we perceive in ourselves the savor of Christ, as it were the savor of life unto life. 2 Cor. 2. 15. 16. 3. Because the power of Christ in drawing our souls unto himself, for the most part consists in this, that we have his goodness and love, to be tasted, as it were, Gal. 2. 20. 2 Cor. 5. 14.

Use 1. This may serve to *reprove those*, that do not use the word of God, as food to be tasted and eaten, but for custom and *pro forma* fashion-sake only, or at least account it a thing to be understood and disputed of only; but not to be tasted.

2. To *exhort us*, to use all care and diligence to preserve this taste of the goodness of Christ in the Gospel; for this is proper to the regenerate, as it appears in the text: and consequently it is a sign of salvation. Some indeed that are not regenerate are said to taste of the heavenly gift, of the good word of God, and the powers of the world to come, Heb. 6. 4, 5. but this comes to pass, first, by some special operation of God's Spirit, whereby such men are enlightened above the common sort of unregenerate men. Secondly, this is but for a little while, it is not constantly. Thirdly, in the unregenerate it is but a sudden motion of the mind, it is not a rooted affection. Fourthly, it is either of grace only to come, which is apprehended also, but by a human and uncertain hope; or else it is a presumption without ground: but the taste of the faithful is of grace, not only to come, but also present, with a divine assurance wrought by the operation of the holy Ghost, and sound faith and repentance.

Doct. 10. The regenerate in the beginning; although they be truly faithful, yet they have but a little taste of God's goodness, they do not fully comprehend it.

This is gathered from the same words.

Reason. 1. Because they are new borne babes, and therefore weak.

2. Because God useth to bring his children by degrees unto perfection; so that at first they do perceive but a part or the first fruits of his goodness, and afterwards they have the whole, as it were shed abroad in their hearts.

3. Because in the beginning they want that experience, whereby the goodness of God afterwards is made more perfectly known unto them.

4. Because oftentimes they are also somewhat negligent; whereby it comes to pass, that they do not use the means of grace with that affection as they ought, as it is intimated in the text, when they are stirred up to a more fervent desire of the word of God.

Use 1. This may serve for *consolation* against those fears that arise sometimes in the souls of the godly, for that they have but a little measure of peace joy, and the like fruits of the Spirit, whereby men perceive the goodness of God towards them: for they must understand that the faithful do usually perceive but a little measure of this grace at the beginning.

2. For exhortation, so much the more to long for the state of perfection, and not to rest in these small beginnings.

Doct. 11. That taste of the grace of God which we either now have, or formerly had, should stir us up to desire and seek after the same more and more.

This is gathered from the connection of these words with those that went before.

Reason 1. Because to that end is there a taste of this grace given, to stir up the appetite.

2. Because the goodness of God it self is in a manner contemned and vilified, if it be neglected, after it hath been once tasted: & therefore in this respect they sin more grievously, who when they have tasted this grace of God, do little esteem of it, then they, who out of ignorance make no reckoning of it at all.

Use 1. This may serve to reprove those that have left their first love, *Apoc. 2. 4.*

2. *To exhort us,* in meditating upon the goodness of God in Christ, and from the sense and experience that God hath given us of it heretofore, to inflame our minds with an earnest desire to have a fuller measure of this grace, and to that purpose religiously to use all means, whereby it is usually communicated unto men.

Doct. 12. The primary duty of Christians, whereby it is also that they are made Christians, is to come unto Christ.

This is gathered out of the fourth verse. Now to come unto Christ, is nothing else but to believe in him. So *John 6. 35. He that comes unto me, and he that believes in me, are made all one.* So *John 5. 40. To come unto Christ, to receive Christ, and to believe in him, are one and the same.* And *Heb. 10. 22.* We are said to draw near by an assurance of faith.

Reason 1. Because our salvation depends upon that union which we have with Christ: whence it is also, that we are said to come unto Christ, that we may have life, *John 5. 40.*

2. Because by nature we are strangers and far remote from Christ, and salvation obtained by him, yea and after that we are called unto Christ, we are not so perfectly conjoined.

3. Because all Christian piety is nothing else, but a continuation and renovation of this access unto Christ, and by Christ unto God. In the hearing of the word we come unto Christ, as our Teacher; in our prayers we come unto him as our advocate; in the administration of the Lord Supper we come unto him as the Author of a Kingly marriage feast, *Mat. 22.* And all other duties do so depend upon these, that look how we approve ourselves in these, such must we needs be in the others also.

4. Because Christ calls and invites us especially unto this, to come unto him, *Matth. 11. 28. John 7. 37.*

Use 1. This may serve to convince all those of death and of sin, that have either no knowledge of Christ at all, or do not endeavor according to that knowledge which they have, to come unto him, and partake of his grace.

2. To refute the Papists and such like, that draw men away from Christ to the holy Angels, to the Pope, and to themselves.

3. To exhort us, always to set Christ before us, as our mark and scope, *Phil. 3. 8. &c.*

Doct. 13. We must come unto Christ as unto a living stone▪

This is gathered from Verse 4. Now Christ is called *a stone* for that firm power, whereby he doth sustain and bear up the edifice of the whole Church *Zach. 4. 7.* And he is called, *a living stone*, because that power whereby he doth bear up the Church is quickening, and communicates spiritual and eternal life to the whole edifice, *John 5. 26.*

Reason 1. Because by sin we were bereft of all life both the principle and foundation of life, nor can it be restored unto us any other way but in Christ.

2. Because unless we come unto Christ under this relation, we do not embrace him as he was ordained by God, and is proposed unto us; and consequently we do not hold the true Christ, but a feined and imaginary one.

3. Because our faith cannot rest satisfied but in him that hath this strong power to quicken, for faith seeks life from a firm and undeceiving principle.

Use 1. This may serve to refute that blasphemy of the Papists, who will have the Pope, a dead stone, to be that rock or stone, whereupon the Church is built. For *Peter*, under the pretence of whose name the Pope challengeth this to himself never exhorted the faithful to come to him as unto a living stone, but unto Christ only. And therefore *Peter* himself in these words explains unto us, what was the mind of Christ, *Mat. 16. 18.* when he said: *Thou art Peter, and upon this rock I will build my Church*, that is, upon this living stone whom *Peter* at that time confessed to be the Son of the living God, that is, the living stone. Now *Peter* and the Apostles together with the Prophets may be called the foundation of the Church by a Metonymy of the adjunct for the subject; because they laid and preached Christ as the true foundation, *Ephs. 2. 20, 21.* but the Popes can in no other respect challenge this unto themselves, but as they are stones of offense and ruin.

2. To instruct us, wholly to depend upon Christ, and to put all our confidence in him.

3. To exhort us, with all joy and rejoicing to help forward the building of the Church upon Christ, shouting and crying out, as it is in the Prophet *Zacharias, Grace, grace unto him.*

Doct. 14. Christ is refused by men, when they will not come unto him as unto a living stone.

This is gathered from the fourth Verse. So *Psalms 118. 22.* and *Luke 2. 34.*

Reason 1. Because he hath not that outward Majesty and pomp wherewith natural men are taken, *Isaiah 53. 3. 1 Cor. 1. 22, 23.*

2. Because men by nature are blind, so that they cannot perceive their own misery *extra Christum*, out of Christ, nor that salvation which is offered in Christ, *1 Cor. 2. 14.*

3. Because they too much love themselves, and put trust in themselves, so that they cannot endure that doctrine of Christ, whereby they are called to deny and forsake themselves, and to put their confidence in Christ alone.

Use 1. This may serve to inform us, that we should attribute nothing to the world in those things which belong unto Christ.

2. To admonish us, not to trouble our minds, for that the world is averse from Christ and true faith.

3. To exhort us, patiently to bear it, if we be refused and scorned by men; for the servant is not greater than his Master.

4. To instruct us to beware that we do not communicate in the least respect with the world in refusing of Christ.

Doct. 15. Christ was chosen and ordained by God, that he should be exceeding precious unto us.

This is gathered from the fourth verse. Now we must understand this so, as that we comprehend both the predestination of Christ, and the sending of him into the world, and his unction, together with all those testimonies, which were given by God unto this mystery.

Reason 1. Because the love and mercy of God is so great towards us: for so God loved the world, that he gave his Son, &c. *John 3. 16.*

2. Because in the obedience of Christ God is well pleased, *Matth. 3. 17.*

3. Because Christ hath perfected and finished all those things, which belong to our salvation and the glory of God.

Use 1. This may serve to *inform* us, that we ought to be assured of this, that howsoever the world opposeth it self against Christ, yet Christ shall prevail and reign forever, because he is chosen of God.

2. To comfort all the faithful, that believe and put their confidence in Christ, because they believe in him that was chosen of God, to save them.

3. To exhort us, in all our practice throughout the whole course of our lives, to make it appear, that Christ is more precious to us, than all the things in the world, *Phil. 3. 8. Prov. 8. 10, 11.*

Doct. 16. The faithful are living members of the same building, whereof Christ is the foundation.

This is gathered from the beginning of the 5. verse.

Reason 1. Because Christ together with all the faithful makes one mystical body, *1 Cor. 12. 12.*

2. Because being compacted in this body, they partake of the very life of Christ, *Ephes. 4. 16.*

3. Because they show forth this life or power in bringing forth fruits answerable thereunto, *John 15. 5, 16.*

Use 1. This may serve to comfort us, when we rightly esteem of the dignity of this condition, it will strengthen our minds against all the troubles that can befall us therein.

2. To exhort us, so to carry ourselves as it becometh those▪ that are called to partake of the life of Christ.

Doct. 17. By that union which all the faithful have with Christ, they are made spiritual temples, Priests, and sacrifices acceptable to God.

This is gathered from the 5 verse.

Reason 1. Because God is in an especial manner present with them, and dwells in them by his Spirit and grace, as in his Temple, 2 Cor. 6. 16.

2. Because By the same spirit he makes them fit and ready to perform those duties, that are more acceptable unto him, then were ever any external sacrifices, Psalm 51. 18, 19. Heb. 13. 16.

3. Because in performing these duties before God they do offer and dedicate themselves wholly unto God.

Use 1. This may serve to admonish us, to have a care accordingly not to defile the Temple of God, 1 Cor. 3. 16, 17. that our Priesthood doth not dishonor God, and that our Sacrifices be not lame, and maimed, and such as are not acceptable unto God.

2. To exhort us, to addict ourselves wholly to God's glory and his worship; for God will be sanctified in those that draw near him, Levite. 10. 3.

3. To refute the Papists, that rob Christians of this honor, and obtrude carnal Temples, priesthoods, and sacrifices upon God and men instead of spiritual.

Doct. 18. Those duties which we perform in Christ are acceptable unto God by Christ.

This is gathered from the 5 verse, at the end. But they are acceptable not as merits, but as sacrifices of praise and thanksgiving, as it is intimated in the Text.

Reason 1. Because by Christ our persons are reconciled unto God, and received into the number of those whom God approves, and by whom he delights to be worshipped.

2. Because Christ covers our infirmities.

3. Because by his intercession our duties are commended unto God.

Use 1. This may serve to comfort us, even when we look upon our own infirmities, and the unworthiness of all our performances.

2. To exhort us, to go cheerfully about the duties of piety, because our work shall not be in vain in the Lord, 1 Cor. 15. 58.

Doct. 19. The same Christ was after the same manner a Savior in the Old Testament, as he is in the New.

This is gathered from the sixth Verse.

Reason 1. Because he was a Lamb slain from the foundation of the world; according to the decree, promise, and acceptance of God, and according to the faith and hope of the godly, *Apoc.* 13. 8.

2. Because the Catholic Church is but one, consisting of all the faithful from the beginning of the world, *Heb.* 12. 23.

Use 1. This may serve to refute those, that make the people of Israel either to have been altogether carnal, or to have been saved by the observation of the Law.

2. To exhort us to fly unto Christ, and to put our confidence in him, in whom all the faithful from the creation of the world did put their trust, and by whom they were saved.

Doct. 20. Christ is as it were the corner stone in the building of the Church.

That is, he doth conjoyne, uphold and direct all the parts of the building, or members of the Church.

Reason 1. Because he is the beginning or foundation of the Church.

2. Because he unites those people that were before far divided▪ the Jews and Gentiles.

3. Because he is the rule or line of direction in all the building that tends to salvation.

Use 1. This may serve to refute the blasphemy of the Papists, whereby they make the Pope the head of the Church, and to that purpose wrest this very title and words thereunto.

2. To instruct us, wholly to depend upon Christ for the direction of our souls to everlasting life.

Doct. 21. There is nothing at all that can be compared with Christ our Savior for dignity, use, and excellency.

This is gathered from these titles, *elect and precious.*

Reason 1. For the dignity of his person.

2. For the effectualness of his operation, in satisfaction, merit, and application of those things which belong unto our salvation.

3. For the excellency of those benefits which redound unto the Church by him.

Use. This may serve to admonish us, to have no common conceit of Christ, or to rest in a vulgar esteem of him, but earnestly to endeavor to conceive of him so, as his dignity and excellency doth deserve.

Doct. 22. No man that truly believeth in Christ, shall ever be confounded, his expectation shall not be frustrated, his desire and confidence shall not be in vain.

Reason 1. Because Christ was appointed by God by a certain and immutable decree to be the Savior of all those that believe in him.

2. Because all power is given unto him both in heaven and earth.

Use. This may serve to comfort us against those fears and doubts that might weaken our faith.

Doct. 23. The faithful are not only delivered from misery, but are also highly honored by Christ.

This is gathered from the seventh verse at the beginning.

Reason. Because they are made partakers of Christ's honor, for in him they are made sons of God, heirs of the everlasting kingdom, spiritual Priests and Kings.

Use 1. This may serve to reprove our blindness and dullness, that cannot discern and esteem of this honor as we ought, but are set upon the honors of this world more then is fitting.

2. To exhort us, piously and seriously to glory in Christ and the honor which we have in him, though for his sake the wicked world reproach us.

Doct. 24. As Christ is unto the unbelievers honor and salvation, so he is unto the unbelievers confusion and perdition.

This is gathered out of the seventh Verse, *Psal. 118. 22. Isaiah 8. 14. Matth. 21. 42.*

But this similitude doth not hold in all things. For first, the proper end of Christ our Savior was to save man, not to destroy him. Secondly, Christ is the cause of faith in the believers, but he is not the cause of unbelief in the unbelievers, though something of Christ may be the occasion of their unbelief; like as his humiliation was both unto the Jews and many of the Gentiles. Thirdly, Christ merited salvation for the believers, and not they themselves; but the unbelievers merit their own perdition, and not Christ: but yet Christ is truly said to be confusion and perdition to the unbelievers, 1 As they take offense at him, and so run headlong into their own destruction. 2. As he doth justly punish their infidelity and impiety, as he is the just Judge of all the world.

Reason 1. Because those unbelievers to whom Christ is offered, in contemning his goodness, do directly as it were provoke him to use the greatest severity upon them.

2. Because by this means alone is the glory of God and of Christ preserved, when his enemies are put under his feet.

Use 1. This may serve to admonish us to beware of all infidelity.

2. To exhort us, when we compare our belief with the misery of unbelievers, to learn to be thankful unto God and to give him the glory of it in Jesus Christ: for these ends is this amplification made in the text.

Doct. 25. Men come unto this confusion and perdition by stumbling at the Doctrine of the Gospel.

This is gathered from the 8 Verse. Now men stumble at the word of the Gospel, when they apprehend the Gospel to be such, that they owe no assent and subject on thereunto: so the Jews were offended at the infirmity of Christ crucified, 1 *Cor.* 1. 23. and the Greeks at the foolishness of that word which bringeth salvation, *Ibid.* For the Jews, like as the Papists, with many others, are offended, for that the Gospel requires them to deny their own righteousness and works, and to seek to be justified by Christ, *Rom.* 9. 32.

Reason 1. Because this offense is the cause of their infidelity.

2. Because it doth not produce a bare unbelief only, but unbelief with contempt, so that they do infinitely wrong Christ.

Use. This may serve to admonish us, to beware that we do not in anything stumble at the word of God, or conceive anything in our minds, whereby we may be in the least respect alienated from it.

Doct. 26. The infidelity and confusion of the wicked doth not fall out by chance, but according as God had most certainly fore-ordained it.

This is gathered from these words: *whereunto also they are appointed.*

Reason 1. Because God is both the King and Lord of all living creatures, so that nothing can happen unto them contrary to his will.

2. Because there can be no cause of their infidelity imagined, which God did not foresee, or which he could not have hindered.

3. Because we also which do believe, were aliens from the faith as well as they; neither did we make that difference betwixt ourselves and them, but God:

Use. This may serve to direct us, that the infidelity of any others whatsoever, may not deface our faith, we must give God the glory in the dispensation of his grace, and appointing of things according to his counsel, whose ways are past finding out.

Doct. 27. We should often call to mind that dignity, whereunto we are called in Christ, and that, by comparing of it to that misery wherein all unbelievers are plunged.

This is gathered from that repetition, Verse 9. which is used comparatively by the dissimilitude that is betwixt it and the condition of unbelievers, before described, as it is intimated in that word *But.*

Reason 1. Because we are called to spiritual joy, which is chiefly increased by this means.

2. Because it belongs to the thanks which we ought to give unto God.

3. Because it makes us cheerful in the performing of all duties, that we may be worthy of so excellent a calling.

Use. This may serve to exhort us, to make this contemplation familiar unto us.

Doct. 28. The end of our calling, is to show forth the praises of God, that hath called us.

This is gathered from the ninth verse, that is, that we should render unto God the glory which he hath shown unto us. 1. In the inward thoughts and affections of our heart. 2. In the outward profession of words. 3. In our actions throughout the whole conversation of our lives. This is to sanctify God, *Isaiah* 8. 13.

Reason 1. Because this is that glory which may redound unto God from us, or from our calling.

2. Because our calling it self tends thereunto, that we should turn unto God, seek God, glorify God.

3. Because this is very profitable for us.

Use 1. This may serve to refute those, that take care of nothing less: they show that they are not yet partakers of effectual calling.

2. To stir us up more and more to fulfill this duty.

Doct. 29. That state into which we are translated by our calling, is a state of marvelous light.

This is gathered from the 9 Verse at the end, *John* 1. 8. Now it is called *light*, both for the illumination of the mind, which it brings; and for the comfort of heart, which we receive thereby: and it is called *marvelous*, because it far surpasseth all worldly knowledge, and whatsoever the natural man can conceive.

Use. This may serve to us, to carry ourselves answerable to this light, and to walk in it, not according to the common fashion, but marvelously.

Doct. 30. It is very profitable for us always to compare our present happy condition, with the misery that is past.

This is gathered from the tenth verse.

Reason 1. Because *contraria juxta se positamagis elucescunt*, contraries being put one by another, make each other to appear more clearly.

2. Because it tends to our humiliation.

3. Because it makes us to commiserate others, and to show meekness towards them. *Tit.* 3. 2. 3. 4.

4. Because it makes us to be the more thankful unto God. 1. *Tim.* 1. 12. 13.

Use. This may serve to admonish us, never to forget that misery which did hang over our heads.

Verse. 11. Dearely beloved, I beseech you, as strangers and pilgrims, abstain from fleshly lusts, which war against the Soul, Having your conversation honest among the Gentiles.

Verse. 12. That whereas they speak against you, as evil doers, they may by your good works which they shall behold, glorify God in the day of visitation.

The Analysis.

Here the Apostle doth in general exhort to lead such a life as is answerable to that happy condition, which was spoken of before: Now this life consists of two parts: The one is abstinence from evil, *abstain from fleshly lusts*; the other is, to follow that which is good, *having your conversation honest*. The first of which he doth persuade them unto by an argument taken 1. From the disagreement that is betwixt the Godly, and the fleshly lusts of this world in respect of their state and condition, because in this world, they are strangers and Pilgrims, and therefore they ought not to set their hearts and desires upon this world, but upon another. 2. From the danger that hangs over them, from the desires of this world, because they tend to the destruction of their souls, in these words, *which war against the Soul*. The second part together with the former, he doth persuade them unto, by an argument taken from those witnesses which they ought to have regard of in their conversation; *among the Gentiles*, by whose testimony he shows there will a twofold benefit arise from their honest conversation.

1. That they will cease to speak against them as evil doers.

2. That in beholding their good works, they will not only give them an honest testimony, but they will also glorify God for them; which benefit is shown by the adjunct of time, wherein it should be expected, to wit, *in the day of visitation*: Now this whole exhortation, that it might be the more effectual, and the more acceptable unto them, is set forth with a double affection, in the manner of proposing it; of love or charity, in that title which is given unto them, *Dearely beloved*; and of humility, in that he doth not so much command these things, as entreat them, *I beseech you*.

The Doctrines arising herehence.

Doct. 1. All the faithful are strangers and pilgrims in this world.

Reas. 1. Because their father, and their country is not here, but in heaven.

2. Because they do not desire to stay long here.

3. Because their wealth and their friends are not in this world.

4. Because the world accounts them strangers, and that because their conversation is not according to the fashion of the world.

Use. 1. This may serve to *admonish us*, not to place our inheritance or our treasure in the things of this World.

2. To *exhort us*, to lift up our hearts always towards our heavenly country; and to gain all those things, that may help us forward and further us in our journey thereunto,

Doct. 2. All the faithful ought to abstain from the lusts of of the flesh.

But by this phrase are signified not only the inclinations of the body, but all those that belong to the old man: for there is something to be sanctified even in the very spirit of our minds, 1 *Thes.* 5. 23. and therefore some lust of the flesh is seated in the spirit; but these lusts are in general said to be of the flesh because they are most of all manifested in those things which belong to the body and the flesh: for most men care for and look after nothing else almost but those things that belong to this present life.

Reas. 1. Because the flesh together with the lusts thereof was crucified with Christ.

2. Because all the faithful in their baptism and by their profession have denied the flesh.

3. Because our lusts are deceitful. *Eph.* 4. 22.

Because they lead unto death. *Galat.* 6. 8. *Rom.* 8. 6. 13.

Use. This may serve to *admonish us*, above all things to apply ourselves unto this study.

Doct. 3. The lusts of the flesh war against the soul.

Reas. 1. Because they spoil the perfection of the soul, which consists in the image of God.

2. Because they do either quench or grieve the holy Spirit, upon whom the comfort of the soul doth depend. *Eph.* 4. 30. 1. *Thess.* 5. 19.

3. Because they cause the Death of the soul, and lead thereunto.

Use. 1. This may serve to *direct us*, always to think upon our spiritual warfare, and accordingly in all things to carry ourselves, as it becometh the good Soldiers of Christ.

2. To *admonish us*, to take special heed of those enemies which we have within ourselves; those enemies that are without can do us no hurt, if those that are within have not power over us, and so do as it were give us up into their hands.

Doct. 4. To abstain from fleshly lusts, is the way to make our conversation honest.

Reas. 1. Because all filthynesse proceeds from the lusts of the flesh.

2. Because the true honor and honesty of a man consists in that spiritual victory which he hath over himself.

3. Because by overcoming the lusts of the flesh, the way is made easy to all virtues and good duties.

Use 1. This may serve to *refute and reprove* those men, that seek for honor and dignity by pampering the flesh, & obeying the lusts thereof.

2. To *exhort us*, cheerfully to oppose ourselves against the lusts of the flesh, for this very cause, because it is a most honest thing.

Doct. 5. The faithful should have a care to live honestly, not only amongst the faithful, but also amongst the unbelieving Gentiles.

This is gathered from these words, *among the Gentiles*; Which notwithstanding we must so understand, that we do not follow all those things that seem honest unto them, nor omit those things that do displease them; but only that we show forth a true evidence of our piety, love and righteousness in our conversation.

Then again, that thereby their consciences may be convinced, that the way, which we go, is in that respect at least praise-worthy, and to be approved.

Reas. This we ought to do. 1. For God's sake and his glory.

2. For our own sakes and our own comfort.

3. For the unbelievers sake, to draw them unto true piety.

Use. This may serve to *refute and reprove* those, that under color of contemning fame, contemn virtue.

Doct. 6. It is the property of unbelievers, to seek occasion to speak against the faithful, as if they were wicked.

This is gathered from the 12. verse, at the beginning. Now there are two kinds of such obloquies. 1. When they speak all manner of evil for Christ's sake, for faith and righteousness sake, cap. 4. v. 14. Math. 5. 11. 2. When they find some occasion in the defects of the faithful, and observe something in their lives, which they may justly tax. This also admits of a twofold difference; for sometimes such is the impiety of those that profess the true faith, that it gives scandal to the unbelievers, *Rom.* 2. 24. and sometimes they take occasion from the infirmities that are incident to the faithful, to condemn their profession.

Reas. 1. Because there is an inveterate enmity betwixt the children of the light, and the children of darkness.

2. Because in this respect men flatter themselves, and in some sort seem better and happier, when they make others, that would seem better, either to be like themselves, or worse than themselves.

3. Because by this means they seem to bring some prejudice against the very doctrine of piety, which the wicked hate.

Use. This may serve to *admonish us*, 1. To take special heed, that we have no communion with unbelievers, in this maliciousness, that is, that we do not willingly seek or take occasion to speak against the Godly; for this is a certain mark of impiety.

2. To beware also, that we give no occasion to the wicked, either to speak against our persons or our professions.

Doct. 7: Good works alone do stop the mouths of the wicked.

This is gathered from the 12. v: at the middle.

Reas. 1. Because men, especially unbelievers, cannot judge of us, but by the works which they see.

2. Because the sincerity of our religion properly appears in our works.

Use. This may serve to *exhort us*, always to endeavor to bring forth good works.

Doct. 8. The good works of the faithful make others also to glorify God.

This is gathered from the 12. v. at the end. So *M. 5. 16.*

Reas. 1. Because by this means they are convinced of the truth of our religion, whose author is God.

2. Because thereby they are drawn also to embrace the same religion, and to cleave unto God.

3. Because they are moved and stirred up to give God thanks, for those things that were the means of their conversion.

Use. This may serve to *exhort us*, to use this argument to stir up ourselves to the practice of good works, because they make not only for our own salvation, but for the glory of God also.

Doct. 9. We must look for a day of visitation, that men may glorify God therein.

This is gathered from the 12. v. at the end. But the day of visitation may be understood either *in judgment*, or *in grace and mercy*. Here it is to be understood of the grace of God. So *Luke 1. 68.*

Reas. Because without grace there is no inclination in the heart of man to glorify God. The tree must be good, that shall bring forth good fruit, Men do not gather grapes of thorns, or figs of thistles, *Matth. 7. 16. 17.*

Use. This may serve to *admonish us*, to use all patience and meekness towards the wicked, always provided, that we do not fail in our duty to seek their conversion. *2. Tim. 2. 25.*

Verse. 13. Submit yourselves therefore to every ordinance of man for the Lord's sake; whether it be to the King, as supreme;

Verse. 14. Or unto Governors, as unto them that are sent by him; for the punishment of evil doers, and for the praise of them that do well.

Verse. 15. For so is the will of God, that with well doing ye may put to silence the ignorance of foolish men.

Verse. 16. As free, and not using your liberty for a cloak of maliciousness, but as the servants of God.

Verse. 17. Honor all men. Love the brotherhood. Fear God. Honor the King.

The Analysis.

IN these words the Apostle showeth that particular part of obedience, which did in a special manner pertain to the honesty of the faithful among the Gentiles, that is, subjection to the Magistrates, which some at that time did begin to cast off, as not agreeing with Christian liberty. Now this subjection he doth. 1. Generally command and direct us unto, to perform it for religion sake towards God, v. 13. 2. By a distribution of the object, to wit, that we ought to perform it, not only to the King and the supreme Magistrate, but also to the governors that are sent by him. v. 13. 14. 3. He doth persuade us thereunto, 1. From the end of this ordinance, to wit, that it is to repress and punish the evil doers, and to preserve and cherish the good v. 14. at the end. 2. From the efficient cause, or command of God, v. 15. 3. From the end and benefit of performing this subjection, to wit, to stop the mouths of the enemies, who are described by their ignorance and their foolishness, v. 15. 4. He removes an objection that might be made against it, about Christian liberty. v. 16. Where he distinguisheth betwixt feigned liberty, which is joined with maliciousness; and true liberty, that makes men to be addicted unto the service of God: Now that this subjection to superiors belongs to the service of God, he shows v. 17. by a short repetition of those precepts, that belong to this and the like duties.

Here a Question may be made.

Quest. Why is the Magistracy called an ordinance of man v. 13. seeing all powers are ordained of God, and every power is the ordinance of God, Rom. 13. 1. 2.

Answ. The superiority of power, or government it self is simply and absolutely commanded by God, and in that respect is called the ordinance of God; but this or that special manner of power or government is not determined by God, but by men; and is therefore called *an ordinance of men*, which as touching the nature of it, may also be called *an ordinance of God*: And this is the difference betwixt an Ecclesiastical and a civil office. An Ecclesiastical office is not legitimate, if it be not directly determined by God himself, and consequently cannot be changed by men: but this or that civil office may be made & changed by men. And the reason of the difference is this, because God and Christ alone hath dominion and power in spiritual matters; but in civil matters men are also God's, though not absolute.

The Doctrines arising from this.

Doct. 1. The duties of righteousness towards men, do much commend our religion towards God.

This is gathered from the connection of these words with the foregoing words, in that particle *therefore*. So James 1. 27.

Reas. 1. Because they are the effects of religion; Now the virtue of the cause doth always appear in the effect.

2. Because they are more obvious to the sight of man, then religion it self, which is the cause thereof.

3. Because they draw men's minds to approve of that religion whence they proceed.

Use. This may serve to *exhort us*, for religion sake to apply ourselves to these duties.

Doct. 2. We must perform civil subjection to our civil Magistrates for the Lord's sake.

This is gathered from the 13. v.

Reas. 1. Because by these means the Lord preserveth the societies of men.

2. Because these Governments are the means to advance God's glory, at least so far forth as they tend to perform some part of the will of God.

3. Because in their own nature and of themselves they make for the good and against the bad. v. 14.

Use. 1. This may serve to *refute* the Anabaptists and others, who for conscience sake will not be subject to the Magistrate.

2. To *admonish us*, never so to subject ourselves unto men, as that for their sakes we should neglect our duty towards God, because we ought to be subject unto them for the Lord's sake, and therefore a far greater subjection is due unto the Lord, then unto them.

Doct. 3. By these duties the good will of God is observed, and the foolishness of wicked men is put to silence.

This is gathered from v. 15.

Reas. 1. Because we serve God, when for conscience sake towards God, we are subject unto men; therefore we fulfill the will of God.

2. Because we do that before men, which they do usually praise most, and so we remove all occasion of offense.

Use. This may serve to *exhort us*, so much the more carefully to apply ourselves to such duties.

Doct. 4. Christian liberty is not contrary to that subjection, which we owe either unto God or man.

This is gathered from v. 16.

Reas. 1. Because by it we are freed from sin, but not from that duty, which is contrary unto sin.

2. Because Christian liberty consists properly in spiritual things, and not in corporal; for although we are subject unto God alone in spiritual things, yet in corporal things we owe subjection unto men also.

3. Because for that end did we receive this liberty, that we might more freely and readily perform those things, which we owe unto God and men.

Use. This may serve to *condemn* those, that use Christian liberty for a cloak of maliciousness, as it is in the text.

Doct. 5. We are to take exact notice of the difference of our duty towards men, towards our brethren, towards God, and towards the Magistrates.

This is gathered from v. 17.

Reas. Because great is the difference of the grounds or reasons, whereupon these duties depend, as it is intimated in the text; but we must make conscience of our duty in all.

Use. This may serve to *reprove those*, that do any way sever or disjoyne these duties, to wit, such as seem to fear God, but do not love or honor men; or such as seem to honor men, but do not fear God at all.

Vers. 18. Servants, be subject to your masters with all fear, not only to the good and gentle, but also to the froward.

Verse 19. For this is thank-worthy, if a man for conscience toward God endure grief, suffering wrong fully.

Verse 20. For what glory is it, if when ye be buffeted for your faults ye shall take it patiently? but if when ye do well, and suffer for it, ye take it patiently, this is acceptable with God.

Verse. 21. For even hereunto were you called: because Christ also suffered for us, leaving us an example, that ye should follow his steps.

V. 22. Who did not sin, neither was guile found in his mouth?

V. 23. Who when he was reviled, reviled not again; when he suffered, he threatened not, but committed *himself* to him, that judgeth righteously.

V. 24. Who his own self bare our sins in his own body on the tree, that we being dead to sins, should live unto righteousness, by whose stripes ye were healed.

V. 25. For ye were as sheep going astray, but are now returned unto the shepherd and Bishop of your souls.

The Analysis.

Here the Apostle makes a special exhortation about the duty of servants to their masters: and this duty he doth 1. As it were define by a special kind of subjection wherein it consists. *Be subject with all fear.* 2. He doth illustrate it by a distribution of the object, or the masters, to

whom this subjection is due; *not only to the good and gentle, but also to the froward*. 3. He proves that this subjection is to be made to both sorts, by an argument taken from the adjuncts thereof, grace and glory, that is, God's praising and approving of it, which accompanies the subjection that is made unto wicked masters verse 19. *For this is thank-worthy*. The reason of which consequence is set forth. 1. By a description of that subjection which is due unto wicked Masters, to wit, that it is *a patient suffering of wrong for conscience towards God* v. 19. 2. By a comparison that is made betwixt those that suffer justly, and those that suffer unjustly, which he shows to be unlike, in that the former can look for no glory from their sufferings, but the latter may expect great glory, *verse 20*. In the second place, he proves the same duty from that relation which ariseth from our general calling, because we are thereunto called, that we should patiently suffer the injuries of the world: and this he confirms by the example of Christ; to whose imitation we are called: for he shows two ends of the suffering of Christ; one was to die for us, that is, to expiate our sins, which is the primary end. The other was, to leave us an example to imitate. *verse 21*. which is the secondary end. Now a special part of this secondary end was, that when he was without sin v. 22. Yet he patiently suffered all kinds of reproach's and afflictions, v. 23. And the primary end of Christ's sufferings, which was to redeem us from sin, is upon this occasion also declared v. 24. 25. Because therehence also may be drawn a powerful argument, to persuade us to imitate Christ in doing righteously, and suffering unjustly: And this is declared, 1. From the nature of Christ's death, that it was a sacrifice for our sins to take away the guilt of them; 2. From the end of this propitiation, which is the death of sin, and the life of righteousness. And hereof there is an illustration made by comparing that condition, which went before our conversion, with that condition which follows it, *verse the last*.

The Doctrines drawn here-hence.

Doct. 1. They that are in the lowest condition, should by their good works glorify God in that condition.

This is gathered from the connection of the 18 Verse with the 11 and 12.

Reason 1. Because servants also are called to liberty and glory in Christ, neither is there any difference, as touching life spiritual, betwixt the freeman and the servant, 1 *Cor.* 7. 22.

2. Because there is the same reward for servants and freemen.

3. Because the servile condition hath a proper occasion and means to glorify God, which other conditions have not, like as other conditions have their occasions & means, which the servile hath not.

Use 1. This may serve to comfort us, in regard that no man is excluded from having a part in this honor, that hath a part in advancing the glory of God.

2. To exhort all, both servants and all other sorts of men, to endeavor to promote God's glory: for if servants ought to do this; much more ought free masters, and those that are in any place of dignity.

Doct. 2. Servants, to the end that they may glorify God in their servile condition, must be subject to their Masters with all fear.

Reason 1. Because subjection to another man's will is properly that wherein service consists; and therefore all they that are bound as servants, are bound to subjection.

2. Because the subjection of a servant is such, that it doth necessarily command a fear to displease, not only in that respect, because in every duty, both towards God and man, we should fear to offend by doing amiss, but also in respect of that singular power, which masters have to punish their servants. This is that fear, which we usually call servile, which is not to be disliked in servants, though in the children of God there be another fear required over and above, which ariseth from love.

Use. This may serve to admonish, first, Servants and subjects, not to separate fear from subjection. Secondly, all men to subject themselves to God with all fear, as it becometh servants.

Doct. 3. We ought to perform our duty, even unto wick•d men and froward.

This is gathered from the 18 Verse.

Reason 1. Because the ground of our duty doth not consist in the goodness or naughtiness of men, but in that obligation which the law of God imposeth upon us, which may consist with the naughtiness of men.

2. Because in performing this duty, we serve God and Christ, and shall receive a reward from him, *Ephes.* 6. 5. 6, 7. 8.

Use. This may serve to reprove those, that direct their duties according to the persons of the men with whom they have to do.

Doct. 4. We ought to do our duty for conscience toward God, though we are wrongfully afflicted by men.

This is gathered from Verse 19.

Reason 1. Because conscience always looks to the judgment of God and not to the qualities and judgments of men.

2. Because the conscience is by this means constant, immutable, and always like it self, howsoever men's judgments may alter.

Use. This may serve to direct us in all our actions to have a special respect to the conscience.

Doct. 5. It is thank-worthy, and we shall receive glory from God, if we suffer wrongfully, and not justly.

This is gathered from the 19 and 20 verses.

Reason. 1. Because this is proper and peculiar to Christians, as is the love of our enemies, *Matth.* 5. 44, 45.

2. Because by this means we give great glory unto God, when we suffer the bitterest things out of conscience toward him.

Use. This may serve to exhort us, cheerfully to set ourselves to the performing of these duties.

Doct. 6. The calling of Christians doth in a special manner lead to the patient suffering of afflictions.

This is gathered from the 21 verse, at the beginning.

Reason 1. Because they are called unto glory by the enduring of all kinds of afflictions, as by the way that leadeth thereunto, *cap.* 5. verse 10.

2. Because they are called to overcome their enemies and evil doers by well-doing, and if it be possible to win them thereby, *Matth.* 5. 44. *Rom.* 12. 21.

3. Because they are called to imitate Christ, as it is in the text.

Use. 1. This may serve to admonish us, not to imitate or follow the men of the world in these things, because we have another manner of calling.

2. To exhort us to have a great care that we make conscience of this duty, because it doth most nearly belong to our calling.

Doct. 7. Christ's actions are a most perfect example for our duty and calling.

This is gathered from Verse 21.

Reason 1. Because Christ is unto us an example given by God, as it were the *praxis* of Divinity and rule of living well.

2. Because he hath no imperfection at all, such as may be found in all men's examples.

3. Because the Spirit of Christ makes us to be conformable unto his image.

Use. This may serve to direct us, that beholding Christ as it were in a glass, we may be as it were changed into the same image from glory to glory, *2 Cor.* 3. 18.

Doct. 8. The Chiefest manner of imitating Christ in enduring afflictions, consists in this, that we commit our cause unto God.

This is gathered from verse 23, at the end.

Reason. Because this is the rule of patience in such cases, not to revenge ourselves, but to commit the whole business unto the Lord, and to rest well contented and pleased in his will.

Use. This may serve to admonish us, never to please our own carnal will, but to subject ourselves wholly to the good will of God.

Doct. 9. Christ by his death did not only leave us an example of our lives, but also expiated our sins, and procured for us such power, whereby we may imitate him in living well.

This is gathered from verse 24.

Reason 1. Because after the same manner are we restored in Christ, as we were lost in *Adam*, which was not by imitation and example only, *Rom. 5.*

2. Because Christ ought to be a sacrifice to pacify God towards us, which is not done by example.

3. Because an example would have nothing at all profited those that were dead in sin and hated of God.

Use 1. This may serve to refute the Socinians and others, which feine that the redemption of Christ consists in doctrine and example only.

2. To direct us, always to join these two together, redemption, and the example of Christ.

Doct. 10. Without Christ we are nothing else but sheep going astray and lost.

This is gathered from the last verse.

Reason. Because upon him alone depends our salvation and the direction of our lives.

Use. This may serve to admonish us, not to leave Christ so much as in the least thing, but to cleave faster and faster unto him.

Chapter III.

Verse 1. Likewise ye wives be in subjection to your own husbands, that if any obey not the word, they also may without the word be wenne by the conversation of the wives.

Verse 2. While they behold your chaste conversation coupled with fear:

Verse 3. Whose adorning, let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel.

Verse 4. But *let it be* the hidden man of the heart, in that which is not corruptible, *even the ornament* of a meek and quiet spirit, which is in the sight of God of great price.

Verse 5. For after this manner in the old time, the holy women also who trusted in God, adorned themselves, being in subjection unto their own husbands.

Verse 6. Even as Sara obeyed Abraham, calling him Lord, whose daughters ye are as long as ye do well, and are not afraid with any amazement.

Verse 7. Likewise ye husbands dwell with them according to the knowledge of God, giving honor unto the wife, as unto the weaker vessel, and as being heirs together of the grace of life, that your prayers be not hindered.

The Analysis.

HERE the Apostle instructs Wives and Husbands in those particular duties which belong unto their conjugal society. And he sets down the duty of wives in the first place, because that comes nearest unto those duties which he had lately spoken of, namely, the duty of subjects towards the•r Magistrates, and of servants towards their Master. For that which is here in general prescribed unto wives, is their subjection to their husbands, Verse 1. *Be in subjection to your own husbands.* Which subjection he doth afterwards explain by certain adjuncts or properties, which do in a peculiar manner belong to the subjection of wives, and not to the subjection of servants and subjects. The first of these properties is, conjugal fear, verse. 2. The second is chastity of conversation, in the same verse. The third is, meek•nesse and mildness, verse 4. And he doth persuade them unto this subjection together with the properties thereof. 1. By an argument taken from the effects and fruit, which by the grace of God might follow thereupon; for it is a means tending to the conversion of their husbands, if they obey not the Gospel, verse 1. 2. He commends and illustrates it by a comparison which he makes betwixt that pious subjection, & that adorning which women use to make great account of, verse 3, 4. where he shows that outward adorning to be nothing worth in God's sight. 3. He doth persuade them unto it by the example of those holy women, which God did approve of in old time, verse 5. And in particular by the example of *Sara*, and her obedience unto *Abraha•*, verse 6. Of whose example he gives a special reason; because as *Abraham* was the father of all the faithful, so *Sara* in some sort might be called the mother of all holy women. The duty of husbands he sets down 1, in general, in their husbandlike government, which he calls a dwelling with their wives according to knowledge, which knowledge and understanding is the ground of direction, and therefore is more required in a man, then in a woman. 2. In the special manner of this government, to wit, that it should be joined with the honor of the wife, in bearing with her infirmities, which he doth persuade them unto by an argument taken, 1. from that society and equality which is betwixt the husband and the wife, in respect of the grace of life, as it is here called. 2. From the great discommodity, which will follow upon the neglect of this duty, for by their domestical differences and dissensions their domestical prayers also are hindered, Verse 7.

The Doctrines arising here-hence.

Doct. 1. There is the like duty of subjects, servants, wives, and husbands.

This is gathered from that particle, *Likewise ye wives*, verse 1. and *Likewise ye husbands*, verse 7. Not, that there is the same kind of duty in all these in all respects, but that there is the same kind of obligation, whereby everyone is bound to do his own duty.

Reason 1. Because it is the same Law-giver and the same law that commands every man his duty.

2. Because the disparity of the condition makes no disparity in the obligation, which is the formality of the duty; but only in those things, to which the obligation binds us, which is the materiality of the duty.

Use. This may serve to admonish us, not to cast off from ourselves those things which we either read or hear to be commanded men of another condition, but always to consider, that

quamvis non ad similia, tamen similiter, though we are not tied to the like duties, yet we are in the like manner tied to our own duties: when servants are commanded anything, then masters should think, that they likewise are commanded something; when wives are commanded anything, then husbands should think that they likewise; and when husbands are commanded anything, then wives should think, that they likewise.

Doct. 2. It is the duty of wives to be subject to their husbands.

This is gathered from verse 1. See *Colos. 3. 18. Ephes. 5. 22, 23, 24.*

Reason 1. Because the husband is the head of the wife, *Ephes. 5. 23. 1 Cor. 11. 3.*

2. Because there can be no order kept in a family, except all therest be subject to the father of the family.

Use. This may serve to reprove those wives that are undutifull and will not be subject; and those husbands also, who by their own fault lose this authority and dignity, and are themselves the causes that their own power is lessened and diminished.

Doct. 3. The conversation of wives should be such, that it should win their husbands to approve of the true religion.

This is gathered from verse 1.

Reason 1. Because all should, as much as they can, co-operate with God for the conversion of men.

2. Because this general Christian duty is in a special manner determined and intended in respect of those, with whom we have a nearer communion.

3. Because love, which doth in a singular manner belong to man and wife, requires that they should desire and seek for one another's greatest good.

Use. This may serve to reprove those, which in wedlock so live, that they have no care at all, either to advance God's glory, or to further their own salvation, in that state: and they are to be condemned much more, which so carry themselves in that state, that they do more and more alienate their husbands from true religion and piety either touching the doctrine, or touching the practice of it. And if this belongs to wives toward their husbands, much more will it belong to husbands toward their wives.

Doct. 4. Conjugall chastity should be joined with fear.

This is gathered from verse 2.

Reason. Because not only is impurity to be shunned, but also all suspicion of impurity, or of a mind inclining thereunto.

Use. 1. This may serve to admonish man and wife, to shun all those courses, that may any way be any blemish to their chastity, though it be but in show or appearance.

2. To admonish all Christians, to preserve their spiritual chastity with Christ and God, with all fear.

Doct. 5. It is not the outward adorning, but the inward, thae we should make account of.

This is gathered from verse 3, 4.

Reason 1. Because the outward adorning belongs to the vanity of this world, but the inward is spiritual life it self. For Christ and grace is called the inward adorning of the heart or mind, because it makes a man amiable and commends him in the sight of those which esteem and prize it.

2. Because only men look after the outward adorning, and and those none of the graver sort neither; but God himself looks after the inward, as it is in verse 4.

3. Because the outward adorning is not durable, but the inward is incorruptible, as it is in verse 4. *which is not corruptible*, and 2 Cor. 4. 18.

Use. This may serve to admonish us, every day more and more to renounce this outward and worldly adorning, and to look to the inward and true adorning of the mind and soul.

Doct. 6. Meekness and mildness of spirit in women, as in all others also, is an adorning that is precious in the sight of God.

This is gathered from verse 4.

Reason 1. Because many filthy unbeseeming things, which arise from anger and perturbation of the mind, are removed by such a disposition.

2. Because such a disposition is very apt to please, and all men desire that others should be well pleased with their behavior.

Use. 1. This may serve to refute those, which affect a kind of glory and honor by their fierceness and impatency.

2. To exhort us, not only for civility sake, but also for conscience toward God to endeavor to get such a disposition.

Doct. 7. Every man should seek for examples of such virtues out of Scripture, and apply them unto himself according to his own proper condition.

For women have holy women proposed unto them for examples verse 5. So have men holy men.

Doct. 8. In weighing of examples we should have the chiefest regard to those that are most commended in Scripture.

This is gathered from those words, *Abraham, Sara, and the like*, verse 6.

Doct. 9. Then and not before are we the children of such holy ones, by a true imitation of them, when we do so persist in well doing, that no terror or any other temptation is able to remove us from this our purpose and resolution.

This is gathered from the 6. verse at the end. For this is proposed in *Sara* to be chiefly imitated by women, that out of her duty, she followed *Abraham* in all his journey, nor could any terror keep her back.

Doct. 10. Husbands should likewise do their duty, as well as the wives do theirs.

This is gathered from verse 7.

Reas. 1. Because there is the same obligation of God's law on both sides.

2. Because there is a mutual relation betwixt these duties, that one doth necessarily require the other.

3. Because the duty of husbands to their wives, and of wives to their husbands is almost the same, but that the wife is to do her part with subjection, and it is the husbands part to rule.

Use. This may serve to *admonish us*, not rigidly to exact the duty of others, and in the mean time to neglect our own.

Doct. 11. It belongs unto men to excel in knowledge and understanding.

This is gathered from those words: *according to knowledge.*

Reas. 1. Because by nature they have a kind of perfection above women in those things which belong unto knowledge, whereupon the woman is in this place called the weaker vessel.

2. Because by their duty they should be the heads of their wives, to direct and govern them.

3. Because they have greater means to gain knowledge; for as it is not lawful for women to speak in the Church; so neither have they anything to do in other exercises, whereby men's wits are ripened.

Use. This may serve to *reprove* those men, that either through drunkenness, or sloth, or the neglect of divine things, or through too much care of earthly things, do not only come behind women, but children also in sound knowledge and understanding.

Doct. 12. It is the husbands part to be meek unto their wives, and not to put them in fear.

Reas. 1. Because they are not servants, but companions.

2. Because their conjugal love should show it self in all such duties.

Use. This may serve to *admonish* as well husbands as wives to beware of harshness and bitterness.

Doct. 13. That duty which we owe unto all the coheirs of grace and life eternal, should direct and govern our particular duties towards our superiors, inferiors and equals.

Reas. 1. Because that is the principal duty; to which all the rest are subordinate.

2. Because that love doth virtually at least contain in it all virtues.

3. Because the dignity which redounds from the relation to grace and eternal life, makes all those that are partakers of that grace, in some sort equal, and therefore restrains contempt, opposition, and all kinds of injuries.

Use. This may serve to *direct us*, in all parts of our conversation with Christian men, to have chief regard to this duty.

Doct. 14. All our conversation, as well in public as in private, should be so ordered, that it should not hinder, but rather further our Prayers.

This is gathered from the last words.

Reas. 1. Because otherwise we should wrong God himself, in violating his honor.

2. Because we should diminish at least our greatest comfort, which depends upon our prayers.

Use. This may serve to *admonish us*, to take heed therefore, not only of the grosser sort of sins, but also of contentions, injuries, perturbations, and all those vanities, by which we are made unfit to call upon the name of God aright.

Verse 8. Finally, *be ye* all of one mind, having compassion one of another, love as brethren, be pitiful, be courteous.

V. 9. Not rendering evil for evil, or railing for railing: but contrariwise blessing, knowing that ye are thereunto called, that ye should inherit a blessing.

The Analysis.

THE Apostle doth in these two verses briefly comprehend those duties, which belong unto all sorts of men. For because it would be too long particularly to describe all the particular virtues, nor can there be such a doctrine delivered, that should direct * every particular man in his duty, * *singules quà singulos*, as such a particular man, as before it was delivered touching masters and servants, wives and husbands, therefore he doth here commend some general duties unto all, from which all particular ones will easily follow. And the first of these is Concord. 2. Mutuall sympathy. 3. Brotherly love. 4. Pitty. 5. Courteousnesse. 6. Christian Patience, whereby we do not only forbear to curse those that curse us, but also bless them; of which last duty, as being the difficultest of all, he gives a special reason, which is taken from the end of our calling, whereby we come to the possession of all blessings, and as much as in us lies, ought we to communicate it unto others.

The Doctrines arising herehence.

Doct. 1. Concord is a virtue, which all Christians should mightily labor for.

Reas. 1. Because God hath endued all those, that are truly faithful, with one and the same Spirit, and therefore with one heart as it were. For they have received a new heart of one and the same making and nature.

2. Because they propose unto themselves one and the same end, and they should go one and the same way unto that end.

3. Because if there be any difference in other things, which do not belong unto that way, they are not so great, as that they should cause any discord: For there may be some difference of opinions in many things without any discord or alienation of men's minds. And if there be some difference about those things, which do belong unto that way, a bearing one with another, when they do both earnestly desire the truth, will preserve concord safe and sound betwixt those which are true Christians, according to that of the Apostle *Philip*. 3. 15. 16.

Use. This may serve to *reprove* those, which for light causes are estranged from their brethren, and turn the smallest difference, even the least controversy into discord. And how many are guilty of this fault, and how closely it sticks unto them, may evidently appear by this, that they cannot lay aside their anger and hatred, no not for God's sake, for Christ sake, and their own salvation sake. And this we may see in too too many, when they forbear to come to the Lord's Supper by reason of those contentions, which they maintain betwixt themselves and their neighbors; for they do thereby show that they cannot pray unto God to forgive them their trespasses, as they forgive others that trespass against them, and therefore they seem to love discord more then God himself, and their own salvation.

Doct. 2. There should be a sympathy betwixt Christians.

By which word is signified not only a fellow-feeling of one another's troubles, but also of one another's good, 1 *Cor.* 11. 26.

Reas. 1. Because they are members of one body, and all the members look unto the good of the whole.

2. Because the evil or good of one member, doth in some sort redound unto the rest of the members, by that near union and communion, which is betwixt them.

3. Because the consent and concord of their wills commands this, that whereof one doth rejoice or grieve, the other also should rejoice and grieve.

Use. This may serve to *reprove* that Stoicall hardness, which hath taken hold of men's minds, whereby it comes to pass that they are no way sensible of the condition of others.

Doct. 3. Brotherly love is moreover greatly to be embraced, which unto concord and Sympathy adds a will also and endeavor to do good unto others as unto our brethren.

Reas. 1. Because we are brethren.

2. Because love is the character of Christian brotherhood.

3. Because love is the bond of perfection and the means of Christian edification.

Use. This may serve to *exhort* us to the exercise of this grace.

Doct. 4. To our love we should joy no mercy, which looks only unto the good that is to be done.

Reas. 1. Because true love is by this means made most manifest, when it is shown unto those which cannot give us thanks.

2. Because in this we do imitate our heavenly Father, who is the Father of mercies.

3. Because the same benefit is greater, when it is bestowed upon one that is in misery, then when it is bestowed upon another.

Use. This may serve to *reprove* those, which seem to love such men only, from whom they may expect something.

Doct. 5. Together with our love and mercy we should join courteousnesse.

Reas. 1. Because true love and mercy proceeding from the enlargement of the heart, fits and disposeth the whole man for the doing of good.

2. Because a benefit bestowed in a rough and harsh manner, doth in some sort cease to be a benefit.

Use. This may serve to *admonish* us, more and more to lay aside all severity, and to have a care to beautify that good which we do, in the manner of doing it.

Doct. 6. Christians should not render evil for evil, or railing for railing.

This is gathered out of the 9. verse. So *Rom.* 12. 17. and *Matth.* 5. 39.

Reas. 1. Because the railing or ill-doing of another, doth not loose the bond, or take away the duty of our love.

2. Because this is to be overcome of evil. *Rom.* 12. 21.

3. Because this derogates from God's fidelity, and takes that, which belongs unto him, out of his hands, *Rom.* 12. 19. *Prov.* 22. 23.

Use. This may serve to *reprove* those men, that are easily provoked, and when they are provoked by any injury, think that they may do anything, and so give themselves liberty to exercise all kind of revenge: and that they do not this from the hatred of sin, but from too much love of themselves, it doth sufficiently appear by this, that when more heinous and grievous offenses are committed against God, and the same wrongs done unto others; they can hear it and behold it, and never be troubled at it.

Doct. 7. It is the duty of Christians to bless those that curse and wrong them.

This is gathered from the 9. v. at the middle. So *Matth.* 5. 44. and *Rom.* 12. 14.

Reas. 1. Because love and mercy doth in a special manner require this duty of those, which by such like sins make themselves obnoxious unto cursing.

2. Because we should overcome evil with good. *Rom.* 12. 21.

3. Because we should imitate our heavenly Father. *Matth.* 5. 45.

Use. This may serve to *exhort* us to use ourselves unto this perfection.

Doct. 8. The remembrance of our calling, that it tends unto blessing, should stir us up to bless others.

This is gathered from v. 9. at the latter end.

Reas. 1. Because that which we have freely received from the blessing of God, we should, as much as in us lies, freely and liberally give. *Matth.* 10. 8.

2. Because by this means we exercise and perfect our own calling.

3. Because by this means we show forth and advance the glory of God, that bestowed this benefit upon us.

Use. This may serve for *direction*, very often to meditate upon our calling, and that to this end, that we may be made the more ready and fit for Christian duties.

Verse. 10. For he that will love life, and see good days, let him refrain his tongue from evil, and his lips that they speak no guile:

Verse. 11, Let him eschew evil, and do good, let him seek peace and ensue it.

Verse. For the eyes of the Lord *are set* over the righteous, and his ears are *open* unto their prayers: but the face of the Lord is against them that do evil.

The Analysis.

IN these three verses, the Apostle proves by the testimony of Scripture, that which he had spoken in the last place, to wit, that Godly men shall inherit a blessing. In which testimony there is in the first place the blessing set down, which all desire, *He that will love life, and see good days.* 2. The piety of those, to whom this blessing is promised, is synecdochically declared by a distribution of the subjects, as it is in the speech, v. 10. or in the deeds and conversation of life v. 11.

3. The connection of the blessing, with this piety is confirmed by the most powerful cause thereof, namely, the providence of God, watching over the Godly for their good, verse 12. at the beginning. Which is illustrated by a contrary effect of the same providence toward those that do evil, namely, that he watcheth over those always for evils, v. 12. at the end.

The Doctrines arising hereence.

Doct. 1. It is common unto all men, in some sort to desire blessing and happiness.

For therefore doth he in this place, use a common argument to stir up all to the practice of piety.

Reas. 1. Because * *omnia appetunt bonum*, all things desire their own good, & in some sort too that which they apprehend as *summum bonum*, the chiefest good.

2. Because all nature tends unto its own perfection, and this perfection is happiness.

3. Because the nature of happiness is such, that if the understanding doth in any manner comprehend it, the will cannot but in some measure desire it, because it is in all respects desirable.

Use. 1. Let us not therefore rest contented with a confused desire of happiness, but endeavor and labor to stir up and to increase in ourselves the true, genuine and effectual desire thereof.

2. *For direction*, not to corrupt this desire that is approved of God, or to choke it with worldly desires, but to go forward and increase it daily according to that rule, which it given unto us from God.

Doct. 2. True and solid piety is the only way to attain unto these blessings.

Reas. 1. Because God hath promised it to the Godly alone.

2. Because piety in its own nature leadeth to God, and joins us with God, who is the fountain of all good.

3. Because piety it self hath that perfection joined with it, namely, peace of conscience and sound consolation, which is a great part of happiness.

Use. 1. This may serve to *convince* those of folly and madness, that would be happy, but will not be Godly.

2. *To direct us*, to kindle in our hearts an earnest endeavor to be godly by the expectation of this happiness, and to gain unto ourselves an assurance of it.

Doct. 3. The providence of God alone, makes for the furtherance of this piety, and the confirmation of this happiness.

This is gathered from v. 12.

Reas. 1. Because God by his providence doth fulfill and perfect all his promises.

2. Because the same providence looks over and takes care for the particular necessities of the Godly.

3. Because he takes special notice of all their desires and prayers, as it is in the text.

Use. This may serve to *exhort us*, to build up ourselves in a true and lively faith of this providence.

Verse. 13. And who is he that will harm you, if ye be followers of that which is Good?

Verse. 14. But and if ye suffer *anything* for righteousness sake, happy *are ye*, and be not afraid of their terror, neither be troubled.

Verse. 15. But sanctify the Lord God in your hearts, and be ready always to give an answer to every man that asketh you a reason of the hope that is in you, with meekness and fear, having a good conscience:

Verse. 16. That whereas they speak evil of you, as of evil doers, they may be ashamed that falsely accuse your good conversation in Christ.

The Analysis.

THat which the Apostle had before proposed concerning the practice of piety, he doth there persuade them unto by an argument taken, 1. from the effect thereof, that by this means men are freed and delivered from those harms, which the wicked seek occasion to bring upon them, v. 13. 2. From the happiness adjoined, because no afflictions that are suffered for righteousness and godliness sake, are able to exclude that, verse 14. at the beginning. 3. He shows the right manner of undergoing afflictions, so that happiness may follow thereupon, which consists 1. in the laying aside of that fear and perturbation, which usually men's minds are troubled with in their afflictions, in these words, *be not afraid of their terror*. 2. In that confidence and reliance of our hearts upon God, whereby his name is sanctified, and by virtue whereof that immoderate fear may be laid aside. And this confidence is set forth by its proper effect, which consists in courageous and ready confession of the faith; of which confession he sets down two properties, namely, *meekness* and *fear* or *reverence*, and moreover he shows the helping and preserving cause thereof, namely, a good conscience, and the effect also which it will work in others, verse 16. to wit, that it will make their enemies with shame to leave off their speaking evil of them.

But here-hence ariseth a question.

Quest. How can this be made good, which the Apostle saith, that no man shall harm the godly? Verse 13.

Answer 1. Because the nature of godliness and goodness tends thereunto, to win the minds of all men, and to take off all ill-will.

2. Because often times also it hath this effect, that taking away all pretence and occasion of unrighteousness, it doth in some measure mollify the enemies minds, except they be quite and clean savage and furiously mad.

3. Because *nemo propri• laeditur nisi à scipso*, nobody is properly hurt but by himself and his own fault; he therefore that escheweth evil and doeth good, cannot properly be said to be hurt by others, though they do earnestly desire and endeavor to do it.

The Doctrines arising herehence.

Doct. 1. Christians should be emulators and followers of that which is good.

This is gathered from verse 13.

Reason 1. Because they are called to the imitation of God's goodness: *Be ye holy as I am holy: be ye perfect as your Father is perfect.*

2. Because there are begotten again unto the image of God, and should daily more and more be fashioned thereunto.

3. Because there is nothing besides that is worthy of our serious imitation.

Use. This may serve to exhort us, to lift up our minds, and betake ourselves to this holy and divine emulation.

Doct. 2. They that are followers of that which is good are freed from harm.

This is gathered from verse 13.

Reason 1. *Because* if God be for us, who can be against us?

2. Because wicked men's minds also are oftentimes overcome by the goodness of the good: *Esau* was moved by the obsequiousnesse of *Jacob*.

3. Because the greatest good cannot be taken away from those that labor for true godliness.

Use. This may serve to comfort us against all dangers which may befall us by following that which is good.

Doct. 3. To suffer afflictions for righteousness sake doth not hinder, but further our happiness.

This is gathered from Verse 14. So *Matth.* 5. 10.

Reason 1. Because such afflictions make us conformable unto Christ in the fellowship of his sufferings, *Phil.* 3. 10.

2. Because it is a singular part of that obedience and holiness, which tends unto happiness.

3. Because God hath promised bountifully to reward it.

Use. This may serve to comfort us, against all the evils which may befall us for righteousness sake and a good conscience.

Doct. 4. We must lay aside the fear of all dangers wherewith our mind may be troubled.

This is gathered from the same verse at the end.

Reason 1. Because such fear is contrary unto faith and a sure confidence.

2. Because it hath no other use, but to hinder us in doing of our duty.

3. Because it is contrary to the honor of God and the worthiness of a good cause.

Use. This may serve to admonish us, not to give place to such pusillanimity and faint-heartedness.

Doct. 5. We should strengthen our hearts against all fear, by putting our trust in God.

Reason 1. Because there is nothing else whereby we can overcome all fears and terrors.

2. Because God hath taken this upon himself, and commanded us to commit our cause unto him.

3. Because by this trust and confidence God is made the strength of our souls.

Use. This may serve to exhort us, truly to put our trust in God.

Doct. 6. By this trust and confidence we sanctify God in our hearts.

This is gathered from verse 15.

Reason 1. Because thereby we acknowledge him to be a holy God, that is, a God of perfect power, mercy, truth and fidelity.

2. Because by the effectual acknowledgement of this holiness we give unto him that glory, which is due unto his name from our hearts.

3. Because thereby we advance his glory amongst others, as well in our actions as in our professions.

Use. This may serve to exhort us, wholly to rely upon him.

Doct. 7. We should sanctify God not only in our hearts, but with our mouths also, and in our profession.

This is gathered from these words: Be ready always to give an answer. So Rom. 10. 10.

Reason 1. Because we should glorify God not only in our spirit, but in our body also, 1 Cor. 6. 20.

2. Because we should advance God's glory, not only in ourselves, but amongst others also.

3. Because out of the abundance of the heart the mouth speaketh: we cannot therefore sanctify God with all our heart, unless we are ready to do the same likewise with our mouth.

Use 1. This may serve to reprove those, which boast of the sincerity of their heart, and in the mean time take no care for the holiness of their heart and words.

2. To exhort us to prepare ourselves for this duty, *Eph's.* 4. 29.

Doct. 8. All Christians should be ready not only to profess the truth, but also to give a good reason of their profession.

This is gathered from these words: *to give an answer to every man that asketh you a reason of the hope that is in you.* And this is not to be understood of all truth, but of the truth of religion;

nor of all these things neither, which do any way pertain unto religion, but of the very substance of faith, hope, and religion, as it is in the text: *a reason of the hope that is in you*: nor is it either a natural reason that is required, or such a kind of reason that may stop the mouths of every gainsayer; for this all are not able to do, nor doth it belong unto all; but some sure ground out of God's word, whereupon our faith and hope should be built and strengthened against all kind of temptations. Now here ariseth a question.

Quest. Whether such a reason is to be given to everyone that asketh, or no?

Answ. No not absolutely to everyone, because we are not to give it to Dogs and Swine, (that is, to unclean persons) without a necessary cause, but to everyone that asketh us, so that our profession or answer may probably at least turn to the glory of God, as it is in the text, *to sanctify God*.

Use. This may serve to exhort us, 1 seriously to study our religion, to understand the grounds thereof. 2 Freely and ingeniously to declare and defend it upon a good occasion.

Doct. 9. Our profession of religion should be with meekness in respect of men, and with fear in respect of God.

Reason. Because by meekness we do good amongst men, and the fear of God will stir us up to do our duty, and keep us within the bounds and limits thereof.

Use. This may serve to reprove those, which keep no measure in their words and actions.

Doct. 10. A good conscience is very necessary as well in the sanctification of God's name, as in the profession of his religion.

That is, a conscience bearing us witness, both of the grace of God towards us in Christ, and of the sincere desire and endeavor of our hearts to please God in all things.

Reason 1. Because without such a conscience, our faith, confidence, fortitude, and liberty, doth languish and decay.

2. Because such a conscience freeth us from all that burden, wherewith otherwise we should be oppressed, and terrified, and affrighted from doing our duty.

3. Because it stirreth us up to all the duties of piety; for without the care of performing them, a good conscience can afford us no comfort.

Use. This may serve to exhort us to have a care of our conscience, to keep it pure before God and men.

The 17 verse is all one with the 20 verse of the 2 chapter.

Verse 17. For it is better, if the will of God be so, that ye suffer for well-doing, then for evil-doing.

Verse 18. For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit.

Verse 19. By which also he went, and preached unto the Spirits in prison.

Verse 20. Which sometimes were disobedient, when once the longsuffering of God waited in the days of Noah, while the Ark was a preparing; wherein few (that is, eight) souls were saved by water.

Verse 21. The like figure whereunto, even baptism, doth also now save us, (not the putting away of the filth of the flesh, but the answer of a good conscience toward God) by the resurrection of Jesus Christ.

Verse 22. Who is gone into heaven, and is on the right hand of God, Angels, and authorities, and powers, being made subject unto him.

The Analysis.

IN this part of the chapter, the Apostle urgeth that exhortation which he had before proposed concerning an endeavor to do well, even unto those that wrong us. And this he doth persuade them unto, 1, by a comparison which he makes betwixt those which suffer for evil doing: which comparison although it may seem to be of a greater or lesser good, when it is said, *It is better to suffer for well doing*, yet it is indeed a dissimilitude, which is intimated by this 〈 in non-Latin alphabet 〉 extenuation, as appears by the 19 and 20 verse of the second chapter. For it is thank-worthy and it will turn to our glory, if we suffer for well-doing; not so, if it be for evil doing. 2. He confirms this by the example of Christ, verse 18. who though he did most justly, yet suffered unjustly; which example he shows to be of great force, by the end of his suffering; because therefore he suffered, that he might bring us the same way unto God: which that he doth now effectually do, he shows by the cause thereof, to wit, life and glory, which he assumed unto himself by his divine Spirit after his suffering. And to show that that effect, namely, the bringing of men unto God, doth proceed from this cause, to wit, the Spirit of Christ, the Apostle makes a comparison of the like, betwixt those things which the Spirit of Christ did heretofore in the days of *Noah*, and those things which he doth now since the coming of Christ in the flesh. Heretofore he preached the way of salvation, and patiently waited for the performance of obedience, upon the disobedient he inflicted condign punishment, and a few that were obedient he saved in the Ark: so now also he preacheth the way of salvation, he waits for obedience, and by Baptism, as it were a figure like unto the old Ark, he saves those that are obedient and have a good conscience before God, and that by the glorious life and power which he hath in heaven since the time of his resurrection, verse 21, 22. All which things rend hereunto, that we should hold fast a good conscience, even when we are evil entreated; because it is better as he said before, verse 17. and hath now shown as well by the example of Christ, as by his effectual dispensation throughout all ages, as it is, verse. 18, 19. of which we may sue more, if we look back to chap. 2. ver. 21. to the end. All the other things almost are explained in the answer to *Bellarmino*, about Christ's descending into hell.

The Doctrines arising here-hence.

Doct. 1. It was the Spirit of Christ, which preached heretofore from the beginning of the world by the Prophets and men of God, before that he appeared in the flesh.

This is gathered from verse 19.

Reason 1. Because the person of Christ was the same from everlasting in the unity of the Divine Essence, so that whatsoever the Spirit of God did, that also may the Spirit of Christ be truly said to have done.

2. Because Christ was the Mediator of mankind from the beginning of the world, in virtue and force: therefore whatsoever the Spirit did, which belonged to the furtherance of the Churches safety, all that he did by virtue of Christ's mediation, and that no less then since his coming in the flesh.

Use 1. This may serve to instruct us in the truth of Christ's divine nature.

2. To comfort us and strengthen our faith, in that we have the same Teacher, which instructed the Church from the beginning of the world, and brought it to salvation; and consequently we embrace the same religion, as touching the substance of it, that all the faithful embraced from the beginning of the world.

3. To admonish us, never to reject or make light account of those things which are preached unto us out of God's word, because it is the Spirit of Christ, which preacheth unto us those things, like as he preached unto others from the beginning of the world.

Doct. 2. They which do not obey the preaching of Christ's Spirit, willfully bring upon themselves everlasting damnation.

This is gathered from verse 19. 20.

Reason 1. Because in neglecting the preaching of the Gospel, they neglect and refuse the only means that can keep them from damnation, and bring them unto salvation.

2. Because they do greatly dishonor Christ and his Spirit.

Use. This may serve to admonish us, always, when we come to the hearing of God's word, to endeavor to have circumcised ears and hearts, ready and willing to yield all obedience thereunto.

Doct. 3. God useth much patience and longsuffering towards the disobedient.

This is gathered from verse 20.

Reason 1. Because by this means God's clemency and mercy is manifested.

2. Because by this patience of God all are invited, and many are drawn unto the obedience of faith.

3. Because this patience makes those that are stubbornly disobedient altogether inexcusable, and so justifies God in his just judgments.

Use 1. This may serve to direct us, to give the glory of this patience unto God, when we see sinners to go unpunished for a time.

2. To admonish us not to abuse this patience of God, but to make it a means for the amendment of our lives, and our own salvation, *Rom. 2. 4.*

Doct. 4. In the destruction of the disobedient, God hath a special eye over the faithful; to save them from the destruction.

This is gathered from verse 20.

Reason 1. Because he disposeth his judgments according to his certain and perfect counsel, not rashly or confusedly, therefore he passeth over whom he pleaseth.

2. Because the punishments of sin should not fall alike upon the godly and wicked, for then he would not be a just disposer of them.

3. Because it stands upon God's glory to save those that fly unto him, as he promised them in his covenant.

Use. This may serve to comfort us, in the time of public calamities, wherein God revengeth the wickedness of men.

Doct. 5. God doth often times preserve those that are his, partly by the same means whereby he destroyeth others.

For it is said that the Ark saved *Noah* and those seven souls in the waters and by the waters. The same water that drowned others, by lifting up the Ark on high, was the means of their preservation. So *Jeremiah* was delivered by the *Babylonians*, by whom the Jews were oppressed.

Reason. Because God can use the same instrument to produce divers and contrary effects, and when he doth this, his glory is the more manifested; because thereby it appears that the effect doth not depend upon the instrument, but upon God: nor doth this come to pass rashly, or by chance, but is ordered and directed by God's certain counsel.

Use. This may serve to direct us, in the time of danger not to look so much upon the means which God useth, as to depend upon God himself, who can turn any means unto the good of those that are his.

Doct. 6. Baptism is such a means of our spiritual salvation, as the water of the flood together with the Ark, was heretofore of the corporal safety of *Noah* and his family.

This is gathered from verse 21. It is called the Antitype of that water, not because the water was the type of Baptism, and Baptism the exemplar of it, but because there is a typical representative similitude betwixt these two waters. And the similitude consists herein, that as the water of the flood lifted up the Ark and saved *Noah* and his family in the destruction of the rest, so baptism strengthening our faith, and lifting up our souls unto God reconciled in Christ, saves us in the mortification of our sins.

Reason. Because it is God's institution.

Use 1. This may serve to reprove those, which make little esteem of baptism.

2. To direct us, to seek this right and proper use of Baptism together with it and by it, and to apply it unto ourselves to our comfort.

Doct. 7. The outward baptism doth not save us of it self, but the inward.

This is gathered from verse 21. Not the putting away of the filth of the flesh, but the answer of a good conscience.

Reason 1. Because outward baptism is common to the hypocrites as well as to the faithful.

2. Because it comes not unto the soul.

3. Because it hath no saving power in it self.

Use. This may serve to admonish us, not to put too much trust and confidence in the outward Sacraments, or to rely thereupon, that we are baptized and partake of the Lord's Supper, but always to seek the spiritual grace of the Sacraments.

Doct. 8. A singular effect and sign of the inward baptism and effectual grace, is the answer of a good conscience toward God.

For when the Apostle meant to oppose inward Baptism unto outward, in steed of the inward he puts the answer of a good conscience, as the proper effect thereof, by which it may be perceived and known. Now by the answer of a good conscience is meant all that confidence which we have before God of his reconciliation, which chiefly appears in our prayers, and in a pious confession of the faith, and a holy care of obedience.

Reas. 1. Because then are we properly said to be saved, at least according to our apprehension, when our consciences are freed from the guilt and bondage of sin.

2. Because the peace of a good conscience is part of our glorification.

3. Because such a conscience makes us to go on constantly in the way of salvation.

Use. This may serve to direct us, to make it our chiefest care to keep a good conscience toward God.

Doct. 9. Such a conscience and our salvation doth in a special manner depend upon Christ's resurrection.

Reas. 1. Because in the resurrection of Christ, God's sentence was declared, absolving us in him from all sin and death. *Rom. 4. 25.*

2. Because Christ being raised from the dead, did powerfully accomplish that, which he merited by his death. *Rom. 8. 34.*

3. Because our consciences are lifted upwards unto Christ sitting in heaven.

Use. This may serve to *direct us*, to fix the eyes of our faith upon Christ, as he was raised from the dead.

Doct. 10. Since the time of Christ's resurrection, great is his glory and power in heaven.

This is gathered from the last verse.

Reason. 1. Because the time of his humiliation and emptying of himself was finished before.

2. Because it was fit, that he which in singular obedience was mightily humbled, should afterwards be exalted unto great glory.

3. Because this glory and power is necessarily required, that Christ might finish all things, which belong to the salvation of the Church.

Use. This may serve to *comfort us*, against all dangers and fears, seeing we have such a Savior in heaven.

CHAP. IV.

Vers. 1. For as much then as Christ hath suffered for us in the flesh, arm yourselves likewise with the same mind: for that he that hath suffered in the flesh, hath ceased from sin:

Verse. 2. That he no longer should live the rest of his time in the flesh, to the lusts of men, but to the will of God.

Verse 3. For the time past of our life, may suffice us to have wrought the will of the Gentiles, when we walked in lasciviousness, lusts, excess of wine, revellings, banquettings, and abominable idolatries.

Verse 4. Wherein they think it strange, that you run not with them to the same excess of riot, speaking evil of you:

Verse 5. Who shall give account to him, that is ready to judge the quick and the dead.

Verse 6. For, for this cause was the Gospel preached also to them that are dead, that they might be judged according to men in the flesh, but live according to God in the Spirit.

The Analysis.

THE Apostle having set before us the example of Christ, in this place he concludes the•hence that which he proposed to be concluded *chap.* 3. v. 17. and before that v. 11. that is, that all Christians should eschew evil, & follow that which is good. And this conclusion he lays down in such manner, that if a due proportion be observed betwixt Christ as our example, and Christians that are regenerated, and renewed according to his image, he shows it doth necessarily depend upon & flow from the example of Christ. He concludes with such a Syllogism as this:

- All Christians should be armed with the same mind, concerning sin and righteousness, as Christ himself was:

- But Christ having suffered in the flesh ceased from sin, and lived in the spirit unto God:
- Therefore all Christians should be wholly bent, and endeavor all that they can to cease from sin or the lusts of men, and live unto God, or the will of God.

Both the proposition & Assumption are in v. 1. The conclusion in v. 2. The conclusion is illustrated by a comparison made betwixt the time past, and that which is to come; or betwixt that kind of life, which men are wont to lead before their calling, and that, which they should lead after they are called.

For the time past he affirms, that we lived according to the manner of the Gentiles in all the lusts of the flesh, v. 3. And for the time to come, he denies that we should follow those lusts, but that we should live unto the will of God. v. 2. and the beginning of the 3. *It may suffice us &c.* where he intimates a reason also, why we should now leave off such courses, namely; Because we have too much offended God already in the time past, and if we should abuse his mercy and patience any longer, we could expect nothing else but the revelation of his just anger and indignation, to our eternal confusion. The same conclusion and Comparison is farther illustrated by anticipation of an objection and difficulty, which might take off our desires and endeavors to change our lives, and live contrary to the fashion of others. And the objection is this; that it will seem strange unto many; and for this very cause will they revile us, and speak evil of religion it self, verse 4. The answer is, that this is not our fault, but theirs; and they shall give an account for it unto God at the day of judgment, verse 5. Which judgment is set forth by a distribution of the object, and upon occasion of that distribution he makes a new argument to remove the fore-named difficulty out of our minds; namely, because the Gospel had the same end, and the same effect amongst the faithful that are now dead; to wit, that they being condemned by men, did patiently bear that condemnation, and lived according to God in the spirit, verse 6.

The Doctrines arising hereence.

Doct. 1. We should all arm ourselves with such meditations, as the contemplation of Christ's death affords as.

This is gathered from v. 1.

Reas. 1. Because we are thereunto called, that we should be made conformable unto Christ.

2. Because Christ's death, or Christ crucified is a brief Epitome of all saving knowledge, 1 Cor. 2. 2.

3. Because by such meditations we do more and more put on Christ, and by his power are our minds strengthened and fore-armed, as with a complete armor, against all kind of temptations, and in this respect is this phrase, *arm your selves*, used in the text.

Use 1. This may serve to admonish us, to arm our minds daily with godly and Christian meditations, that so we may not be exposed to the danger of temptations unarmed and

naked; in the bearing of a blow, or suffering any violence, there is great difference betwixt a man that is armed, and one that is not armed.

2. To direct us, in our meditations chiefly to contemplate upon Christ, and those things which pertain unto his death and resurrection.

Doct. 2. He that hath true communion with Christ, hath ceased from sin, and by meditation thereupon doth daily more and more cease from it.

This is gathered from verse 1, at the end.

Reason 1. Because our communion with Christ is by the Spirit of Christ, which makes us conformable to his death and resurrection, *Rom.* 6. throughout the whole Chapter.

2. Because in our conversion unto Christ, there is always included an aversion from sin by serious repentance.

3. Because such meditations are the ordinary means whereby the work of the Spirit is perfected, and our repentance renewed and furthered.

Use 1. This may serve to reprove those, that profess Christ in word, but in their deeds do not cease from sin.

2. To direct us, to press such syllogismes and reasonings upon our consciences, *Rom.* 6.

Doct. 3. He that ceaseth from sin, doth not live to the lusts of men, but to the will of God.

This is gathered from verse 2.

Reason 1. Because the lusts of sinful men are in themselves sins, and lead unto sin.

2. Because these lusts fight against the soul, and we in our conversion have bound ourselves to fight against them.

3. Because the will of God is the only rule of our life, which is altogether contrary to the lusts of the flesh.

Use. This may serve to direct us in the trial of our state and condition. For look how our life is sincerely directed in respect of the lusts of men, and the will of God, so may we certainly judge ourselves to be either in the state of sin, or in the state of grace.

Doct. 4. It seems more then enough to the faithful, that before their conversion they so long followed the lusts of the flesh, and fashions of the world.

This is gathered from verse 3.

Reason 1. Because they are ashamed with a holy shame of those courses, *Rom.* 6. 21.

2. Because they receive no benefit by them, but repentance.

3. Because they see that it was God's great mercy, that they were at length delivered from them, and from the death which they bring, in the same Chapter.

4. Because the rest of their time seems but a little unto them, in respect of the duty which they have to do, in seeking and glorifying God.

Use 1. This may serve to condemn those, which defer and put off the time of amending their lives, as if they had not yet sinned enough.

2. To admonish us, to redeem the time, and spend it in advancing of God's glory, and our own salvation.

Doct. 5. Amongst all the vicious lusts and courses of the world, luxury is one of the chiefest, whereby men walk in lasciviousness, excess of wine and banquetings.

Reason 1. Because in these men do most of all pamper the flesh, and have no regard at all unto the soul.

2. Because by these the soul is drowned, as it were in the pleasures of the flesh, so that it cannot lift up itself unto God, and to divine things.

3. Because these make way for the devil, and all devilish sins; and thereupon abominable idolatry seems to be joined with them in the text because by them many were brought to be present at idolatrous feasts, and so to honor the idols themselves, though in their consciences they made no reckoning of them.

Use. This may serve to admonish us, to beware of these wicked courses.

Doct. 6. It seems very strange to the men of the world, that the godly should refuse to live after that manner, as they live.

Reason 1. Because they think there is a kind of happiness in that kind of life, which for any man to dislike, they cannot but wonder at it.

2. Because as long as they are carnal, they cannot rightly discern those spiritual reasons, which make the faithful to abhor such conversation.

3. Because they measuring others by themselves, think that all men do greedily desire such kind of pleasures.

Use. This may serve to admonish the faithful, 1. Not to think that they do live so, as their calling or profession doth require, unless they do so far estrange themselves from the common courses of worldly men, that they make them to wonder at them. 2. Not to be troubled at such opinions of men, but to take their dislike, as a token of God's good liking and approbation.

Doct. 7. By this alienation of minds, which ariseth from the difference of the conversation, betwixt the believers and the unbelievers, the regenerate and the unregenerate, it oftentimes comes to pass, that the unregenerate speak evil of the truth of God.

This is gathered from verse 5 at the end. For although some are so taken with the splendor of piety which shines forth in the godly that they glorify God, as it is chap. 2. ver. 12. and it

becomes a means of winning them, as it is chap. 3. verse 1. or at least that they are ashamed, as it is chap. 3. v. 16. Yet there are others which take occasion thereby to blaspheme, chiefly, because the godly by abstaining from those lusts and courses, which they highly esteem, seem seriously to reprove them, as well in their deeds as their words.

Reason 1. Because all they that do evil hate the light.

2. Because such a separation in conversation of life is as it were a condemning of those from whom separation is made out of conscience and religion.

3. Because wicked men being blinded with anger and hatred, andudging of others by themselves, doe imagine that this separation is usually made in hypocrisy, & simulation, not out of conscience and religion.

Use. This may serve to comfort and strengthen our souls against the temptations and troubles which may arise unto us from such men's blasphemies.

Doct. 8. God will require an account from men for all such blasphemies, either in this life, or at the last judgment.

This is gathered from verse 5.

Reason 1. Because his Majesty is wronged more in these blasphemies, then in most of the other sins.

2. Because those sins are most heinous, and come nearest to the sin against the Holy Ghost.

3. Because they directly tend to the hindrance of the kingdom of God, and the righteousness thereof.

Use 1. This may serve to admonish us, to take heed of all those, that do any way partake in such a sin.

2. To comfort us: because God revengeth such injuries, we should commit them unto him.

Doct. 9. God keeps a just account of those things that are done to the faithful, not only while they live, but also after their death.

For in that sense is he said to be *ready to judge the quick and the dead*, where by the quick and the dead the faithful are most properly understood, as appears by verse 6.

Reason 1. Because God always lives, and his word and covenant lives.

2. Because it stands upon God's glory, to defend the cause also of his servants that are dead, and to revenge their injuries.

3. Because oftentimes the iniquity of the wicked is not come to its full measure, before the death of God's children whom they have vexed.

Use 1. This may serve to comfort us, as well in life as in death.

2. To admonish us not to judge rashly of God's ways in his patience and longsuffering; but to compose our minds to a patient waiting for the wished event.

Doct. 10. The condition of the faithful now living, and of those that lived heretofore in all ages, is wholly alike, as touching the substance of it.

This is gathered from verse 6. compared with the verse fore-going.

Rea. Because God is the same, & faith is the same; & on the contrary side also, the devil and the world are like themselves.

Use. This may serve to direct us, not to give way to too much complaining of the present age, as if there had never been the like before; but courageously to go forward in doing our duty, that we may do that in our times according to our ability, which other faithful men did in their time; who as it is said of *David, Acts 13. 36.* after they had in their age served the will of God, fell on sleep in the Lord.

Doct. 11. The short compendium of our whole Christian life, is, so to receive the Gospel, that renouncing the flesh we should in that respect be judged according to men, and live according to God in the Spirit.

This is gathered from verse 6.

Reason. Because therein consists all divinity.

Use. This may serve to direct us, to make trial of our condition by this rule.

Verse 7. But the end of all things is at hand: be ye therefore sober, and watch unto prayer.

Verse 8. And above all things have fervent charity among yourselves: for charity shall cover the multitude of sins.

Verse 9. Use hospitality one to another, without grudging.

Verse 10. As every man hath received the gift, even so minister the same one to another, as good stewards of the manifold grace of God.

Verse 11. If any man speak, *let him speak* as the Oracles of God, if any man minister, let him do it as of the ability which God giveth, that God in all things may be glorified through Jesus Christ, to whom be praise and dominion forever, and ever, Amen.

The Analysis.

FROM the last discourse about the judgment of God, the Apostle takes occasion to press his exhortation to the duties of piety, by that very argument. First therefore he lays down that third argument for a ground, that the last judgment, the end of all things, is at hand; and thereupon concludes that we must seriously and diligently apply ourselves to the duties of piety. And these duties he sets down by an induction of the principal parts, 1 Prayer, with the adjuncts and helping causes thereof, to wit, temperance and sobriety, verse 7. 2. Mutual charity, verse 8. which he sets forth, 1. By the singular care, wherewith we should labor for

it above other virtues, in these words: *above all things*, and then by the degree, wherein we should have it, and exercise it in this word, *fervent*: of which exhortation he gives a reason also from the effect, *for charity covers a multitude of sins*. 3. To charity he joins hospitality, verse 9. as it were a special act of charity, whereof he shows the due manner how it should be used, that it should be *without grudging*, that is, voluntary, not by constraint. 4. A mutual communication of all the gifts of God, verse 10. And the reason of this duty is taken partly from the nature of the gift in respect of the author thereof, that it is the grace of God, and partly from that relation, which they that have received the gift, have unto such a grace, to wit, that they are not masters, but stewards of it. And of this communication he propounds two chief kinds, which he describes and persuades them unto, verse 11. The first is communication in speech, or in the word of God, the description and rule whereof is, that it should be conformable to the nature of God's word. The second is communication in our abilities and wealth, the description and rule whereof is common to both, together with all the foregoing exhortations, taken from the end and benefit of them, *that God in all things may be glorified*; which glorification of God is set forth by a present declaration of it; *to whom be praise forever and ever, Amen*.

The Doctrines drawn here-hence.

Doct. 1. The end of all things is at hand.

This is gathered from verse 7. Now this may be understood, 1. of the end of all men, that live together, because a generation of men soon passeth away, and so the end of all those is properly said to be at hand. 2. It may also by the same reason be understood of the final condition of all those: because look how everyone dyes, so shall he continue forever, either happy or wretched. 3. It may also in some sort be understood of the end of the world.

Reason 1. Because these are the last ages, after which there is no coming of Christ to be expected; but unto judgment, nor any change of worship, but upon the consummation of all things.

2. Because the Lord doth not delay the promise of his coming, but prepares all things for himself, and in their order shows forth the judgments of that day which is approaching.

Use. This may serve to admonish us, not to think with the evil servant that the coming of the Lord is far off, but certainly to look for it, and accordingly to prepare ourselves for that day, *Matth. 24. 44. 46.*

Doct. 2. For the preparing of ourselves aright against the coming of the Lord, it is chiefly required, that we should pray continually.

This is gathered from verse 7.

Reason 1. Because in our prayers we do stir up our faith, hope, and desire touching those good things, which the Lord will impart unto us at his coming.

2. Because by our prayers we do turn aside and remove those evils from ourselves, which make his coming dreadful unto sinners: for by flying unto God's mercy, we do fly both from our sins, and from his wrath.

Use. This may serve to exhort us, to be diligent in prayer.

Doct. 3. Temperance and sobriety should be joined with our prayers.

This is also gathered from verse 7. It is the same which is said everywhere, *Watch and pray.*

Reason 1. Because the effectual consideration thereof, that the end of all things is at hand, makes us to love this world the less, and so to use it, as not to abuse it, that is, soberly and temperately, 1 *Cor.* 7. 31.

2. Because these are the means whereby our prayers are helped and furthered; therefore it is said in the text, *Be sober and watch unto prayer.*

Use. This may serve to exhort us, to make conscience of doing our duty in prayer.

Doct. 4. Above all things we should labor for brotherly love, that it may be sincere and fervent.

This is gathered from verse 8. Not that charity towards men is more excellent then faith hope and love towards God, but because it is the chiefest of those things which belong unto men, and should be preferred before all those things, which might any way hinder it.

Reason 1. Because love is the sum of the whole law, and so contains in it all other duties.

2. Because charity covers a multitude of sins, as it is in the text: *amongst men themselves, that they stir not up anger, hatred, and contention,* *Prov.* 10. 12.

2. Because charity also doth in some sort cover a multitude of our sins before God, to wit, that they procure not the revenge of his anger. For this it doth, as a sign and argument, whereby we are the more assured of the forgiveness of our sins, because we forgive others their offenses, *Mat.* 6. 15.

Use. This may serve to exhort us, to labor for charity.

Doct. 5. Hospitality is one of the principal acts of charity.

This is gathered from verse 9. So *Rom.* 12. 13. *Heb.* 13. 2.

Reason 1. Because in hospitality we do not only communicate our goods unto our brethren, but ourselves also by a familiar conversation.

2. Because it is more acceptable unto others to receive a little upon such an occasion, then in any other respect to receive much, because the seasonableness and courtesnesse makes that which is given to be the better accepted.

3. Because by this means friendship is more increased then by other bountiful expenses.

Use. This may serve to reprove the merciless minds and conditions of men, for luxury and coverousnesse hath quite taken away all hospitality.

Doct. 6. The duties of this kind should be performed without grudging.

This is gathered from verse 9.

Reason 1. Because God loveth a ready and cheerful giver, 2 *Cor.* 9. 7.

2. Because grudging makes the benefit unacceptable to him that receives it.

3. Because grudging is as it were a repenting for doing the duty, and so makes it void and of no effect.

Use. The use hereof is, that in doing good we should watch over our minds, that they be rightly and fitly disposed.

Doct. 7. It is an office of charity to minister unto others the gifts which we have received, of what kind soever they be.

This is gathered from verse 10.

Reason 1. Because the gifts of God do in their nature tend unto the glory of God in promoting the good of men.

2. Because to this end are all the gifts of God committed unto us, as stewards of the grace of God, as it is in the text.

3. Because this very thing doth the communion of Saints require, to the believing and exercising whereof are all Christians called.

Use 1. This may serve to comfort us, in that there is no faithful Christian, but hath some gift, whereby he may minister something unto others.

2. To exhort us, everyone to use that gift which he hath, to the good of others.

Doct. 8. In exercising those gifts, which belong to the preaching or declaration of God's word, our chief care should be, so to carry ourselves as becomes the word of God.

This is gathered from verse 11 at the beginning.

Reason 1. Because every action rightly ordered should have a just proportion to its object.

2. Because so great is the dignity of God's word, that without such a care it cannot be kept safe, without wronging of it.

3. Because all the power of our speech concerning God's word is lost, if it take not its whole strength from the word it self.

Use. This may serve to admonish, not only the Preachers, that they handle the word of God holily, faithfully, and gravely, but also all hearers, that they judge aright of the Sermon, and make distinction betwixt those Preachers, which speak as the Oracles of God, and others,

which speak as a human speech or oration; and that they themselves also, if upon occasion they should treat of the word of God in private, should do it holily, gravely, and reverently, as it becomes the word of God to be handled.

Doct. 9. He that with his wealth ministereth to the necessities of others, should do it according to the ability which he hath received of god.

This is gathered from verse 11, that is, he must do it not by constraint, sparingly, and slowly, but with a ready and cheerful affection, to his power, and beyond his power voluntarily, 2 *Cor.* 8. 3.

Reason 1. Because this communicating is as it were a sacrifice, wherewith God is well pleased, *Heb.* 3. 16.

2. Because from this sowing we may expect a great harvest, of God's blessing, 2 *Cor.* 9. 6.

Use. This may serve to admonish us, not to perform such duties according to the fashion and custom of the world, as if their example were our rule, but according to the ability which God hath afforded us.

Doct. 10. God is to be glorified in all things.

As the Apostle, 1 *Cor.* 10. 31.

Reas. 1. Because the glory of God is the end of all things.

2. Because our actions are not religious, but so far forth as they are directed to that end.

3 Because God will glorify those which glorify him.

Use. This may serve to admonish us, not to imagine that our duty in glorifying God is restrained to the public worship, as many use to do, but to have a care of this duty in all things.

Doct. 11. God is to be glorified by Jesus Christ.

Reason 1. Because in the name and by the power of Christ we do all the good that we do, *Col.* 3. 17.

2. Because we should represent that which we do, before God by Christ.

3. Because we cannot glorify God by any other means, but by following the example of Christ, and observing his doctrine.

Use. This may serve to direct us, that Christ should be all in all unto us.

Doct. 12. We should be so disposed towards God in Christ, that we should never think of his glory without an elevation of the heart to confess God, which we should cherish and increase.

This is gathered from that doxologie, *to whom be praise and dominion forever and ever, Amen.* For the Apostle breaks forth into this declaration of God's glory, being as it were forced thereunto by the meditation of that duty, which he had now propounded, to glorify God.

Reason 1. Because thereby appears our inward disposition to the performing of that duty.

2. Because it is the beginning of the deed.

3. Because God should reign in our hearts, that we might not so much upon deliberation, as naturally, be stirred up, and moved towards him to the declaration of all those things which may make for his glory.

Use. This may serve to reprove the common stupidity of men, who are nothing at all moved with those things, which do most nearly belong to the glory of God's name.

Verse 12. Beloved, think is not strange concerning the fiery trial. which is to try you, as though some strange thing happened unto you.

Verse 13. But rejoice, in as much as ye are partakers of Christ's sufferings, that when his glory shall be revealed, ye may be glad also with exceeding joy.

Verse 14. If ye be reproached for the name of Christ, happy are ye, for the Spirit of glory, and of God, resteth upon you: on their part he is evil $\langle \diamond \rangle$ of but on your part he is glorified.

Verse 15. But let none of you $\langle \diamond \rangle$ as a murderer, or as a thief, or as an evil doer, or as a busy-body, in other men's matters.

Verse 16. Yet if any man suffer as a Christian, let him not be ashamed, but let him glorify God on this behalf.

Verse 17. For the time is come that judgment must begin at the house of God: and if it first begin at us, what shall the end be of them that obey not the Gospel of God?

Verse 18. And if the righteous scarcely be saved, where shall the ungodly and the sinner appear?

Verse 19. Wherefore, let them that suffer according to the will of God, commit the keeping of their souls to him in well doing, as unto a faithful Creator.

The Analysis.

THE Apostle doth here repeat that exhortation, to suffer persecution aright, which he had heretofore used again and again; because this exhortation was very necessary, and contains in it the primary scope of the Epistle. But in this place he repeats it as a pre-occupation or anticipation of an objection or difficulty, which might be made against the foregoing exhortation, wherein he persuaded them to a constant care of all the duties of piety. For they to whom this Epistle was to come, might thus think with themselves, that by this profession and practice of piety most grievous persecutions are like to befall them, and that contrary to their expectation, and therefore they are not to be requested by walking in the

same way to heap so great evils upon themselves. Of these persecutions therefore the Apostle warns them. 1. In general, that it should not seem any new or strange thing to any Christian, thereby to be troubled at it, which he shows, 1. From their proper end, that they are as it were fire to try the faith, sincerity and constancy of the faithful, verse 12. 2. From the similitude that is betwixt the faithful and Christ in suffering afflictions, in which respect they should be so far from being troubled at it, that they should rejoice, which is contrary to perturbation. The reason of which consequence is taken from the effect, to wit, because by suffering afflictions after this manner the faithful come to partake of glory and eternal joy with Christ. 3. From the blessedness which is adjoined unto it, in respect of the communion of the holy Spirit, who when he is blasphemed by the persecutors, is present with those that suffer, and is glorified by them, verse 14. But that this which the Apostle hath spoken, may be rightly understood, he tells them, that this cannot be meant of every affliction, but of that alone which a man suffers for the name of Christ, verse 24. as it is explained, verse 15, 16. when a man suffers not for his own deserts, but merely as, or because he is a Christian: from which consideration the conclusion which he laid down before is effectually deduced, verse 16. to wit, that in that respect he should not be ashamed, or so troubled, as if he were ashamed of the name of Christ, but therefore to glorify God. 4. From the ruling cause which orders and governs such events, namely, the will of God, whereby he hath appointed a certain time to exercise judgment in his house or Church, verse 17. at the beginning. For that which is there spoken of the time of judgment, is afterwards referred to the will of God, verse 19. 5. To the same purpose is the condition of the faithful set forth by comparing the condition of the unbelievers, verse 17, 18. which is declared by such a connection: If the condition of the faithful be so hard, the condition of the unbelievers must be altogether intolerable; whence he doth closely intimate, that we must neither envy the unbelieving persecutors, or revolt from the faith by reason of persecutions. From all these things the primary conclusion is specially inferred, verse 19. that the faithful in suffering afflictions should arm themselves with true confidence, against all the perturbations and temptations which may arise unto them from afflictions.

The Doctrines drawn herehence.

Doct. 1. Afflictions and persecutions should not seem a new or strange thing unto Christians.

This is gathered from verse 12.

Reason 1. Because they were foretold by Christ and his Apostles.

2. Because Christ himself and his chief Disciples were used after the same manner.

3. Because such is the disposition of the world, that we must always expect such things from it.

Use. This may serve to admonish us not to be troubled at these things, as it is in the text.

Doct. 2. The end and use of afflictions is for the trial of Christians.

This is gathered from the same verse. See the same doctrine Chap. 1. verse 7.

Doct. 3. The faithful in suffering afflictions and persecutions are partakers of Christ's sufferings.

This is gathered from verse 13.

Reason 1. Because when they suffer for the name of Christ, Christ suffers in them, according to that of the Lord, *Saul, Saul, why persecutest thou me?*

2. Because they are made conformable unto Christ's death, *Phil. 3. 10.*

Use. This may serve to comfort us, because therein we have matter of rejoicing, as it is in the text.

Doct. 4. From these afflictions, if we suffer them joyfully, we have a sure argument of our eternal joy and glory to come hereafter.

This is gathered from verse 13.

Reason 1. Because they that are partakers of Christ's death, are partakers also of his resurrection and everlasting life, *Rom. 8. 17. 2 Cor. 4. 11.*

2. Because that joy which we have in afflictions, is the first fruits of our eternal joy and glory.

Use. This may serve to admonish us to learn to suffer joyfully for the name of Christ, *James 1. 2. Acts 5. 41.*

Doct. 5. The reproaches which the faithful suffer for godliness sake, are to be reckoned amongst those persecutions, which they suffer for the name of Christ.

This is gathered from verse 14.

Reason 1. Because they tend to the dishonoring and disgracing of us.

2. Because they show that the minds of the authors of them are as ready to bring greater evils upon us, i^o occasion should serve.

3. Because reproaches do work more upon some men's minds than real injuries.

Use. This may serve to admonish, 1 all men, to take heed that they have no communion with the wicked world in scoffing at any part of true piety. 2. The godly, to have a special care, that they be not moved at such reproaches, but to bear them with the same patience, that they ought to bear other persecutions.

Doct. 6. In these reproaches which the godly suffer for the name of Christ, the Spirit of God is in a special manner blasphemed on the one side, and glorified on the other.

This is gathered from verse 14.

Reason. Because look how far forth the faithful make profession of true piety, so far forth are they the temples of the holy Ghost: therefore when in that respect they are reproached, the

holy Ghost is evil spoken of: and when they hold fast and adorn their profession notwithstanding these reproaches, the same Spirit which is evil spoken of by the reproaches, is glorified by them.

Use 1. This may serve for terror to those that do reproach others.

And 2. For comfort to those that are reproached.

Those things which are in the 13 verse, were handled before cap. 2. & 3.

Doct. 7. God hath certain and appointed times to execute his judgments.

This is gathered from verse 17 at the beginning.

Reason 1. Because the patience and longsuffering of God must have their time.

2. Because there is a time also required, that men may fill up the measure of their sins.

3. Because there are certain opportunities of time, wherein God's judgments are executed with greater benefit, then they could be at other times.

Use. This may serve to admonish us, not to condemn God any way either of slowness or rashness in respect of his judgments, but to rest well satisfied in his most wise ordering of all things.

Doct. 8. Judgment doth often begin at the house of God, that is, at the Church.

This is gathered from the same place.

Reason 1. Because the sins of those, which profess God's name, do in a special manner wrong God's name and his honor, and therefore the more they offend God, the more ought they to be punished.

2. Because God's chief care is, to purify his Church by such chastisements.

3. Because God oftentimes useth the unbelievers as his instruments to correct his Church; they must therefore be first tolerated, that they may accomplish God's counsel, and afterwards punished, because they have done so wickedly.

Use. This may serve to direct us, not to be troubled in mind, when we see the Church afflicted before and above other people, but to acknowledge God's divine ordering of it.

Doct. 9. The judgment which God exerciseth upon his Church, is a most certain argument of the most sever• and heavy judgment that shall in its due time come upon wicked men and unbelievers.

This is gathered from verse 17, 18. So *Ier. 25. 29.*

Reason 1. Because God deals with his Church as a Father, but he will deal with others as a Judge.

2. Towards the Church in the midst of judgment he remembers mercy, but towards the wicked and unbelievers he exerciseth revenge.

3. Because to the believers judgment worketh together for good, but in the unbelievers it hath no such mitigation.

Use 1. This may be for comfort to the faithful in their afflictions.

2. For terror to the unbelievers in their persecutions and carnal security.

Doct. 10. They that suffer for the name of Christ, do properly suffer according to the will of God.

This is gathered from verse 19. compared with ver. 14. 16.

Reason 1. Because their sins oftentimes are not the causes of these afflictions, but the will of God to make trial of them.

2. Because it is the revealed will of God, that such afflictions are the lot of the faithful, and the way by which they usually come to the kingdom of God.

3. Because this suffering of such afflictions is part of our obedience to the revealed will of God.

Use. This may serve to comfort us against the trouble of these afflictions.

Doct. 11. They which suffer in this manner, may commend their souls unto God.

This is gathered from the same verse.

Reason 1. Because when they suffer for the name of God, God doth in some sort suffer with them, and therefore their cause is God's cause.

2. Because in that duty which we perform unto God, as his servants, we may expect protection from him, as our Master.

3. Because while we are exposed unto danger for God's sake, God cannot but take care of us.

Use. This is a use of consolation, and it is explained and set forth by the Apostle *Paul, 2 Tim. 1. 12.*

Doct. 12. They should do this by well doing.

This is gathered from the same verse. So *Rom. 1.*

Reason 1. Because they cannot suffer for the name of Christ but as they suffer for well doing.

2. Because they cannot preserve the liberty of their confidence, but by a good conscience, that is, by well doing.

3. Because to commend an evil cause unto God, is, to make God as it were the Patron of evil.

Use. This may serve to admonish us, to take heed, that we do not deprive ourselves of this great privilege by evil doing.

Doct. 13. God is a faithful protector and defender of those that commend their souls unto him.

Reason 1. Because it is easy for him to preserve our souls, as it was heretofore to make them: and in this respect he is called in the text, *God the Creator not the Preserver.*

2. Because it stands upon his glory to do this.

3. Because the fidelity and truth of his promises requires as much.

This may serve to comfort us in all straits and adversities: *Let them commend their souls under a faithful Creator,* saith the Apostle.

Chapter V.

Verse 1. The Elders which are among you I exhort, who am also an Elder, and a witness of the sufferings of Christ, and also a partaker of the glory that shall be revealed.

Verse 2. Feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly: not for filthy lucre, but of a ready mind.

Verse 3. Neither as being Lord's over God's heritage: but being ensamples to the flock.

Verse 4. And when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away.

The Analysis.

Here is a special exhortation propounded towards the Elders, that they should perform their duty and office in a holy manner. The duty in general is set down to be, to feed the flock, whereof they were made overseers, by a diligent oversight and care of them, verse 2. at the beginning. And withal it is described by 3 conditions that are in a special manner required therein, which are set forth by a dehortation from the three contrary vices, that are opposed to those three conditions. 1. The first condition is, willingly to feed the flock; the contrary vice whereunto is, to do it by constraint. 2. To do it readily and freely the contrary vice unto this, is, to seek after filthy lucre thereby. 3. Not only in doctrine, but in example of life to go before the Church; the contrary vice whereunto is, to Lord it over the Church. This duty being thus declared and described, they are persuaded unto it by the reward that is adjoined, which for that cause all faithful shepherds do receive, verse 4. at the end. Which reward is set forth both by the internal nature of it, that it is a crown of glory that fadeth not away; and by the author and giver of it, to wit, that the chief Shepherd our Lord Jesus Christ, will give it; and also by the time of this giving of it, when the chief Shepherd shall appear, that is, at the last day of judgment. Now this exhortation, that it might be the more effectual, and might work the more upon them, is urged and set forth by the person of *Peter*, who was the ministering cause thereof, 1. From the parity and fellowship of the same duty, as *Peter* an

Elder prayed the other Elders to do their duty. 2. From the knowledge which he had▪ and the testimony which he could give of the afflictions of Christ, which he suffered for the Church, the remembrance whereof should stir up all shepherds to a diligent care of the Church. 3. From that certain expectation which he had of the glory to come, which glory he promiseth to all shepherds in the name of the chief shepherd.

The Doctrines drawn herehence.

Doct. 1. Those exhortations are most effectual which are propounded in an humble manner.

This is gathered from verse 1. where the Apostle prays, not commands, in humility and charity. So *Phil. 1. 9. 1 Tim. 5. 1.* He prays the Elders also as a fellow Elder, although he was placed in a higher degree, as Apostle.

Reason 1. Because by this manner of doing it appears, that he which exhorts doth not aim at his own good, but the good of another.

2. Because by this manner of doing his zeal shows it self to be the purer.

3. Because he, to whom such an exhortation is made, is honored thereby, and to takes it the easier and better.

Use. This may serve to direct us, in all our exhortations and admonitions to have respect unto this.

Doct. 2. It makes the exhortation the more effectual, when a man speaks out of certain judgment and communion of affection.

This is gathered herehence, that *Peter* makes way for his exhortation in that he was a witness of the sufferings of Christ, and so had a certain knowledge of those things which belong unto Christ, and that he was partaker of the same glory; and therefore he was affected after the same manner himself, as he desired they should be.

Reason 1. Because knowledge gives ability and authority, and communion of affection adds zeal and charity to the exhortation.

2. Because these two will take away those objections, which usually hinder the efficacy of the exhortation; namely, either that he gives his judgment of things that he doth not know, or else at least he is an inexperienced man, of whom it may rightly be said, *If thou wert here, thou wouldest think otherwise.*

Use. This may serve to direct us to get knowledge of those things which we exhort others unto, and affections also answerable thereunto.

Doct. 3. Men should be exhorted in a special manner unto these duties, which belong unto their proper or particular functions or calling.

This is gathered from verse 2. where the shepherds are exhorted to feed the flock.

Reason 1. Because every man's particular function is that condition wherein God▪ hath placed him to advance his glory.

2. Because a man's faithfulness is most of all made trial of in that condition.

3. Because the duties of our general calling should be exer••ed in every Christians particular condition.

Use. This may serve to admonish everyone to take greatest care of those duties which are proper to his calling or condition.

Doct. 4. It is the proper duty of a Shepherd, to feed the flock that is committed to his charge.

This is gathered from verse 2.

Reason 1. Because the shepherds are appointed for the edification of the Church: now to feed is nothing else, but to use all means that are appointed by God to procure the edification of the Church.

2. Because Pastors are properly given to the faithful that are converted, who as new borne babes should be nourished and brought up with milk and food, until they come to perfection.

3. Because the overseers of the Church should take most care of those things, that are most necessary for the Church; but it is most necessary for the faithful being imperfect, to have their spiritual life preserved and increased by feeding.

Use. This may serve to admonish, 1 The Ministers not to think that it is a light or common duty that lies upon them, but that the very life of the Church doth in some sort depend upon their labor and Ministry, and therefore so to carry themselves, as befits and becomes so great a duty.

2. The people, not to expect from their Ministers vain and light things which might tickle their ears, but to come to a Sermon as to the Lord's Table, and seek for spiritual food to feed their souls unto everlasting life.

Doct. 5. Pastors should perform their duties willingly, not by constraint.

This is gathered from the same verse. Now by constraint is meant that forcing which proceeds from outward things, whereby a man performs the part of a Minister in some sort, either to avoid poverty, or disgrace and infamy, or the censure of others.

Reason 1. Because that which is done by constraint, comes not from the heart as from an inward principle, nor from the Spirit sanctifying; and therefore it is not a duty pleasing and acceptable unto God.

2. Because that which comes not from the heart, and is not done willingly is done only perfunctorily and for fashion sake, not with that diligence and care which God requires.

3. Because that which proceeds not from the heart and the dearest affection of the soul, doth not usually work upon other men's minds, and therefore is not effectual to the edification of the Church, which is the end of the Ministry.

Use. This should admonish us, to look not only to the understanding, but also to the disposition of the will and heart in the Ministers of the Church.

Doct. 6. They should do the same of a ready mind, not for lucre.

Now by *lucre* is meant all kind of worldly profit, which men acquire unto themselves, either in doing the thing, or in getting fame, or in gaining friends, and the like.

Reason 1. Because that which depends upon lucre or some such like end, must necessarily be applied thereunto, and this is to corrupt the word of God, *2 Cor.* 2. 17.

2. Because that which depends upon mutable things, that also it self is mutable and inconstant.

3. Because he which seeketh after lucre, is not a Minister of God, but of Mammon.

Use. This may serve to admonish, 1 The Ministers not to follow after lucre. 2. The people not to suffer their Ministers to be tempted by poverty, and so to be the less cheerful and ready in performing their duty, *Heb.* 13. 17.

Doct. 7. The affectation of Lordliness should be far from Christ's Ministers.

This is gathered from verse 3.

Reason 1. Because they are called to mere service, not to Lordliness.

2. Because Christ himself, whose Ministers they are, did purposely live amongst men as one that serveth, that he might leave an example unto those that should minister unto others in his name, *Luke* 22. 27.

3. Because the work wherein they are employed, is not subject to the command and authority of men. For men cannot command religion, but only persuade unto it.

4. Because the Lordliness of Ministers alienates men's minds from their testimony, because they neither willingly subject themselves to such as affect Lordliness, and they suppose too that those men, whom they see to study their own glory and power, do neither look after the glory of God, nor the good or the Church.

Use. This may serve to admonish all Ministers, to take heed not only of all affectation but also all show of Lordliness. Now these men have a show of Lordliness, 1 That would have others in some sort to depend upon their authority.

2. Those that prescribe something as necessary to be believed or done, which is not taken out of God's word. 3. Those that expound the will of God it self too imperiously, having no regard to the infirmity of those with whom they have to do.

Doct. 8. Ministers should go before the people not only in doctrine, but in example also.

This is gathered from verse 3.

Reason 1. Because they are called to feed the flock with all their strength; and therefore they should edify the Church not only by their words, but by their deeds also.

2. Because a wicked life doth either utterly destroy their preaching, or at least much weaken it.

3. Because a good example is of a singular force, in that it showeth that that very thing may be done, which he preacheth should be done.

4. Because it takes away all prejudice out of men's minds, and all suspicion of affecting Lordliness and vain glory, when they see Ministers seriously to do that, which they propound and persuade others to do.

Use. This may serve to exhort, first, the Ministers, to labor to lead an exemplary life. Secondly, the people, to imitate the good life of their Ministers, for therefore are they proposed as examples. The common vices contrary to this duty, are: 1. That many observe those things only in their Ministers, which they may carpe at or calumniate, and not those things which they should take notice of, with intention to imitate them. 2. That many imagine that there is a special kind of holiness belonging to Ministers, which others are not bound to labor for. 3. That many excuse their wicked courses by this pretence, that they are Lay-men, not Ecclesiastical or Clergy-men.

Doct. 9. Ministers should expect the just reward of their labor and care, not from men, but from Christ.

This is gathered from verse 4.

Reason 1. Because Christ is the chief shepherd, and Lord of the flock, as it is in the text.

2. Because they must expect many injuries from men, and those good things which do happen, are not such, or so highly to be esteemed of, as that they should depend upon them.

3. Because they will labor to please him most from whom they expect their reward. Now they should please Christ, not men.

Use. This may serve to comfort godly Ministers against those troubles, which they find men to make against them.

Doct. 10. Their reward is a crown of eternal glory.

Reason 1. Because glory is the reward of the faithful for all kind of obedience towards God. Now in the Ministry there is a special kind of obedience.

2. Because those that did strive or run lawfully in a race, there was wont to be a Crown set before them; so for those that carry themselves well in the exercise of the Ministry, besides

the glory common to all the Saints, there is a special kind of addition prepared, which is like as it were a crown.

Use. This may serve to exhort Ministers, courageously to contemn all temporary ignominy and disgrace for this Crown of eternal glory.

Doct. 11. This Crown of glory shall be fully given at Christ's second coming to judgment.

Use. This may serve to admonish us, patiently to persevere unto the end.

Verse 5. Likewise ye younger, submit yourselves unto the elder: yea, all of you be subject one to another, and be clothed with humility: for God resisteth the proud, and giveth grace to the humble.

Verse 6. Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time.

Verse 7. Casting all your care upon him, for he careth for you.

The Analysis.

THE Apostle having in the former verses described the duty of the Elders towards the Church or the younger sort, and persuaded them unto it, he doth there-hence conclude the duty of the younger towards the elders by a comparing of things that are alike unto it, as the first word of the 5 verse shows unto us, *Likewise*. This duty is in general pointed out by subjection, which is set forth by the other duty, that is due not only to the Elders, but also to all the members of the Church, by reason of that nature which it hath common with the former; and it is also called subjection in those words, *yea, all of you be subject one to another*. Now this subjection as well unto the Elders as unto all, is first described what kind of subjection it ought to be, to wit, not only outward, but proceeding from the inward subjection of the soul unto God, *be clothed with humility*. And that it is meant of humility towards God may be gathered from verse 6. Secondly, He doth persuade them also unto this humility: 1. Because it is an ornament of the mind; that by the way. 2. From God's blessing adjoined, which follows thereupon, *God gives grace unto the humble*, which is illustrated by God's curse contrary thereunto, that falls upon the proud, *God resisteth the proud*. Thirdly, he doth urge and press them unto this subjection towards God, verse 6. *Humble yourselves therefore*; and he shows the proper reason of this subjection, which is the mighty hand or omnipotency of God: and withal he explains that reason, which he had before propounded concerning the blessing and grace of God towards the humble, to wit, that by that grace they shall be exalted: the time of which exaltation is marked out, that it shall be in due time, *that he may exalt you in due time*. In the last place by anticipation of a close, but weighty objection, whereby this subjection is usually made very difficult, he shows the true manner thereof, to wit, that it should be joined with that confidence, which casts all care upon God, so that no fear or worldly care can hinder this subjection, which confidence he doth persuade them unto by that effectual providence which God hath over the faithful for their good, verse 7, at the end, *For he careth for you*.

The doctrines arising herehence.

Doct. 1. There is the like duty of the people towards their Pastors, as there is of the Pastors towards the people.

This is gathered from verse 5 at the beginning. *Likewise ye younger.* Now by the younger in this place is chiefly meant the flock, which depends upon the Pastors, because the Pastors and Presbyters were for the most part chosen of those that were elder in age, and therefore the greatest part of the flock consisted of younger. Now their duty is said to be like, not for that it is in the same kind, that the people should guide their Pastors, as the Pastors do guide the people, but because there is the like reason of both their duties.

Reason 1. Because the same God and Lord both of Pastors & people, hath imposed and prescribed to both their duties.

2. Because that relation which is betwixt the Pastor and people, requires a mutual intercourse of duty.

3. Because the Pastors labor and care is made void, if the people do not in some sort answer the same.

4. Because the Pastors care and labor, tending to the salvation of the people, deserves it.

Vs. This may serve to reprove those that are very curious and rigid in exacting their Pastors duty, when in the mean time they are nothing careful of their own duty.

Doct. 2. The duty of people towards their Pastors consists chiefly in subjection.

Reason 1. Because their Pastors are set over them in God's name.

2. Because faithful Pastors propound nothing else to themselves to observe, but the will of God, whereunto subjection and obedience must necessarily be yielded.

3. Because in the calling of their Pastors, they did either expressly or covertly at least promise this very thing.

Use. This may serve to reprove those that come unto Sermons, as Judges, to play the Critics, not to subject themselves to the will of God, and such as cast off all discipline as an intolerable yoke.

Doct. 3. There is a kind of subjection also due unto all Christians.

This is gathered from these words, *Be ye all subject one to another.*

Reason 1. Because as occasion shall serve, we should humble ourselves to perform the meanest offices unto our brethren.

2. Because we should submit ourselves unto the private admonitions of our brethren.

3. Because we should with all patience bear all the infirmities of our brethren.

Use. This may serve to reprove the arrogancy and pride of men, which cannot endure any such subjection.

Doct. 4. Humility is a great ornament.

Reason 1. Because humility is a singular virtue, and in some sort the foundation of all the rest.

2. Because it makes us acceptable unto godly men, to whom in this regard we are made more profitable.

3. Because it doth greatly commend us in the sight of *God*, when for his sake we are subject not only to our superiors and equals, but also to those of the lowest degree.

Use. This may serve to refute all those, that seek for honor and reputation by arrogancy; and shun humility as it were a vile debasing of a man's self.

Doct. 5. God resisteth the proud.

Reason 1. Because the proud resist the will of God.

2. Because they seek unfitting things, or at least not after a due manner.

3. Because whatsoever proceeds from pride, turns to the dishonor of God, to whom all subjection is due.

Use. This may serve to condemn proud men.

Doct. 6. God giveth grace to the humble.

Reason 1. Because the promise of grace was made to humility.

2. Because humility is the disposing and fitting of a man for to receive grace.

3. Because only the humble men have a worthy esteem of God's grace.

Use. This may serve to exhort us, greatly to labor for humility.

Doct. 7. The strength and power of God should stir us up to subjection towards him.

This is gathered from verse 6 at the beginning.

Reason 1. Because it were madness to resist the Almighty.

2. Because God's omnipotency is the protection of those that humble themselves before him.

Use. This may serve to admonish us▪ not to suffer ourselves so much as in thought to be led away from our obedience towards God, but from the meditation of God's omnipotency and our own infirmity to increase daily more and more in humility.

Doct. 8. God will exalt the humble in due time.

This is gathered from verse 6 at the end.

Reason 1. Because glory is the reward of obedience.

2. Because they glorify God, and therefore God will exalt them according to his promise, *Those that honor me, I will honor.*

Use. This may serve to direct us, to seek for true exaltation by humility and submission.

Doct. 9. They that humble themselves before God, may safely, and also should cast all their care upon God.

This is gathered from verse 7.

Reason 1. Because this is God's covenant, that he will be always all-sufficient unto them that walk before him.

2. Because God by a singular care and providence watcheth over those that have a care of his glory, & seek his kingdom, as it is in the text, *He careth for you.*

Use. This may serve to comfort all the godly, because God hath freed them from all care; and they should embrace this liberty by true faith, and putting their trust in him, and apply it to themselves.

Verse 8. Be sober, be vigilant: because your adversary the Devil, as a roaring Lion walketh about, seeking whom he may devour:

Verse 9. Whom resist steadfast in the faith, knowing that the same afflictions are accomplished in your brethren that are in the world.

Verse 10. But the God of all grace, who hath called us into his eternal glory by Christ Jesus, after that ye have suffered a while, make you perfect, stablish, strengthen, settle you.

Verse 11. To him be glory and dominion forever and ever. Amen.

The Analysis.

FOR conclusion of the whole Epistle, to the foregoing exhortations there is added one general one, which doth most nearly belong to the scope of the Apostle, to wit, that notwithstanding all opposition, difficulty, and temptation, they should constantly persist and go forward in that grace, which they had received. Now this care is described, 1 by two duties, which belong to the due manner thereof, soberness, and vigilancy. 2. The necessity of these duties is shown by the grievous danger, to which otherwise they should be exposed. And this danger is set forth by the efficient cause thereof, the Devil, of whom the Apostle makes a description to that purpose: 1 By the opposition and enmity which he hath against us; in respect whereof he is called, *our adversary or enemy.* 2. By the manner and degree of that enmity, that it is joined with cruelty, *as of a roaring Lion.* 3. That besides this cruelty there is over and above in him very great diligence and greediness to do us hurt, in these words: *seeking whom he may devour.* Now the Apostle gives us warning, that we must not yield to this enemy and danger which he threatens us, but resist it, verse 9 at the beginning, which is nothing else, but not to suffer ourselves to be removed by his temptations from the grace of

God: and the chief means of this resistance he shows to consist in the steadfastness of our faith: which faith may in this respect be wonderfully confirmed by the example of our brethren in the world, who have experience of the like afflictions and temptations of Satan. Agreeable to this exhortation he adds a prayer verse 10. Because the success of all our endeavors depends upon the grace and blessing of God: And in this prayer he beseecheth God to strengthen the faithful, and make them perfect in all grace, at the end of the verse, *make you perfect, stablish, strengthen, settle you*. The arguments whereby he confirms their faith that they shall obtain this petition, are two: 1. The all-sufficiency of the grace of God in it self, in which respect this title is given unto God, that he is the God of all grace. 2. The communicating of this grace in the calling of the faithful, in these words: *who hath called you*: the grace of which calling is shown, first, by the end and scope, that it is, to partake of the eternal glory of God. Secondly, by the principal cause, *in Christ Jesus*. Thirdly, by the condition that goes before the accomplishment of this calling, and properly belongs to this exhortation of the Apostle unto constancy in afflictions, to wit, because we are so called unto eternal glory, that in the mean time we must suffer afflictions, *after that ye have suffered a while*. In the last place upon occasion of this prayer he adds a religious doxologie, glorifying God, verse 11. wherein is contained both the last end of that petition, and a confirmation of the same that it shall be heard; as also an indirect exhortation to the faithful, to bend all their care thereunto, to glorify God's name really and effectually, by persisting in the grace of God.

The Doctrines arising here-hence.

Doct. 1. We had need to watch continually. Be vigilant.

Reason 1. Because sin and danger doth naturally steal upon us, if we do not resist it.

2. Because we cannot do our duty without diligent care and labor, and therein consists the manner of watching.

3. Because if we could avoid danger, & obtain our desires, if we did not seek it with care and diligence, it would be no praise to us, nor peace of conscience.

Use. This may serve to direct us, to imitate watchmen, which watch and ward to keep the City; the like diligence should we use in keeping our souls, to examine all that goes in and out, our thoughts, affections, words, and actions, together with the occasions of them, what they are, whence they came; and whither they tend.

Doct. 2. That we may watch as we ought to do, it is required that we should be sober.

Now by soberness is meant the moderation of our affections touching all worldly things.

Reason 1. Because the cares of this world do so burden the soul, that they leave no place for spiritual cares.

2. Because the care of the world doth draw and distract the mind, so that although it doth not altogether exclude religion, yet it doth diminish and weaken it.

3. Because under the show of some worldly profit, pleasure, or honor, we do oftentimes admit of those things, which betray and destroy our souls.

Use. This may serve to admonish us not to drown ourselves in the things of this world, but so to use the world, as if we used it not, 1 Cor. 7. 31.

Doct. 3. We have such a spiritual enemy, that we had need to watch and ward continually against him.

Reason 1. Because he is full of spiritual malice and craft.

2. Because his diligence is answerable to his malice.

3. Because he is most cruel, seeking not to bring some small inconvenience upon us, but our utter destruction.

Use. This may serve to admonish us, never to be secure, but day and night to be mindful of that danger wherein we are.

Doct. 4. We must courageously resist the Devil.

This is gathered from verse 9.

Reason 1. Because he is such an enemy, that we can make no peace or league with him.

2. Because they which yield unto the devil give themselves up into his hands, as being overcome.

3. Because the courage of our mind to resist is a great part of spiritual victory.

Use. This may serve to exhort us, to strengthen our minds in all things to make this resistance.

Doct. 5. The chief power of resisting, consists in a steadfast faith.

This is gathered from these words, *Whom resist steadfast in the faith.*

Reason 1. Because faith lays hold upon Christ who overcame the devil, and in him they lay hold of victory it self.

2. Because saith lays hold of the truth of all the promises, whereby the soul is invincibly fortified.

3. Because faith, seeing it is the foundation of all grace, if it be stirred up and strengthened, it confirms and strengthens also all the other virtues.

Use. This may serve to direct us, to have a special care to raise and build up our faith.

Doct. 6. The examples of other believers do make much for the confirmation of our faith in afflictions & other temptations.

Reason 1. Because thereby it appears that such conflicts are not contrary to faith and piety.

2. Because therehence we have a cloud of witnesses, to show, that at length we shall obtain the victory by faith.

Use. This may serve to direct us, to stablish our minds more and more by such meditations.

Doct. 7. All those things which we desire, either for ourselves or for others unto salvation, we must ask of God.

This is gathered from verse 10, compared with the foregoing verse. For all those things which the Apostle had before required of the faithful, he doth now at the end of the Epistle in their name crave of God, and he asks it with discretion, as appears by that particle, *But* as if he should have said, Although all these things which I have proposed unto you by way of admonition, exhortation, and consolation, are duties which you ought necessarily to do, yet it is not to be expected, that you should accomplish it by your own strength: I do therefore call upon God, (which you likewise should always do) that he would increase his grace more and more in you, whereby you may receive both to will and to do all these things.

Reason 1. Because of ourselves we can do nothing that is good.

2. Because in such like purposes and endeavors we are letted and hindered by divers temptations, and such as are most strong through our infirmity.

3. Because all our spiritual life proceeds from God, and of him should we ask it.

Use 1. This may serve to admonish us, not to rest in good purposes and intentions, but always to seek for grace from God, to accomplish the same happily.

2. To direct us, when we read, hear, and meditate upon God's word, to water it, as it were, with our prayers, that it may be fruitful.

Note. By such conclusions of the Apostles, wherein they do close up their Doctrine with prayer, the Ministers especially are warned and admonished, after their Sermons to desire God to give both themselves and the people grace to observe those things, which they have learned in the Sermon: and others also are admonished diligently and earnestly to seek the same, both in public with the Minister, and in private by themselves.

Doct. 8. We stand in need of manifold grace.

As it is set forth by divers words in the text: *Make perfect, stablish, strengthen, settle*, which may be thus distinguished, that *to make perfect* is to add those degrees of grace, which are yet wanting: *to stablish*, is to protect and defend from temptations and dangers: *to strengthen* is to give inward power and strength: and *to settle*, is to fasten the root it self of grace more and more.

Reason 1. Because all those good things which we have, we have but in part.

2. Because we are assaulted by continual temptations, and are over and above prone to revolt.

3. Because great and manifold is that perfection, whereunto we are called.

Use. This may serve to admonish us, not to rest in the beginning, but by much prayer to ask much grace of God.

Doct. 9. God is the fountain and author of all grace.

For this title is given unto God in this place, because it is most agreeable to the petition for manifold grace. For Holy Men in their prayers day hold of that in God, and propose those titles of God unto themselves, which make most for the furtherance of those prayers which they make.

Reason 1. Because God hath in himself infinite riches of grace.

2 Because grace is not given but by grace, and not for any merit of our own.

3. Because every degree and all kind of grace is revealed and exhibited unto us by God in the Gospel.

Use 1. This may serve to direct us to build up ourselves in this belief of God's grace.

2. To admonish us, not so to rest in that grace which we have received, as if there were nothing farther to be looked after, because God is God not of this or that particular grace, but of all grace.

Doct. 10. The chief effect of this grace, which is in us, is our calling.

Reason 1. Because before our calling we lie in sin and spiritual death.

2. Because by our calling we come to the hope of eternal glory; *who hath called you into his eternal glory*, as it is in the text.

3. Because in our calling we are engrafted into Jesus Christ, that by him we are brought unto this glory, *who hath called you unto eternal glory in Jesus Christ*, as it is in the text.

Use 1. This may serve to admonish us, to labor to make our effectual calling more and more sure.

2. To exhort us, to give God all the thanks for this calling, and to lead a life answerable thereunto, which seems to be aimed at in the text, *viz.* that for this eternal glory whereunto we are called, we should contemn all worldly things, whether good or evil.

Doct. 11. The sufferings of this life are not repugnant to the comfort of this glory.

Reason 1. Because we suffer but a while▪ for although the time of affliction may seem long, yet it is but short, if it be compared either with eternal death, which the wicked shall suffer, and we have deserved; or with eternal glory whereunto we are called.

2. Because these afflictions are the way, whereby according to God's will we come unto glory.

3. Because glory it self appears the more glorious for the afflictions going before.

Use. This may serve to comfort us against all the sufferings of this life.

Doct. 12. For this grace of God we should give all glory unto God.

This is gathered from verse 11.

Reason 1. Because therein consists our thankfulness.

2. Because therein also consists the perfection of the work of grace.

Use. This may serve to admonish us, not to give place to luke-warmnesse, but to make such high reckoning of the saving grace of God, that upon every mentioning thereof our minds should be stirred up sincerely to glorify the name of God, and always endeavor so to do.

The end of the first Epistle.

A BRIEF ANALYSIS of the Second Epistle General of Saint PETER.

CHAP. I.

Verse 1. Simon Peter, a Servant, and an Apostle of Jesus Christ, to them that have obtained like precious faith with us, through the righteousness of God, and of our Savior Jesus Christ.

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

The Analysis.

SUCH kind of writings, as well Ethnick or profane, as sacred, are usually divided into three parts, whereof the first is, the Superscription, Salutation, and Preface. 2. The Epistle it self. 3. The Subscription or Conclusion. But more accurately me thinks, we may say, that the preface and conclusion are only adjuncts of the Epistle, which depend upon the Epistle it self, and are also useful thereunto. But in this Epistle only one of these adjuncts is used, namely, the Preface. For there is no subscription made, or any such conclusion, as is used in the Epistles of *Paul*, and in the first of *Peter*. The Preface is contained in four verses, and it consists of two parts, a salutation, and a confirmation of the salutation: that in the two first, this in the third and fourth verse. In the salutation there are those three things expressed, which are in every action; namely, the agent, the action it self, and the object of it. For so is there the person saluting, the persons saluted, and the salutation it self. The person saluting is described, first, by his name adjoined. Secondly, by his office adjoined, and that both general, that he is a servant of Jesus Christ, and special, that he is an Apostle of his. The persons saluted are described by a special adjunct, which is instead of the form, namely, by faith: which faith is set forth, first, by a comparison of the like, that it is like precious with the faith of the Apostles. 2. By the principal efficient cause, God and Jesus Christ. 3. By the means thereof, viz. righteousness. The confirmation of the salutation contains, 1. the good that is wished, which consists of two parts, *Grace*, and *peace*. 2. The degree and quality of this good, *be multiplied*. 3. The helping cause of this multiplication of good, which is *the knowledge of God and Jesus Christ*.

This is the Analysis.

As for the person, he hath a double respect. For he is here considered as the Author of the Epistle, and also as the Author of the Salutation: in the former respect we have these Doctrines.

Doct. 1. The very names of Christ's famous Disciples, were heretofore of great force for the confirmation and advancement of the truth in the Church.

For to that end did the Apostles usually set down their names in the Epistles, which they wrote unto the Churches.

Use. This may be for exhortation, that we also according to our abilities should labor so far with those amongst whom we live, that our names may be like precious ointment, and may make something for the edification of others.

2. It may serve to reprove those which so carry themselves, that they are a disgrace to godliness, and to the Church.

In the latter respect the person yields us this observation.

Doct. 2. The salutation of the Apostles and Ministers of God is more highly to be prized.

Reason. Because it is not only a good and godly prayer, as are the salutations of all the faithful, but it is also a ministerial application of the good things which God communicates unto us by them. For it proceeds not only from a pious affection, but from their singular office and duty.

Use. This may serve to admonish us, not to neglect or contemn such blessings, whether they be public or private.

Doct. 3. It is an honorable title, if a man be rightly and deservedly called a servant of God or Christ.

Reason. Because the chiefest men in the Church of God always gloried in this title; not only the Apostles and Prophets, but also Kings and Princes, as we see in *David*.

Use. This may serve to comfort poor Christians that have no titles whereof to boast. For if they be the servants of God and Christ, they have no cause to envy others, or to complain of their own condition. Now that it may be known who are the servants of God, we must know that there are two things, as it were essential to a servant, 1. To depend upon his Masters will and pleasure, for direction in his work. 2. To refer all that he hath to the use and profit of his Master, not to his own. So also every faithful servant of God, 1 depends wholly upon God for the direction of his life, not upon himself and his own counsel, nor upon the examples and customs of the world, much less upon the suggestions of the flesh and the devil. 2. He refers himself and all that he hath to advance and set forth the glory of God.

Doct. 4. Those servants of Christ which are called Apostles, have the chiefest authority in the Church of God.

For that is the reason why *Peter* saith that he is an Apostle of Jesus Christ. All the faithful are Christ's servants, but they are not Apostles: even the ordinary Ministers themselves, although in a large sense they may be called Apostles and Ambassadors of Christ, yet not in that sense as *Peter*, *Paul*, and the like are called. For the word *Apostle*, in this and the like places, signifies not only an Embassy, but a singular privilege or prerogative in that embassy. Now the privilege of the Apostles above other Ministers consists in these four things: First, In the manner of the embassy, viz. that they were called neither of men, nor by men but immediately of Christ. Secondly, in the office imposed upon them by virtue of this embassy, viz. that they were chiefly sent to plant Churches, to feed and build them up. Thirdly, in the object whereabout their labor should be employed, viz. that they were sent not to any one Church, but to divers, and for the conversion of the whole world. Fourthly, in their gifts and assistance of the Spirit, which always accompanied this their embassy, viz. because in executing this their office, as well in preaching as in writing, they were freed from all error. As in the Creation of the world God first made light, and afterwards set some lights in the Firmament of Heaven to give light upon the Earth: So also in the re-creation and restitution of the world, God first gave light in Christ himself, who was the Son of Righteousness, as he is called in Scripture, and afterwards ordained the Apostles, as great lights, to bring this light upon the Earth. And this is it which our Savior saith unto them: *Ye are the light of the world.*

Use 1. This may serve to exhort us, to give God thanks, that he hath not left us in darkness, to wander at uncertainties, but hath set up these shining lights for us, by whose means we might be directed unto heaven.

2. To admonish us, to observe also and believe those things which they have prescribed us. For we must receive the writings of the Apostles after the same manner, as we should receive Christ himself, if he were with us on earth.

3. To refute the Pope, who brags that he is an Apostle, and hath Apostolical authority, (whereupon also he calls his seat at *Rome*, Apostolical,) when as he hath not so much as one of those conditions, which are necessarily required to make an Apostle.

Hitherto of the person saluting. It follows now to speak of the persons saluted, where we have these Doctrines.

Doct. 1. The Apostles wrote not properly to the unbelievers, but to the Church.

For so here and elsewhere are they described to whom the Epistles are sent.

Reason. Because the preaching of the Gospel, not the writing, is the effectual means of conversion. The writing and reading do more properly serve for the confirmation and edification of those that are converted, then for the first conversion.

Use. This may serve to exhort, first of all, that they will principally apply themselves unto Sermons. Secondly, those that have received some benefit by Sermons, that they would also diligently apply themselves to the reading of the Scripture, that they might more and more confirm and edify themselves.

Doct. 2. Faith is the proper mark of difference, whereby the Church is distinguished from all other societies.

For therefore are the Christians here described by faith, that they may be distinguished from all other men: and the same which in other Epistles are wont to be called the elect, the called, the Churches of God, those which are in God the Father, and in Jesus Christ, are in this place barely called the faithful.

Use. This may serve to admonish us, if we will make our calling and the condition of our salvation sure, then to labor especially to obtain faith, and also to increase it more and more.

Doct. 3. The faith of Christians is a most precious profession.

Therefore it is here called *precious faith*; and in the former Epistle, Chap. 1. v. 7. *faith* is said to be *more precious then gold that perisheth*.

Use 1. This may serve to exhort us, to make more account of faith then of all worldly things, according to that of Ch•ist: *What shall it profit a man to gain the whole world, and lose his own soul, or faith?*

2. To comfort poor Christians which have no possessions in this world. For if they have true faith, they have that which is more excellent then silver and gold.

Doct. 4. The faith of common Christians is as precious as was the faith of the Apostles.

Which is not to be understood of the degree or quantity, but of the nature or quality.

Reason. Because the faith of all Christians lays hold of the same good, viz. Christ and his benefits. Hereupon *Paul* calls it common faith: for as one that is sick of the Palsy, that taketh some precious thing with a shaking hand, doth possess it as well as the other, that is strong; so the faithful, though they be weak, if they do truly lay hold of Christ, have him to be their Savior as well as they that are most strong.

Use. This may serve to comfort weak Christians; for if they have true faith, though it be but like a grain of Mustard seed, they have the same comfort that the Apostles themselves had. If they be truly knit unto Christ, though it be but with a slender thread as it were, yet they hold Christ as well as they that are tied unto him with the strongest cords: which yet is not so to be taken, as if we were not to seek for a stronger and surer faith; for although the weak possess the same good that the strong do, yet they have not the same fruit and benefit of this possession.

Doct. 5. The cause of this precious faith is not in any man, but in the righteousness of God and Christ.

Now by righteousness is not meant any recompense of desert; but the faithfulness and truth of the promises, which depend upon the mere goodness of God. And these promises made unto *Abraham* himself, that his seed should be as the stars of heaven, and the sand of the Sea, out of all nations; and they were afterwards often repeated by the Prophets.

Use 1. This may serve to *refute* those, that ascribe it unto man's free will; so that first they make the calling of the faithful to be uncertain, as if the promises of God could be made void; and then they take away the glory it self of man's conversion from God, and give it unto man.

2. To *exhort* us, to give God thanks, for this so incomparable a good.

The Doctrines that arise from v. 2.

Doct. 1. All spiritual good things, are contained in these two words, Grace and peace.

For by *Grace* is meant both the free favor of God, and also the application and manifestation thereof in the hearts of the faithful, by the operation of the holy Ghost; in the word and Sacraments. And by *peace* is meant quietness of mind, which is the fruit of grace. So that *Grace* is the first benefit, and *Peace* the last. And therefore all benefits that pass between are included therein, as in two extremes. Hereupon in all the Epistles almost the Apostles prayer and salutation is contained in these two: To *Timothy* and *Titus*, he adds *mercy* also, *Grace, mercy and peace*. But that is only an application of the same thing, which is signified by grace, and for a peculiar reason is added in those Epistles, because *Timothy* and *Titus* wanted a special kind of grace, in respect of the service, which they did undergo in the Churches, in regard of their age, and those divers temptations, whereunto they were obnoxious in that Service. In the Old Testament peace only was usually wished in their salutations, without any mention of Grace; but yet grace also at that time was understood: But in the time of the New Testament, which is the time of grace, and wherein all things are more fully delivered, it was most fitting, that grace should be named in such like salutations.

Use. This may serve to *exhort and direct* us, above all things to wish grace and Christian peace unto all those, to whom we are well-wishers.

Doct. 11. The desires of the faithful are chiefly for those spiritual good things, Grace and peace.

Reason. The Reason of the Collection is this, because the Apostle in this beginning of the Epistle, labors to get the good will of those to whom he writes, by showing the prayer that he had made for them: Now he could not effect this, if his prayer were not according to their desire; for if he should have wished any of those things, that they cared not for, such a wish would have done no good with them.

Use. This may serve to *exhort* us all, to examine ourselves according to this rule. For if we make no reckoning at all, of the means and instruments of grace, but do reject or despise those, that labor most to procure this grace and peace for us, we have cause to fear, that we are yet far from the nature, and disposition of true believers.

Doct. 3. They which have gone farthest in faith and grace, have yet need of grace.

This is gathered therehence, that the Apostle wisheth grace unto those, that have obtained like precious faith, with the Apostles themselves.

Use. 1. This may serve to *refute* the Papists of their merits.

2. To *exhort* us to humility, and continual prayer for the grace of God.

Doct. 4. Without Grace, there is no true peace.

Grace is the cause and foundation of peace, peace the effect and fruit of grace; it is the inheritance, which Christ left unto his disciples alone, *John 14. 27. Isaiah 48. last.* For this peace is not an external and worldly peace, but spiritual and internal. Before we are partakers of grace, we are called in Scripture, *God's enemies*, so that we do wage a kind of war against God himself, and therefore also against the Angels of God, and other of his creatures. Now by grace, and by it alone is peace made.

Use. This may serve to *refute and reprove* the folly of those men, which so please themselves, in that outward quietness which they enjoy, when in the mean time, they are utterly void and ignorant of the grace of God.

Doct. 5. We must seek not only for grace and peace, but also for great abundance of it.

This is gathered from that word, *Grace and peace be multiplied.* For the good things of that grace are such, that they cannot be too much: in this there is no sinning in excess. Hence it is that the Apostle *Paul* always exhorts the faithful, and prays also that the faithful may abound more and more in all grace. And to the *Ephesians* he proposeth the breadth, and length, and depth, and height of this grace, that they may be rooted and grounded in it, Chap. 3. verse 18.

Use 1. This may serve to refute and condemn those, that so rest in the present grace which they have, or seem to have, that they look for no more. Such do those men seem to be, that think they know enough, believe enough, love enough, &c. And therefore they neglect both the public and the private means, whereby they might be farther edified. The state of a Christian in this life is a state of building, not perfection: therefore as he would show himself to be a foolish builder, that should rest in the middle of his work, and not make up the perfect structure, so also in a Christian life.

2. To exhort us to stir up ourselves, and labor for more abundant grace and peace.

Argument 1. The first argument may be taken from the nature of grace and peace, which is such, that he that hath once tasted the sweetness thereof, cannot but desire a fuller draught of it, *1 Pet. 2. 2. 3. Desire the sincere milk, &c.*

Argument 2. From the imperfect degree, that we have yet attained: We are for the most part, as new borne babes, as the Apostle speaks in the same place.

Argument 3. From the will of God, to whom nothing is more acceptable, then that we should seek for plenty of his grace, *Isaiah 55. 2. Prov. 9.*

Argument 4. From the sin or guilt, which follows the neglect of that duty. For as amongst men, if one should set before us most precious wares, and should commend them, and also

offer them freely unto us, he could not but take it ill, if we should refuse them: so much more may we think that God's anger is incensed towards those, that neglect and despise the riches of this grace, that he hath set before them and commended unto them.

Doct. 6. God is the only author of grace and peace.

This is gathered from 1 *Peter* 5. 10.

God is called the author of all grace. Hence by a kind of appropriation he is called *the God of grace*, as in another place he is called *the Father of mercies, and God of all consolations*; and grace also in this signification is called the grace of God; so also of peace we find in Scriptures, that God is called *the God of peace*, and true peace is everywhere called *the peace of God*.

Use 1. This may serve to refute all the Papists, that manifest the contrary both in their words and practice. For they are wont to call the blessed Virgin *the Mother of grace*: so also they run unto her and to other Saints, as if they were the authors of grace and peace.

2. To instruct and confirm us in this truth, that the bestowing of grace and peace depends upon the mere good will and pleasure of God. For when God is called *the God of grace*, it is meant also that he is *the Lord of grace*, who can according to his good pleasure give it to whom he will, and deny it to whom he will. This is gathered from 1 *Thess.* 5. 23. and 2 *Thess.* 3. 16. for he that in the former place is called *the God of peace*, in the latter is called *the Lord of peace*. Therefore when we see that grace & peace is granted unto some, & denied unto others, we should rest satisfied in the good will of God, according to the example of Christ, *Matth.* 10. For by so doing we give glory to God, as is evident.

3. To exhort us, to pray unto this great God to give us grace and peace.

Doct. 7. Jesus Christ is the beginning of all grace and peace.

God is the first and principal author, and so also Christ, as he is God: but as he is God and man, our Mediator, so he is the beginning ordained by God, as the head, from whom all grace is to be derived unto his members, as into the vessels of grace; so that God is as it were the first and principal fountain, Christ as the secondary fountain, in whom is hid all grace that is to be given unto the faithful, and the faithful themselves are the vessels that draw and receive this grace, which runs into them from these fountains, and the word and Sacraments are as the channels.

Use. This may serve to inform us of the manner, how we should seek for grace, viz. that we should always go unto God in Christ, because *extra Christum*, out of Christ, he is unto sinners not a God of grace and peace, but of vengeance, and a consuming fire.

Doct. 8. True faith is the instrumental cause of grace and peace, and of the multiplying of both, whereby it is derived unto us.

Reason. Because by knowledge in this place is meant faith. For it is not meant a bare knowledge, but something more, which follows this knowledge, therefore it is not called, 〈 in non-Latin alphabet 〉, but 〈 in non-Latin alphabet 〉, that is, an acknowledging. 2.

Thereby is meant an effectual knowledge, such as there is no other taught us in the Scriptures, but faith. Now faith is signified by the name of knowledge, because by the hearing and knowledge of the word it is usually begotten in us. And faith is called the instrument of grace, not as it is in God himself, willing, intending, and ordaining spiritual good things unto us, for so grace is the cause of faith; but as the sense, fruit and knowledge of this grace is communicated unto us. For faith is so the fruit and effect of grace, that it hath the first place, and is the instrumental cause of all following grace. And this efficacy it hath in respect of the object, which it lays hold of, *Jesus Christ*, because as we said before, he is the beginning of all grace, so that as *Adam* was the beginning of nature and the corruption thereof, and that relation which we have unto *Adam* by natural generation, makes us partakers both of his nature and corruption: so *Christ* was made the beginning of life spiritual, and grace, and that relation of faith which we have unto *Christ* in our regeneration, makes us partakers both of the life and grace which is in *Christ*.

Use. This may serve to exhort us, 1. To have a special care of our faith, if we would not be destitute of all the grace and peace of God. This is it which the Apostle saith elsewhere, *above all, take the shield of faith*, that is, above all things get faith, *Ephes.* 6. 16. This is it which is often pressed, *By faith we are saved, by faith we stand, by faith we obtain the victory, &c.* 2. To labor also for the increase of faith, if $\langle \diamond \rangle$ desire the increase of grace and peace. For grace is multiplied by the multiplying of faith, and the knowledge of God. As in a house, which is enlightened by the Sun, the more the windows stand open, the more it is filled with light: so also in us, the more our faith is increased, the more is grace and peace increased in us. Let that therefore be our daily prayer, which was *Christ's Disciples*, *Lord increase our faith*.

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

The Analysis.

The scope of the Apostle in this verse is to confirm the faith of Christians touching the multiplying of grace and peace through the knowledge of God, which he had wished unto them in the former verse. And the argument is taken from the comparing of things alike, as that particle, *According as*, intimates unto us. The things compared are. 1. The giving of peace and grace; and 2. The consequent multiplying of them. And of these he shows that there is the same reason, both in respect of the principal cause, and the less principal or instrumental cause; so that the whole argument runs after this manner; *If God and our Lord Jesus Christ will give unto us grace and peace through the knowledge of him, then will he also multiply unto us the same gifts by the same: But the former is true: Therefore the latter.* The Assumption is contained in verse 3. And it is not barely set down, but with an illustration, although he adds some things to confirm the reason it self and our faith. For instead of *grace and peace* the Apostle here puts things necessary unto *life and godliness*; and in the second place *glory and virtue*: like as by *life and glory* he means the same thing, that he did before by *peace*, though in a different respect: so also by *godliness and virtue* he means the same thing that he did before by *grace*. The principal cause of this gifting he explains by the power which he hath, which he calls *divine*; the instrumental he explains by the object thereof,

namely, Christ. For he argues from a singular effect, which doth most of all pertain to the thing it self, namely to our calling, *glory and virtue*.

The Doctrines arising herehence.

Doct. 1. Life and glory are contained in Christian peace.

For the condition, that Christians are made partakers of by peace, is called *life* in respect of that inward and permanent principle of the most perfect operations, wherein consists man's felicity, which is given unto all the faithful. And it is called *glory* in respect of the complete happiness, which flows from that principle, and shall in its due time also appear with outward splendor.

Use 1. This may serve to inform and instruct us, not to think meanly or contemptibly of the condition of faithful Christians, but to judge aright according to the nature of the thing, viz. that the only life and chiefest glory is proper to them.

2. To exhort us, to preserve faith, grace, and Christian peace before all worldly things, yea, before this present life it self, and the glory thereof, because by our faith we shall obtain a far more perfect life and glory, according to that of Christ, *He that loseth his life, shall find and obtain a far better life*.

Doct. 2. Christian grace brings with it godliness and virtue.

For the same thing is called grace, which is the effect of God's favor; it is called *godliness*, as it hath God for its object: and it is called *virtue*, as it perfects a man in operation.

Use 1. This may serve to instruct us, not to boast of the grace of God, unless we show it by our godliness and virtue.

2. To reprove and condemn those, that either out of presumption or feined simulation, do either separate grace from godliness, or grace from virtue, or virtue from either.

Doct. 3. All things necessary unto life and godliness are given by God unto the faithful.

Now to make a gift perfect 3 things are required. 1. That the gift which is given be made the receivers, or his to whom it is said to be given; for otherwise it is not a gift, or a thing actually given, but potentially only. 2. That it be made his absolutely or irrevocably, not conditionally, that the gift it self should depend upon a condition. 3. That the giver be moved for no other cause to give, but to show and exercise his bounty and liberality. the more perfectly and purely these conditions are found in any gift, the more perfect and pure is the gift. Now all these do most exactly agree to those gifts of God, which pertain unto life and godliness. As for example, Christ is said to be given for us, and also given unto us: the holy Ghost hath that name as it were appropriated unto him, that he is the gift of God: faith and repentance are expressly called the gift of God.

Use 1. This may serve to instruct us, against the error of those, that will not take such like good things as a gift, but teach us that we must seek for them by our own merits; for as the

Apostle saith *If of grace, then not by works, for otherwise grace were not grace*: so may we also say; if of gift, then not by works, for otherwise the gift would be no gift.

2. To admonish us, throughout our whole life to seek for such good things after that manner as is agreeable to their nature, that is, to ask, pray, and supplicate for them, &c. And in the second place to use all our endeavor to show ourselves thankful unto God for such divine gifts.

4. He gives these spiritual gifts unto us by his Divine Power.

His Divine Power haeth given unto us all things, as it is in the text: the like hereunto is that in the first Epistle, c. 1. v. 5. *Ye are kept by the power of God through faith unto salvation*. And Christ tells us, *Matth. 19. 26. With men this is impossible, but with God all things are possible*: where we are expressly taught, that salvation and spiritual good things are given unto us by the power of God, to whom all things are possible, that is, his omnipotency, *Ier. 31. 35. Thus saith the Lord, which giveth the Sun, &c.*

Reason. Because such a power is necessarily required to bring this to pass, by reason of those strong impediments, which withstand and cross this work. For so Christ tells us, that the Devil as a strong man holds his palace, till a stronger then he comes upon him and overcomes him, and takes from him all his armor wherein he trusted, *Luke. 11. 21, 22*. This is also fully explained by the Apostle, *Ephes. 4. 8. When he ascended up on high, he led captivity captive, and gave gifts unto men*. Where he shows that gifts are given unto us by that very power, whereby captivity is led captive. It is expressly said *Ephes. 1. 19. that it is the exceeding greatness of God's power, which worketh in us by the might of his power*, and Verse 20. *the same power whereby Christ was raised from the dead*.

Use 1. This may serve to refute the Remonstrants and such like men, that deny faith to be begotten in us, and our conversion to be wrought by God's almighty power. For they make grace only morally persuading, that may be resisted, impotent, and consequently ineffectual.

2. To comfort the weak and all the faithful, in that they have no reason too much to fear the gates of hell, because they have the gates of heaven making with them: although they must wrestle not only against flesh and blood, but against principalities and the powers of the world, &c. *Ephes. 6. 12*. Yet they have a divine power, far beyond all those enemies, to uphold them in this wrestling.

3. To exhort us, 1. To behave ourselves stoutly, and show ourselves men in the cause of God, answerable to so Divine a Power, as he is ready to afford unto us. 2. To give God thanks, that hath not left us in our own infirmities to be exposed as a prey unto our enemies, but by his divine power helps our infirmities.

Doct. 5. This Divine Power is the power of Christ himself.

Use 1. This may serve to confirm our faith, touching Christ's divine nature. For the divine power is not separated from the divine nature.

2. To comfort us, that he who so loved us, that he gave himself for us, hath such sufficient strength to perfect our salvation. He useth this argument to comfort his Disciples. *John* 10. 28, 29, 30.

Doct. 6. Christ gives us these things by his divine power, when he doth effectually call us, through the knowledge of him that calleth us.

Use. This may serve to exhort us, to apply ourselves with fear and reverence unto the means of our calling, because Christ's divine power is shown therein.

Doct. 7. The consideration of the end whereunto we are called in Christ, should build us up in faith, hope, and all those things which pertain unto life and godliness.

Therefore the Apostle here puts us in mind, that he hath called us to glory and virtue; so in the former Epistle, c. 5. v. 10. *who hath called us unto his eternal glory, &c.* To that purpose the Apostle *Ephes.* 1. 18. earnestly prays for the *Ephesians*, that *the eyes of their understanding may be enlightened, to know what is the hope of his calling, and what the riches, &c.* Now this consideration is of great force for these reasons.

Reason 1. Because it is an argument confirming our faith, whilst we thus think with ourselves: If God hath called us unto glory, then there is no doubt, but that he will in due time bring us unto glory, and in the mean time keep us in the way that leadeth thereunto.

2. Because it is an argument whereby we are stirred up to labor for virtue, whilst we thus think with ourselves: if we are called unto glory and virtue, we must not carry ourselves sordidly and basely, defiling ourselves with the pollutions of the flesh, like Swine wallowing in the mire, but as it becomes such a calling.

Doct. 8. There is the same reason of this calling and the first gift of grace, that there is of the multiplying of all grace and peace.

For they are alike free, they do depend alike upon the divine power, they are always knit and linked together: this follows from the connection of verse 3. with the second.

Use. This may serve to comfort us, as it is set forth, *Phil.* 1. 6. That he which hath begun a good works in us, will perform it until the day of Christ.

Verse 4. Whereby are given unto us exceeding great and precious promises, that by these you might be partakers of the divine nature, having escaped the corruption that is in the world through lust.

The Analysis.

THE Apostle had before confirmed his prayer and the hope of the faithful, touching the multiplying of grace and peace, by the comparing of things alike, that is, from the giving of all things which are necessary unto life & godliness. Now he confirms and proves the assumption also, touching the giving of things necessary to life and godliness. And the argument is taken from the testimony of God, that is, from God's promises: for his promise is

a testimony of the good that he will bestow. Now while the Apostle disputes from the promises to the gifts promised, he disputes from the testimony to the things testified, which kind of argumentation he doth sufficiently intimate, when he puts the things promised instead of the promise. And the things promised are thus explained; 1. In general, by two adjuncts, that they are *exceeding great and precious*, that is neither concerning small things, or things of little moment, nor concerning things, that we have nothing to do with, or are little to be esteemed by us, but things of exceeding great weight, and of exceeding great price. 2. In special, by those effects, which are contained in these things promised, and they are two. First, A lifting up of the faithful to perfection, which is explained by a likeness unto the divine nature. Secondly, A freeing of them from corruption, which is set forth by the subject and the cause thereof. The subject is the world, the cause is lust or concupiscence.

The Doctrine arising herehence.

Doct. 1. God's promises carry in them the virtue of a gift.

Reason. Because they make the thing promised certainly to belong unto those, to whom it is promised. For although it be not yet actually in their possession, yet it is that power that is certainly produced into act. The cause is, 1. The truth of God that promiseth. 2. The Divine Power which accompanieth God's promises, whereof mention was made in the former verse.

Use 1. This may serve to refute those that make God's promises wholly to depend upon man's will.

2. To comfort all the faithful, that they may be of good courage, and have a firm hope in the good things that are promised by God.

Doct. 2 God's promises are of things exceeding great.

Hence it is that the Scripture often speaks of the wondrous things of God's word, *Psal. 119. 18.* And it evidently appears by the things themselves, if they are well weighed and considered; whether we look unto the divine properties which break forth in the things promised, or their divine effects. For wonderful is the mercy, and power, and providence whereupon they depend; and the effects also are wonderful, for many of them are such, that they do so transcend man's capacity, that they seem unto many utterly impossible and incredible: as the resurrection, immortality, and life everlasting.

Use 1. This may serve to condemn the stupidity of those, that are nothing moved or taken with these things that are so great and wonderful.

2. To exhort us, to labor and strive in our prayers with *David*, that our eyes may be more and more opened, to be able to see the wonderful nature of them.

Doct. 3. God's promises are as precious unto us, as they are great in themselves.

So they are distinguished: for if God had promised that he would make another World, yet so, as that it should nothing pertain unto us, this indeed had been an exceeding great promise, but nothing precious unto us; but when he so promised a world to come, wherein

immortality and great glory shall dwell, as that we should possess it, this promise is as precious as it is great. Hence it is, that in the Scriptures the testimonies of God are extolled, whose promises are exceeding great above all riches, *Psal.* 119. 14. Above gold and silver, and all precious things, as we often read in the *Psalms* and *Proverbs*.

Use 1. This may serve to *exhort* us, both in judgment, affection and all our endeavor, to carry ourselves answerable to these divine promises, as to the most precious thing that is, as we are admonished, *Prov.* 2. 4. *To seek them as silver, and search for them as for hid treasures. And Prov. 8. 10. to receive them, and not silver, &c.* And to be more delighted with these than with the sweetest gifts, to get these promises at any price, how great soever, though we sell all that we have, as it is in the parable of the Merchant, who found a precious Jewell.

2. To *comfort* those Christians that are poor in spirit, even in this present world; for though they have nothing excellent in these outward things, yet they have those exceeding great & precious things provided by God for them. They are in this like unto that heir, of whom *Paul* makes mention, *Gal.* 4. 1.

Doct. 4. By virtue of these promises we are made partakers of the divine nature.

Now by nature is not meant the essence of God, but those perfections, whereof we have a representation made by the Spirit *Epist.* 1. c. 2. v. 9. They are called the virtues of God, and in other places, it is called the life of God, the Image of God, and the Spirit of God. And this nature is communicated by virtue of the promises, because the promise of the Gospel in this differs from the Law, for the Law considered in it self is a killing Letter, and the ministration of death in respect of sinners, but the Gospel is the ministration of the quickening Spirit *2 Cor.* 3 6, 7, 8.

Reason. Because the Spirit of God together with the Gospel worketh our salvation.

Use 1. This may serve to *direct* us, to examine ourselves whether the promises of God have been effectual in us yet or no? for if we have nothing in us above natural men, or our corrupt nature, we are yet strangers to the promises of God.

2. To reprove those, that are wont to say, when they are stirred up to Christian duties, that they are not Saints or Angels, but flesh and blood, and therefore cannot either abstain from common vices, or come near unto a heavenly life. For Christians besides and above that nature, which they have from *Adam*, are made partakers also of a divine nature, whereby they are able to do all things through him that strengtheneth them, namely *Christ*, *Phil.* 4. 13.

3. To exhort us, to labor with all diligence, that the grace of God may be unto us like a second nature, as some say of *Custom*. And so it will be, when we perform the works of grace and new obedience, not by constraint or unwillingly, as many use to do, but with delight and cheerfulness, as if we were carried hereunto by the inclination of nature, as the fire is upward.

Doct. 5. The corruption of sin is contrary both to this nature, and God's promises.

Reason. Because the presence of the divine nature and the virtue of the promises drives out this corruption, as heat doth cold, & as light dispells darkness, 1 *Pet.* 1. 14, 15, 2 *Pet.* 2. 20. *Tit.* 2. 11. 12.

Use. 1. This may serve to *condemn* those, that will join together these things that are so inconsistent and repugnant and contrary to God himself, that is, those that join the profession of Religion with most corrupt practice.

2. To exhort us, if we believe the promises of God, and love the divine nature to our own salvation, then to eschew all these corruptions. Thus much the Apostle intimates, when he saith: *Having escaped the corruption*, as if a flying away were required, and that quickly, as it were from a fire, wherein we are almost burned, or from a plague that rageth in our houses, 1 *Pet.* 2. 11. 2 *Cor.* 4. 1. *Having received mercy, let us not faint*, &c. and *Chap.* 7. v. 1.

Doct. 6. This corruption of sin bears rule in the world.

This is gathered herehence, because this is the true description of corruption made by the Apostle.

Use. This may serve to exhort us, 1 not to love the world too much. This use the Apostle makes of it, 1 *John* 2. 5. • Not to fashion ourselves according to this world, *Rom.* 12. 2.

Doct. 7. Lust is the essential cause of this corruption, which is in the world.

For it is not from the fabric of heaven and earth, nor in any created substance, but in the naughty affections and dispositions, together with the actions flowing therehence, so that every man carries this world in his own bowels. And the reason why this wickedness is signified by concupiscence or lust, is:

Reason 1. Because in man's conversion to worldly and unlawful things, sin is more manifest then in a simple aversion from God.

2. Because this desire of unlawful things is most contrary to that affection, which we should have towards God, and divine and heavenly things.

Use. This may serve to exhort us, to use great diligence to subdue and root out our own lusts and concupiscence.

Verse 5. And besides this, giving all diligence, add to your faith, virtue; and to virtue knowledge;

Verse 6. And to knowledge continence; and to continence, patience; and to patience, godliness;

Verse 7. And to godliness, brotherly kindness; and to brotherly kindness, charity.

The Analysis.

Now the Apostle comes unto that which he chiefly aimed at in this Epistle: and the scope of the Epistle is shown expressly, *Chap.* 3. verse 1. namely, *to stir up the pure minds of the faithful*,

by way of remembrance; and verse the last, more distinctly, *that they should grow in grace, and in the knowledge of our Lord Jesus Christ*. This same thing he proposeth in these verses, 5. 6, 7. and confirms it in the rest of the Chapter, and in the two following Chapters, he vindicates it from those things which cross this purpose, namely, the seducings of false teachers, chap. 2. and the derisions of profane scoffers, chap. 3. Now his scope and purpose, as it is explained in these three verses, is, to exhort the faithful, to apply themselves wholly to those duties that are answerable to the faith, which they have obtained and do profess. And those duties are set forth; 1. By the common conditions and all the properties of the virtue and duty; and 2. By the species or kinds of virtues and duties. The common conditions and properties of virtue are four, which are usually called cardinal virtues, *Justice, Prudence, Temperance, and Fortitude*. Justice is here signified by the name of virtue, because it doth most nearly belong to the efficacy of virtue, to be according to the rule, which is general justice. Prudence is signified by knowledge, because prudence and Christian wisdom consists in the practical knowledge of God's will. Temperance is called continence, because this is general temperance, if a man contains himself or abstains from those intisements, whereby he may be withdrawn from his duty. Fortitude is meant here by patience, because this is true Christian fortitude, patiently to suffer all afflictions, and to persist in his duty notwithstanding all afflictions. These are such conditions, that they should be in every duty, which if they be, they make every duty complete; nor can any of them be away, without hurting of the virtue and duty. The kinds of duties are two: *godliness*, which contains the duties of the first table; and *charity*, which belongs unto the second table: which charity is determined by a special manner, whilst it is called also *brotherly love*, whereby we love those, that are joined in the same faith with us. Concerning these duties the Apostle proposeth first the common act, that we should use in them, namely adding, as he saith, *add*; Secondly, The manner how we should use this act, namely, *giving all diligence*: where both the manner and the degree is shown; the manner, is *diligence*, the degree, is *all diligence*. Thirdly, the end and scope of the act and duty in these words, *besides this, or hereunto*, that is, to that end of which he had spoken before, *viz.* that we might be made partakers of the Divine Nature, and have grace and peace multiplied.

The Doctrines arising herehence.

Doct. 1. Our endeavors must be joined to our prayers, and to the operation of God's grace.

This is gathered herehence, that the Apostle saith; we must labor for that very thing which he wished unto us, and so proposed unto us to be prayed for, and which he said the grace of God did work in us.

Our endeavors must be joined unto our prayers.

Reason 1. Because otherwise we cannot have a sincere desire in our prayers, without which our prayers are in vain; for what we sincerely desire, that also we do always labor to attain.

2. Because our prayers themselves do bind us to such an endeavor. For in every prayer there is a promise and vow, wherein we promise unto God that we will seek that which we ask of

him: so that to ask anything of God without such an endeavor, is not only to take God's name in vain, but also plainly to mock his Majesty.

Our endeavors also must be joined with the grace of God, because grace tends thereunto, both to afford us strength to endeavor, and also to stir us up to exercise that strength.

Use 1. This may serve to reprove those slothful men, which wish for many things, and after their manner also ask them of God, but yet will not move so much as their finger to obtain them: these men are like that slothful man, that the wise man describes, *Prov. 22▪ 13.* and elsewhere, where the *slothful man carries his hand in his bosom, &c.*

2. To exhort us, daily to be mindful of this obligation, when we pray unto God for the forgiveness of our sins, for deliverance from temptations, for newness of life, or any other thing, let us constantly also use our endeavors to attain these ends.

Doct. 2. Our endeavors must always tend to the increase of the grace which we have received.

This is gathered therehence, that the sum of our duty consists in adding: the reasons are divers;

Reason 1. Because that is imperfect which we have: while we remain in this life, we are in a state of progress and edifying; not of rest or perfection, *Ephes. 4. 12, 13.*

2. Because that which we have received, is given unto us to be an earnest, a pledge, and the first fruits of that which we yet look and seek for.

3. Because it cannot be, that we should rightly esteem the grace that we have received, if we do not labor to attain the highest degree thereof, but rest contented with the benefit that we have received, and never look for anymore of that kind.

4. Because we cannot keep that which we have received, if we do not labor to increase it; for as the vital heat doth always either increase or decrease, and he that goes up a sandy-hill, must still labor to get up, or else he will slide down; so it is in a Christian life.

5. Because we should do that unto God, which we would have God do unto us; for we would have God always add unto those benefits and blessings which he bestoweth upon us; we therefore should likewise add unto those duties which we perform unto him.

Use 1. This may serve to condemn those, that rest satisfied with that which they have, and never seek farther, and much more those, that by diminishing and losing, waste and consume that which they had, *Apoc. 2. 4.* This may be explained by the parable of the talents.

2. To exhort us, to exercise a holy kind of covetousness in these spiritual things; for as covetous men join house to house, field to field, *Isaiah 5. 8.* so should we also join faith to faith, obedience to obedience, charity to charity.

Doct. 3. We must use our endeavors about these spiritual things with all diligence.

Now by all diligence is meant, 1. The greatest heedfulness of the mind. 2. The greatest earnestness of the will. 3. The greatest care, that is intimated by that phrase, whereby we are commanded, to *seek the kingdom of God and the righteousness thereof*. For when Christ had told them, *Matth. 6. 31.* that they should not be careful what they should eat, or what they should drink, he explains this care, verse 32, 33. by the phrase of *seeking*. 4. A diligence in the use of the means, whereby we may come to attain that which we desire. And the reasons why we should use this diligence about spiritual things, are,

Reason 1. The dignity and excellency of these things above all earthly things, which worldly men are so busy about.

2. The difficulty, for in their nature they are above our strength, and there are many impediments also, as well inward as outward, which we cannot overcome, but by using all diligence.

3. The necessity of these things, without which we are miserable wretches.

Use 1. This may serve to reprove the slothful and sluggish Christians, that are so remiss, so cold and luke-warm at least in these things, which require so great diligence. Here appears the crossness of man's disposition: for when God hath forbidden us, to be over-careful about worldly things, because all these things should be added unto us without such care; and hath commanded us, to be diligent and careful about spiritual things, because we shall never be partakers of them without diligence; we on the contrary are careful and diligent about the world, and neglect Heaven.

2. To exhort us, by all means daily to stir up ourselves, and to provoke one another to this so necessary diligence.

Doct. 4. Faith is the fountain and beginning of all Christian virtue.

This is gathered from the text. Because faith is here laid as the foundation upon which all virtues are to be built.

Reason 1. Because without faith no man can please God unto everlasting life, and therefore the very virtues of unbelievers, although they be pleasing unto God in themselves, especially if a comparison be made betwixt them and vices, yet they are not pleasing unto God unto salvation, or such as that they may expect a spiritual reward from God; and therefore if a comparison be made betwixt them and the virtues of the faithful, they may not unfitly be called, *splendid peccata*, glorious sins.

2. Because to the making up of virtue there is required not only good matter and form, but also the beginning and end. Now in a heart destitute of faith there is not the beginning of Christian virtue, and from the defect of this beginning there follows also a defect, both in the end, and in the form. The manner how faith produceth virtue, is, 1. In regard of the object which it lays hold of, because all grace and virtue is derived from Christ. 2. In regard of the effect, because faith purifies the heart of man, and so makes it fit for such

operations and dispositions. 3. Because faith it self is an impulsive argument, moving us to labor for virtue.

Use 1. This may serve to reprove those imprudent builders, that neglect faith and seek for virtue, as if they would build the roof of the house, and not lay the foundation.

2. To exhort us, to have great care of faith, because all virtues depend upon it.

Doct. 5. Virtue is the glory of faith.

This is gathered therehence, that it is said, it must be added to faith as something belonging to the perfection thereof. Now it is not an essential perfection, but complementary; not internal properly, but external.

Reason 1. Because faith without virtue is not a living, but a dead faith.

2. Because virtue is the end of faith.

3. Because it is the adorning thereof.

Use 1. This may serve to reprove those, that boast of faith and neglect virtue, such were many even in the Apostles time, as appears by the Epistle of *James*.

2. To exhort us, to give all diligence, to add virtue to faith.

Doct. 6. The perfection of virtue depends upon knowledge.

This is gathered from that; *To virtue add knowledge*. By knowledge we mean, not so much that intellectual virtue, which is properly called *scientia*, knowledge, as understanding, wisdom, and prudence, all which are signified in the Scriptures by the right *knowledge of God's will*. Now this knowledge is necessary unto virtue both in general and particular.

Reason 1. Because *virtus est habitus electivus*, virtue is an habit pertaining to election, or hath good election joined with it. Now to this election it is required, that a man should rightly know the end, and also the means that lead unto the end, and the manner also how he may come to the end by those means.

2. Because *actiones virtutum versantur in particularibus*, the actions of virtues are in particulars, and therefore it is not sufficient to judge aright of good and evil in general, unless that judgment be also applied to particular actions, according to their circumstances.

Use 1. This may serve to reprove those, that please themselves in their ignorance, as if ignorance were the mother of devotion, or of any virtue, whereas it is the greatest enemy to virtue, and the mother of all profaneness, especially if it be voluntary, as *Peter* shows, Epist.

2. Chap 3. verse 5. Where he gives a reason of their great wickedness, because those scoffers of whom he speaks, were willingly ignorant of those things which pertain unto true godliness.

2. To exhort us, to seek for knowledge, and when we have gotten it to apply it also to the increase of virtue. For virtue without knowledge is blind, and knowledge without virtue is vain.

Doct. 7. Continnence or temperance is the perfection of knowledge.

Now by continnence and temperance we mean a moderation, whereby all lusts are suppressed that might allure or withdraw us to anything that is contrary to virtue and knowledge.

Reason 1. Because knowledge tends to such a moderation and government of the affections.

2. Because knowledge it self cannot subsist without this moderation. For unless the affections are directed by knowledge, knowledge it self is corrupted by the affections: hence it is, that many errors and heresies oftentimes take their rise and beginning from evil manners and affections, *Ephes. 4. 18.*

Use 1. This may serve to reprove those, that are puffed up with knowledge, when in the mean time they show by their intemperance that they know nothing yet, as they ought to know, *1 Co. 8. 12.*

2. To exhort us, to use all our knowledge to the government of our affections and manners.

Doct. 8. Patience must be joined with continnence to the perfection of virtue.

By patience we mean that grace whereby we continue and persist in well-doing, although we are crossed by many grievous things. Therefore it includes in it patience, constancy, and stableness of mind, or Christian fortitude. Continnence strengthens virtue against alluring intisements, and patience against all adversity, so that virtue is quite perfected, if it be grounded on faith, directed by knowledge, and strengthened on the one side by continnence, and on the other side by patience.

Use 1. This may serve to reprove the lightness and inconstancy of men, who indeed profess themselves to be studious of virtue, and yet can bear nothing, to keep virtue whole and entire.

2. To exhort all good men, to prepare themselves to bear all afflictions for virtue sake and a good conscience.

Doct. 9. Godliness is the chief and most necessary of all virtues.

By *godliness* we mean true religion towards God, and a mind wholly given to the true worship of God.

Reason 1. Because it hath the noblest object, that is, God himself.

2. Because it doth most of all perfect all other virtues, whiles it refers them and all their acts to a divine beginning, and a divine end. For godliness subjects the mind to God in all things, so that it acknowledgeth God to be the author of all good, *from whom every good and perfect*

gift cometh, and makes him the chiefest good and the last end to whom all our actions are to be directed.

Use 1. This may serve to reprove those, that attribute so much to some moral and human virtues, that they prefer them before godliness.

2. To exhort us, continually to exercise ourselves both in public and in private, to increase this godliness in our minds.

Doct. 10. With Godliness towards God we should join love towards our neighbor.

Reason. Because godliness it self commands and begets this love. For we love our neighbor with Christian love, when we love him for God's sake, not for our own, or any worldly respect. Now godliness produceth this love towards our neighbor, 1 Because it teacheth us to obey God's Commandment, who hath commanded us to love our neighbor. 2 Because it teacheth us to love the image of God, and every gift of God in our neighbor. 3 Because it brings us to imitate God himself in the communicating of good. Therefore godliness, which is separated from charity, is not true godliness; and that charity which is separated from godliness, is not true charity, but either hypocrisy, or some human civility.

Use 1. This may serve to exhort us, to show and adorn our godliness towards God, by our love towards our neighbor.

2. To reprove those, that make show of much godliness towards God, when in the mean time they take all occasions to wrong their neighbors, if so be they might by any means advantage themselves thereby.

Doct. 11. This love should be extended unto all men, but chiefly to be used towards the brethren.

For so they are distinctly set down, verse 7. *Brotherly kindness and charity:* Both of these is proper and peculiar to Christians. For the Christian alone loves all, even his enemies, and he alone also loves the brethren, that is, the household of faith. We should love all, 1. As they are partakers of the same natural good with us. 2. As they are capable also of the same spiritual good. And we should love the faithful also, as they are partakers of the same spiritual good with us.

Use. This may serve to exhort us, to edify ourselves in this charity, which is the character of Christianity.

Verse 8. For if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ.

The Analysis.

Here the Apostle begins to confirm the exhortation, which he had before made, to add virtue to faith, and knowledge, &c. And he confirms it by a twofold argument; 1. The first is taken from the benefit which is joined to these virtues, whereunto he exhort them. 2. The second

from the disprofit, which follows the privation or absence of them. The first is laid down, verse 8. the second verse 9. The benefit proposed is contained in these words, *they make you that ye shall neither be barren nor unfruitful*: where by a negation is meant the contrary affirmation, namely, that by these virtues they shall be quick and active, and also fruitful; which benefits are explained by the primary efficient cause, which is the knowledge of our Lord Jesus Christ; and the secondary cause, which are the virtues themselves whereunto he exhorts them. And these virtues he explains according to that way which he had intimated before in the exhortation, touching the manner, and touching the degree: touching the manner, that they *be in you*; touching the degree, that *they abound*.

The Doctrines arising hereence.

Doct. 1. There are spiritual benefits arising from virtues, whereby the faithful are stirred up to labor for virtue.

This is gathered from the scope of this verse, and from the connection which it hath with the former exhortation. These benefits are such, that they cannot be understood by carnal and worldly men; but the faithful do not only understand them, but also seek for them with great and continual diligence. Otherwise this argument which the Apostle useth to the faithful, would have been altogether ineffectual. But these benefits are such, that they make men rich, not in this world, but in the Lord, 1 Tim 6. 18. Luke 12. 21.

Use. This may serve to reprove those earthly men, which are not moved with such arguments, but covet the gain, profits, and pleasures of this life, and savor not those things that belong to the kingdom of God.

Doct. 2▪ It is a great benefit to the faithful, and so they esteem it, if they can be ready to do good works.

This is gathered from that, *they make you that ye shall not be barren*, that is, not idle or slothful in the profession of religion.

Reason 1. Because it is the greatest misery for men to be reprobate unto good works.

2. Because by this readiness to do good, the faithful come to obtain their desires.

3. Because by this means the life spiritual is exercised and increased. For as all life is the beginning of operation, and tends unto operation, so also is it increased by operations.

4. Because the glory of God, wherein consists the chiefest good, and man's happiness, is by this means advanced.

Use 1. This may serve to reprove those foolish and slothful Christians, that neglect their own proper good, or rather do not understand what that is wherein it consists.

2. To exhort us, by all means to make ourselves ready to do good, and therefore according to the mind of the Apostle in this place, to get all virtue, *that we may not be barren in the knowledge of Christ*.

Doct. 3. Good works are fruits that the faithful should continually bring forth.

This is gathered therehence, that fruitfulness is both required and promised in this place. It is required therein, that the Apostle intimates, that this is necessary for the faithful, to be fruitful. It is promised thereby, that it is made as a benefit arising from virtues. Good works are called *fruits* by a metaphor, for the likeness that they have unto the fruits of trees and plants. Now in natural fruit many things are considered, which according to the Scripture must be applied unto good works. 1. That it be something agreeable to the nature of the seed from which it ariseth. 2. That it hath no only some good in it, but also perfections; hence flowers and leaves are not wont to be called fruits, although they come from the same seed that the fruits do, and be the last two that comes forth, and hath in it that perfection, that it is the end both of the seed, and all other things that arise from the seed before the fruit. 3. It is required also, especially in those that arise from good husbandry, that there be something that is desired and expected and will be acceptable to the husbandman and master, or owner. All these things in the Scriptures are to be applied unto good works, 1. That they be agreeable to the word of God, which is the seed, as it is in the Parables *Matth. 13. Mark 4.* of the good seed: and good works differ from others, as grapes differ from wildegrapes, *Isaiah 5.* 2. That they have goodness in them. For bad works neither are properly fruits according to Scripture, unless it be with an addition, *evil fruits*. Nor do they bring any fruit to their 〈◇〉 *Rom. 6. 21.* They must also have perfection in their kind: for as the seeds which are said in the parable to arise, perhaps unto the ear, yet because they did not come to just perfection, are said to have brought forth no fruits: so also Christians, which have only the flowers and leaves of profession, and not the solid works of godliness, are accounted by God unfruitful and barren plants. 3. Our works also must answer the expectation of God, and that care which he hath taken in manuring our souls, *Isaiah 5. 2. Luke 13. 6, 7. & 20. 10.* Although in all these things our good works and fruits are alike, yet one thing may be observed, wherein they are unlike; namely, that whereas the profit of natural fruits is wont to return to the husbandman and master, the profit of these fruits redounds properly to those that bear them, *Rom. 6. 2.* Although hence also something redounds unto God our master, *John 15. 8.*

Use 1. This may serve to condemn those, that bring forth no fruit, *Matthew 3. 10. John 15. 2. Luke 13. 7.* Much more are they to be condemned, that are like unto the cursed ground, and in stead of fruits bring forth thorns and briers, *Hebr. 6. 8. Deut. 32. 32.*

2. To exhort us, by all means to labor to bring forth good fruits, and so also that they may be answerable unto those means which God used towards us, to make us fruitful, according to God's expectation, and in that season wherein God expects them, and in that measure also which he expects, of some thirty, of some sixty, and of some an hundred fold.

Doct. 4. Without these fruits the knowledge of God is unprofitable.

For it is as it were choked with thorns, or withered away.

Use. This may serve to admonish us, to be so much the more careful to bring forth fruit, that we may not heap up this sin of barrenness unto the other, by making the word of God void and of no effect.

Doct. 5. That we may be fruitful, virtues must not only be in us, but also abound in us.

They are in us when we have gotten a habit of them; they abound, when we do seriously and diligently endeavor to make that habit more perfect.

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

The Analysis.

THIS is the second argument whereby the exhortation of the Apostle is confirmed; and it is taken from the disprofits that befall all those that are strangers to these virtues. And these disprofits are contrary to those profits whereof mention was made in the former verse. For the Apostle would say that they which have not these virtues, are quite barren and unfruitful. But he doth not barely express this, but sets it forth by the causes thereof. And the causes are two, blindness and forgetfulness. For he that is blind, must needs be barren and unfruitful, and unfit to do those businesses especially, which require the eye sight: and he that forgets the benefit which he hath received, it is no wonder, if he bring forth no fruit worthy of that benefit. Their forgetfulness is set forth by the object or benefit which they should remember, that is, their purification from their old sins. By blindness in this place is meant, not the privation of their corporal sight, or of their natural understanding, but of that spiritual perfection, whereby we come to the saving knowledge of those things that pertain to the kingdom of God, and our eternal life. By those things that are *far off*, are meant things truly spiritual which as touching their nature and condition, are as far off from carnal men as heaven is from earth.

The Doctrines arising here-hence.

Doct. 1. All that are destitute of virtue are spiritually blind.

They are blind in a twofold respect. 1. In respect of that natural blindness, wherein all the sons of *Adam* are born, like that man that was blind from his birth, *John* 9. 1 And secondly, in respect of another adventitious blindness, which they have brought upon themselves by their sins▪ through the just judgment of God blinding those that will not see, like that sorcerer, *Acts* 13. 11. upon whom the hand of the Lord seems to have been, to blind him. The former blindness goes before as the cause, viz. the neglect of virtue; the other follows as the effect. And both of them appears by those signs that corporal blindness doth.

Reason 1. Because those men know not the special way wherein they should go.

2. They cannot see those stumbling-blocks that lie in the way, but continually stumble and fall.

3. They cannot so much as discern the colors of those things which they handle, and therefore as it is, *Isaiah 5. 20. They call evil good, and good evil, &c.* And one thing there is that adds to their misery more then is in those that are corporally blind; namely, that they seek not fit guides to lead them, as it is said of the sorcerer, that he did, *Acts 13. 11.* for either they trust wholly to themselves, because they do not know that they are blind, *Apoc. 3. 17.* or else they follow some blind guide, so that both fall into the ditch.

Use 1. This may serve to admonish us, to acknowledge our spiritual blindness, and to labor to get out of it. For it is in everyone of us either in whole or in part. We should therefore think with ourselves how great a misery it is to continue in perpetual darkness and in a most thick myst. Christ wept over Jerusalem for this their blindness.

2. To exhort us earnestly to pray unto God, who can open the eyes of our mind. The blind man, *Luke 18. 38.* never ceased to cry out, saying, *Jesus thou Son of David have mercy on me,* and when Christ asked him, what he would that he should do unto him, he desired nothing else, but that he might receive his sight, verse 41. So also in spiritual blindness although a great part of it was cured in *David*, yet we see that he constantly prays unto God, to open his eyes, *Psal. 119. 18* So also the Apostle saith, that he ceased not to pray for the faithful, that the eyes of their understanding might be enlightened *Ephes. 1. 18* This is the counsel of the holy Ghost, and of Christ, *1 Cor. 13. 18.*

3. To instruct us, never to think that we have received sight, until we find in ourselves the study and labor to abound in virtue.

Doct. 2. The forgetting of God's benefits is a great evil and sin and brings misery along with it.

For it is here attributed unto those, that are strangers unto virtue, not only as a sin, but also as a great disprofit, and is opposed to that fruitfulness wherein the happiness of the faithful doth consist. It is a sin, because it contains ingratitude in it, and that not the least degree of ingratitude; for though a man be mindful of the benefit which he hath received, purposing to be thankful for it, yet if he doth not render thanks, he is said to be ungrateful; yea, and though he doth render thanks, if he doth it coldly, and doth not endeavor to answer the merits of him that bestowed this benefit upon him, and the dignity of the benefit, he is not yet free from this vice; but if he doth quite forget the benefit which he hath received, then he is rightly said to be as it were twice ungrateful.

Use. This may serve to admonish us, to beware of this kind of ingratitude, and not to think ourselves ungrateful then only, when we do repay evil for good, but also when we do any way forget the benefit which we have received.

Doct. 3. God accounts him forgetful of the benefits which he hath received, that is not effectually mindful of them, that is, that doth not so remember them, as to live answerably.

This is gathered therehence, that fruitfulness and forgetfulness are opposed. For they are made immediately contraries, so that there is no *medium* between them. *Deut. 32. 18.* The

Israelites are said to have forgotten God for that reason only, because they had forsaken the true worship of God, and his due obedience, as it is explained, verse 15. So *Psal.* 106. 13. where they are said to have forgotten God and his works as, often as they murmured against him, although there is no doubt but if they had been asked, they could have easily related the whole history of those things that God hath done for them in Egypt. After the like manner are the words of Christ to be understood, when he asked his Disciples, whether they had forgotten the miracle of the five loaves and two fishes, intimating that it was a manifest token of their forgetfulness, that they were at that time so troubled about bread.

Use. 1. This may serve to admonish us, not to rest satisfied with such a memory as consists in bare contemplation, which God accounts forgetfulness.

2. To exhort us, by all means to study this art of memory:

Which that we may the better do, let us observe these Rules.

Rule 1. That we do not slightly pass over the thought of these things, but look narrowly into the natures and circumstances of them. For the more plainly we come to understand them, the more firmly do we retain them.

Rule 2. That having come to such a clear knowledge of them, we should also call them to mind, so as to consider the efficacy of them; for the more they work upon the affections, the stronger is the impression upon the memory: thence is it, that children are wont to remember many things, which others forget, because they use to admire all things as new and strange; and we also do not easily forget those things which we admire, as being things wherewith we are much taken, *Psal.* 119. 16. *I will delight myself in thy statutes*, there is the affection; and *I will not forget thy word*, there is the memory flowing from the affection.

Rule 3. That we should always carry a memorial with us, whereby the memory of these things may be kept, *Numb.* 16. 40. *This is a memorial*. Now our memorial is the word of God chiefly, which in that respect we should daily read and meditate upon.

Doct. 4. Our purification from sin is a benefit never to be forgotten.

Reason▪ 1. Because it is very great in it self and its own nature, seeing by it we are freed from the guilt and dominion of sin, from the the curse of the law, from the anger of God and eternal death.

2. Because it is of great force and efficacy to stir us up to labor to be thankful, and to abound in virtue, as here it appears by the manner of arguing, which the Apostle useth. For that cause also *Paul, Rom.* 12. 1. and in other places exhorteth the faithful *by the mercies of God*.

Use 1. This may serve to condemn those, that do either not think at all upon the mercy of God, and redemption through Christ; or else turn it into an occasion of sin.

2. To exhort us, daily to meditate upon this benefit, and not to satisfy ourselves, unless we are daily stirred up by this argument to the practice of piety.

Doct. 5. All the sins from which we are purged in Christ, must be accounted old, that is, out of use, forsaken, dead, never to be taken up again.

Verse 10. Wherefore, the rather brethren, give diligence to make your calling and election sure: for if ye do these things, ye shall never fall.

Verse 11. For so an entrance shall be ministered unto you abundantly, into the everlasting kingdom of our Lord and Savior Jesus Christ:

The Analysis.

IN these word is contained the conclusion of the Apostles exhortation, as it is intimated in the first word, *Wherefore*. Now because the conclusion and the question must always be the same, as touching the thing it self, although they differ in some respects, there is no doubt but the Apostle here concludes the same thing, which he had before, verse 5. propounded to himself to be concluded, viz. *That they should give all diligence to add to their faith virtue, &c.* And as repetitions in the Scripture are not wont to be vain, nor bare, but for the most part with some usury or increase; so also in this place he doth not barely repeat the exhortation to labor for virtue, but he doth illustrate this endeavor and labor by the proper office thereof, that is, by the confirmation of our calling and election; so that he doth both repeat the exhortation, and also add a new argument, and that a most weighty one, to press it the more, after this manner: *If by the exercise of good works ye make your election and calling sure, then should ye most of all apply yourselves thereunto: but the former is true, Therefore.* The assumption is laid down in the text, and proved by a double argument. 1. By removing the contrary or Apostasy, which is most opposite to the assurance of our election and calling; and is alike opposite also to the exercise of virtue and good works, which is shown in these words: *If ye do these things, ye shall never fall:* wherein is such a reason contained, if ye shall never fall, then ye will have your calling sure. The second argument is taken from the felicity adjoined, which is set forth by the proper cause thereof, that is, *by the abundant entrance into the everlasting kingdom of Christ.* And this argument strengthens both the conclusion and also the foregoing argument, after this manner: *If ye have abundant entrance into the everlasting kingdom of Christ, then ye shall never fall, but hold your calling sure; But if ye labor to be virtuous and to do good works, ye shall have abundant entrance into the everlasting kingdom of Christ: therefore if ye labor to be virtuous and to do good works, ye shall never fall, but have your calling sure.* But before we consider the conclusion it self which the Apostle lays down, there comes the manner to be observed, how he doth propound it, that so it may work the deeper. Now the manner is shown in that title which he gives unto the faithful, when he calls them *brethren*, which is not only a title of good will, but of some special and singular love, such as useth to be betwixt these men that are most nearly joined together.

Obser. *Here we may observe in general,* That our exhortations must be seasoned with love and good will; *but more especially it affords us this Observation,* That there is not a more brotherly office, then to stir up and bring those that we love, to labor and endeavor to lead a Christian life.

Reason 1. Because by this means they are delivered from the greatest evils, *James 5. 20.*

2. Because they are made partakers of the greatest good, as it appears in the text.

Use. 1. This may serve to admonish us, to take in good part such exhortations and admonitions that are given us, whether they be in public or in private.

2. To exhort us, to season our exhortations and admonitions after this manner, and so to be more frequent in these duties. For oftentimes he that neglects these duties, shows that he doth hate his brother and is his enemy; they being proper to brethren, and the nearest and dearest friends, *Levite.* 19. 17.

The Doctrines arising herehence.

Doct. 1. The assurance of our calling and election is a thing greatly to be desired.

This is gathered from the text: because *Peter* in this exhortation presupposeth some such desire in the faithful, and then stirs them up to a more fervent and earnest desire of it.

Reason. Because our happiness and all spiritual good things are greatly to be desired, and they depend upon this assurance of our calling and election. For election is the free love of God, whereby he intends saving grace, or supernatural blessings unto us. Our calling is the manifestation of that love by the application of this saving grace. The assurance of both consists, 1. in God's unchangeable purpose, *2 Tim.* 2. 19. *The foundation of God standeth sure.* 2. In the effectual operation, which those blessings of God have in us, as in that place of *Timothy*, *that foundation hath this seal, that whosoever calls on the name of Christ, should depart from iniquity.* 3. In assurance of faith, confidence, and experimental knowledge, which we come to have both of God's purpose towards us, and the effectual and saving operation thereof in our hearts.

Use 1. This may serve to condemn those that have no affection at all unto these spiritual good things, but rest well pleased in the things of this world. They are like unto the rebellious Israelites, who more desired the Onions and Garlic of Egypt, then the Milk and Honey of the promised Land, or the celestial Manna, *Numb.* 11. 5, 6. They are far worse then the Prodigal Son, if they always rest satisfied with the Swines husks, and never desire the bread that is in their fathers house, *Luke* 15. 16. 17.

2. To exhort us, to labor for a spiritual hunger and thirst after these spiritual good things: God himself shows us the best means, when he would stir up the people of Israel to desire the promised land, forthwith commended unto them the riches of the land wherewith it did abound: so also should we always set before our eyes those innumerable blessings, which depend upon our calling and election.

Doct. 2. It belongs to our duty to make this our calling and election sure.

Give diligence. Not as they are in the purpose of God, but as they have an effectual operation in us, whereby they are certainly manifested and sealed unto us; and this is the reason why our calling is set before election: for although election be eternal in God, and our calling be in

time; yet we come to know our calling before our election, and the knowledge of our election depends upon the effectualness of our calling.

Reason 1. Because although God himself causeth this, yet he doth it partly by moral persuasions and by those means wherein our endeavor is required.

2. Because there are no effects of our calling and election, which are not also our effects, because God makes us to do them.

3. Because that very thing which God doth in this kind, we are in some sort said to do, if we beg it of him by continual prayer.

4. Because God's confirmation of it is such, that it requires also the like confirmation of us. God confirms our calling and election by his promise, his covenant, Sacraments, oath, and spiritual pledge: And these things do in like manner require of us our promise, and vow, to cleave unto God, our covenant, faith, and endeavor, and all those things whereby we may be confirmed in that communion which we have with God.

Use 1. This may serve to comfort us, because the certainty and assurance of our calling and election is not only possible for us to attain unto, but also commanded us; so that nothing is more pleasing unto God, then that we should labor to be more and more assured of these things: for this is the end both of the promise and the precept.

2. To reprove those, that either altogether neglect this primary duty of the faithful, or take such slight care of it, that they must needs always waver in their minds touching those things whereof they should be most assured. Dangerous is that doctrine of the Papists, that holds men's minds always in suspense, both in life and death. For in life they accuse this firm confidence of presumption, and in death they leave wretched men in doubt, how long they shall be tormented in Purgatory.

3. To exhort us to this labor and diligence; and indeed this endeavor is inseparable from a true and lively faith: for look how it is amongst men; if one did believe that he had an inheritance left him by his Father, or any other, he would never be at quiet, till he had gotten it assured unto him, according to the laws and customs of the country wherein he lives, so is it with the faithful also touching these spiritual good things.

Doct. 3. All those, and those alone, make their election sure, that make their calling sure.

These two God hath joined together, as the Apostle doth in this place, so that no man ought or may dis-join them. Hence election and calling are taken sometimes in the Scriptures for one and the same, as 1 Cor. 1. 26, 27. that which is called *calling*, verse 26. is called *election*, verse 27. There is indeed an outward and ineffectual calling, which is many times separated from election, as when it is said, *Many are called, but few are chosen*. But effectual and saving calling hath always a sure connection with election, $\langle \diamond \rangle$ Rom. 8. 3. and 11. 28. 29.

Reason. Because this calling is nothing else but the operation of God, whereby in time he begins to execute that purpose of election, which he had decreed from everlasting.

Use 1. This may serve to reprove ⟨◇⟩ that are wont to boast of their election and predestination, ⟨◇⟩ in the mean time they never look after their calling ⟨◇⟩ ▪ to demonstrate it either to themselves or others ⟨...⟩ , whatsoever men say of their election, if they ⟨...⟩ assured of their calling.

2. To comfort all the faithful that are penitent, con•e•ed, and called, because all those may and ought to be sure of th•• election.

Doct. 4. An endeavor to abound in virtue, and to do good works is the only means to make our calling and election sure.

This is gathered from these words, *If ye do these things▪*

Reason 1. Because these are the proper effects of calling and election.

2. They are the causes of that knowledge which we have of our calling and election. For the knowledge and assurance of these things depends upon the reflex act of our understanding, whereby we see in ourselves the marks and signs of effectual calling, and consequently of eternal election. Hence this assurance increaseth and decreaseth in us, according as our endeavor to abound in virtues, and to do good works is greater or lesser.

Use 1. This may serve to refute those, that teach that the assurance of election crosset• the practice of piety, whereas there is as great an agreement betwixt these, as is betwixt the effect and the cause, which absolutely agree.

2. To condemn those, that from this doctrine of the assurance of election, take occasion to cast off all care of piety: these are they that the Apostle speaks of, c. 3▪ v. 16. *who being unlearned and unstable, wrest the Scriptures unto their own destruction.* Although the election of God be sure in it self, yet no man is sure of it without the practice of piety. Then again the certainty of election that is in God, makes this certain, that no man shall ever be saved by virtue of election, unless there be in him the practice of piety: such words or thoughts are certain tokens of a profane soul, which neither cares for election nor salvation, nor hath any fear of God. For whereas it is alike certain with God, how long everyone of us shall live in this world, yet there is non•••t cares not for his life, or useth not the means to live, unless he be quite mad: so from the certainty of election none concludes after such a manner, unless he be altogether profane.

3. To exhort us, to stir up ourselves more and more to do these things, whereby we shall receive so great fruit and benefit.

Doct. 5. By laboring to do these things we are fore-armed against the dangers of all temptations.

If ye do these things, ye shall never fall.

Reason 1. Because we are never led into temptation without our own fault, and consequently without the neglect of this duty.

2. We are never led into temptation, unless we have first tempted God, by forsaking those means, whereby we might be upheld and preserved.

3. God can and will defend those that fly unto him, and that seek him in his ways. Hither tend those frequent promises, such as are *Psal. 15. the last words*, and *Psal. 16. 8*.

Doct. 6. The more we are freed from the falls of sin, the more are we assured of our calling and election.

This is gathered from the opposition, which is made betwixt the assurance of our calling and our falls.

Reason. The reason is taken from the contrariety; for like as the more the darkness is dispelled, the more the light increaseth, and on the contrary; so is it in these things.

Doct. 7. Look what progress we make in grace and virtue, so much progress do we make in glory and happiness.

This is gathered from the connection of the eleventh verse with the former, the force whereof consists in this, that by adding virtue unto faith, and knowledge unto virtue, we shall add also something unto that participation, which we have in the kingdom of God: where it is to be observed that the same word is used in this eleventh verse, where he speaks of glory, that was used, verse 5. where he spake of virtue; there it was 〈 in non-Latin alphabet 〉, here 〈 in non-Latin alphabet 〉.

Reason. The reason is, because as in evil the sin is never separated from the punishment, but in the sin it self there is the spot or blemish, which is like unto misery; so also in good the obedience and virtue is never separated from the reward. For it hath always joined with it that consolation which pertains to the reward of happiness.

Use. 1. This may serve to comfort us against the afflictions of this life; for although the faithful receive no reward from this world, by reason of the iniquity of men, but hatred, disgrace, contempt, and persecutions: yet they may rest well contented in this, that they shall not only receive an ample reward in the life to come, but also they shall receive it in some sort in this life present▪ *Matth. 5. 10. 12. & 19. 29.*

2. To exhort us to labor to increase in piety, for as much as this labor is not in vain, but hath its reward even in this present world, *1 Cor. 15 last.*

Doct 8. This happiness consists in being made partakers of the everlasting kingdom of God.

By the *kingdom of God* is meant properly that condition into which the faithful are translated by their effectual calling: now seeing there are no degrees of this condition, this kingdom is distinguished into the kingdom of *grace*, and the kingdom of *glory*. Into the kingdom of *grace*, because the preaching and ministry of the Gospel is the efficient cause thereof, therefore the Gospel it self is called in Scripture *the kingdom of God*, and because the Church is the proper subject of this state and condition, therefore the Church is also called *the kingdom of God*; and because spiritual grace hath the chief part in this condition, therefore that also is called the

kingdom of God, Rom. 14 17. but most properly the condition it self is the kingdom of God. And it is compared to a kingdom rather than to a Democracy or Aristocracy, or any other society.

Reason 1. Because of the dignity and splendor which it hath.

2. Because the rule or government is in the power of one. For although it is called sometimes the kingdom of God, sometimes the kingdom of our Lord Jesus Christ, as in this place; yet they are not made two Kings as touching the essence, but thereby it is shown that he hath a singular charge in this kingdom.

3. Because the laws and edicts of this society are altogether Kingly and Monarchical; the seals also, and all things that pertain to this government, bear the effigies as it were, or image of one King.

Use 1. This may serve to comfort the faithful, who should think with them selves, and often call to mind, unto what a great happiness they are called. For that which David said heretofore, 1 Sam. 18. 23. Seemeth it to you a light thing to be a kings son in law? that may all the faithful say of themselves in respect of this kingdom, that it is not a light thing to be made Citizens of this kingdom, and especially seeing we are poor and vile creatures, the greater will our comfort be, when we consider the glory and eternity of this kingdom. The glory is such that the kingdoms of David and Solomon, even in the greatest glory that ever they had, were but imperfect representations and shadows as it were of this kingdom. For they were but types of it. So great is the glory of this kingdom, that all the Citizens and Subjects thereof are in some sort Kings, Apoc. 1. 6. The eternity is such, that neither in whole nor in part is it liable unto an end, or any essential change. Compare all the kingdoms of the Persians, Medes, and Grecians, all which are abolished; this kingdom of God alone continues forever.

2. To reprove those, that profess themselves Christians, and yet live so as if they were under no laws, & did acknowledge no King. For as this is reckoned as the cause that the Israelites did run into all kind of wickedness, because there was no king in Israel, but everyone did that which was right in his own eyes, *Judges 17. 6. & 18. 1.* So also do these men as it were proclaim, that they neither acknowledge Christ nor God for their King, while they do that which seems right in their own eyes, not caring whether it do please God, or displease him. Such men must expect that sentence of Christ, which is laid down, *Luke 19. 27. Those mine enemies which would not that I should reign over them, bring hither and slay them before me.*

3. To exhort all to seek this kingdom of God above all other things, according as Christ bids us; *first seek the kingdom of God.* And not only the happiness of those that are admitted to be partakers of this kingdom, but also the misery of all those that are excluded from it, should be an argument to persuade hereunto: for there are two spiritual kingdoms, and every man must needs be a subject of one of them: the kingdom of light and the kingdom of darkness; the kingdom of righteousness and grace, and the kingdom of sin; the kingdom of God, and the kingdom of the Devil, who is called the Prince of this world. All those that are excluded out of the kingdom of God, of grace and salvation, are necessarily included in the kingdom of

the Devil, sin and darkness; and deservedly doth this befall all unbelievers and impenitent men, according to that commination, *Deut.* 28. 45.

Doct. 9. The faithful must seek not only to have an entrance into the kingdom of God, but also an entrance in a plentiful and abundant manner.

Men may be considered to be in a fourfold condition in respect of the kingdom of God. For some are very far off from it: namely, such as the Apostle speaks of, *Ephes.* 2. 12. *That are without Christ, and without God, aliens from the Common-wealth of Israel, strangers from the covenants of promise:* such are all those that either understand nothing at all of those things which pertain unto this kingdom, or else nothing care for them, having their consciences feared as it were with a hot iron, as the Apostle speaks, *1 Tim.* 4. 2. Others there are which come near unto the kingdom of God, although they are not partakers of it, such as that Scribe was of whom Christ saith, *Mark* 12. 34. *that he was not far from the kingdom of God;* and King Agrippa, *Acts* 26. 28. Others there are that enter into the kingdom of God by faith and repentance, *John* 3. 3. *He that is borne again seeth the kingdom of God, that is, he enters into it,* as it is, verse 5. But then again others there are, (with whom also in that respect God is very well pleased,) that do not only enter into it, but enter in a plentiful and abundant manner, as in this place. The difference betwixt these two last sorts is such, as is betwixt those that make entrance only into the borders of a country, and those that go even into the most inward parts of it: or as is betwixt those that make entrance only into a discipline, and those that have thoroughly learned, and do exercise the very mysteries thereof. This Doctrine is confirmed, *Colos.* 3. 15▪ 16. And to that purpose is that in *Col's.* 1. 9.

Reason 1. Because these spiritual things are such, that they can never exceed measure: there is nothing in them too much.

2. They are of such a nature, that they do whet and stir up the desire, so that whosoever hath tasted the sweetness of them, doth still desire to be more and more filled with them, until he shall come to the highest perfection, as we may see in their examples, who in this respect are most commended in Scripture.

Use 1. This may serve to reprove and condemn those, to whom the bare profession of piety seems to be enough and too much, that fear lest they should be too godly, that is, lest they should be too happy: this is a certain token of a carnal mind.

2. To exhort us, 1. To give God thanks, that he hath not only admitted us into the suburbs, as it were, and gates of this kingdom, but hath also revealed unto us those things which are more inward and secret. 2. To be diligent and careful, that we do not neglect or despise so great grace, but day by day earnestly to strive to make a greater progress in this kingdom, which we shall do, if we be more diligent and religious in those exercises, whereby this kingdom is advanced.

Verse 12. Wherefore I will not be negligent to put you always in remembrance of these things, though ye know them, and be stablished in the present truth.

Verse 13. Yea, I think it meet as long as I am in this tabernacle, to stir you up, by putting you in remembrance:

Verse 14. Knowing that shortly, I must put off this my tabernacle, even as our Lord Jesus Christ hath shown me.

Verse 15. Moreover, I will endeavor, that you may be able after my decease, to have these things always in remembrance.

The Analysis.

IN the former words the Apostle had given a reason of his exhortation, why all the faithful should embrace it: and in these words he gives a reason of the same, why he should use it unto them; which reason he delivers by way of anticipation, whereby he meets with a close objection by a kind of modest excuse, or by removing the cause which they might suspect, why he should put them in remembrance of these things, namely, because he did think they were ignorant and unstable. Now he shows that this was not the cause, in these words, *though ye know them, and be stablished in the present truth*. And then he brings divers true causes that moved him to make this exhortation unto them. 1. The great profit that would redound unto them by the performance of these duties whereunto he exhorts them. This reason is intimated in that causal particle, whereby he joins these words with the former, *wherefore*, that is, for those benefits sake which you shall receive by this means, I thought it my part to put you in remembrance of these things after this manner. 2. The second reason, which depends upon the former, is the desire and care that he had to further their good; this is intimated in these words, *I will not be negligent*. 3. The third reason is taken from the duty of the Apostle, because justice and equity required this of him, in these words, *I think it meet*. 4. The fourth reason is taken from the opportunity of time, which he had now, and was not long to continue; that he had it now, he shows in these words, *as long as I am in this tabernacle*; that it was not long to continue, in these words, *Knowing that shortly I must put off this my tabernacle*, which he confirms by the testimony of Jesus Christ. 5. The fifth reason is taken from the fruit which this exhortation might bring forth; which is set forth by the adjunct of time, that it would be profitable unto them, not only while *Peter* lived, but also after his death, *after my decease to have these things always in remembrance*, verse 15.

The Doctrines arising hereence.

Doct. 1. In our exhortations and admonitions, we must not only look unto it, that that which we say be just and right, but also that we speak it with a right mind and good intention, and that it may so appear also unto those with whom we have to do.

This is gathered from the scope of this text.

Reason 1. The first reason is taken from our duty; for that which is good in it self, becomes evil unto us, and our duty is turned into sin, unless *quod bonum est been agamus*, we do that which is good after a good and right manner: as if a man out of anger, hatred, envy, or a desire to disgrace him, or pride, should tell his neighbor of any vice, or stir him up to do his duty.

2. From the profit of our neighbor, or the benefit of our admonition and exhortation. For it depends oftentimes upon the mind or manner of doing it, which is chiefly looked unto in such like duties; so that they do either make way for our neighbors receiving it, or cast an obstacle in the way to hinder him from receiving it.

Use. This may serve to reprove those, that never exhort others but for revenge sake, when there is some contention and strife betwixt them; and then they please themselves most in reproving other men's vices, when they should not, and when they should, they are altogether silent.

Doct. 2. We must put our neighbors in remembrance of those things which make most for their good.

This is gathered from that particle, *Wherefore*.

Reason. Because admonition and exhortation are according to their nature, works of charity, and tend unto the good of our neighbor: therefore we should use it most unto those from whom we may expect most good.

Use 1. This may serve to reprove those, who, if their neighbors do anything unseemly or uncivilly, or to the loss of their honor, or some outward profit, do presently take notice of it in them; but never look after those things that do most pertain to the kingdom of God: those things indeed should not be neglected, but these things should chiefly be looked after.

2. To exhort us, in those things which pertain to the kingdom of God, and the salvation of souls, to have an especial care of our duty towards our neighbor. Hitherto belongs that which *Peter* saith, *that he would not be negligent*, that is, that he would never lay aside the care of these things: which although it did in a special manner pertain to the duty of *Peter*, an Apostle, and other Ministers of the word, yet it is proportionably to be extended to the common duty of all Christians, because the reasons which strengthen it, are for the most part common.

Doct. 3. In justice and equity we are bound to put one another in remembrance.

This is gathered from these words, *I think it meet*: for although it doth not pertain unto that particular justice, which consists in the equality of the thing received and repaid, yet it is called justice, because it hath as strong an obligation, as anything that is due by justice, *Rom. 1. 14.*

Use. This may serve to reprove those that account it a sin to be negligent in paying debts, but make no account of the neglect of this duty.

Doct. 4. They that are learned and also stablished in the truth, do yet stand in need of admonitions and exhortations.

This is gathered from these words, *though ye know them and be stablished in the present truth*.

Reason 1. Because they are not so learned and stablished, but that they may be yet farther instructed and stablished.

2. Because if they had all knowledge and also faith, yet their will and affections must be by these means stirred up unto their duty. For our will is like unto a slow and dull servant, to whom it is not enough once to hear the commands of his master, but they must be often told him. Then again, if they had not only all knowledge and saith, but also a most ready will and affections, yet because they are continually assaulted by temptations, they have need on the other side of continual remembrances and puttings in mind, to strengthen them. The speech of the Captain and the sound of the Trumpet, and such like excitements, do put some courage even into the most valiant soldiers.

Use 1. This may serve to reprove the pride of those men, that put such confidence in themselves in their own knowledge and faith, that they do utterly contemn such kind of helps.

2. To exhort all to be constant and diligent in the hearing of Sermons. For if there be any that abound in knowledge, and perhaps exceed the Preacher himself, so that they cannot be taught anymore by him, yet they may be stirred up by admonitions and exhortations, and in that respect they should always be present there; but much more should they, that are not yet learned and stablished in the truth.

3. To direct, as well the Preachers as the hearers, not only to teach the truth, but also to bring a word of exhortation always, that is, to apply it to the use of the truth which they deliver, and then the hearers, to come unto Sermons, not as being greedy of novelty or speculation, but being prepared before hand and ready to receive exhortations and admonitions, and to turn them into practice.

Doct. 5. We must take hold of the opportunity of time, which we have, diligently to exercise such Christian duties.

This is gathered from these words, *As long as I am in this tabernacle.* So Gal. 6. 10. John 9. 4. & 12. 35.

Use. This may serve to admonish us, not to defer or put off the time of our repentance and obedience, 2 Cor. 6. 2. Psal. 95. 7, 8.

Doct. 6. The nearer we come to the end of our life, the more diligent should we be in Christian duties.

This is gathered from the words following, *Knowing that shortly I must put off this my tabernacle.*

Use. This may serve to exhort us, always to be diligent, for as much as we are never far from putting off this our tabernacle; for although we are not expressly told, as *Peter* was, how soon this shall be, yet we are told that it shall not be long; and it may happen sooner unto us, then it did unto *Peter*, who wrote this Epistle.

Doct. 7. We should labor in our life, that some fruit of our life may remain in the Church after our death.

This is gathered from verse 15. We cannot all profit the Church by our writings, as *Peter* did, but yet through God's grace we may either by some other works, or at least by our good example leave some sweet smelling favor behind us, that may be pleasing and acceptable unto those that remain.

Use 1. This may serve to condemn those, that live so corruptly and wickedly, that even after their death they are a scandal and offense unto those that knew them.

2. To exhort us, (and to comfort ourselves in it,) to carry and behave ourselves piously and holily while we live, because God's glory is thereby advanced, not only while we live, but also after our decease.

Verse 16. For we have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eye-witnesses of his Majesty.

Verse 17. For he received from God the Father, honor, and glory, when there came such a voice to him from the excellent glory, This is my beloved Son, in whom I am well pleased.

Verse 18. And this voice which came from heaven, we heard, when we were with him in the holy mount.

The Analysis.

IN these verses is contained the reason and cause of those things, which he had spoken of before, as it is manifest by the causal particle *For*. Now he had said before, 1. That all the faithful must add virtue unto faith. 2. That he had a just reason why he should so seriously stir them up unto this duty; and in these words he shows the reason and cause of both, which is taken from the certainty that is in the things themselves, and the assurance that all the faithful may have of those things that were proposed unto them to believe. The certainty is set forth first by something unlike it, that is, by *cunningly devised fables*. Secondly, by the testimonies of the Apostles, who were both eye-witnesses, and care-witnesses of these things. Eye-witnesses, in these words, *we were eye-witnesses of his Majesty*. Care-witnesses in these words, *and this voice we have heard*. The sight and hearing of the Apostles, wherein lies the foundation of the testimony, are set forth first by their objects: The object of their sight was the majesty of Christ, the object of their hearing was a voice which came from Heaven concerning Christ. Secondly by the cause, which was God the Father, communicating glory unto Christ both by word and deed, Verse 17. Thirdly, by the circumstances of time and place, *When we were with him, &c.*

The Doctrines arising herehence.

Doct. 1. Cunningly devised fables are sometimes proposed in the Church in stead of the truth of God.

For this is the reason why the Apostle clears himself from all suspicion of such like fables, because there were many at that time, and many would come afterwards, that would deceive the Church with such like fables, 1 Cor. 2. 1. Where Paul saith that *he came not with excellency of speech*, thereby closely rebuking some false Apostles and Preachers, who did affect nothing else but a show of eloquence. So in this place Peter makes mention of fables, by reason of such impostors, 1 Tim. 1. 4. & 4. Tit. 1. 14. Such were the fables in the Church of Rome▪ that are contained in their golden Legends of S. Francis, Dominick, and innumerable Saints and Virgins, with the miracles that were done by them. For such like fables were wont to be heretofore, and yet to this day also in many places are proposed unto the people instead of the word of God.

Use 1. This may serve to admonish us, not to receive all things that are proposed, without trial and examination: for so we may embrace fables in steed of the Gospel.

2. To exhort us, to give God thanks, that we live in those Churches, out of which all such old wives fables are wholly removed, and wherein nothing is proposed but the sincere word of God.

Doct. 2. All those professors of the faith that do not add virtue unto faith; and all those Preachers that do not with zeal and constancy stir up the faithful to labor for virtue, do greatly dishonor the Gospel, as if it were of the same nature with cunningly devised fables.

This is gathered from the connection of these words with the words foregoing, which were explained in the Analysis. For this is the force of the Apostles reason; If I did account the truth of the Gospel like unto a cunningly devised fable, I could not so earnestly, and with such constancy stir you up to embrace and adorn it; nor could ye receive those things that we have spoken of, without an endeavor to abound in virtue, if ye did not account them like unto cunningly devised fables.

Use 1. This may serve to admonish, 1. All Preachers to beware of carelessness and negligence in stirring up the people unto piety. And 2, All the faithful also to beware of lukewarm and unfruitful profession of the faith. For neither of them can be without an implicit and virtual blasphemy, And they that so carry themselves, although they do not in words▪ yet they do in their deeds confess, and make it to appear, that they make no more account of the Gospel, then of an old wives fable.

2. To exhort us, to give all diligence to sanctify, as it were, the Gospel of Christ which we profess, and to show it in our lives, that we think far otherwise of the nature of it, then the profane multitude doth.

Doct. 3. The sum of the Gospel consists in declaring the power and coming of Christ.

This is gathered from these words, *We made known unto you the power and coming of our Lord Jesus Christ*. For his power hath respect unto his divine nature, together with the effects thereof, Rom. 1. 4. And his coming hath respect unto his human nature, together with the end and benefit of his incarnation. Now if these two be joined together, namely, that Christ

came to save us, and that he came with power, so that he had all sufficiency & efficacy at his coming, nothing more can be desired to comfort the faithful.

Use 1. This may serve to admonish, 1 Preachers, to make the power and coming of Christ the center as it were of all their Sermons. The Apostle, 1 Cor. 2. 2. *Determined to know nothing save Jesus Christ and him crucified*, & then also, 2. the hearers, to have a special eye unto that in the hearing of Sermons, how they may profit in the understanding of this mystery.

2. To exhort us, to fetch all the obedience which we perform unto God, from him as from the fountain. For whatsoever duties flow not from the power and coming of Christ, are not Evangelical, but are infected with hypocrisy, or consist in civility.

Doct. 4. The certainty of this Gospel, even as it may be had after the manner of men, is as great as any we can have of any things that are done and past.

This is gathered from these words; *We have seen, we have heard*. For it is confirmed by the testimony of those, that sensibly perceived it; who by the confession of all were men at least worthy to be believed, having no reason to witness any otherwise then the thing it self was; in regard that they could not expect to receive any profit thereby from men; and being such as confirmed it unto us, not by the bare testimony of their words, but also with their life and blood: so that even after the manner of men we may be as certain of the Gospel as we are, that there was sometimes a Monarchy of the Assyrians, Grecians, Romans: that there were Captains, and Knights, of such and such a country, or the like.

Use 1. This may serve to reprove and condemn the perverseness of men, who easily believe all other things, though there be but weak arguments to confirm it; but they can scarce be brought to receive the Gospel of salvation.

2. To exhort us to strengthen our faith with such like reasons, even to the full assurance thereof, 1 John 1. 3, 4. For although we ourselves have not seen these things, yet we must as strongly and firmly believe them, as if we ourselves had seen them with our eyes, John 20. 29. This pertains unto the thankfulness which we owe unto God, that he would not barely declare unto us his will, but also confirm it by testimonies, Luke 1. 2. For this was one of the special offices of the Apostles, to witness those things which they had seen of Christ, Acts 1. 22. & 2 32.

Doct. 5. A great Majesty was sensibly perceived by the Apostles.

This is gathered from these words, *We have seen his Majesty*. So great was this Majesty, that the Disciples could not bear it, Matth. 17. 6. It astonished and amazed Peter, Mark 9. 6.

Use 1. This may serve to instruct us, to conceive by this proof, how great the glory and Majesty of Christ is now in Heaven, how great it shall be at the last day, and how great we also shall be made in the life to come.

2. To exhort us, to have Christ in high estimation: We have no cause to be ashamed of so great a Majesty; according to that of our Savior; *If any one be ashamed of me in this adulterous generation, him will I be ashamed of before God and his Angels.*

Doct. 6. This majesty was expressed in those words of God, *This is my beloved Son in whom I am well pleased.*

In these words is contained both the power and coming of Christ, whereof the Apostles witnessed, and wherein is contained the sum of the Gospel, as we said before. This is gathered from the connection of the words, which these have with the former, *We made known, &c.* For in the title of *Son* is declared the honor and glory of Christ, where he is called *this my Son*: in the title of *beloved* is shown the coming of Christ, and the end thereof, namely, to reconcile us unto God, and make us beloved of him: whence he is called, *My beloved in whom I am well pleased.* By the title of *Son* is chiefly signified the kingdom of Christ, by the title of *beloved in whom I am well pleased*, is signified the Priesthood of Christ; and by the third thing which is added, *Mat. 17. 5.* is signified his Prophetical office: *hear ye him.* And that which is there expressed, is here understood; so that there is nothing in Christ and the Gospel which may not fitly be reduced to these few words.

Use 1. This may serve to instruct us, for the building up of our faith, to have always in our minds that divine voice; for therefore came it twice from Heaven, once in the Baptism of Christ, and once in this transfiguration which *Peter* hath reference unto in this place: All the word of God indeed comes from him, but there are some parts of it which come from him unto men in a more special manner, that is, immediately. Such was the Decalogue in the Old Testament: such was the voice, *John 12. 28.* and such was this voice that was twice repeated: Now as we should magnify every word of God, so in a special manner should we observe and take notice of such words as these.

2. To admonish us, to depend upon Christ alone, and to have recourse unto him only, in those things which pertain unto our salvation. 1. Because such a testimony was never given of any one besides Christ. 2. In this testimony, power, honor, and glory is so given unto Christ, that it is denied unto all others: for the demonstrative particle *that*, as it is in the original, 〈 in non-Latin alphabet 〉, hath an exclusive virtue, as touching all others, excluding all others from being partakers of it.

Doct. 7. This voice of God did effectually bring honor and glory unto Christ.

This is gathered from these words, He received from God the Father honor and glory, when there came such a voice unto him.

Reason 1. Because the testimony of God is infallibly true.

• 2. There is joined with it omnipotent power, when it is said to come from the excellent glory.

Use 1. This may serve to instruct us, by faith to rely upon every testimony of God. For that which God promiseth or any way witnesseth, is as sure as that which we have already

received or do see brought to pass. We may oftentimes doubt of men's words, because they have neither perfect truth, nor perfect power: but the excellent glory of God, whereof mention is here made, requires far otherwise of us.

2. To exhort us, for the confirmation of our faith, to have always in our eyes the excellent glory of God, whereby he can and also will do whatsoever he hath said.

Doct. 8. Those things which pertain unto the kingdom of Christ, are so holy, that they make the place it self, wherein they are declared, in some sort holy.

This is gathered from these words: *in the holy Mount*. For this Mount was not holy, but by this transfiguration, and this voice that came from heaven, *Exod. 3. 5. John 6. 3.*

Use 1. This may serve to reprove the stupidity of those, that are nothing taken with such things as these that are so holy.

2. To exhort us, reverently and religiously to prepare ourselves, and apply our minds unto holy exercises, *Eccles. 5. 1.*

Verse 19. We have also a more sure word of prophesy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day-star arise in your hearts.

Verse 20. Knowing this first, that no prophesy of the Scripture is of any private interpretation:

Verse 21. For the prophesy came not in old time by the will of man: but holy men of God spake as they were moved by the holy Ghost.

The Analysis.

PEter had before proved the certainty of the Gospel by the testimony of the Apostles, who were eye-witnesses and ear-witnesses of it; now he proves the same certainty by the testimony of the word of prophesy; which he sets forth, 1. By the adjunct of stability, and that in comparison to the testimony of the Apostles, in respect whereof this word of prophesy is said to be more sure. 2. By the duty adjoined which is due unto this word of prophesy, namely, a religious heed and attention which should be given unto this word. W^{ch} attention is declared, 1. By the end and use of this word of prophesy, which is by way of comparison set forth by the use of a light, 2. by the helping cause, 3. By the esteem which we should have of the Prophecy of Scripture, verse 20, 21. namely, that it is by the instinct of the Holy Ghost▪ which is set forth by those Prophecies that are contrary thereunto, namely, such, as are of private interpretation, or by the will of man. By prophesy is meant, not the foretelling of those things, that depend upon any natural causes, (for so the Astrologers and Physicians can foretell many things, being skillful in the natural causes,) nor of those things that depend upon the will of any creature (for so those that know other men's counsel, may foretell many things, probably at least) but prophesy is a fore-telling of those things, that depend only upon the will of God, and can be known by God alone, and those to whom he

hath revealed it. By the word of Prophecy is meant the Prophecy of holy Scripture, as it is expressly set down, verse 20. which is distinguished in this respect not only from false propheties, but also from other true ones, which were never in the Canon of the Scripture.

The Doctrines rising herehence.

Doct. 1. The word of Prophecy is a more sure testimony then the testimony of any men, or of those things that our senses themselves can give us.

This is gathered from the comparison which is here made betwixt this testimony and that which went before. But it is said to be more sure, not more true: because that which the Apostles witnessed, was as true; but their testimony did not carry with it so great a confirmation of the truth.

Reason 1. Because it appeared not so much to be a divine testimony, being not as yet expressed in the Scriptures.

2. Because it could not prevail so much upon the minds of the Jews, as the word of prophecy, which had now for many ages been as it were habitually confirmed in their minds.

3. Because the testimony of one that foresaw the truth, hath more divine operation in it, then the testimony of him that witnesseth what he hath seen or heard being present, *John. 5. 36, 39.* There are three degrees of testimonies, 1. Of *John.* 2. Of the works of Christ. 3. Of the Scripture or word of prophecy. The testimony of works is said to be greater then the testimony of *John*, and the testimony of the Scripture by way of gradation is intimated to be greater then both.

Use 1. This may serve to instruct us, in all those things that pertain unto faith and our salvation to depend only upon the Scriptures, because nothing can be more sure.

2. To exhort us, to give God thanks, that he hath not only made known unto us his truth, but hath also confirmed it by strong and sure reasons, and in all respects hath had regard to and provided for the weakness of our faith.

3. To reprove many Christians, which do too much stagger and doubt of these truths. For there appears such a wavering and doubting of the mind, where the life is doubtful and uncertain, and is not surely grounded and ordered according to the rules of Christ. Now we should be as sure of these matters of faith by the Scriptures, as we are of those things that we ourselves see now present before our eyes; and go on as firmly and constantly in the way of Christ, as if we did now with our eyes see Christ himself, and all those things that he hath promised us; or as if we did now hear that voice, *Arise ye dead and come to judgment.*

Doct. 2. The prophecy of the Old Testament gives a most sure testimony of the power and coming of Christ.

This is gathered from the reference which this 19 verse hath to verse 16. So *Luke 1. 20. Acts 3. 18, 24. & 10. 43.*

Reason. 1. The greatness of this mystery, which was such, that it must not be shown on a sudden to the world, but, for dignity sake, as it were, by such like messengers going before.

2. That it might the more appear that these things come from God, who was the only author of such like prophetesies.

3. Because the salvation of the people of God from the beginning of the world depended upon the believing of this mystery.

Use 1. This may serve to instruct us, to confirm our faith more and more by such like arguments.

2. To exhort us, highly to esteem of this mystery, because God himself always made such reckoning of it, that he would have his Prophets from the beginning of the world to be exercised in the declaration of it.

3. To admonish us, that it should never seem tedious unto us, to hear and meditate upon those things, which pertain unto this mystery, seeing God would have this always pressed by all his Prophets.

Doct. 3. It is most praise-worthy in Christians always to give diligent heed unto the Prophetesies and the rest of the Scripture.

This is gathered from these words: *Ye do well that ye take heed.* By *taking heed* is meant, 1. A search and inquiry after the sense of the Scriptures, or the truths that are contained in them. 2. An applying of those truths unto the ends and uses whereunto they serve. 3. A religious affection of the mind, whereby the conscience is subdued unto those truths as unto the rules of faith and manners: now they do well, that do thus give heed unto the Scriptures.

Reason 1. Because this obedience pleaseth God.

2. Because they provide well for themselves, to be directed unto eternal happiness.

Use 1. This may serve to refute the Papists, and some other foolish men, who deny that they do well, which give heed unto the Scriptures.

2. To reprove all profane and worldly men, who take great care about their worldly profits, or their carnal pleasures, but give little or no heed at all unto the Scriptures.

3. To exhort us, to stir up in ourselves daily this care of attention.

Doct. 4. The Scripture is a light shining unto those that religiously give heed unto it.

This is gathered from these words; *Take heed as unto a light that shineth.* Now it is called a light,

Reason 1. Because it is clear and manifest in it self.

2. Because it makes all other things clear and manifest.

3. Because it enlightens also the eyes of our mind, so that we are able to behold the heavenly mysteries of the kingdom of God.

Use 1. This may serve to refute the Papists, who tax the Scriptures of obscurity.

2. To reprove and condemn those, that walk in the midst of this light, and yet perceive no more of the things of God, then as if they were in darkness.

3. To exhort us, 1. To give God thanks for so great a benefit. For God now deals with us, as he did heretofore with the Israelites, in whose dwellings there was light, when in all the land of the Egyptians there was thick darkness, *Exod.* 10. 22. 23. 2. To walk in this light, not to sleep or have fellowship with the works of darkness, as it is *Ephesians* 5. 8. 11. 14.

Doct. 5. The whole condition of this our life hath much darkness in it.

This is gathered from these words; *A light shining in a dark place.* We may see the explication of these words in *Calvin.*

Reason. Because without the light of the Scriptures and faith we are nothing but darkness; seeing therefore this light is communicated unto us but imperfectly in this life, there must needs be as yet much darkness.

Use 1. This may serve to admonish us, not to puff up ourselves with the opinion of knowledge, but humbly to acknowledge our imperfections.

2. To exhort us, so much the more diligently to give heed unto the light.

Doct. 6. We must give heed unto the Scriptures, until a greater light be communicated unto us, then we can have out of the Scriptures, that is, until the last end of this life.

This is gathered from these words, *until the day dawn.* Although they were very strongly confirmed, verse 12. Yet they must still give heed unto the Scriptures. *Daniel* himself, though a Prophet, gave heed unto the Prophecies of *Jeremiah*, *Daniel*, 9. 2. *Peter* himself gave heed unto the Epistles of *Paul*, c. 3. v. 15. *Paul* himself had great care of the Parchments, that is, of the volumes and books of Scripture, *2 Tim* 4. 13.

Use 1. This may serve to refute the Anabaptists, who say that the Scriptures are only profitable for novices and young beginners, and not for the stronger.

2. To reprove those, that rest in that knowledge of the Scriptures, which they have, and seek no farther.

Doct. 7. Very great knowledge, light and cleerenesse shall be communicated unto us in the life to come.

This is gathered from the comparison that is made betwixt the life present and the life to come: In the present we have a light as it were in a dark place, but in that to come we shall have full noon as it were, *1 Cor.* 13. 12.

Use. This may serve to exhort us earnestly to desire to come unto that perfection, and in the mean time to exercise ourselves in those things that lead thereunto.

Doct. 8. The light of the Scripture profiteth none but the faithful.

This is gathered from these words: *Knowing this first*, that is, believing, *Hebr.* 4. 2. No great or noble effect is produced, unless the matter, or the object wherein it should be produced, be prepared before: the seed it self that is cast into the ground, doth not grow, unless the ground be plowed and harrowed. Besides, whereas the Scripture is a testimony, and the strength of the testimony depends upon the authority of him that witnesseth, the Scripture can be of no force, if the authority of God be not acknowledged in it.

Use. This may serve to direct us, when we come to the reading or hearing of the Scriptures, always to lift up our minds unto God, and stir up true faith in our hearts.

Doct. 9. The first thing to be believed is, that the Scriptures are not of any inhumane interpretation, but of divine revelation.

This is gathered from these words: *Knowing this first, &c.*

The Papists and some others gather from this place, that the interpretation of Scripture doth not belong unto private men, but unto the Church, that is, the *Pope* and the Councils whom he approves of: but in this sense this place makes most against them: for first it is not here said that a private man may not interpret the Scriptures, but that he may not make an interpretation of his own; now by a man's own interpretation is meant a human interpretation, that is made by the will of man; as it evidently appears by the opposition, verse 21. So that the Prophets themselves, although they were public Doctors of the Church, yet if they should have said anything of themselves without the revelation of God, that would have been their own, that is, a human interpretation: whence also it follows that every interpretation of the *Pope*, which he takes not from clear Scripture, or hath it not by some extraordinary revelation, is his own in that sense as this word is taken in this place. Secondly, By *interpretation* in this place is not meant the interpretation of Scripture, that was before revealed, but the revelation itself, as it appears by the 21 verse where this interpretation is made to consist therein, that the Prophets spake their prophesies as they were moved by the holy Ghost. 3 *Peter* himself, who in the opinion of the Papists was at that time head of the Church, bids the faithful here, search the Scriptures, he doth not bid them depend upon him, and always look for interpretation. 4 He attributes more and greater strength unto the Scripture, then to his own testimony. 5 He calls the Scripture a light, and the condition of the Church a dark place▪ the Papists on the contrary attribute darkness unto the Scripture, and light and clearness unto the Church. 6 He commends the vulgar sort of the faithful, that they did take heed unto the Scriptures, in these words, *Ye do well*. But the Papists by this interpretaion debar the faithful from the reading of the Scripture.

Use 1. This may serve to refute the Papists, that put the Church before the Scripture, and say that the first thing to be believed is, that the Church cannot err.

2. To exhort us, to lay this foundation firm and sure in our hearts.

Doct. 10. The holy Ghost moved those men that were authors of the Scriptures.

This is gathered from these words: *As they were moved by the holy Ghost.*

Use. This may serve to instruct us, by continual prayer to seek for the aid of the Spirit, for the understanding of the Scriptures. The Scripture must be understood by the help of the same Spirit, by whom it was dictated, as *Hier. Eodem spiritu debet intelligi Scriptura, quo fuit dictata.*

Doct. 11. The men which the holy Ghost made use of, to deliver the Scriptures, were holy men of God.

Holy, because they were sanctified inwardly, & also set apart to this most holy work. *Men of God* they were, because they were called by God to this office, and they did declare the will of God, and they did labor also to bring men unto God.

Use. This may serve to exhort us, to labor to be like unto them, according to our ability, both in holiness, and in zeal of the Lord.

Chapter II.

Verse 1. But there were false Prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction.

Verse 2. And many shall follow their pernicious ways, by reason of whom the way of truth shall be evil spoken of.

Verse 3. And through covetousness shall they with feined words make merchandize of you.

The Analysis.

Hitherto the Apostle propounded an exhortation, and confirmed it also in the foregoing Chapter. In the two following Chapters he strengthens it, by removing the impediments, that might make this exhortation of no effect. And the chief impediments are *false teachers* and *profane scoffers*: of these former he speaks Ch. 2. Of the latter chap. 3. The false teachers he doth first, describe: secondly, reprove: he describes them from the beginning to those words in verse. 3. *whose judgment, &c.* Then he reproves them, 1 in general in these words, *that they are damned men*; which he doth afterwards prove, 1 by the usual course of God's justice, from verse 4. to the 10. 2. By their deserts, whereby they bring upon themselves the revenging justice of God, from verse 10. to the end of the Chapter. In the description of the false teachers he makes, 1 A comparison of the like betwixt the false teachers and those that were false prophets among the people of Israel, partly that he might join together this discourse with the former, where he spake of true Prophets; and partly that he might meet with the scandal which might arise by such seducers; and partly that he might stir up the faithful so much the more, to beware of their seducing. In the first respect, the last words of the former

Chapter, and the first of this Chapter, make such a *discreet axiom* as this; although there were many Prophets among the People of Israel, that were holy men of God, and were moved by the Spirit of God in those things that they spake; yet among the same people also there were many false Prophets. This *discretion* is shown in these words: *But there were*. In the second respect these words make a *copulate axiom* thus: Like as there were false Prophets among the People of Israel, so also shall there be false teachers among you. In the third respect there is intimated and implicitly contained such a *connex axiom* as this: If there shall be false teachers among you, like as there were false Prophets among the people of Israel, then must you be alike careful to beware of these, as the Israelites were warned heretofore to beware of them. After that description which is made by way of comparison, follows an absolute description; wherein the false teachers are described by their effects. Which effects have either an immediate reference unto the false teachers themselves, or unto others by them. Those that have reference unto the false teachers themselves, are 1 The bringing in of heresies, which are set forth by their adjunct, that they are damnable, whereof he gives a reason also, taken from the nature of heresies, which is said to be such, that *it brings in a denying of the Lord*. 2. The second effect is, that *they bring upon themselves swift destruction*. In respect of others the first effect is, that *they shall have many followers*, who are pointed out by another effect accompanying this seducing, namely, *a speaking evil of the truth, or of the Gospel, which shall come to pass by their means*. The other effect is the abuse of those whom they do seduce for gain; which abuse is set forth by the helping cause, namely *by feigned words*.

The Doctrines arising hereence.

Doct. 1. There are always false prophets and false teachers in the Church.

This is gathered from these words: *there were, there shall be*.

Reason. This comes to pass in a threefold respect, 1 in respect of God. 2. In respect of the Devil. 3. In respect of men. First, in respect of God, and that 1 that they which are approved in the Church may be made manifest, 1 *Cor. 11. 19. Deut. 13. 3. 2*. That the obstinate wicked may perish in their ungodliness and cruelty, 2^a *Thess. 2. 10, 11, 12. 1 Kings 22. 20, 21, 22*. Secondly, in respect of the Devil, because he is always the father of lies, and a murderer, and that envious one, which soweth tares among the good seed. Thirdly, In respect of men, because the wisdom of the flesh is enmity against God and his truth.

The use hereof according to the Apostles intention is twofold:

Use 1. To admonish us, not to be offended, nor to be too much troubled in mind, when we see heresies to arise in the Church, but to say as the Apostle did, *There were, there shall be*.

2. To instruct us, not to believe every spirit, but to try whether they are of God, 1 *John 4. 1*.

Doct. 2. Every heresy hath damnation joined with it.

This is gathered from these words: *damnable heresies*. Some are more damnable then others, yet all do in their nature tend to damnation. For all are contrary unto the way of truth, whereof mention is made, verse 2. which way alone leads unto life. But there are some

heresies which can by no means consist with salvation or eternal life. Hereupon such opinions are by a kind of appropriation called heresies in the Church, that is, opinions altogether damnable. For there is a difference to be observed betwixt things rashly spoken, bare errors in faith, and heresies properly so called. In the heresies themselves also we must distinguish betwixt the materiality, and the formality of it. For to make a formal heresy, for which a man is properly called an heretic, there is required besides an error in those things that pertain unto the fundamentals of religion, a reluctance against the clear light, and obstinacy in that reluctance.

Use. This may serve to condemn those that under the name of peace and charity, make so little reckoning of the bringing in of heresies into the Church. They would have all things received in and tolerated; which is all one, as if they would for peace and charity admit of damnation it self. For heresies have damnation joined with it.

2. To admonish us, 1. to take diligent heed that we do not by any means further such heresies. 2. Not rashly or for a light cause to pronounce any man an heretic. 3. As carefully to beware of heresies, as we should of damnation.

Quest. In the reason which is here given of this property of heresies, that they are damnable, a question is moved, What is meant by denying the Lord? *denying the Lord that bought them.* For many gather from this place, that all and every particular man were redeemed by Christ, because it is here said that he bought even those wicked heretics: but it may be answered divers ways.

Ans. 1. That these false teachers were members of the visible Church, and therefore, 1. they accounted themselves such as were redeemed by Christ, and made show of that profession. 2. Men were to account them such, as long as they continued in the Church; and in this respect they may be said to be such as were redeemed by Christ; like as the Apostles are wont to call whole Churches justified, sanctified, and elect. There is not the same reason therefore of all and every particular man, as there was of these.

Ans. 2. He doth not here speak of Christ properly, as he is Redeemer, nor of the redemption of his blood, but of that right, whereby masters challenge their servants, as having bought them; which may be thus shown: 1. Here is no mention of Christ as being Lord properly, but Master. For in the Greek it is 〈 in non-Latin alphabet 〉, which is properly, a Master in respect of a servant, not 〈 in non-Latin alphabet 〉, Lord. And these two names are clearly distinguished, *Jude* v. 4. where the same thing is spoken of the same false teachers: there they are said to deny their *Dominum & herum* Lord and master; although he may be called their *Herus, Master*, he is not properly called their *Dominus, Lord*. Then again, the Lord is not said to have redeemed all men, but only to have bought them: now although the word 〈 in non-Latin alphabet 〉, to buy, be sometimes used in the same sense that the other is, yet it is not always so.

Ans. 3. The comparison here is plainly made betwixt the false teachers and the false Prophets, bewixt the visible Church and the people of Israel; for the Lord is said to have

bought those men in the same sense, that he is said to have redeemed and delivered all the people of Israel; that is, as he delivered them out of Egypt, and challenged them to himself in a peculiar manner, that by a solemn covenant they should be his servants; so also all those that give their names unto the Church, he may in this respect be said to have bought▪ as a Master, that they should serve him forever. To deny the Lord is, not to acknowledge God or Christ for the Lord, *Matth.* 10. 32, 33. to confess and to deny are made contrary one to another, *Luke* 12. 8, 9. The reason is, because it hath once professed the name of the Lord, and afterwards departs from that profession▪ it is all one as if he did plainly say, that he would no longer be a servant of that Lord. For this denying is twofold, either▪ verbal or real. A verbal denying was in *Peter*, a real denying is in all those that after they have made profession of the faith▪ return unto a profane life, *1 Tim.* 5. 8. *2 Tim.* 3. 5. The denying in this place is properly meant of a real denying. For the description of these men doth rather express their profane courses, then their open renouncing of Christ.

Doct. 3. It is a damnable impiety to deny Christ either in word or deed.

Reason 1. Because by this means Christ is greatly dishonored; for men, our lusts, and Satan himself are preferred before him, *Mark* 8. 38. where the indignity of this sin is shown, that an adulterous and sinful generation is preferred before Christ. Christ also by this means is accused of iniquity: for no servant usually goeth away from his master, if he confesseth him to be a just master; therefore this going away is as it were a professing that he doth accuse that master from whom he goes of some iniquity. Hereupon was that contesting of the Lord against his rebellious people▪ that he was a just and right master, neither did he give them any cause to depart from him, *Ier.* 2 5. *Mich.* 6. 3. *Deut.* 32. 4.

2. Because Christ threatened a most heavy judgment against this sin, when he saith that he will deny those men; that he will be ashamed of them before God and his Angels, *Mark* 8. 38.

Use 1. This may serve to condemn, not only the manifest Apostates, but also all those, that with the profession of godliness join a profane life, or turn aside from that profession. The sin of these men is more grievous, then of Turks and Infidels, that never gave their names unto Christ; for the nearer any man cometh unto God, the more doth he dishonor his name, if he doth fall back again. He that hath in some sort forsaken Satan, and given himself up unto God, and afterward forsakes God again, and gives himself up unto Satan, seems to have known both masters, and advisedly to pronounce that he is the better, whose servant he would rather be, that is, Satan.

2. To admonish us, 1. Carefully to beware, not only of the damnable sin it self, but also of all appearance, and every degree of it, and every occasion that might lead us thereunto. 2. If in any respect we have turned towards such like abomination, to recall ourselves betimes, and seriously to bewail our offense, like as *Peter* did after his denying of Christ, *Matth.* 26. 75.

Doct. 4. It is the nature of such sins to bring destruction upon men.

This is gathered from these words; *bring upon themselves destruction.*

Reason. Because sin in respect of the guilt that is joined with it, hath a kind of power whereby it draws all evil; like as faith and prayers obtain every good gift from God. Hence is it, that our sins are said to cry for vengeance; and also to draw punishment unto it as it were with strong cords, *Isaiah 5. 18.* For while men draw sin with such-like cords, they do also draw the punishment of sin, which is joined unto it.

Use 1. This may serve to admonish us, in this respect to beware of sin.

2. To exhort us, by faith, repentance, and prayers, to turn away that destruction from us, which our sins would bring upon us.

Doct. 5. The destruction which hangs over the heads of grievous offenders will come swiftly.

This is gathered from these words; swift destruction.

Doct. 6. Men are wonderfully prone to embrace errors.

This is gathered from these words; *And many shall follow.*

Reason 1. By reason of that darkness, which hath taken hold of men's minds; thereupon they may be easily drawn under any show or glimpse of light.

2. By reason of that disposition which they have, alien from the truth; thereupon they easily embrace those things that are contrary to this truth.

3. By reason of that disposition which they have, agreeing with the nature of errors. For sinners have in themselves the seeds, of all sins, errors and heresies; so that the nature of corrupt man doth as easily receive errors, as the tinder fire.

4. By reason of the just judgment of God, whereby for the punishment of other sins they are given over to the power of errors, *2 Thess. 2. 10.*

Use 1. This may serve to instruct us, to show the corruption and wretchedness of our nature, how hardly are we brought to embrace the heavenly and saving truth, when we are carried headlong unto damnable errors.

2. To admonish us, that it should not be an offense unto us, if we see many given unto errors; because this was foretold us by the Apostle, and it hath a manifest reason; so that it is not to be wondered at, that many are given unto errors, but that rather, that any one doth believe the truth.

3. To exhort us, 1 Unto humiliation, in respect of this proneness unto error, 2 To care and circumspection that we be not overpowered by it. And an Argument whereby we may and should be stirred up unto this care, we have in the text, whiles they which follow heresies and heretics, are said to follow their destruction. For not only the authors of heresies run unto destruction, but also their followers, as in the place of the *Thess.* before cited. *In those which perish*, so that it is a sign of destruction, to be seduced by heretics.

Doct. 7. The fruit of errors and heresies is speaking evil of the way of truth.

This is gathered from these words, *By reason of whom the way of truth shall be evil spoken of*. By *the way of truth* is meant the Gospel, or the will of God revealed in the Scripture, which shows the true way of salvation. It is said *to be evil spoken of*, when the dignity thereof is violated, most properly by reproachful words. It is said to be evil spoken of *by them*, namely, by the authors of the heresies and their followers, in a twofold respect, 1. When they themselves speak reproachfully of it, as the Scribes and Pharisees did of Christ. 2. While they give others occasion to speak reproachfully of it, as the Jews did unto the Gentiles, *Rom. 2. 24.* both respects seem to be meant here by these, for the Greek word 〈 in non-Latin alphabet 〉 signifies *per & propter*, by, and by reason of.

Use 1. This may serve to instruct us, to judge aright of the nature of sin, that never stays till it hath brought men to blasphemy against God, and to speak evil of the way of God.

2. To admonish us, 1. For this cause to withstand the beginnings of sin, lest at length we be brought also to blasphemy against the holy Ghost, which Christ saith is a sin that shall never be forgiven. 2. To beware also of those men, that durst openly speak evil of the truth; amongst the number of whom they are to be put, that dare mock and scoff at the name of predestination and the predestinate.

Doct. 8. They which propagate errors under fair pretence, do often times seek their own gain.

This is gathered from these words; *through covetousness with feigned words*: Covetousness is commonly the companion of heresies, oftentimes the mother, very often the Nurse of them, as we may see in the Papists.

Use. This may serve to admonish us, 1. Not to believe men's feigned words. 2. To beware of covetousness, which is the root, as of all evils, so also of heresies.

Doct. 9. Miserable is the condition of those men that are seduced by heretics; for they are sold like beasts and cattle.

This is gathered from these words, *they shall make merchandize of you*.

Verse 3. at the end. Whose judgment now of a long time lingreth not, and their damnation slumbereth not.

The Analysis.

Hitherto we have seen the description of false teachers, and their sins; now follows their reproof, or the punishment for their sins, that shall certainly befall them. •his punishment is set forth, 1. Metonymically, by the cause, in that it is called judgment. 2. By the effect, in that it is called damnation. 3. By the adjunct of swiftness and speed, which is shown by the negation of those things that are opposed unto swiftness. Now in general, lingering or slowness is opposed thereunto; in special, slumbering, which is put as a species of idleness or slackness. This swiftness of the punishment that shall befall them, is set forth by the adjunct of time, that it did not now first of all begin to make hast, but now of a long time.

The Doctrines arising herehence.

Doct. 1. The punishment of sin follows after sin.

This is gathered from the connection of these words with the words foregoing: there was the description of sin; and here presently follows the threatening of punishment.

Use. This may serve to admonish us, never to think of sin, but to adjoin also the consideration of the punishment, which is joined unto sin.

Doct. 2. This punishment proceeds from the just judgment of God, for that it is here called judgment.

For God as judge of all the earth, pronounceth sentence upon men for their sins, and the execution of that sentence is called punishment. Now he pronounceth sentence according to right and a most holy law, and therefore the punishment which God inflicteth is in a proper sense called judgment.

Use 1. This may serve to refute, 1 profane men, which think that those evils that men suffer, both public and private, come by chance. 2. Those that are wont to complain of the evils which they suffer, as if God did deal unjustly with them, *Gen. 18. 25. Deut. 32. 4.*

2. To admonish us, continually to walk in the fear of the Lord, because we live in his fight, that exerciseth judgment.

Doct. 3. This judgment of God brings damnation upon sinners, that is, a privation of all good, which pertains unto the happiness or well-being of man, and the sense of all misery; which makes that very being bitter and unpleasant.

Use. This may serve to admonish us, with fear to fly away from sin, and to seek the face of God.

Doct. 4. This damnation comes swiftly upon sinners.

Reason 1. Because it comes long before their expectation of it.

2. Because it is not deferred beyond the time which is most fit, and appointed by God, and in that respect it is said *not to linger*.

3. Because no impediment can hinder it, but it is deferred through God's mercy and longsuffering; in that respect it is said *not to slumber*, because slumbring and sleep binds the mind, and hinders the actions.

4. Because now of a long time before, way is made and prepared for this damnation.

5. Because the damnation it self, although the wicked oftentimes are not sensible of it, yet it takes hold of them, and spiritually worketh in their minds and consciences.

Use 1. This may serve to condemn those, that give themselves wholly unto sin, either because they think that punishment cometh flowly, or else because they hope to escape unpunished, *Eccl's. 8. 10, 11, 12.*

2. To admonish us, to make haste to repent of our sins, not to linger nor slumber.

Doct. 5. In all those things which pertain unto judgment against sinners, like as in all other things, God doth nothing rashly, but foreseeth, premeditateth, and prepareth all things.

This is gathered from the adjunct of time, *Now of a long time.* So *Jude v. 4.*

Verse 4. For if God spared not the Angels that sinned, but cast them down to hell, and delivered them into chains of darkness to be reserved unto judgment.

The Analysis.

Now the Apostle proves that which he had before laid down concerning the punishment that should befall false teachers. The conclusion of this arguing is, 1 In general propounded of all the wicked, v. 9. For there is the consequent part of that connex axiom, the antecedent whereof begins v. 4. and is shown by the connection *If, as, If God spared not the Angels, &c.* Then afterwards in special, of these false teachers themselves and their followers, v. 10. In the general conclusion, v. 9. he doth not barely set down the condemnation of the wicked, but also by a copulate axiom joins together with it, the deliverance of the godly from that temptation, which ariseth unto them by means of the wicked. And the reason is, because the Apostles purpose was, so to reprove the wicked, that he might in the mean time comfort the godly, and strengthen them against all the temptations, whereunto they were obnoxious by means of the wicked. In the antecedent part of this arguing he sets down three arguments, which are as so many examples & judgments of God against the wicked; & they may make three syllogismes to prove one and the same conclusion. The first example is of the Angels that fell, v. 4. The second is of the old world, v. 5. The third is of *Sodom and Gomorrhah.* The syllogismes are knit together, after this manner: *If God spared not the Angels, nor the old world, nor Sodom and Gomorrhah; then he will not spare these false teachers; nor the like wicked men; But the former is true, by the testimony of Scripture, Therefore, &c.* These examples in respect of the general conclusion, which is set down, v. 9. are as *species* unto their *genus*. But in respect of the special conclusion w^{ch} is set down, v. 10. they are as *comparata*, partly alike, partly greater. That wherein they are alike, consists therein, as God condemned those sinners so also will he condemn these. Their inequality therein; if God spared not his most excellent creatures, the Angels, nor the old world, nor those cities; then much less will he spare these false teachers.

The Doctrines arising herehence.

Doct. 1. The judgments of God which he hath executed from the beginning of the world were ordained to be examples for us.

This is evidently gathered from all this arguing of the Apostle, and it is plainly taught us, verse 6. So 1 *Cor. 10. 6.* they are called *types*, that is, *ensamples*; which appears also by verse. 11. which sense of the words *Beza* and others have missed.

Reason. The reason of this truth is God's unchangeable nature and constant justice, whereby he is always like himself, not only inwardly and in himself, but also outwardly towards us in

the dispensation of his punishments and rewards, if we look to the substance of God. Hence is it, that by this argument the godly are both confirmed in their hope, *Isaiah* 59. 1. & 9. 9. 10. and assured of the destruction of all their enemies, and of all those that give themselves over unto impiety.

Use 1. This may serve to instruct us, so to read the sacred History, not as we read profane histories and fables, either for delight, or to be informed only in the knowledge of the times, or in things that have been done; but always to observe God's warnings and apply them unto our own use.

2. To admonish us, not to deceive ourselves, as if we had a privilege to sin above other men, or as if God would not deal so severely with us, if we should continue in our sins, as he did heretofore with those whom he destroyed: * Other men's harms should teach us to beware of the like sins. In the first example we have, first, The object of God's judgment, *The Angels that sinned*. Secondly, the manner how he dealt with them, *If he spared them not*. Thirdly, the degree of this judgment, present, and to come: present, that they were adjudged unto damnation; and to come, that they were to be reserved unto judgment. The fin of the Angels is not particularly set down in the Scriptures, because it doth not so much pertain to our edification and salvation, to know their sin, as it doth to know our own sins. But in general we are taught, that they kept not their first estate. *Jude* v. 6. that is, they left that estate wherein God had placed them, and afterwards exercised envy, lying, murder towards men. We are taught also that the number of those that fell was great; thence it is that the Apostle here speaks in the plural number. They are said to have been cast down to hell, 1. By reason of the change of their estate, because from that wonderful high condition, which they had received by creation, they were cast down to the lowest of all. 2. By reason of the change of their place, because from the place of bliss, where they were round about the throne of God with the other Angels, they were thrust down into a lower place fit for sin and misery: But that this place is in the lowest parts of the earth, as the Papists would have it, it cannot be shown out of the Scriptures, but rather the contrary: for they are said to be in the air, and to rule there, and to go about the earth seeking to devour men. This at least is plain out of the Scripture, and it should suffice such as are not over-curious: 1. That they suffer a great change of estate. 2. That they are excluded from their first habitation. 3. That they are in that place, where they receive *poenam damni & sensus*, the punishment of loss, and the punishment also of sense. They are said to be delivered into darkness, partly in respect of sin, partly in respect of misery: for both are signified by *darkness* in the Scriptures. They are said to be delivered into chains, by a metaphor taken from malefactors that are condemned, who are kept in prison bound with chains. Now these chains are, 1 A hardening in their sins. 2 A despair of all deliverance. 3 A fearful looking for that misery whereof mention is made, *Heb.* 10. 27. 4. The providence of God which always watcheth over them, to keep and punish them. They are said to be reserved unto judgment, because they are bound so fast with these evils, that they can never escape; and yet these are but the beginnings of the evils, which they must farther undergo.

Doct. 2. There is no dignity that can exempt a sinner from the judgment of God.

This is gathered from the nature of the Angels.

Reason. Because dignity doth not lessen the sin, but aggravate it. For he that hath received much, owes much, and of him much is required.

Use. This may serve for admonition, that men should not trust to such staffes of reed.

Doct. 3. That severity is due unto sin, that sinners should not be spared.

This is gathered from these words, *He spared not.*

Reason 1. Because sinners always abuse the goodness of God.

2. They spare not the glory of God, but themselves.

Use 1. This may serve to instruct us, to ascribe it unto the grace and mercy of God, that he hath hitherto spared us.

2. To exhort us, not to contemn this longsuffering of God, but thereby to be led unto repentance, *Rom.* 2. 4.

Doct. 4. By sin a sinner is cast down from the place and condition which he had before.

This is gathered from these words; *cast down to hell.*

Reason. Because sin is an aversion from God. Now as the communion which we have with God, makes us to ascend into a high condition, even into Heaven it self, so that our conversation is in heaven, as it is *Phil.* 3. 20. So also aversion from him makes us to descend, even until we come unto hell it self.

Use. This may serve to admonish us, not to trust the devil, nor our own imaginations, as if we could ever attain any good by sinning. For so our first parents were deceived, when they thought to make themselves like unto God by sin, they were made like unto the devil.

Doct. 5. The darkness of misery follows the darkness of sin.

This gathered from these words; delivered them into chains of darkness.

Reason. Because the light is the same, whereby we are directed, and whereby we are perfected; therefore the privation of perfection and happiness follows the privation of direction.

Use. This may serve to admonish us, always to walk in the light, as children of the light, if we desire to avoid utter darkness.

Doct. 6. Sinners are held in sin and in their misery, as it were with bonds.

This is gathered from that: *Chaines.*

Reason. Because the sins themselves are the snares of the devil, *2 Tim.* 2. *last.* *Lam.* 1. 14. There are other reasons given of this thing in the Analysis.

Use. This may serve to admonish us, betimes to pray for deliverance from our sins, which then we shall obtain, when we do fly unto Christ, who gives deliverance unto the Captives, *Luke 4. 18.*

Doct. 7. The extremist punishment of sinners is deferred unto the last judgment of God.

Use. This may serve for instruction, that no man should please himself therein, that he suffers afflictions in this world, as if therefore he should escape free in the world to come, which is the miserable comfort of some men.

Verse 5. And spared not the old world, but saved Noah, the eighth *person*, a Preacher of righteousness, bringing in the flood upon the world of the ungodly.

The Analysis.

The second and third example of God's justice towards sinners are not barely propounded, as the first was, but are illustrated by different examples, or by examples of God's mercy, which he shown towards the godly, while he destroyed the wicked. The reason is, that both parts of the conclusion, which is set down, verse 9. might be fitly inferred; where the deliverance of the godly is joined together with the destruction of the wicked. In the former of these examples is set down, 1 The object of God's justice, materially, *the old world*, which is more formally explained by the adjunct of impiety, whence it is called *the world of the ungodly*. 2. This justice is also illustrated by the instrument thereof, namely, *the bringing in of the flood upon the world of the ungodly*. The object of God's mercy is made to be *Noah with his family*: who are described, 1 By their small number, wherein his family was contained, which is said to be *eight*. This *Peter* shows, 1 *Epist. c. 3. v. 20.* 2 By the effect, that he was a *Preacher of righteousness*. For the office or duty is not here commended, but the act or exercise of this duty. For the duty was common to him with many mor•, but the exercise of it was proper unto himself.

The Doctrines arising here-hence.

Doct. 1. The multitude of those that sin doth not hinder God's justice from executing his judgments upon them for their sins.

This is gathered from this; *He spared not the whole world*. For as it was with dignity in the Angels, so it is also with the multitude now in the world.

Reason 1. Because the multitude doth not lessen, but rather increase the guilt of sin, and more fill up the measure thereof, as it is in the Proverb, *Qui peccat exemplo, bis peccat*, he that sins with example, sins twice: So he that sins with many examples, sins often times, if the thing be rightly considered. As if a man should see another fall in a slippery way, and not take the more heed unto himself therein, but fall into the same place and after the same manner, he is much more taxed by men, then if he had fallen alone, or first of all: so is it also in these.

2. Because the multitude which seemeth unto us a great thing, as if it could withstand God's anger, is before God like unto water, that falls from a bucket.

Use. This may serve to admonish us, not to follow a multitude to do evil. And so much the more necessary is this admonition, because we are all too prone to go in the way of the multitude; which fault also we seem to commit with some reason.

1. Because that we presume that many eyes see more then one, whence it is that the voice of the people is often taken for the voice of God.

2. Because the labor of examination seems too difficult, and almost impossible.

3. Because that which all men do, usually goes unpunished among men, and we conceive the like thing of God.

4. Because he that doth not follow the multitude, shall gain a multitude of enemies, and such as hate him.

But the contrary reason, which is of greater value then all those is that of Christ, *Matth. 7. 13. Broad is the way that leadeth to destruction, and many there be which go in thereat.* To the first reason or object on we answer; that one eye of a man that seeth, perceives more then a thousand blind eyes. The world or the multitude of the world is blinded; therefore one Christian which hath the eye of his mind enlightened by the Spirit, and follows the light of God's word, can see more then a great multitude of others. To the second we answer, that the duty of examination lies upon all and everyone. And they had need to do it, not only as they are Christians, and as Christ commands them, to prove all things, and hold fast that which is good, but also as they are men: for it is not a human, but a brutish thing to follow the multitude of those that go before, without judgment. To the third we answer, that the ways of God are not as the ways of men: Men wink at many, either out of ignorance, or impotency, or for fear, and the like imperfections which are not incident to God. To the fourth we answer, If God be with us, who can be against us?

Doct. 2. The creatures which are most necessary and profitable unto us, by sin are made our enemies and hurtful unto us.

This is gathered from the flood of waters, that destroyed the old world. Now nothing is more necessary and profitable unto us then water.

Reason. Because the creatures are the servants and host of God, and therefore they depend upon his will, and pleasure, and command both for war and peace, *Hos. 2. 18.*

Use 1. This may serve to admonish us, so much the more to beware of sin.

2. To instruct us, if we would have any true comfort from the creatures, to lay the foundation thereof in our reconciliation with God.

Doct. 3. God in the midst of judgment towards the ungodly, is merciful towards the godly.

This is gathered therehence, that when he destroyed the world, he saved *Noah.*

Reason. Because God doth not execute judgment according to the fierceness of his anger or fury, as men oftentimes use to do, but according to the counsel of his most perfect wisdom.

Use. 1. This may serve to instruct us, not to ascribe those things unto fortune or chance, which happen unto us or others in this kind.

2. To comfort us, because in a world of all dangers and judgments, we may fly unto the mercy of God.

Doct. 4. There are wont to be but a few godly men in the world.

This is gathered therehence, that *Noah* is called the eighth of the godly, or rather he may be called the seventh, because *Cham* was cursed.

Reason 1. In respect of God, because he gives this grace but unto a few, that his goodness and mercy towards them may appear the more abundant.

2. In respect of the second causes, and of the nature of the thing it self, because that which is most difficult, and of the greatest care and perfection, is not wont to be found but in few. The gifts of nature are common unto all; of art and industry to fewer, but the gifts of grace to fewest of all. There are more good Tailors then good Physicians, and more good Physicians then good Kings. So that that hath the greatest perfection, which is given but to a few.

Use 1. This may serve to admonish us, to be so much the more diligent to make our election and calling sure.

2. To exhort us, to give God thanks, that he hath made us partakers of that happiness, which he grants but to a few.

Doct. 5. All the godly, that will be made partakers of God's mercy, must be preachers of righteousness, as *Noah* was.

Now righteousness is preached not only in words, but also in deeds. For so it is wont to be said, The thing it self speaketh, • or the tongue only, *Phil.* 2. 15, 16.

Reason. Because no man can escape the revenging justice of God, unless he labor to follow and advance the righteousness that is prescribed by him.

Use 1. This may serve to condemn and reprove those, that are rather Preachers of unrighteousness, then of righteousness.

2. To exhort us, more and more to stir up ourselves to have a care of this duty.

Verse 6. And turning the Cities of *Sodom* and *Gomorrhah* into ashes, condemned them with an overthrow, making them an ensample unto those that after should live ungodly.

Verse 7. And delivered just *Lot*, vexed with the filthy conversation of the wicked:

Verse 8. (For that righteous man dwelling among them, in seeing and hearing, vexed his righteous soul from day today, with *their* unlawful deeds.)

The Analysis.

IN these verses is contained the third example, which is divided after the same manner, as the second was. For here he speaks of the judgment of God upon the wicked, and his mercy towards the godly. The object of his judgment are the Cities of *Sodom* and *Gomorrhah*; the manner is, by fire, which is intimated in these words, *turned into ashes*. The degree is, in their utter overthrow; the end and use is, to warn those that should after live ungodly. For such judgments are ensamples not of a wicked life, but of the condemnation that hangs over the heads of those that live ungodly; and so they are ensamples to move men, not to do the like; but to take heed lest if they do after the like manner, they suffer also after the like manner.

The Doctrines arising herehence.

Doct. No society of men or policy can hinder the judgment of God, which he will bring upon them for their sins.

For as in the first example there was the dignity of the Angels, in the second the multitude of men, so also in this place society and policy; and Cities that were so noble, *Sodom* and *Gomorrhah*. For they were Cities that were brought into government, they had Kings, *Gen.* 14 2. This Doctrine is propounded, and proved, *Prov.* 11 21. & in 16. 5. it is repeated.

Reason. Because the guilt of sin is not lessened, but increased by means of societies, if they favor sins: for they pervert the end whereunto they were ordained. For whereas the end of all societies is to restrain sin, and to advance righteousness, 1 *Tim.* 2. 2. and they on the contrary cherish sin and impugn righteousness, they do provoke the anger of God more, then if they were not such societies. The sin of these Cities is said to be grievous, and crying, *Gen.* 18. 20.

This may serve for admonition, that Citizens or Magistrates should not trust too much to their wealth, so that thereby they should be made the more bold to sin.

Doct. 2. The same judgments of God are executed by contrary causes.

This is gathered therehence, that whereas the old world was destroyed by water, those Cities were overthrown by fire.

Use. This may serve for admonition, that sinners should not therefore think themselves safe, because they have escaped one judgment; for when they are farthest off from one evil, another is ready to fall upon them, *Amos* 5. 19.

Doct. 3. Extreame judgments follow extreme sins.

This is gathered therehence, that this was an utter overthrow, because that these Cities had filled up the measure of their sins.

Reason. The reason is taken from the proportion, that is betwixt sin and the punishment of sin.

Use. This may serve to admonish us, if we cannot altogether avoid sin, yet with fear and trembling to shun the progress and continuance in sin.

Doct. 4. They that are unto others examples of sin, shall be also unto them examples of punishment.

This is gathered from these words: *Making them an ensample.*

Use 1. This may serve to admonish us, so much the more to take heed, that we give no scandal unto others, or to be an example in sin.

2. To exhort us to increase in godliness by the examples of God's judgments upon sinners. For that is the use and end of them, *Amos 4 12.*

The other part of the Analysis.

The object of mercy is *Lot*, who is described, 1 By the adjunct, that he was righteous. 2 By the effect, that his soul was vexed with the wickedness of the ungodly, which is more largely set forth, v. 8. 1 By the internal cause, which was his righteousness. 2 By the external cause, which was their ungodliness. 3 By the means, whereby the external cause or the object did work that effect. And they were the senses of hearing and seeing. 4 By the occasion, which was his dwelling amongst them. 5 By the adjunct of time, which was continually. 6 By the degree, which was the highest, as if he had been put upon the rack; he vexed, in Greek it is 〈 in non-Latin alphabet 〉 , tormented.

Besides those that are common unto *Lot* with the example of *Noah*, there are these Doctrines to be observed.

Doct. 1. Men are accounted righteous or unrighteous in the sight of God, not so much for someone deed, as for the whole course of their life.

This is gathered therehence, that *Lot* is here called *righteous*, who notwithstanding is spoken of in the Scripture to have committed a most heinous sin. For those that are said to be *righteous* in the Scriptures, are so called, either in respect of the imputation of Christ's righteousness, or in respect of some particular cause wherein they show themselves righteous, or in respect of that inherent righteousness, which, though it be imperfect, yet is it sincere and pleasing unto God.

Use 1. This may serve to refute the Papists and others, who as soon as they read that any one is called righteous in the Scriptures, presently conclude that a man may fulfill the whole law, and stand upon his own merits before God.

2. To comfort the godly, who sometimes fall through infirmity. For if they continually labor to please God, God in mercy accounts them righteous.

Doct. 2. There are sometimes righteous men found in the midst of the ungodly.

This is gathered therehence, that righteous *Lot* dwelt amongst the *Sodomites*.

Use 1. This may serve to refute those, that when they sin put the fault upon others with whom they live, as if they could not be godly because others are wicked.

2. To exhort us, to strengthen our minds against the wickedness of the age, and places, or men, amongst whom we live. For like as that servant deserves well of his Master, that sticks close unto him, when all others forsake him; so also are they most acceptable unto God, that adhere unto him, when all others not only forsake him, but also are against him; so did *Noah*, *Gen.* 6. 8, 9.

Doct. 3. Those that are righteous, even whiles they live amongst the ungodly, are grieved for their impiety.

This is gathered therehence, that *Lot* vexed, &c. So *Psal.* 119. 158 *Acts* 17. 16.

Reason. Because when godly men do most of all desire, and take care for to advance the glory of God and the salvation of others, they cannot but be grieved, when they see no reckoning made of either.

Use 1. This may serve to condemn those, that take delight in no company so much as in the company of the ungodly. 2. Those that are not sorry for their own sins, much less for others.

2. To instruct us, to judge of ourselves hereby, in that conversation which we have with wicked men. For if we are thus wrought upon, when we see it, then it is a sign of a good conscience.

Verse 9. The Lord knoweth how to deliver the godly out of temptations, and to reserve the unjust unto the day of judgment to be punished, or suffering punishment.

The Analysis.

THIS is the general conclusion, the premisses whereof the former examples make up, and it is disposed in a copulate axiom, the former part whereof is of the mercy of God, and the latter of his justice. Where we may take notice of the reason of this order, which may be twofold. 1 Because in the premisses he had spoken of mercy in the last place; therefore that the connection might be evident, he puts it first in the Conclusion; and because he intends to speak more at large of the wicked afterwards, therefore he mentions God's justice towards them in the last place. 2. The Apostle doth first of all conclude the mercy of God towards the godly, because it was his primary intent and purpose to comfort and strengthen the godly. The object of God's mercy is the godly. The act and effect thereof is, to deliver them from temptation. The object of his justice is the wicked. The act and effect thereof is, to reserve them unto the day of judgment. Where he adds the manner how they shall be reserved, namely so, that they shall in the mean time suffer punishment. The cause and reason of these acts and effects, as well of his mercy as his justice, is the wisdom of God, or his knowledge joined together with his will; as that first word intimates unto us, *The Lord knoweth*.

The Doctrines arising herehence.

Doct. 1. We have need of divers arguments to confirm our faith touching the mercy and justice of God.

This is gathered therehence, that the Apostle was so careful to conclude this, and by so many arguments.

Reason 1. Because faith is not, as knowledge and sense is, to have such a full and evident assurance, as excludes all manner of doubting, but it hath some obscurity in the object, and so admits of divers doubtings, which must be removed by such-like arguments.

2. The imperfection of our faith, which must be helped by these means.

3. The multitude of objections and temptations, which fight against this faith.

Use 1. This may serve to reprove the security and presumption of those, that feel no want in this kind.

2. To admonish us, to use all diligence, and to search out all the arguments that may be, to edify ourselves in this faith.

Doct. 2. They that are truly righteous, so that they are vessels of the mercy of God, are also godly.

This is gathered therehence, that here they are called godly, who before in the example of *Noah* and *Lot*, were called righteous.

Reason. Because no righteousness can be pleasing unto God, which is not referred unto him and his honor; now this is done no other way, but by piety.

Use. This may serve to admonish us, not to rest or please ourselves in any righteousness, that is separated from true piety towards God.

Doct. 3. The sting of every evil of punishment, whereunto men are obnoxious in this life, is temptation.

This is gathered therehence, that deliverance from temptation is here put for deliverance from all evil.

Reason. Because the afflictions or miseries of this life become hurtful unto us only by that means, and as they are in us occasions or motives unto sin. For that is the nature of temptation, whereof mention is here made, to induce men unto sin.

Use 1. This may serve to admonish us, to beware of the temptation that is in the evil, more then of the evils themselves.

2. To instruct us, to judge aright of the mercy of God towards the godly; for although they are not presently delivered from the afflictions themselves, yet if they be delivered from the temptation of them, they have great experience of God's mercy towards them.

Doct. 4. God doth very well know how to perform all those things that he hath either promised to the godly, or threatened to the wicked.

Use. This may serve to admonish us, not to judge of the event of these things, or of the success of the godly or the wicked, according to those things that we see, but to refer all these things unto the knowledge and wisdom of God, resting upon the belief of those things which he hath promised.

Verse 10. But chiefly them that walk after the flesh in the lust of uncleanneſſe, and deſpiſe government: preſumptuous are they, ſelf-willed: they are not afraid to ſpeak evil of dignities.

The Analysis.

IN this verſe is contained the particular concluſion of the former arguing: becauſe he doth particularly apply unto the falſe teachers of that age, that which he had affirmed in general of the unjuſt, verſe 9. Therefore this particular concluſion is joined with the general, not by a bare *copula*, but by a gradation from the leſſe to the greater, as it is intimated in that firſt word, *But chiefly*: as if he had ſaid, that all the unjuſt ſhould indeed ſuffer puniſhment, but thoſe moſt certainly, and moſt heavily, that are ſuch as the falſe teachers are here deſcribed to be. Now they are deſcribed both in general, and in particular. In general the effect of their wicked walking, in thoſe words, *them that walk*. Of which effect, 1 he ſhows the principal cauſe, which is, *the fleſh*. 2 The adminiſtering, or next cauſe, which is *the luſt of the fleſh*, that is, the vicious motions and inclinations of corrupt nature: which is illuſtrated by the proper effect thereof, *uncleanneſſe*, becauſe the motions of the fleſh do ſpiritually defile the ſouls of men, ſo that it makes them polluted in the ſight of God. The particular deſcription is by a particular ſin, which is, a contempt of lawful authority: which ſin is illuſtrated by its effect, that is, that they do contemptuouſly reproach dignities; where he ſhows the manner of this effect which is adjoined, that they do it boldly and ſelf-willed.

The Doctrines ariſing here-hence.

Doct. 1. Although all ſinners may deſervedly fear the judgment of God, yet there are ſome that may more certainly expect the ſeverity of that judgment.

This is gathered from theſe words; *But chiefly them*.

Reason. By reaſon of that proportion which is kept betwixt the ſins and their puniſhments. Now they that may moſt certainly expect this ſeverity of judgment, are ſuch eſpecially, as are very much given unto thoſe ſins, whereby we read in the Scriptures that men have brought upon themſelves ſwift deſtruction.

Use. This may ſerve to admoniſh us, moſt of all to beware of thoſe ſins that do moſt haſten our damnation.

Doct. 2. There is no one ſin ſo heinous, as to walk in the ways of a ſinner.

This is gathered from theſe words; *But chiefly them that walk*.

Reason 1. Because the act of sin doth not so much condemn as the habit of sin; like as on the contrary, the habit of any virtue doth much more commend a man, then any particular act, though it be of great note.

2. Because he that walks in the way of sin, adds impenitency unto his sins; now impenitency doth condemn men more then any sin, because there is no way to escape the anger of God, but by repentance.

Use 1. This may serve to condemn those, that please themselves therein, that they are not murderers, nor adulterers, nor robbers, &c. when in the mean time they walk in the way of other sins, who do either contemn the worship of God, or neglect faith, hope, and charity, and are altogether ignorant of the like virtues.

2. To admonish us, to take heed unto ourselves, by a timely and daily repentance, that we walk not in sins, though we cannot abstain from all sin. Sinners are not so much hateful unto God, as the workers of sin, and such as walk in it.

Doct. 3. There is in all men while they are in this world, some cause pricking and stirring them up unto so.

This is gathered therehence, that the flesh is here put as the beginning of all those sins, whereunto these wicked men were given. Now it is called the flesh, because it doth extend it self as largely as the flesh or body of man, being carnal: and so is in all and every particular man in common and without any exception. This is proved first *Gol 5. 17. James 1. 14. Mat. 15. 19.* Secondly, it is confirmed also by reason and experience, because when there is no outward object or persuasion that can induce us unto sin, yet we feel such little sparks arising in ourselves, that will set the whole man on fire, if they be not quenched betimes.

Use 1. This may serve for instruction, 1 To refute their dream, which imagine a perfection in this present life. 2 To refute the Papists, who say that concupiscence after Baptism is not formally a sin. For that which of its own nature produceth sin, must needs have the nature of sin. For *quale effectum, talis causa*, such as the effect is, such is the cause.

2. To admonish us, diligently to beware not only of outward provocations, that might lead us into temptation, but also of ourselves and our own hearts; for there lies our greatest danger.

Doct. 4. Sin doth not consist only in outward words and deeds, but also in the inward lusts and affections, which are contrary unto the law of God.

Reason 1. The first reason is taken out of the places of Scripture, wherein God is called a Spirit, and is said to look most unto the Spirit and heart of man.

2. The second is taken out of those places, where sins are said to come from the heart, For sin can come frō the heart no other way, but by the means of such vicious lusts of the flesh.

3. From the express words of God, *Ger. 6. 5. & 8. 21.*

4. The same is shown unto us by the contraries, because the inward affections of men, that are good, are very pleasing unto God: Therefore after the like manner evil affections and desires must needs displease him. The amplification of this truth may be taken therehence, that there is no sin properly in the outward words, and deeds, but as they depend upon the inward affection of the heart. For if it were otherwise, then a man might be compelled unto sin, which is altogether untrue, and contrary to common sense.

Use. This may serve to refute and condemn those, that take little or no care at all, about their thoughts or inward affections, so that they can any way excuse their outward words and deeds. 2. To admonish us, therefore to watch over our inward affections and thoughts. For this is the property of a true Christian. Those that are outside Christians, look only unto outward things; they that do inwardly and in heart fear God, are no less careful of their inward thoughts then they are of their outward words.

Doct. 5. Sins of this kind, like as all others also, do defile a man.

Some sins are said in a special manner to defile a man, namely such, as pertain unto the unlawful copulation of the flesh, and transgress the tenth Commandment.

Reas. Because they do in their nature also defile the body and person of a man. But all sins do also defile the soul of man, because they leave a blemish behind them, which makes the soul of the sinner deformed, and less pleasing unto God, *Mat.* 15. 20. This is it which was heretofore signified in the Ceremonial Law by all those uncleannesses separations, washings, and purgings, which are so frequently spoken of by *Moses*, This also is that, which is intimated unto us in Baptism.

Use 1. This may serve to condemn those, that do not only take delight in their sins▪ but also seem to boast of them, as if they should glory in their own dung.

2. To admonish us, to learn hence more and more to abhor all sin, as a most filthy and detestable thing. Besides that general defiling which is common to all sin, the Apostle seems here to intimate that special defiling, which is in wantonness, as it appears by v. 14. & 18. But of this we shall have a fitter opportunity to speak afterwards.

Doct. 6. It is a most heinous sin to despise government, or the superior law full power.

This is confirmed, *Rom.* 13. 1, 2.

Reason 1. Because they which despise lawful power, despise the ordinance of God. It is the Apostles reason in the same place. For although God hath prescribed unto men no special form of government, yet he hath appointed, that there should be some certain kind of governing, and so approves of all power, which is not contrary unto nature, or unto his revealed will.

2. Because such a contempt is against the common good, and tends to the disturbance of human society.

3. Because it gives occasion to the overflowing of all other sins. For this is the reason why the authority of superiors is established in the first Commandment of the second Table, because if that be despised or neglected, all the other Commandments, not only of the second, but also of the first table, are quite destitute of those things that should strengthen them, as touching those means which men can use.

Use 1. This may serve to refute the Anabaptists and those that tread in the steps of such heretics, whiles they maintain that the civil Magistrate is clean contrary to Christian religion.

2. To reprove those, that although they confess the power in words, yet in their deeds resist it, nor do they respect it farther then it makes for their lusts.

Doct. 7. The effect of contempt is, to reproach a man, and speak evil of him.

Reason. Because reproaches and contumelies come properly from pride, whereby a man thinks himself better then another. For otherwise he could not reproach another man, but the same reproach would fall upon himself also. Contempt is the daughter of pride, and the mother of such nephewes.

Use 1. This may serve to admonish all Christians, to abstain from reproachings and evil speakings. For there is none that dares affirm that it is lawful for him to despise his brother.

2. To admonish us, to beware of pride and the contempt of others, if we would not break forth into such sins, that are so unworthy of a Christian man.

Quest. Here ariseth a question, Whether we may not sometimes reprove the sins of men somewhat sharply?

Answ. That this is lawful is proved by the approved practice of the Prophets, Apostles, and of Christ himself also; but with these cautions. 1 That the sin which we reprove be manifest. 2 That the check be so directed, that it be done to the sin rather then to the man. 3. That there be together with it a manifestation of our charity. 4 That we be not moved unto this vehemency chiefly by our own private injuries, but by the zeal that we bear unto the glory of God and the salvation of others.

Doct. 8. Amongst those circumstances of sin, mentioned in the text, there is none whereby it is more aggravated, then stubborn boldness, and self-willednesse.

This is gathered from these words: *Presumptuous, self-willed, &c.*

Reason 1. Because they are tokens of a will sinning with full consent.

2. They are tokens of a seared conscience.

3. They are most contrary unto repentance.

Use 1. This may serve to condemn those, that account it a great praise unto themselves, that they are bold to commit all kind of villanous acts: they neither fear men, nor God himself; as it is said of the unjust Judge in the Gospel.

2. To admonish us, although we cannot wholly abstain from all sin, yet to take heed that we do not please ourselves in any sin, nor to go on and persist stubbornly, and presumptuously in it.

Verse 11. Whereas Angels which are greater in power and might, bring not railing accusation against them before the Lord.

The Analysis.

THat the Apostle may aggravate that sin, which he had laid to charge of the false teachers in the former words he makes a comparison betwixt them and the Angels, such as is made, verse 9. and the 10. But in this comparison there is contained a twofold dis-similitude, namely, of their condition, and their actions. Their condition, because the Angels are high and mighty, but these men were of a low mean condition. Their actions, because the Angels abstained from speaking evil of dignities, but these men gave their minds unto it. The former dis-similitude is set forth by a kind of Inequality, of greater and lesser, because there is indeed a very great inequality, but this dis-similitude ariseth from the inequality. Both parts of the comparison are disposed in a discreet axiom as it were to this sense. Although the Angels do far exceed these dignities in power, yet they do not speak evil of them; but these men, although they be far inferior unto them in power, yet they fear not to speak evil of them.

Touching the former part of the comparison two questions may be made.

Quest. 1. In what sense the Angels are said to be greater in power and might?

Answer. The Angels are said to be greater in power and might, not so much in respect of the false teachers, as in respect of the dignities themselves, whereof the Apostle here speaks. And the reason is, not only because they are of a more excellent nature then men; but also because God hath set them over men, and commanded them to watch over Governments, Common-wealths, and consequently over dignities. Whence they are often called in Scripture *Dominions*, as *Ephesians* 1. 21.

Quest. 2. How this is true, that they do not bring railing accusation against dignities, when God himself sometimes speaks evil of them, and makes the Angels to execute his malediction?

Answer: They are said to abstain from speaking evil, 1 Because they do not speak evil, but when God commands them, and therefore it is not their malediction so much as God's. 2 Though they do speak evil of the men that are set in authority, and do evil also unto them sometimes, as we see in the example of *Herod*, and in the Host of *Sennacherib*, yet they do not speak evil of the dignities themselves, which was the sin of these impostors, of whom the Apostle speaks.

The Doctrines arising herehence.

Doct. 1. Their sin is the greater, who are of a lower condition, if they wax proud and despise dignities, then if they were set in a higher degree.

This is the ground of the Apostles comparison. For otherwise it would make nothing to the aggravation of the sin of these men.

Reason 1. Because his sin is the greater, that is drawn unto sin upon the lighter occasion or smaller temptation.

2. Because such men are not moved by those reasons, that might and should with-hold them from committing such a sin, which other men have not after the same manner.

Use. This may serve for condemnation, to condemn the fashion of some men of the lowest rank, who even in that condition of life are as proud, and more also sometimes, then they that are in the highest degree of dignity and honor.

Doct. 2. The Angels are greater in power then all men.

Use. This may serve for the comfort of the faithful, because God hath given the Angels a special charge over them, so that they are said to pitch their tents about them.

Doct. 3. These powerful Angels do most religiously abstain from all sin.

For what is here said in special, is to be understood also in general.

Use. This may serve to admonish us, therefore the more carefully to beware of sin; both because we are bound by the Law at least as well as they, and also because other wise we cannot have those good and powerful ministering Spirits to take care of us.

Verse 11. But these as natural brute beasts, made to be taken and destroyed, speak evil of the things that they understand not, and shall utterly perish in their own corruption.

The Analysis.

THE other part of the comparison is contained in this verse, wherein the sin of the false teachers despising and speaking evil of dignities, is aggravated by a new comparison of the like, so that in this verse there is both a showing of the dissimilitude, and also a whole similitude explained by its parts. The proposition of this similitude contains a description of natural brute beasts: the Apodosis contains a description of false teachers, according to those qualities which they have proportionably with those brute beasts. The description of the brute beasts contains three things: 1 Their inward nature, which is expressed by a negation, that they are *void of reason, bruits*. 2. Their acts or operations, which are said to proceed, not from counsel, but *from nature, natural*. 3 Their end and destruction, that they are *taken and destroyed*. To these there are three also answerable in false teachers: 1 That they are void of judgment, *they understand not*. 2 That they are carried with a naughty passion to speak evil, *speak evil of the things that they understand not*. 3 That they bring upon themselves destruction; *they shall perish in their own corruption*.

The Doctrine arising herehence.

Doct. 1. Sin, where it reigns, turns a man into a brute beast as it were.

This is shown in all those places of Scripture, where wicked men are compared unto brute beasts, either in general, or in special, to Horses, Mules, Dogs, Swine, Foxes, Wolves, Beates, Lions, &c. Yea, they that are in greatest honor and esteem in this world, are accounted no otherwise of by God, then as brute beasts. The Monarchs, in *Daniel*, are always compared unto wild beasts; and the Roman Emperors that persecuted the Church, are pointed out in the Apocalypse by the name of the Dragon. And the Pope is not only called a beast, but is described as a very great monster among the beasts, with seven heads, and ten horns.

Use 1. This may serve to condemn those, that please themselves in their sins.

2. To admonish us, so much the more to beware of sin, lest at length with *Nebuchadnezzar* we be cast down from the greatest glory to the lowest condition of all.

Doct. 2. The fountain of all this sin and misery is the want of a right and spiritual judgment.

Use. This may serve to admonish us, diligently therefore to betake ourselves unto prayer, and other means, that are sanctified by God, for the enlightening of our mind, and keeping it sound.

Doct. 3. A sign of such a condition, that is, of a man turning to a brute beast, is, to follow the passions of corrupted nature, without reason.

Use. This may serve to convict and condemn many, that seem unto themselves to be excellent men.

Doct. 4. Such men do corrupt also whatsoever natural goodness they have in them.

This is gathered from this word, *corruption*, as it is explained, *Jude* v. 10.

Use. This may serve to admonish us, therefore to hate and detest such courses.

Doct. 5. Such sinners are entangled in their sins, and kept unto destruction, like as brute beasts in their snares, wherewith they are taken.

So 2 *Tim.* 2. 26. *Lament.* 1. 14.

Use. This may serve to admonish us, to fly from all corruption, as we would from the snares of eternal death.

Verse 13. And shall receive the reward of unrighteousness, as they that count it pleasure to riot in the day time: spots *they are* and blemishes, sporting themselves with their own deceivings while they feast with you:

Verse 14. Having eyes full of adultery, and that cannot cease from sin, beguiling unstable souls; an heart they have exercised with covetous practices, cursed children.

The Analysis.

AFTER that description of these men, which was set down in the three fore-going verses, here in the beginning of this 13 verse, is again repeated that just punishment which they must expect. *they shall receive the reward of unrighteousness*. Then he makes a new description of the same men, that they might wax the more fierce if it were possible. And he describes them by three chief vices, 1 By the luxury, whereunto they gave their minds. 2 By then uncleanness, 3 By their covetousness. Their luxury is set forth and aggravated, 1 By the adjunct of pleasure. 2 By the adjunct of time, that it was in the *day time*. 3 By the effect, that they did by this means, as spots and blemishes, defile not only themselves, but also those with whom they were conversant. Of which effect also he shows the cause in another effect, that *deceiving* was joined with this luxury. Their uncleanness is described, 1 By the helping causes or instruments, in these words: *Having eyes full of adultery*. 2 By the adjunct of constancy, because *they cannot cease from sin*. 3 By the effect, *beguiling unstable souls*. Their covetousness is explained, 1 By the primary subject of it, in these words, *the heart*, there it was seated. 2 By the adjunct of custom, in these words, *A heart ex-excised*. Last of all, the end and sum of this description is expressed, that they are *accursed children*.

The Doctrines arising herehence.

Doct. 1. When we think of the sins of wicked men, we should likewise think of their punishments.

This is gathered therehence, that the Apostle doth ever now and then put in this, while he speaks of these men's sins.

Reason. 1. Because these two are in God's purpose and their own nature knit together.

2. Because the consideration of sin doth oftentimes more hurt then good, if the consideration of the punishment be not joined unto it.

Use. This may serve to condemn those, that take delight only in the commemoration either of their own, or other men's sins.

Doct. 2. Profuse luxury is a sign of a man sinning securely.

This is gathered out of the text, and it is expressly set down, *Jude v. 11*.

Reason. Because such men do either not think at all of the judgments of God, or do labor at least to remove such thoughts out of their minds.

Use 1. This may serve to instruct us, not to account such men happy, as the multitude useth to do.

2. To admonish us, to beware of such excess.

Doct. 3. Luxury, the more it is shown openly, the more it is to be condemned.

This is gathered from that Epithet, *in the day time*.

Reason. Because it is so much the farther off from shame, and consequently from repentance.

Use. This may serve to condemn that impudence, which many men have gotten.

Doct. 4. There is the greatest danger in those sins, from which the greatest pleasure and delight ariseth.

Reason. Because pleasure is a sign of a perfect habit.

2. Because pleasure is very hardly left.

Use. This may serve to admonish us, to beware of those delights which arise from sin.

Doct. 5. They that please themselves most in their sins, do most defile and contaminate both themselves and others.

This is gathered from these words, *spots and blemishes*, as it is also *Jude v. 12*.

Reas. Because the more any sin appears in the Church, the greater dishonor doth it bring, not only to the sinner himself, but also to the whole Church, whereof he is a member.

Doct. 6. The outward members also of wick•d men are full of wickedness•.

This is gathered therehence, *Having eyes full, &c.*

Reason 1. Because out of the abundance of the heart all our faculties, and all the instruments of operations receive impressions answerable unto the heart.

2. Because sin, or temptation unto sin is admitted into the heart it self by the outward senses, as by channels or gates; so that the eyes and such like corporeal instruments are filled two ways, both in the ingresse and the egress of sin: Whence it comes to pass, that as the gates of a great City use to be fuller then the other parts of the City, by reason of the frequent ingresse and egress of people, so also are the eyes of such like men.

Use 1. This may serve to instruct us, to see and bewail the miserable condition, whereunto men are obnoxious by reason of sin; because they have no part clean or void of sin.

2. To admonish us, to use all care to cleanse ourselves, and all our faculties and parts both of body and mind from such uncleanness.

Doct. 7. The uncleanness of the body is oftentimes joined with impurity of religion.

This is gathered from these words; *adultery*.

Reason 1. Because the hindering cause or that which keeps it off is removed, namely, pure religion.

2. Because this is the just judgment of God, *Rom. 1. 26*.

3. Because by reason of these carnal affections men do withdraw themselves from piety, or impugn it.

Use. This may serve to admonish us, so much the more religiously to embrace purity in religion.

Doct. 8. In such men covetousness is oftentimes joined with their impiety.

This is gathered from these words, *covetous practices*.

Reason. Because that doth chiefly pertain to the rule and sway which the devil exerciseth over his servants, 1 *John* 2. 16

2. Because by covetousness they seek those things that serve to nourish their impurity of life.

Use. This may serve for a general admonition, to abstain even from the least sins, if we would not admit of others also.

Doct. 9. The exercising of the heart unto such sins, doth very much strengthen and increase them.

This is gathered from that word: *A heart they have exercised*.

Reason 1. Because exercising a man's self unto sin brings in and increaseth the habit.

2. It is a token that a man takes pleasure in such sins. For no man doth willingly exercise himself in those things wherein he takes no delight.

Use. This may serve to admonish us, according to the counsel of the Apostle, 1 *Tim*. 4. 7. to exercise ourselves unto godliness, not unto wickedness. For as the Apostle there saith, verse 8. that *bodily exercise profiteth little*; so in this comparison may it be said, that the exercise of sin is not only unprofitable, but very hurtful.

Doct. 10. They that are after this manner accustomed unto their sins, are hardened in them.

This is gathered from these words; *They cannot cease from sin*.

Reason. Because by this means sin gets great strength and dominion.

2. Because every way unto repentance is stopped up.

Use. This may serve to admonish us, to leave off our wicked purposes in time.

Doct. 11. Such men are most to be detested.

This is gathered from these words: *cursed children*.

Reason. Because they are most opposite and contrary unto that which is most to be loved.

Use. This may serve to exhort us, to show our zeal in flying from sin and sinners.

Verse 15. Which have forsaken the right way, and are gone astray following the way of Balaam the son of Bosor, who loved the wages of unrighteousness,

Verse 16. But was rebuked for his iniquity: the dumb Ass speaking with man's voice, forbad the madness of the Prophet.

The Analysis.

The Apostle here still continues in explaining and illustrating the covetousness of these men by way of a similitude, which he makes between them and *Balaam* the son of *Bosor*. Now the quality wherein they are compared is first propounded in general, that they followed his way, that is, they imitated him in the like manner of doing, and then set forth in particular, 1 By the effect, that they forsook the right way, and went astray into by ways, that is, into naughty and wicked ways. 2 By the proper cause of this effect, that they loved the wages of unrighteousness, like as he loved it, that is, for the desire of filthy lucre they gave themselves over unto impiety and unrighteousness. 3 By the adjunct that follows upon this effect namely, God's rebuking of him, v. 16. which is set forth by the instrument, that he made use of to do it, namely, a dumb Ass. The fitness also of this instrument as he was made use of at that time, is declared by their inequality, because he shows that this Ass was in some sort wiser then his Master. For when the Master, though he was a Prophet, was mad, this Ass by his wisdom as it were, rebuked and corrected that madness.

Quest. But here a question may be made concerning this *Balaam* the son of *Bosor*, who is here called a Prophet, and yet is said to have sinned most wickedly, Whether he were a true Prophet of God, or no?

Answ. He was sometime endued with the gift of Prophecy that God had communicated unto him, as it appears, *Num.* 22. so 23, 24. But in a special manner in 23. 26. the Lord is said to have *put words into his mouth*, so also verse 20. & cap. 24. 2. *the Spirit of the Lord* is said to have *come upon him*, and verse 4. he is said to have *heard the words of God*. Yet he was not a holy Prophet of God, but as he was given to other vices, and especially to covetousness, so also he was skillful in the Magic arts, by whose help, as it is said *Numb* 24. 1. he used to seek for enchantments. Such an one therefore he was amongst the Prophets, as *Judas* was amongst the Apostles: of which sort also the old Prophet that dwelt at *Bethel*, seems to have been in some respect.

The Doctrines arising herehence.

Doct. 1. The wicked of every latter age do in their courses imitate those wicked men, that lived before them.

This is gathered from these words: *Following the way of Balaam.*

For these men did not propose *Balaam* unto themselves for an example to imitate, but because they went in the same ways, therefore they are said to have followed him.

Reason 1. Because that in-bred corruption, from which such wicked courses are derived, as from their original fountain, is one and the same. For although it doth not work always and in all altogether after the same manner, yet when it meets with natures alike, and the like occasions also happen, then it is no less like it self, then an egg is like an egg.

2. Because the same teacher of wickedness, the tempter and old Serpent works effectually in his bond slaves throughout all ages.

3. Because oftentimes also the courses fore-going do not only by tradition, but by transmission as it were also beget courses like themselves.

Use 1. This may serve to inform us, not to be too much troubled at the wickedness of men, that live with us, because there is nothing new under the Sun in that kind.

2. To admonish us, not to expect any singular thing from wicked men, while they remain such, above that which we read of other wicked men before them in ancient time.

3. To exhort us therefro, to labor to be like the ancient godly men, that are commended in Scripture.

Doct. 2. This is common to all the wicked, to forsake the right way, and go astray in that which is not good.

This is gathered from these words, *Which having forsaken the right way are gone astray:*

Reason 1. Because the right way is in observing the will of God, or in doing the good works which God hath before ordained that we should walk in them, *Ephes. 2. 10. Psal. 119. 1, 2, &c.* But wickedness is another crooked way, which men have found out themselves, clean contrary to the will of God.

2. Because that is the right way which certainly leadeth unto life, and eternal happiness, *Matth. 7. 14.* but wickedness tendeth unto death, *Prov. 7. 27. & 8. 36.*

Use. This may serve to admonish us, diligently to beware of this going astray, always looking unto the right way.

Doct. 3. Covetousness, where is prevaieth, doth most certainly produce this going astray from the right way.

This is gathered from these words: *who loved the wages of unrighteousness:* so *1 Tim. 6. 17.* He that trusts in uncertain riches, doth not trust in the living God; and therefore he doth necessarily follow a new way clean contrary unto that which the true and living God hath shown us.

Reason. Because a covetous man is obnoxious unto all the temptations of the devil, which have any show of gain; so that he accounts gain godliness, *1 Tim. 6. 5. 9.* and this is it which is meant in the text, *they love the wages of unrighteousness,* that is, they seek lucre, though it be joined with the greatest iniquity.

Use 1. This may serve to admonish us, to take heed therefore and fly from covetousness, as from the greatest plague and enemy of godliness, *Coloss. 3. 50.*

2. To exhort us to labor $\langle\phi\rangle$ contentment, *1 Tim. 6. 6. 8,*

Doct. 4. All such wickedness is rebuked by God.

This is gathered from the beginning of v. 16. *But was rebuked, &c.*

Reason 1. Because the Scripture and law it self which is transgressed by sin, doth therefore rebuke that sin, *Rom.* 7. 7.

2. The consciences of sinners do usually also check them, *Rom.* 2. 15.

3. The very creatures do it also after their manner, *Deut.* 31. 28. and if they should not in their appointed order sufficiently rebuke sinners, there should some extraordinary miracle be shown rather then they should not be convicted, as we see here in the example of *Balaam*.

Use 1. This may serve to admonish us, to apply our minds unto these rebukings of God, and not to be careless of them, as desperate men use to be; but to yield unto them, and shun all those things that are rebuked by God, either in the Scriptures, or in our consciences, or in the creatures.

2. To exhort us, to use all diligence to seek and preserve in ourselves that testimony of God and our conscience, which may be for our comfort, and not for our rebuke.

Doct. 5. Those men are extremely and brutishly mad, that will not be rebuked or stopped in their impiety, unless it be by some miraculous work.

This is gathered from the end of verse 16. *the dumb Ass speaking with 〈ϕ〉 voice, forbad the madness of the Prophet.*

Reason. Because such men are deprived of common sense touching spiritual things, and are given over unto a reprobate sense.

Use. This may serve to admonish us, to beware of that hardness of heart, which cannot believe God speaking in his word; and not to give way to that vain imagination, which *Dives* with his brethren is said to have maintained, *Luke* 16. 30. and *Abraham* refutes. verse 31.

Verse 17. These are welles without water, clouds that are carried with a tempest, to whom the mist of darkness is reserved forever.

Verse 18. For when they speak great swelling words of vanity, they allure through the lusts of the flesh, through much wantonness, those that were clean escaped from them who live in error.

Verse 19. While they promise them liberty, they themselves are the servants of corruption: for of whom a man is overcome, of the same is he brought in bondage.

Verse 20. For, if, after they have escaped the pollutions of the world, through the knowledge of the Lord and Savior Jesus Christ, they are again entangled therein, and overcome, the latter end is worse with them then the beginning.

Verse 21. For it had been better for them not to have known the way of righteousness, then after they have known it, to turn from the holy commandment delivered unto them.

Verse 22. But it is happened unto them according to the true Proverb; The Dog is turned to his own vomit again, and the Sow that was washed to her wallowing in the mire.

The Analysis.

IN these verses is contained a refutation of the false teachers, of whom a description was made before. Now the sum of this refutation consists herein, that all those things were vain, which they promised to their disciples or followers. And this is in general shown by those comparisons which are made verse 17. Where these teachers are said to be wells as it were, without water, and clouds without rain, because they make show of many things worthy to be desired, but they perform nothing at all. Upon occasion of these similitudes, by the way he repeats the punishment which God had prepared for them, by a continuation of the same Allegory, namely, that whereas they are wells as it were, or clouds making show of some mist, they shall at length certainly find the mist of eternal darkness. 2. The same vanity is illustrated by the impulsive cause that moved them to spread abroad their new opinions, which was their swelling vanity, verse 18. in the beginning, and by the effect thereof, which was their crafty seducing of Christians to give themselves over to the lusts of the flesh, at the end of the same verse. 3 The same vanity of their promises is set forth, verse 19. at the beginning, by the great dissimilitude and opposition that is betwixt them and their promises. For they promised liberty unto others, when they themselves were servants of corruption. Thence the vanity of their promises is made manifest and palpable as it were; because they promised that, whereunto they themselves were strangers, and far remote from it. 4. That which is put in the dissimilitude, namely, that they were servants of corruption, because some might make a doubt of it, the Apostle confirms it at the end of verse 19. by the general definition or description of a servant, or that bondage which he meant, namely, that he is another man's servant, that is overcome by him. For he that is taken by the enemy in war, is brought in bondage to him, at least until he hath paid the just price of his ransom. 5. The misery of this bondage is amplified in respect of those, that have made profession of faith and holiness, by comparing things unequal, betwixt that condition, whereunto they were obnoxious before their calling, and this which they have brought upon themselves by their Apostasy, where the misery of the latter condition is made greater then the former, verse. 20. and the reason of it is given, verse. 21. Because the sin is greater, which is committed after and against the knowledge of the right way, then that which is done through ignorance; which inequality is also illustrated by a comparison of the like things, that is explained in proverbial sentences, of the Dog and the Sow, verse 22.

Quest. Here ariseth a Question, Whether those that were seduced by the false teachers, were before true believers?

Answ. They had that faith which we use to call temporary faith, but they were never soundly rooted in faith. This is proved out of the 14 verse, where all those that were seduced by these deceivers are called *unstable souls*. For if they had been by sound faith grafted into Christ, then they should have been stable and corroborated in him also. And whereas they are said verse 18. *to have clean escaped from the wicked*, this was, 1 In respect of the profession which they had made of their true conversion. 2. In respect of the assent, which we must think that they did give inwardly also unto the word, by which they were called to this conversion. 3. In

respect of the change which they had made in their outward carriage. 4. In respect of some small beginning also, whereby they tended towards holiness it self.

The Doctrines arising herehence.

Doct. 1. They that go astray themselves from the right way, and cause others to go astray, whatsoever they make show of, they have nothing else in themselves or in their errors but vanity.

This is gathered out of verse 17. and the beginning of 18. For they are said in the text to be as it were vanity it self, as *Solomon* faith of all things that are under the Sun, in respect of happiness they are vanity of vanities. Now they are said to be vain, 1. Because they have only a show of some truth or good, not the thing it self. 2. Because they make a show of communicating some good unto others, but they do not perform it, nor can they. For that is properly called vain, which is void of that thing which it should have, or which is unfit for that use and end whereunto it should serve.

Reason 1. Because they have forsaken God, who is the fountain of all true and solid good.

2. Because they are led by Satan, who is the father of lies and of all vanity.

Use. This may serve to admonish us, to beware therefore of such men, that we be not in any wise deceived by them. For this were to embrace vanity instead of eternal happiness.

Doct. 2. Yet such men in their vanity are usually most puffed up.

This is gathered from verse 18. in the beginning. So *1 Cor. 8. 1. Knowledge puffeth up.* Which if it be true of the knowledge of things that are true in themselves, if they be not known as they ought to be known, as it is explained, verse 2. Then much more must we think so of that knowledge which hath a show of some singular excellency, when there is no solid good in it at all.

Reason. Because such men seem to themselves to be wise, not only above the ordinary sort, but also above those that excel in the Church of God, yea sometimes above the Apostles themselves and Prophets, and therefore are wont to boast of some depths which they have; which the holy Ghost therefore calls the depths of Satan, *Apoc. 2. 24.*

Use. This may serve to inform us, always to suspect those men, that are in a wonderful manner puffed up with their own private conceits of some part of religion.

Doct. 3. That such men do oftentimes seduce many, and have divers followers, it comes to pass chiefly thereby, that their doctrine, either for the matter of it, or the manner of their teaching, is very agreeable to the carnal lusts of men.

This is gathered from these words: *they allure through the lusts of the flesh.*

Reason. Because as the flesh doth easily apply it self at all times unto carnal doctrine, by reason of that communion that is betwixt them; so especially and most easily doth it, when the doctrine is covered with a show of religion or truth.

Use. This may serve for admonition, that if we would be safe from infection and seducing, we should diligently labor for mortification of the flesh. For neither are they only in danger of seducing that have not yet known the truth, but they also that have in some fort clean escaped from those that live in error, as it is in the text.

Doct. 4. The chief lust of the flesh, whereby men are wont to be seduced, is the love of carnal liberty.

This is gathered from the beginning of verse 19. So *Psalm* 2. 3.

Reason 1. Because the flesh always seeketh its peace and quietness, which it cannot enjoy, but by giving it self over unto the lusts thereof; and hence it is that carnal men account the command of God and his Word, a yoke, and strong cords, and bands, &c.

2. Because in liberty there is some kind of show of that dignity and excellency, whereof all the sons of *Adam* are most desirous ever since they drank in that poison of the Serpent, *Ye shall be like God's*.

3. Because it hath a false shadow of that Christian liberty, whereunto we are called, *John* 8. 32. 33, 34. Hence it is, that the cursed sect of Libertines, which under a show of liberty overthrows all religion, findeth many well-wishers thereunto, even amongst those that are Christians in name.

Use 1. This may serve to condemn those, that always follow after liberty of what kind soever it be. For Christians are the servants of righteousness, although they be free from sin, *Rom.* 6. 18.

2. To admonish us, to repress and restrain in ourselves this carnal desire of liberty, *1 Cor.* 9. 27.

Doct. 5. They that most labor for this carnal liberty, are the most wretched servants of sin.

This is gathered from these words; *they are the servants of corruption*. So *Rom.* 6. 20.

Reason 1. Because they are overcome and led captive by sin.

2. Because they give up themselves wholly to obey sin, *Rom.* 6. 16. 19.

3. Because they remain in this bondage, although it be the worst of all, with a kind of pleasure; so that they are the servants of sin more, then those are the servants of men, that are gally-slaves: for these men's minds always wish for liberty, but the others are very well pleased in their most servile condition.

Use 1. This may serve to inform us, how we should stand affected towards such men. For although they seem to themselves to be the only happy men almost, yet they are in truth objects most worthy of pity, and not of envy.

2. To admonish us, more and more to get out of this bondage, by yielding ourselves wholly unto God and his righteousness, *Rom.* 6. 18, 19, 22.

Doct. 6. They that are brought into this bondage, after that they have made profession and confession of the truth, their condition is more deplorable, then the condition of other sinners.

This is gathered from, verse 20, 21.

Reason 1. Because their sin is greater then other men's. For where no law is, there is no sin; where the law or the knowledge of the law is less, there the sin is less: but where the knowledge of God's law and his will is greater, there the sin is made greater and heavier.

2. Because they do wonderfully dishonor God, while they profess themselves to have known his discipline, and to have had experience of it in some measure, and do afterwards reject it, and prefer sin before it.

3. Because the devil the Prince of sin doth more severely beset those, that he hath withdrawn unto himself from the flight as it were, *Matth. 12. 45.*

4. Because the anger of God is incensed against such men, *Heb. 10. 26, 27.*

5. Because there is scarce any place left for them to repent, *Heb. 6. 6.*

Use. This may serve to admonish all those, that know the way of God, to labor also to continue constantly in the same, in all parts of their life and conversation.

Doct. 7. The filthiness of sin should make men to abhor a returning to the bondage thereof.

Reason 1. Because we are called unto purity.

2. Because we have professed an abomination of that impurity which is in fin.

3. Because it is abominable unto God, and makes men abominable in his sight.

Use 1. This may serve to condemn those, that take delight in this filthiness, and think they gain credit unto themselves thereby, by gracing and setting out their speech with oaths, and labor to make their conversation pleasing, by applying themselves unto the customs and vicious and filthy courses of men.

2. To admonish us, to put before our eyes this filthiness of sin. So shall we renew our repentance, and be confirmed in the grace of perseverance.

Chapter III.

Verse 1. This second Epistle (beloved) I now write unto you, in both which I stir up your pure minds by way of remembrance:

Verse 2. That ye may be mindful of the words which were spoken before by the holy Prophets, and of the commandment of us the Apostles of the Lord and Savior.

The Analysis.

The Apostle now making haste to the end of the Epistle, 1 Repeats the scope and aim that he had in writing, in the 1 & 2 verse. 2 He doth again describe those men, of whom he writes this Epistle, that they should beware, verse 3, 4. 3 He refutes their blasphemies, from verse 5. to verse 11. 4 He shows the use and fruit of his doctrine, which all the faithful should make of it, from verse 11 to the end. In repeating the end and scope of the Epistle he sets it forth and describes it, 1 By the *genus*, that it is a *putting in remembrance*. 2 By the effect, that it *stirs up*. 3. By the object, that it was directed unto them, that had a pure mind. 4 By the means how to obtain this effect, namely, those things which were spoken before by the Prophets, and commanded by the Apostles, verse 2. 5 By the manner how all these things might be made the more effectual: to which purpose he useth a kind of illustration, namely, that this putting in remembrance was iterated and repeated with an earnest vehemency. *This second Epistle I write*, and that with a fatherly kind of love, which is intimated in the title which he gives them, when he calls them *beloved*. Of the putting in remembrance we spake before, c. 1. v. 12 13. and also of stirring up: Therefore passing over them, we come to the next.

Doctrines arising hereence.

Doct. 1. The minds of the faithful should be endued with purity, and sincerity, that they may receive the divine admonitions as they ought to be received.

This is gathered from these words: *I stir up your pure minds*. Now he doth not so much commend them by this his testimony, as show them, what thing they ought chiefly to labor for, that they may receive benefit by this writing. So *James* 1. 21. and this first Epist. cap. 2. verse 2.

Reason 1. Because, as in all things that are of any moment, there is always required some preparing of the subject, for example, as in husbandry, plowing and harrowing of the ground: so and much more also is it required that we should prepare our hearts to receive the word of God with benefit, *Ierem.* 4. 3, 4. Now there can be no fitter preparation, then by sincerity to lay aside all those things, that are contrary to the word, and hinder the efficacy thereof.

2. Because the word of God is sincere, and therefore it requires sincerity in those that receive it, 1 *Epist.* c. 2. v. 2.

3. Because without sincerity nothing at all is done aright. For sincerity is the common affection of obedience.

Use 1. This may serve to reprove those, that have no care at all, rightly to dispose themselves for to receive the word of God aright.

2. To exhort us, to labor chiefly for this purity of mind, and sincerity of heart.

Doct. 2. They that have a pure mind, do willingly receive and retain those things that are proposed unto them out of the Prophets and Apostles.

This is gathered from verse 2.

Reason 1. Because Christ's sheep know his voice and follow him, *John* 10. 27. Now his voice sounds in the Prophets and Apostles.

2. Because in the Prophets and Apostles all things agree with sincerity, *1 Pet.* 2. 2. *Psal.* 19. 8, 9.

Use. This may serve to inform us, to examine our minds according to this rule: for they that care not for the words of the Prophets and Apostles, have not purity of mind; but they that cleave fast unto them, although it be accompanied with divers infirmities, have always in readiness a sure argument of their sincerity.

Doct. 3. Yet the very best have need to be often stirred up unto these duties.

This is gathered from these words; *This second Epistle I now write.*

So *Phil.* 3. 1, and this Epistle, c. 1. v. 10, 13.

Doct. 4. Such admonitions are works of Christian charity.

This is gathered from this title, beloved.

Reason 1. Because they tend to deliver men from the greatest evil, and to communicate unto them the greatest good.

2. Because they pertain unto the communication which is exercised by charity.

Use 1. This may serve to reprove those that cannot endure admonitions, and take them for their enemies that use them. *Gal.* 4. 16. *2 Tim.* 4. 3.

2. To exhort us, to exercise ourselves unto this duty with all charity.

Verse 3. Knowing this first, that there shall come in the last days, scoffers, walking after their own lusts,

Verse 4. And saying, Where is the promise of his coming? For since the Fathers fell asleep, all things continue as they were from the beginning of the creation.

The Analysis.

Vpon occasion of the Apostles testimony before cited, there is in these words a new description made of some wicked men of whom we must greatly beware. For in that he saith, that this is first to be known, what these wicked men are, of whom he doth admonish us, he doth thereby mean not only to show that this is necessary to be known for the understanding and applying of the Apostles words with benefit, but also that this may and ought to be chiefly observed out of the Apostles words, namely, that there shall come such men in the last days. For so is this phrase explained, *Jude*, v. 18. These wicked men are described in general, 1 By their impiety towards God, that they are *scoffers*. 2. By their impurity of life and deeds, that *they walk after their own lusts*. Then in special by their arguing, that the wicked scoffers used, to defend their impiety, and to remove the contrary doctrine from themselves, verse 4 For in those words is expressed, 1 their scoffing, which was before noted in general, and 2 their argument is set forth, whereby they would persuade

themselves and others, that they might walk after their own lusts, without fear or danger: namely, because the coming of God, the expectation whereof did deter men from such a life, is not to be feared, in these words: *Where is the promise of his coming?* Now this they confirmed to themselves and others by a vain comparing the times that went before with those that were to come; that whereas there was no coming of the Lord to judge the world since the times of the Fathers, and from the creation of the world, there was no cause to fear that any such thing would happen at the end of the world, in these words, *For since the Fathers fell asleep, all things continue as they were from the beginning of the creation.* Now this whole description, or rather the thing described, that is, this impiety, is illustrated by the adjunct of time, wherein chiefly and by a special kind of eminency or abundance it is found, namely, *in the last days.*

The Doctrines arising here-hence.

Doct. 1. In the reading of the Scriptures we must give special heed unto those things whereof we have greatest use.

This is gathered from these words: *Knowing this first.* For the Apostle would, that for the present they should first and chiefly think of those things, that the Apostles had spoken for their present use, touching those wicked men.

Doct. 2. The Scripture foretells most grievous things of the last days.

So 1 Tim. 4. 1. 2 Tim. 3. 1.

Reason 1. For that iniquity doth abound more in the last days, it is because knowledge doth abound, which is held under righteousness: that makes the sin the more sinful, *Rom. 7. 13.* and doth more incense the wrath of God, *Romans 1. 18.*

2. Because the last ages, by reason of that depravedness and corruption which hath overspread mankind, are as it were an the sink of all the ages that went before, to receive their d•egs.

Use 1. This may serve to inform us, not to be too much troubled in mind, when we see as it were inundation of iniquity and impiety, flowing everywhere; because such things were foretold us before, *John 16. 4.*

2. Not to fashion ourselves to those courses, that are common in this age, but to prepare and arm ourselves rather against their contagion.

Doct. 3. Amongst wicked men they are the worst of all, that scoff at godliness.

This is gathered from this word, *scoffers.*

Reason 1. Because they are not only unbelievers, but despisers of the faith also. For scoffing is from contempt.

2. Because their consciences are feared as it were with a hot iron, that can be wrought upon by no instruction, and therefore they are quite desperate. For they have quenched and choked even those natural sparks, which are wont to break out in all men's hearts.

3. Because they are the chosen instruments of the devil to turn aside others from godliness, and to make the faithful servants of God ashamed of it, if it were possible. For the proper effect of scoffing is shame.

Use. This may serve to admonish us, to shun such scoffers as the monsters and pests of mankind.

Doct. 4. They that maintain wicked opinions in their mind, are given to impurity in their life.

This is gathered therehence, that the same men are called *scoffers*, and *such as walk after their own lusts*.

Reason 1. Because the proper cause, why such men do labor so much to cast off all sense of religion, is no other, then that they may with all licentiousness, give themselves wholly over to their most filthy lusts.

2. Because such wicked opinions or imaginations do let loose the reins to all concupiscence, and therefore are the cause of increasing that wickedness, whereof at the first they were the effect.

Use 1. This may serve to inform us, not to think that wicked and profane and Atheistical men do speak from any reason or judgment, when they scoff at religion. For they are beasts in their life, and therefore they have also beastly imaginations, which they are wont to bring forth under a show of reason.

2. To admonish us, in shunning profane and blasphemous opinions and imaginations, to beware especially of a wicked life, because it makes way for all wicked opinions.

Doct. V. That is proper to wicked and profane men, in some sort to deny the coming of the Lord, and his judgment.

This is gathered from verse 4 at the beginning.

Reason. Because the expectation of judgment is a strong bridle to restrain and keep in the wickedness of men, which ungodly and profane men do most of all desire to shake off.

Use. This may serve to admonish us, by all means to take heed, that we be not any way partakers of that impiety: which comes to pass not only then when we do utterly deny his coming, but also when we do either make any doubt of it, or apprehend it as a thing far off from us, or do ineffectually think of it, not edifying ourselves in faith and obedience.

Doct. 6. The fallacy wherewith wicked and profane men do deceive themselves, consists therein, that they will believe nothing above their senses, and do oppose their sense against the testimony of God.

This is gathered ver. 4. at the end. *For since the Fathers, &c.*

Reason. Because they are sensual men, *Jude*, v. 19. and are led by sense and sensible things, like as brute beasts.

Use 1. This may serve for information: hence we may understand that the contradictions of profane men are void of all reason, and therefore are to be contemned with detestation. Nothing can be more contrary or mad, then to consult with nature about supernatural things, and to fetch the judgment of spiritual things from sense.

2. To admonish us, not to attribute anything to our senses in matters of faith. For it is all one, as if we should seek the judgment of reason amongst brute beasts.

Verse 5. For this they willingly are ignorant of, that by the word of God the heavens were of old, and the earth standing out of the water, and in the water,

Verse 6. Whereby the world, that then was, being overflowed with water, perished.

Verse 7. But the heavens and the earth which are now, by the same word are kept in store, reserved unto fire against the day of judgment, and perdition of ungodly men.

The Analysis.

IN the refutation of this profane opinion, the Apostle doth first reprove the ignorance of these profane men, verse 5. 6 7. Secondly, he doth instruct the faithful touching the coming of the Lord in those things, that did most pertain to the confirmation of them in the truth against such temptations that might arise from such human cavillings, verse 8. 9, 10. The Apostle reproves their ignorance, 1 From the cause, that it was voluntary or affected ignorance. 2 From the object, namely that truth, which they willingly were ignorant of, and did oppugn. Now that truth which is affirmed contradicts that assertion, whereby these men would confirm their opinion. For when they had said it, and had brought it for an argument, that all things did continue in the same estate from the beginning of the creation, the Apostle denies this, and shows the contrary by the history of the flood, v. 6. then by comparing things alike, he gathers that the same also is to be expected concerning the destruction of the world by fire at the coming of the Lord, that was before in some sort performed by the destruction of it in water, v. 7. 3 The reason of this consequence is taken from the common cause of creation, preservation, and both destructions of the world, namely, the word & will of God, v. 5. 7. 4 He doth illustrate the conclusion it self concerning the destruction of the world by the end thereof, that it may withal be applied unto those wicked ones, with whom he now dealt, v. 7 at the end, while he calls the day of the Lord *the day of judgment, and perdition of ungodly men.* For in these words he threatens eternal damnation unto those profane men, that denied his coming, w^{ch} must certainly be expected at the coming of the Lord.

The Doctrines arising herehence.

Doct. 1. It is the property of wicked men to be willingly ignorant of all things, that cross their lusts.

This is gathered from these words: *They willingly are ignorant of.* All men are ignorant of many things, but the faithful are not ignorant of those things that are necessary for them unto salvation, nor do they please themselves in the ignorance of any truth, much less in the ignorance of those things that pertain unto the practice of religion: nay they do very much labor for this knowledge, whereby they may be brought unto eternal life: but the wicked, although they do very much desire to know other things, yea and are too curious in it, yet they love to be ignorant of those things that pertain to the bridling of their lusts and reproving of their sins. This is that ignorance which is called voluntary and affected.

Reason 1. Because they affect those vices whereunto this knowledge is repugnant. Therefore they eschew knowledge as a thing that is evil unto them, and makes against them; and affect ignorance as a thing that is good for them and very well agreeing with them. For he that hath resolved with himself to give his mind unto sin, and to continue therein, seeks to have peace and quietness in that condition, and therefore abhors that truth which convinceth his conscience of sin, and suffers him not to sleep in it.

2. Because he is given unto those lusts that stop up the way unto saving knowledge, and hold him ensnared and entangled so that he cannot freely endeavor and labor for true knowledge: therefore he affects ignorance in this respect, not so much in it self, as in the cause of it.

Use 1. This may serve to convince those, that please themselves in the ignorance of holy things, because this is the property of a wicked man.

2. To admonish us, never to shut our eyes against the light of the truth.

3. To exhort us, on the contrary to use all our endeavor and give all diligence to gain knowledge, especially in those things that pertain to our own practice and life.

Doct. 2. It makes very much for the taking away or lessening of our ignorance, to look upon the works of God that are past, that from them we may gather the works that are to come.

This is gathered from the comparison that is here made, v. 5. 6, 7.

Reason. Because the works of God are as looking-glasses, wherein God's sufficiency and efficiency are proposed unto us to behold.

Use. This may serve to admonish us, not to look slightly upon the works of God, nor to read the histories of them as we read human histories, but so, that we may always behold God in them.

Doct. 3. Those public works of God, the creation, preservation, and destruction of the world, first by water, secondly by fire, are often to be meditated upon, and compared one with the other.

This is gathered from the same comparison.

Reason. Because God hath proposed those, as very remarkable arguments, to work some sense at least of religion in men's minds.

Use. This may serve to exhort us, to exercise ourselves in these meditations, which God hath commended unto all sorts of men.

Doct. 4. In all such works of God, that is especially to be considered that they are by the word of God, and do depend thereupon.

This is gathered from verse 5, 7.

Reason. Because we can receive no benefit by meditating upon God's works, unless we do behold the perfection of God in them. Now the perfection of God in his works doth very much appear therein, that all things are done by his word and according to his will.

Use. This may serve to admonish us, to turn our eyes from all second causes, and to acknowledge God and his word in all things. For thence it comes to pass, that men often times attribute those things unto fortune, which are done by God, because they are ignorant of the power of God's word. And such an opposition there seems to be in the text, betwixt the words of the wicked, (when they say that all things continue, making no mention in the mean time of God, by whose power they continue; but rather closely attributing this continuance to fortune or second causes,) and that assertion of the Apostle, whereby he affirms that the world was at first by God's word, and is kept by the same word:

Doct. 5. Every consideration of the works of God should be applied to the comfort of the faithful, and terror of the wicked.

This is gathered from v. 7. at the end.

Verse 8. But (beloved) be not ignorant of this one thing, that one day is with the Lord as a thousand years, and a thousand years as one day.

Verse 9. The Lord is not slack concerning his promise, (as some men count slackness) but is longsuffering to us ward, not willing that any should perish, but that all should come to repentance.

Verse 10. But the day of the Lord will come as a thief in the night, in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also, and the works that are therein shall be burnt up.

The Analysis.

IN this other part of the refutation the Apostle propoundeth unto the godly and faithful those things that might establish and confirm their hearts in the truth, touching the coming of the Lord. 1 Therefore he persuades them to understanding and knowledge, contrary to the ignorance of the wicked. For whereas he had spoken before of the wicked, *this they are willingly ignorant of*, now turning to the faithful he exhorts them unto the contrary. *But be not*

you ignorant of this one thing. 2. He propounds the thing it self, which he would have them in a special manner to understand and observe, which contains two things. 1 That the prolonging of the Lord's coming is not with that slackness, which should be a stumbling-block to any man, both because it is not to be judged of according to our sense, but by the eternity of God, in respect whereof that space of time, which seem•s very long unto us, is but as one day, v. 8. and also because the end of this prolonging is the conversion and salvation of sinners: and therefore this prolonging proceeds not so much from slackness, as from patience, verse 9. 2 That the manner of his coming, (both because it shall be sudden, and also because it shall be with majesty and great terror,) is such, that it should rather make men careful to prepare themselves for it, then to be curious in inquiring about the time it self, or to complain of slackness.

The Doctrines arising herehence.

Doct. 1. When wicked and profane men are reprov'd, refuted and condemned in Scripture, this is done for the faithful and elects sake, whose edification and salvation God hath respect unto, even when he seems to speak unto others.

This is gathered from the beginning of verse 8. where the Apostle turning himself directly unto the faithful, shows that these wicked men were refuted for their good. So *2 Thess. 2. 13. Jude, v. 20. 1 Tim. 6. 11. 2 Tim. 3. 14.*

Reason 1. Because the whole Scripture and all the means of salvation do by a special kind of propriety belong unto the faithful.

2. Because God will not have his word to pass without some fruit: Now wicked men are oftentimes so fore-lorne, that no congruous fruit can be expected in them, but only in the faithful.

Use 1. This may serve to inform us, to judge aright of God's intention in those things that he doth about men that are past all hope and incorrigible. For as the Apostle saith of Oxen, that God taketh not care for Oxen, but for men; so should we think that God taketh not care so much for these bestial men, as for the faithful and elect whom he doth chiefly speak unto, even when he seems to speak unto others.

2. To admonish us, not to neglect or despise such rebukings of the wicked, as if they did nothing belong unto us, but wisely to turn it to our own use.

Doct. 2. The faithful do then profit by the word of God, which is against the wicked, when they are become much unlike the wicked.

This is gathered therehence, that whereas the Apostle did reprove the wicked of ignorance, he doth now exhort the faithful to knowledge, *Prov. 1. 15.*

Reason. Because the courses and fashions of the wicked are therefore set forth unto us, that we might avoid them.

Use. This may serve to admonish us, not to suffer ourselves to be led away by the example of the wicked multitude. For God doth not propose it as a thing to be followed, but to be shunned and avoided.

Doct. 3. We should in a singular manner differ from the wicked therein, that we judge of the ways of God not according to the sense of the flesh, but according to the nature of God.

This is gathered from these words: *One day with the Lord.* With men it is otherwise.

Reason. Because spiritual things are to be judged of spiritually. Now all the ways of God are in some sort spiritual and divine.

Use. This may serve to reprove those, that in such examinations are wont to consult with flesh and blood, and not with the word of God.

Doct. 4. The end of all God's ways, as they have respect unto men, is the repentance and salvation of the godly.

This is gathered from v. 9. Now here ariseth a question.

Quest. Whether all and every particular man be meant thereby, when it is said, that God is not willing that any should perish, but that all should come to repentance?

Answ. The patience of God according to its nature hath that use and end, to lead all sinners unto repentance, *Rom.* 2. 4. and in that sense might their interpretation be admitted, who understand these words and the like of all and every particular man: But that the Apostle in this place hath special reference to the elect, it appears thereby, that he speaking of the beloved of God, verse 8. and reckoning himself amongst the number of us, saith, that God is longsuffering to us-ward, that is, towards those beloved, and is not willing that any should perish that is, any of them: because God's principal work towards men is the salvation of the faithful, and therefore all his ways tend thereunto, as unto the scope and mark whereunto they are directed.

Use 1. This may serve to reprove the madness of those men that blame those things in God, which make most for their use and good, as these men do in the slackness of the Lord's coming.

2. To admonish us, not to pervert these right ways of God, but always to apply them unto that use whereunto they tend, that is, to the furtherance of our own repentance and salvation.

Doct. 5. The way of the Lord, when he cometh to judgment, shall be with swiftness, majesty and terror.

This is gathered from verse 10.

First, it shall be sudden, because the hour and day thereof is not revealed, and because the most part of men expect no such thing. And it shall be full of majesty and terror, because it is the coming of the Lord not in humility, as his first coming was, but in glory.

Use. This may serve to admonish us, to prepare our selves accordingly against this coming of the Lord. For this use the Apostle presseth and exhorteth us unto in the rest of the chap.

Verse 11. Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness,

Verse 12. Looking for, and hasting unto the coming of the day of God, wherein the heavens being on fire, shall be dissolved, and the elements shall melt with fervent heat?

Verse 13. Nevertheless, we according to his promise, look for new heavens, and a new earth, wherein dwelleth righteousness.

Verse 14. Wherefore (beloved) seeing that ye look for such things, be diligent, that ye may be found of him in peace, without spot, and blameless.

Verse 15. And account, that the long suffering of the Lord is salvation, even as our beloved brother *Paul* also, according to the wisdom given unto him, hath written unto you.

Verse 16. As also in all his Epistles, speaking in them of these things, in which are some things hard to be understood, which they that are unlearned, and unstable, wrest, as they do also the other Scriptures, unto their own destruction.

Verse 17. Ye therefore beloved, seeing ye know *these things* before, beware lest ye also being led away with the error of the wicked, fall from your own steadfastness.

Verse 18. But grow in grace, and in the knowledge of our Lord and Savior Jesus Christ: to him be glory, both now and forever, Amen.

The Analysis.

IN these verses is contained an application of the doctrine, that was before propounded concerning the Lord's coming, to the use and edification of the faithful. Now this application is made by an exhortation to piety and holiness, which is first of all propounded, v. 11. Secondly, confirmed by the doctrine that was before proposed concerning the manner of the Lord's coming, v. 12, 13. Thirdly, it is again repeated and pressed, v. 14. Fourthly it is again confirmed by the doctrine that was before proposed concerning the patience and longsuffering of God, v. 15. begin•which is in this place confirmed by the testimony of the Apostle *Paul*: whose testimony is illustrated, 1 Thereby, that he was frequent in such testimonies, v. 16. begin. 2 By a preoccupation, whereby the faithful are admonished not rashly to wrest anything that *Paul* spake concerning such things, to a contrary sense, because although he spake some things that are hard to be understood, yet they are such that they are not wont to be wrested, but by some perverse men, who wrest the other Scriptures also unto their own destruction. From all these he infers in the last place a conclusion both of the fore-going exhortation, and also of the whole Epistle, which is, to have a care to be steadfast, v. 17. and to labor for growth, v. 18. The end whereof is shown to be the glory of Christ in that doxology, wherewith the whole Epistle is closed up.

The Doctrines arising herehence.

Doct. 1. All Scripture must be applied unto a practical use, that it may advance holiness and piety.

This is gathered from v. 11. Now not only in this place is this order of instruction observed, but in all the Epistles and Sermons that are propounded in Scripture.

Reason 1. Because the end of all Theological doctrine is to live well.

2. Because a bare apprehension and speculation of the truth, and a mere assent thereunto, is nothing worth, if it be separated from the practice. For this is found in some sort in the devils themselves.

3. Because the temptations of the Devil tend chiefly thereunto, that if he cannot hide the truth, yet so to choke it, that it can bring forth no fruit in the life; and thereupon he takes occasion to mock and deride men.

Use. This may serve to admonish us all, to labor for this both in private and in public, in preaching, hearing, reading, and meditating upon God's word; and never think that we know anything as we ought to know, unless we know it unto piety and holiness.

Doct. 2. In piety and holiness we must always aim at and labor for the highest perfection.

This is gathered 1 From the question, *What manner of persons ought ye to be?* 2 From the plural number, which is used in the original, 〈 in non-Latin alphabet 〉, in your conversations, that is, in all piety and holiness.

Reason 1. Because every degree of piety and holiness is as desirable in it self as the first is.

2. Our desire and affection towards the highest degree of holiness and piety is a part of the very first degree. For there is no true holiness without a desire of perfect holiness.

3. Because we are called unto perfect holiness, neither can we see God without it.

Use. This may serve to reprove those, that rest in a kind of luke-warm profession, or in a partial practice of piety and holiness.

Doct. 3. It makes much for the advancing of piety; to look for and hasten unto the comming of the day of the Lord.

This is gathered from v. 12, 14. So *Phil.* 3. 20.

Reason 1. Because it takes off our minds from all those things, that belong unto this present world.

2. Because it makes us to prepare ourselves for the world to come, 1 *John* 3. 3.

Use. This may serve to exhort us, to raise up our minds, as much as may be unto this spiritual looking for the Lord.

Doct. 4. Our chiefest care touching the coming of the Lord, should be, to be found of him in peace.

This is gathered from v. 14. Now by peace is meant that condition which is pleasing unto God and approved of him; whereupon not the anger, but the goodness and grace of the Lord is shown in communicating all happiness.

Reason 1. Because the Lord is looked for, as the supreme Judge, whose anger is to be fled from and avoided, and his approbation and good liking greatly to be sought for.

2. Because unless peace be then had, afterwards it cannot be had forever.

Use. This may serve to exhort us, while we live here, continually to seek to confirm our peace with God, and in our own consciences. Now this is done by raising up in ourselves a lively faith and confidence, establishing our hearts with all assurance of salvation, and following all those means whereby our calling and election is made sure.

Doct. 5. From the longsuffering of God we must gather those things which make for the promoting of our peace and salvation.

This is gathered from v. 15. For when the Apostle tells us, that we should account, that the long suffering of the Lord is salvation, he means that we should so think with ourselves and dispute of these things, that we should gather nothing else from thence, but that God aims at our salvation, and therefore we also should take great care of it.

Reason. Because by these meditations we should confirm and increase both our faith and our sanctification. For our reasonings and disputes, when they are rightly directed either by the word, or by the works of God, as by a third argument, to the strengthening of our faith and increase of holiness, a^r unto a conclusion drawn from thence; they are those moral means whereby we work out our salvation with fear and trembling.

Use. This may serve to exhort us, to exercise ourselves more and more in such meditations: for being accustomed thereunto, from them we shall gather honey and medicine, whence others suck poison; as we may see in this example, where from the Lord's prolonging of his coming the wicked men did conclude those things whereby they might confirm their profane opinions; but the faithful are taught on the contrary, by the same argument to conclude those things, which make much for their salvation. Such is the Apostles admonition, *Rom. 6. 12.*

Doct. 6. In the writings of the Apostles and Prophets, Christians must have a special heed to those things, which do most direct them to such connexions or conclusions.

This is gathered from verse 15. Where *Paul's* testimony is cited to confirm & illustrate this connection, & not to prove other things, which might easily be proved out of his writings.

Reason 1. Because these are most necessary for us to know, and of perpetual use.

2. Because that was the wisdom of God communicated to the Apostles and Prophets, that they might explain these truths unto us most frequently, and clearly, which is the reason of that elogy which is given unto *Paul* in the text, *according to the wisdom given unto him he hath written unto us.*

Use. This may serve to reprove those, that do more willingly by far give heed unto those things, which do little or nothing at all touch the conscience of a man, or the practice of his life. The inward inclination and disposition of a man appears manifestly by those things which he doth chiefly heed in his reading and hearing: As if a man be given only to the tongues, he will observe nothing but the words and phrases: If he be a lover of Chronology, he will take notice of nothing but the things that have been done, and the moments of time wherein they were done: If he be a Disputer, one that seeketh praise by arguing, he will mark nothing, but those things which make for controversies: so a godly man, although he will not neglect other things, which serve for his use, yet he doth chiefly fix his mind upon those things, which do most directly tend unto godliness.

Doct. 7. We must understand all these things so, as if they were directly written unto us.

This is gathered from these words, *Hath written unto us.* So *Hebr.* 12. 5.

Reason 1. Because such was the wisdom of God, which spake in these holy men, that they wrote those things which do belong unto us, as well as unto those that lived at that time.

2. Because God would have the Scripture to be the public instrument of the Church, not of one age only, but of all ages. Therefore every part of it is the rule of life both to me and thee, as well as unto those to whom it was first given.

Use 1. This may serve to admonish us, not so much to meddle in the Scriptures, as if we were in another man's ground, or in those things which belong unto others, and not unto ourselves.

2. To exhort us, to raise up our minds to receive the word of God with a congruous affection. We may easily think with ourselves how our minds would be affected, if we should receive a letter that was written by the hand of God in heaven; and directed unto us by name, and sent unto us by one of his Angels: after the same manner should we be affected in reading and hearing the written word of God.

Doct. 8. In other truths that are less necessary for us to know, there are some things hard to be understood.

This is gathered from v. 16. He doth not say this of all *Paul's* Epistles, nor of any one whole Epistle, much less of the whole Scripture, (as the Patrons of traditions, and Enemies of Scripture would have it,) but of some few things: And he seems to point chiefly at some of those things, which *Paul* wrote concerning the coming of the Lord, because he speaks of that in this place, & therefore it is very likely that he hath reference unto those things which are spoken of, *2 Thess.* 2. 2.

Reason 1. Because there are some divine mysteries so far remote from us, that in what words soever they be expressed, they will always be hard to be understood.

2. Because God would have some things, that are not of so general and necessary a use, out of his singular wisdom to be more obscurely propounded: which seems to be the proper reason,

why those things of Antichrist, 2 *Thess.* 2. were in the Primitive Church hard to be understood. For God would for just causes, that Antichrist should come, and that most men should be ignorant who he was, until he did come.

3. God would exercise the industry and diligence of the faithful in searching the Scriptures, and finding out the sense and meaning of them, not to deter men from reading them as the Papists use to do, by wresting this argument amiss. For *Peter* in this place doth not discourage so much as the common sort of the faithful from reading the Scriptures, but rather stirs them up to read all the Epistles of *Paul*, although he tells them that there are some things in them that must be read warily.

Use 1. This may serve to admonish us, not to think it sufficient that we know the words of the Scripture, but to give all diligence and labor to find out the true sense and meaning of them.

2. To comfort us, that we should not be too much cast down, if we do not fully understand some things in the Scripture, because we are told that there are some things hard to be understood.

Doct. 9. They are unlearned and unstable men, that wrest the Scripture to maintain their impiety.

For that the Apostle means, when he saith that they wrest the Scriptures to their own destruction; not that it is such an exceeding dangerous thing to interpret some place of Scripture otherwise then it should be, but that it is the property of a very wicked man to argue out of the word of God against God, or against his will. Now they are called unlearned, not because they have no skill in the tongues or arts, wherein such pestiferous men may sometimes excel; but because they never effectually learned or were taught those things which pertain unto religion: And in the like manner are they called unstable, because in that knowledge of the truth which they had and professed, they were not grounded and rooted, but as men not grounded nor settled they are easily turned from their profession.

Use. This may serve for admonition, that the people should not therefore be deterred from reading the Scriptures, as the Papists would have it, (who in this very thing show themselves to be unlearned and unstable, because they do mischievously wrest this place, where they are expressly told, with how great danger it is wont to be done:) but that we should labor to cast off all ignorance and unsteadfastnesse, that so we may be made fit to read the Scriptures with profit. For this is the scope of the admonition, as the Apostle useth it in this place.

Doct. 10. The end and scope of all divine information and instruction in respect of the faithful is, that they may be stablished and grow in that grace which they have received.

This is gathered therehence, that this is the conclusion of this general Epistle, as it was of the former; which holds good also in all other Epistles and Sermons, in respect of those that are now faithful:

Reas. Because by their effectual calling they have faith, hope, and charity begotten in them, so that they have the principle of all grace in them, nor can anything be wanting •elies the continuation, confirmation, and increase of the same grace.

Doct. 11. To obtain steadfastness in grace there is required a fore-knowledge of those things that tend to the confirming and strengthening of our minds.

This is gathered from these words: *Seeing ye know these things before.*

Reas. Because although our steadfastness depends upon God▪ and the effectual operation of his Spirit, as it is in the conclusion of the 1 *Pet.* 5. 10. Yet God worketh in us not only by a real efficacy, but also agreeable to an intelligent nature by teaching and persuading. Now nothing can be wrought• by this moral way, unless knowledge go before, and so i• must be wrought by knowledge, as it is in the text.

Use 1. This may serve to refute the Papists, who maintain• ignorance and commend it in the common people: they are sufficiently refuted by him, from whom they boast that they have received the Chair, free from all error. For *Peter* in thi• place, 1 Requires knowledge of all the faithful, yea, an• fore-knowledge too of those things whereby they might b• confirmed against profane men and false teachers. 2 He pre•supposeth that all that were truly faithful to whom this Epi•stle came, were already endued with this knowledge. 3 H• presupposeth that his Epistles were so clear and so ea•ie to b• understood that all the faithful which should read them wit• godly minds, might understand out of them, and consequent•lie out of the Scriptures, those things, whereby they bein• forewarned, might be fore-armed against those false deceiver• whereof he spake.

2. To admonish us, not so to look for our confirmation and strengthening from God, as that we should in the mean time neglect the knowledge of those things that tend there•unto, but to use all our endeavor both in general to know those things that are absolutely necessary unto salvation, an• in particular, those things that are necessary for us in our pra•ctise upon occasion of any temptation.

Doct. 12. Besides knowledge there is required also unto th• steadfastness of grace a continual and vigilant heed.

This is gathered from this word, *Beware.*

Reason 1. Because knowledge is unprofitable, if it be not reduced to practice. Now practice in difficult things cannot be had without care and heed.

2. Because many are the fallacies wherewith we are assaulted, both in the Devil and his instruments that are without us, and in ourselves also, by reason of that marvelous deceitfulness of our hearts, such as cannot be expressed.

Use. This may serve to exhort us, above all to take notice of ourselves, and those things that tend to the strengthening and stablishing of us in grace.

Doct. 13. It should be an argument to the faithful to beware of the errors of some men, because they are wicked men, ungodly, and profane.

This is gathered from that title, *the error of the wicked*.

Reason. Because all those things that have any agreement with ungodliness are to be shunned and avoided. Now those things that are in a special manner approved of by profane men, must necessarily have an agreement with profane ungodliness.

Use. This may serve to admonish us, by this means amongst others to strengthen ourselves against divers errors, that are most pleasing to profane men.

Doct. 14. Sedfastnesse and increase of grace are joined together.

This is gathered from the connection of v. 17. with the 18.

Reason 1. Because like as trees and all plants, and also living creatures, from which this metaphor is taken, are corroborated by growth, while they acquire greater and perfecter strength, so also do the faithful.

2. Because the steadfastness of grace consists not therein, that it continues in the same degree, but that it is formed in its nature, one property whereof of is, to grow until it come to perfection.

Use. This may serve to exhort us, to labor therefore to be so stablished, that we may also grow and increase in all grace.

Doct. 15. They grow in grace, that grow in the effectual knowledge of our Lord and Savior Jesus Christ.

See Chapter 1. Verse 2.

Doct. 16. Our 〈◇〉 and desire in all things, even in those th•• that pertain to our own salvation, should be the eternal glo•• God in Christ.

This is gathered from the last words.

Reason 1. Because we are the servants of Christ bo•• with his own blood. Now whatsoever the servants get 〈◇〉 turns to the proper good and benefit of their Masters.

2. Because God is absolutely the chiefest good.

3. Unless we do this, whatsoever we do, it is not 〈◇〉 out of religion. For it is the nature of religion to give the 〈◇〉 unto God.

Use. This may serve to exhort us, to lift up our minds 〈◇〉 and more to maintain the glory of God in all things, 〈◇〉 Apostle doth by that closing particle, *Amen*.

FINIS.

P-WA1-5. Conscience with the power and cases thereof Devided into V. books. Written by the godly and learned, William Ames, Doctor, and Professor of Divinity, in the famous University of Franeker in Friesland. Translated out of Latin into English, for more public benefit. - Ames, William, 1576-1633.

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WRITTEN BY THE GODLY AND Learned, WILLIAM A..., Doctor, and Professor of Divinity, in the famous University of ⟨⟩ in *Friesland*.

TRANSLATED OVT OF LATINE into English, for more public benefit.

Io...▪ 34. 29.

When he gives quietness▪ who can make trouble? when he hides ⟨⟩ ▪ who can behold him?

Acts 24. 16.

And herein do I exercise myself, to have always a Conscience void of offense toward God▪ and toward men.

[illustration]

Jmprinted, Anno MDCXXXIX.

TO THE ILLVSTRIOVS AND MIGHTIE LORD'S, THE STAES of Zealand.

I Purpose not (Honorable LORD'S) to insinuate myself, or my endeavors into your Favor, by fine words, and feined commendations of your Virtues. For I do not think it will be acceptable unto wise mē, who both suspect that Art, and account it base; Though of myself I am not apt to flatter, yet the very name of *Conscience* that is set before this Treatise, chargeth me to avoid it. Many indifferent good Books are in the very beginning disgraced by it. I will only show the true cause, by which I was persuaded (though my name perhaps be more obscure, then to be known unto you) to set down your Name in the forefront of this Treatise.

It is reported over all places near hand, that the *Doctrine according to Godliness*, is both more Practically Preached by the Pastors, and more put in practice by the Hearers in your Churches, then yet hath been marked in many others, though they hold the same Doctrine.

That worthy Servant of the Lord, Master WILLIAM TEELING, who was by this means in great admiration, and famous throughout all the *Low-Country* Churches, (to say nothing of others, that both have, and do take the same course) took such painful pains this way, both publicly and privately, by word and writing, that it may be truly said, *The zeal of God's house hath eaten*

him up: whereby also (Envy the follower of such a Virtue, being now overcome) he hath obtained that Crown, which God hath prepared for those *that have instructed many unto righteousness*.

Because I hope this Treatise will more excite to this kind of study, it being also desired by many, who were not to be neglected. Its fittest it should be sent, where it may find those running this race, who will be easily put on, and where others also may take example of that course that is taught here.

This being the true cause of the Dedication, gives me cause to hope, that this intention and service will not be unacceptable unto you. This only remaineth (Noble Lord's) The good and great God in *Christ*, vouchsafe to bless you more and more, and your Churches, with a true faith, a good Conscience, and perfect Happiness.

Your Honors most addicted W. Ames.

TO THE READER.

I Gladly call to mind the time, when being young, I heard, worthy Master PERKINS, so Preach in a great Assembly of Students, that he instructed them soundly in the Truth, stirred them up effectually to seek after Godliness, made them fit for the kingdom of God; and by his own example shown them, what things they should chiefly intend, that they might promote true Religion, in the power of it, unto God's glory, and others salvation:

And amongst other things which he Preached profitably, he began at length to Teach, How with the tongue of the Learned one might speak a word in due season to him that is weary, out of *Isaiah*. 50. 4. by untying and explaining diligently, *CASES OF CONSCIENCE* (as they are called.) And *the LORD found him so doing like a faithful Servant*. Yet left he many behind him affected with that study; who by their godly Sermons (through God's assistance) made it to run, increase, and be glorified throughout *England*.

My heart hath ever since been so set upon that Study, that I have thought it worthy to be followed with all care, by all men. Since also (God's good providence so disposing it) that I lived out of mine own Country, I did observe that in divers Churches, pure both for Doctrine and Order, this Practical teaching was much wanting, and that this want was one of the chief causes of the great neglect, or carelessness in some duties which nearly concern Godliness, and a Christian life. My mind was set on, as it were by violence, to try at least in private, whether I were able to prevail with some young men that purpose the Ministry, more to apply their minds to this kind of handling of Divinity; whence no small fruit was to be hoped for. Being afterwards called to a public charge of Teaching in the University, I esteemed nothing better, or more excellent, then to go before those that were Students for the Ministry, in this manner of teaching.

This part of Prophecy hath hitherto been less practiced in the Schools of the Prophets, because our Captains were necessarily enforced to fight always in the front against the enemies to defend the Faith, and to purge the floor of the Church; So that they could not plant and water the Fields and Vineyards as they desired; as it useth to fall out in time of hot

wars. They thought with themselves in the mean while (as one of some note writes) *If we have that single and clear eye of the Gospel if in the house of our Heart the candle of pure Faith be set upon a Candlestick, these small matters might easily be discussed.* But experience hath taught at length, that through neglect of this husbandry, a famine of Godliness hath followed in many places, and out of that famine a grievous spiritual plague; insomuch that the counsel of *Nehemiah* had need be practiced; namely, that every man should labor in this work with one hand, holding in the other a Spear or a Dart, whereby he may repel the violence of the enemies. The same Experience hath likewise taught, that these *small matters* (if so be that so necessary things may be so called) are despised with no less madness, then if one would suffer the fingers and toes of his hands and feet to be cut off, as some small things, without which he hoped to walk and use his hands well enough. All things therefore being rightly weighed, I have taken in hand (God also liking it, as I am persuaded) these instructions touching the power of Conscience. Not that I hope that any perfect thing, in this kind, can come from me: (for there are more kinds of things this way, then that certain answers can be given (by me at least) to everyone) but that I might do something, whereby the unlearned, and such as are destitute of better help, might somewhat be helped; and that the more learned might be excited to set forth some more perfect and exact thing. Of which duty the godly, learned, grave ancient Preachers are properly the Debtors, whose daily labor it is to deal with the Consciences of men; who through their experience have learned much better, what those questions are, in which the Conscience useth most to doubt, and out of what grounds they may be best unfolded; then can easily be understood by one that lives privately in an Academical profession. And indeed, if such things were handled in the meetings of Preachers, according to the variety of Cases that fall out; and the more remarkable decisions set down in writing; the children of Israel should not need to go down to the Philistines (that is, our Suttents to Popish Authors) to sharpen every man his Share, his Mattocke, or his Axe, or his weeding Hooke, as it fell out in the extreme necessity of God's people, 1 *Sam.* 13. 20.

Furthermore if such as are addicted to the Ministry, were first instructed in these things, and were seriously tried in them at the Examination, before they were ordained, one might well hope, to have as well Preachers as Churches, more according to God's heart and *Christ's*, then now we have.

The Papists have labored much this way, to instruct their Confessors: and in a great deal of earth and dirt of Superstitions, they have some veins of Silver: out of which, I suppose, I have drawn some things that are not to be despised. But they are without the life of this Doctrine: and death is in their pot. The thing it self requires, that by others, other things be taught, and the same things, after another manner. I have gone about to perform this in part: and others I make no question, will endeavor it.

I follow here the same method, that I did in my *Marrow of Divinity*. Of the second part whereof, the three last of these Books are a full Exposition: which perhaps, those did expect that desired importunately, as it were by daily reproaches, that the publishing of this Treatise might be hastened. But (to make an end at length of my Preface) I will conclude many things in few words, and that in the words of *G. Parisiensis, Concerning these things, many things we*

have not written for unskillfulness, many for other necessary business, many for dullness, many through fear of being tedious, many more because of our sins, which most of all hinder both us and others in such things. We doubt not, but we are subject to the danger of slanderous Backbiters; But by doing what we may, we have given some fit occasion unto wise men; and we have set forth, not a dry sandy ground of fruitless Disputations, but a most profitable and healthful place for Wits to exercise themselves in.

W. AMES.

OF CONSCIENCE, AND THE CASES THEREOF. The First Book.

CHAP. I. The definition of Conscience.

THE Conscience of man (for I do not intend to treat of the Conscience of Angels) Is a man's judgment of himself, according to the judgment of God of him. *Isaiah*, 5. 3. *Judge* I pray you between me and my vineyard: *1 Cor.* 11. 31. If we would *judge* our selves, we should not be *judged*, &c.

1 I call Conscience *Judgment*, First, to show that it belongs to the Understanding, not to the Will. The very name of Conscience showeth it to be so. But this proveth it, because all those actions, which in the Scriptures are attributed to man's Conscience, do properly belong to the reasonable power, or faculty; though the Will by some act or inclination can both command the Understanding to judge, and also follow that judgment. This inclination, by some, is called Conscience; by others, a part of Conscience; but not rightly.

2 Conscience being referred to *judgment*, it is distinguished from the bare apprehension of truth. For Conscience doth always suppose an assent that is firm and settled.

3 By the definition of Conscience, it appeareth that Conscience is not a *contemplative judgment*, whereby truth is simply discerned from falsehood: but a *practical judgment*, by which, that which a man knoweth is particularly applied to that which is either good or evil to him, to the end that it may be a rule within him to direct his will.

Seeing that this name of *judgment*, is sometimes taken for a power and faculty, sometimes for an habit, sometimes for an act; this question ariseth, to which of all these *Conscience* is properly.

4 The most grave Divine, *William Perkins*, who only of our Countrymen hath set forth a peculiar Treatise of *Conscience*, doth place it among *Faculties*; and he doth so define it, as he putteth for the general nature of it a part of the Understanding, that is to say, as he explains himself, *A natural power or faculty*. He gives this reason of his opinion, namely, because the act of Accusing, Comforting, Terrifying, &c. cannot be ascribed to the Conscience, if it self were an act. Put this reason is weak: because in the Scriptures such kinds of effects are attributed to the thoughts themselves, which undoubtedly are acts. *Rom.* 2. 15. *Their thoughts Accusing one another, or Excusing*. The reason is, because things done, are the effects not only of the Mover, but also of the motiō it self. Besides, Master *Perkins* maketh Conscience,

Understanding, Opinion, Knowledge, Faith, and Prudence, to be of one kind or sort; but none would define these so, as that they should be taken for distinct faculties of the soul.

5 Some of the Schoolmen will have Conscience to be an habit: as *Scotus, Bonaventure, Durand*. Which though it might be granted of some part; or of the principles of Conscience: yet it cannot be granted simply of all that which is signified by the name of Conscience; for the only office of an Habite, as it is an Habit, is, *Inclinare ad prompte agendum*, to make one do a thing readily: but Conscience hath other operations, which belong properly to it, as to Accuse, Comfort, &c.

6 By *Judgment* therefore, in the definition of Conscience, (I understand most properly with the best Schoolmen) an act of practical judgment, proceeding from the Understanding by the power or means of a habit.

7 The acts of judgment are, either a simple apprehension, or a discourse. Whence it may be asked, to which of these belongs Conscience.

It belongs to judgment discoursing, because it cannot do its act of Accusing, Excusing, Comforting, unless it be through the means of some third argument, whose force appeareth only in a Syllogism, by that which is deduced and concluded out of it.

8 The force and nature of Conscience therefore is contained in such a Syllogism.

He that lives in sin, shall die:

I live in sin; *Therefore*, I shall die.

Or thus.

Whosoever believes in Christ, shall not die but live.

I believe in Christ: *Therefore*, I shall not die but live.

9 Conscience in regard of the Proposition is called a *Light*, and a *Law*; in regard of the Assumption and conclusion a *Witness*; but in regard of the assumption it is most fitly termed an *Index*, or a *Book*, and in regard of the conclusion, most properly a *Judge*.

10 That which doth dictate or give the proposition is called *Synteresis*, by the Schoolmen *Synderesis*. The assumption especially and peculiarly is called *Syneidësis*, the conclusion is the *Krisis*, or Judgment.

11 There be many other Syllogisms which belong to Conscience, as either they do prove the proposition of such a principal Syllogism, or illustrate the conclusion it self: but in that Syllogism alone is contained the whole nature of Conscience. The Proposition treateth of the Law; the Assumption of the fact or state, and the Conclusion of the relation arising from the fact or state, in regard of that Law; The Conclusion either pronounceth one guilty, or giveth spiritual peace and security.

CHAP. II. Of the Synteresis, or storehouse of Principles.

THat *Synteresis* out of which the proposition of this syllogisine or the Law of Conscience is taken, is most properly a habit of the understanding, by which we do assent unto the principles of *moral actions*, that is, such actions as are our duty, because God hath willed, or commanded them; whence it hath the name in Greek from conserving; for through the goodness of God, the knowledge of many things which we ought to do or shun, are still conserved in man's mind, even after his fall.

That exposition of *Durand* who dreams that the Greek word *Synteresis* signifies a Co•...lection, is too harsh and absurd.

2 Because this *Synteresis* is an habit, therefore many do call Conscience, an habit: but it is only the principle of conscience, neither doth it make up any part of conscience, but only as conscience is in its exercse.

3 This *Synteresis* is termed a *natural habit* in respect of the light, whereby the understanding of man is fitted to give assent unto Natural principles; it is likewise called an *acquired habit*, in regard of the Species, or of the fuller understanding of that whereunto the understanding is naturally enabled, and can (as it were) understand presently.

4 This *Synteresis* differs only in respect or apprehension from the Law of Nature, or from that Law of God, which is naturally written in the hearts of all men; for the law is the object, and *Synteresis* is the object apprehended, or the apprehension of the object.

5 This *Synteresis* may for a time be hindered from acting, but cannot be utterly extinguished or lost. Hence it is that no man is so desperately wicked as to be void of all Conscience.

6 To *Synteresis* being taken after a large sense, ought to be referred, not only general conclusions touching right or Law, which are deduced by good consequence out of natural principles, but likewise all practical truths, whereunto we give a firm assent, through the revelation we have by faith.

7 From hence ariseth the distinction of Conscience into that which is *Natural*, and that which is *Inlightened*. *Natural* Conscience is that which acknowledgeth for law the principles of nature, and the conclusions arising from them. *Inlightened* is that which doth beside those, acknowledge whatsoever is prescribed in the Scriptures. The Scripture sometimes speaketh of this last: as *Rom.* 6. 3. and sometimes of the other as *1 Cor:* 6: 8.

8 From hence it appeareth that the perfect and only rule of Conscience is the revealed will of God, whereby a man's duty is both shown and commanded. For *Synteresis* in a more large sense consisteth, partly of moral principles that are naturally in us, together with their conclusions; and partly, of those which God besides them hath enjoined. But the revealed will of God whereby man knows his duty, containeth both these.

9 Hence it is that the *Law* of God only doth *bind* the Conscience of man. By the *Law* of God we understand that revealed will of God, whereof we have made mention: *viz.* as it doth also contain those things which are commanded in the Gospel.

10 To *bind* (in this moral sense) is to have such an authority, as the Conscience ought to submit it self unto: And it were a sin to do anything contrary to it.

11 Hence it is, that though men be bound in Conscience by God to observe in due and just circumstances the laws of men, yet the same laws of men so far as they are man's laws, do not bind the Conscience.

12 The Conscience is immediately subject to God, and his will, and therefore it cannot submit it self unto any creature without Idolatry.

13 God only knows the inward workings of the Conscience; he therefore only can prescribe a law unto it, or bind it by one.

14 God only can punish the Conscience when it sinneth; he therefore only can forbid anything to it.

15 Even a promise (which in it self is sacred) though it be confirmed by an oath: as it is an act of man doth not properly bind the Conscience, for the former reasons; though men are bound in conscience by God to a strict and faithful keeping of them. For as it hath been said before of the laws of men, it may also in some sort be affirmed of all covenants and other conditions, which being made, a man is bound to keep out of Conscience to God; as for example, the sick person is bound in Conscience to obey the counsel of Physicians for his health: But the receipts prescribed by Physicians, do not bind the Conscience. So again, Parents and Children are bound to mutual duties; he that hath received a benefit is bound to show himself thankful, (and the like may be said of many other things) yet none of these, either Parent, Benefactor, relation, or benefit, do of themselves bind the Conscience, but the will of God in them.

CHAP. III. Of the Office of Conscience.

THE office of Conscience, (if we speak with respect to the *Synteresis* or *Laws* of it,) is one in Necessary things; Another in things of middle and indifferent nature. In necessary things Conscience hath two acts. 1 To bind, 2 To enforce to practice.

2 Conscience bindeth according as it is informed of the will of God: for in it self it hath the power of a will of God, and so stands in the place of God himself.

3 God's will as it is understood, or may be understood, binds the Conscience to assent; As it is acknowledged and received by Conscience, it binds the whole man to obey and do it presently.

4 Conscience bindeth a man so straitly that the command of no creature can free a man from it.

5 Hence man, as he maketh Conscience of the will of God commanding him some duty, is in that regard called a *Debtor*, *Rom: 1 14. a servant, Rom 6. 16. is said to be bound, Acts 20. 22. constrained, 2. Cor. 5. 14. to have a necessity laid upon him. 1 Cor. 9. 16. so that he cannot do otherwise. Acts 4. 20.*

6 Conscience enforceth to obedience by virtue of this its act of Binding. For that is to the will an impulsive cause to make it carry it self conscientiously.

7 This inforcement is signified in the fore-named places and phrases: the strength and power thereof is declared, *Ier. 20. 9.* Wherefore I thought from henceforth not to speak of him, nor to preach anymore in his name, but the word of the Lord, was a very *Burning fire in my heart,* and in my bones: *Amos. 3. 8.* The Lion hath roared, who will not be *afraid?* the Lord hath spoken who *can* but *Prophecy?* *Acts. 17. 16.* his spirit was *stirred* in him.

8 If there be a constant disposition of will in a man consenting to this instigation of Conscience, they do together make up a Conscience morally good.

9 In Indifferent things the Actions and Duties of Conscience are likewise two. 1. To discern. 2. To Direct.

10 To Discerne is to show and declare the differences of things what is necessary, what is free, what is lawful, and what is unlawful.

11 To Direct is with regard had to circumstances, to order lawful actions unto a good end.

12 The ends which are always to be aimed at, even in indifferent things also, are the Glory of God, the Edifying of our Neighbor, and the Help of our necessary Actions.

13 The power of this direction is so great, that it makes an action to be good, which in its own nature is but indifferent; as on the other side, not only an evil direction, but the want of a good direction, makes the same action to be bad.

CHAP. IV. Of an erroneous Conscience.

TOuching this doctrine, of the first acts and offices of Conscience, divers questions are moved, which being of great weight and moment, for the directing of our Actions aright throughout our whole life, ought of necessity to be here expedited, though briefly.

Quest. The first question is, Whether an erroneous Conscience doth bind?

Answ. To unfold this question rightly, these five things are briefly to be opened: 1. What an erroneous Conscience is. 2. About what things it is conversant. 3. Whence the error of Conscience cometh. 4. The general differences of these errors. 5. The several ways of binding.

1 An erroneous Conscience is either opposed *privatiuely* to a good Conscience, so it comprehendeth every Conscience that judgeth not rightly when it ought, even the doubtful and scrupulous Conscience also: or *positively*, so it signifieth only that Conscience, that judgeth otherwise then the thing is. This kind of erroneous Conscience, is distinguished from a doubting and scrupulous Conscience, by the sin assent it giveth, though it erreth in giving it. In this question we speak of a Conscience positively erring.

2 There are some principles so clear, and written in the hearts of all men, that they cannot err to obey and practice them: such as this is, *That God ought to be loved*▪ *Perjurie ought to be*

eschewed: no man's Conscience can err in such like things as these, or do them against Conscience. A man cannot love God against his Conscience, &c. Conscience therefore doth err properly about conclusions that are gathered from such principles.

3 The error of Conscience comes, either because that the particular conclusions are not rightly drawn out of the general principles: Or because those things which God in the Scripture hath commanded us to believe, are not sufficiently understood: Or finally, because the assent of Faith is not given to those things which ought to be believed, though they be understood. The cause of this (besides God's secret judgments) is either the not considering of those things which ought to be considered, or some evil disposition, which either keeps the mind from due inquiry, or averts it from judging rightly.

4 The error of Conscience is either about the *Act*, or the *rule* of it. The error which is about the *rule*, is either after the action done, or before it. The error about the rule before the action be done, consists, Either in that it judgeth that to be lawful, which is unlawful; Or in that it judgeth that to be unlawful, which is lawful; Or in that it judgeth that to be bounden duty, which either is unlawful, or but lawful.

5 To bind to a thing, and to bind, are distinguished by some; Conscience is said to bind to a thing (*Obligare*) when its not only a sin to do anything against it, but also not to do according to it. Conscience is said to bind (*Ligare*) when one cannot lawfully do a thing, whilst he maketh such a Conscience of it. One shall sin in doing against it, and sin though he do according to it. The sense and meaning of this distinction is to be approved; as for the terms of it, let the Authors thereof answer.

To bind to a thing, (*Obligare*) is by some in regard of the object, or thing bound to, distinguished thus. One is either bound to do according to Conscience erring, or to lay aside that Conscience. But this distinction is not exact, because Conscience bindeth not, but so far as it doth dictate, or declare a thing: now no Conscience while it erreth doth declare, that the error thereof is to be left, Or that it self is not to be regarded, because it is erroneous.

Others put a difference between that Obligation, whereby one is tied to do what Conscience commandeth, and that whereby one is tied not to do the contrary. But neither is this distinction always good. For if a man's Conscience told him he might lie to save his life, he must either lie, or of necessity go against his Conscience.

6 Out of these grounds the question may be thus answered: First, conscience, though erroneous, binds always so, that he that doth against it, sinneth. The reason is, because he that doth against conscience, doth against God's will: though not materially, and truly; yet formally, and by interpretation: because what the conscience doth declare, it declareth as God's will. As for example.

He that useth a private man contumeliously, taking him for the King, & not to be a private man, he is interpreted and judged to have done it to the King himself; so likewise, he that contemneth Conscience, contemneth God himself; because that which Conscience doth dictate, is supposed to be the will of God. Hence it is that he always sinneth who doth

anything against Conscience: but if the conscience doth not err, but the thing is as erroneous conscience supposeth, then he sinneth doubly. First, in doing that which is ill in it self▪ and secondly, in doing it after an evil manner: evil it is in its own nature, and evil because of the despising of conscience: but if the conscience doth err, that which it doth is not evil, but it doth it after an evil manner; so that the evil is only this, namely, the contempt of Conscience.

7 The error of conscience which is about an action (that is, the error which is about the object or matter, about which an action ought to be exercised) is either *unvoluntary and blameless*, or *voluntary and worthy of blame*. If it be *unvoluntary and blameless*, then conscience binds to do a thing as much, as if it did not err. For example, If a man should verily believe something to be his own, which is another man's, he may, and ought in conscience to make use of it as his own. If one do verily believe he is his Prince, that is in truth a Tyrant; or that he is a lawful Magistrate, who indeed usurps the title; •...e is bound to yield due obedience unto him. We have an example hereof in *Iaa...ob* that went in to *Leah* that was none of his wise, whom he verily thought was his wife *Rachel*.

8 If the error be *voluntary*, then it is to be judged of, as an error is which is of the *law* or *rule*.

9 Conscience erring touching the Law *after the fact*, (in believing that which it hath done well, to be sin; or contrariwise;) hath no power to bind in regard of that action which is past: because *binding* and *obliging* have ever a regard to future actions: and a moral action (as the will it self) is always guided and informed by a foregoing apprehension, and not by that which follows after. Hence no action is made better or worse, for that conscience which is after it. Yet doth this conscience so far bind (through occasion of that which is done) that one cannot lawfully go on to do the like again, so long as he hath such a conscience: *viz. That he hath sinned* (though he hath not) *in doing so before*.

10 Conscience through error, judging that to be *lawful* which is *unlawful*; as that it is lawful for one to lie, to save his own, or his neighbors life; *binds* indeed, but doth not bind *to do so*. *It binds*; because he that hath such a conscience, can neither lie, nor abstain from lying, without sin. He cannot lie, because this is simply unlawful. He cannot abstain from lying, with such a conscience, because such manner of forbearance is forbidden by God, though forbearing it self be commanded: for God requires not only that we do good, and abstain from doing evil; but likewise that we perform both these with a good conscience, and not with a bad one. Such a conscience doth not *bind to do* what it saith. First, because there is no obligation to unlawful things. Secondly, because Conscience bindeth not to do, but by virtue of some command of God; but such a conscience is not grounded upon any command: for the Law of God can neither incline nor bind any man to sin. Thirdly, because this error is always a sin, but a sin doth not bind to practice it. Fourthly, because such a Conscience hath never so sure a ground, as that there needeth not further examination and inquiry into things. Fifthly, because man is bound to lay down such a conscience; for although that be not exactly enough spoken which some do affirm, namely, *That such a Conscience bindeth a man to lay down it self*; yet it is most certain, that a man is tied to lay down such an erroneous Conscience, for it is a part of that old man, whom we are commanded to put off, *Ephes. 4. 22*.

11 Conscience judging that which is lawful to be unlawful, bindeth to abstain from the practice and use of it. *Rom. 14. 23.* The reason is, because one may abstain from lawful things without sin.

12 conscience judging that to be bounden duty which is unlawful, binds, but not to the practice of it, for the reasons set down in the ninth Thesis.

13 conscience judging that to be bounden duty which is only lawful, bindeth to the practice of it; as for example, If any man's conscience tell him that it is necessary to uncover his hands always when he prays publicly; He must pray so, because lawful things may be observed constantly without sin.

Object. If an erroneous conscience doth so bind that we may neither follow, nor not follow it without sin, then there lies a kind of necessity of sinning on those that do thus err, which cannot stand with the equity of God's Law.

Answ. This necessity of firming when one is entangled by his own erroneous conscience, is not the same both ways: *viz.* whether one do, or do not, according to conscience; for if one do according to his erring conscience, the sin is in the action done; If he do what is not according to it, the sin is in the manner of doing.

2 It is not an absolute necessity, but upon supposition; namely, if he keep still such a conscience, which he both may, and ought to lay down.

3 This necessity doth not flow from the nature of God's law, but is contracted and continued through man's sin, for no man is thus entangled without his own fault.

Quest. Whether is it a greater sin to do against such an erroneous conscience, or to do according to it.

Answ. We ought to judge of the greatness of sin according to the quality of the thing which is to be done or omitted, as it is in its own nature, and as it is apprehended by us. If any man through error of conscience should hold it to be an unlawful thing to go to the Church, and serve God there (which otherwise he is tied to do) because he knows the Preacher to be a lewd and naughty man, and thinks that he shall be partaker with him in his wickedness; his sin is greater in staying away, then if he were present there: because it is a greater sin, to neglect God's service, then to communicate with an others personal wickedness in that service. But if he should think it unlawful to be present at holy duties for Idolatry, which he judgeth will be committed there, he should sin more heinously if he should be present there: because the sin of Idolatry, is greater then a neglect of true worship. In the first instance; he sins more that follows his conscience, then he that doth against it; but in this, his sin is greater that doth contrary to it: No certain and general rule therefore can be set down in this matter.

CHAP. V. Of a surmising and doubting Conscience.

Quest. 1. Whether a man may content himself with a doubting Conscience?

Answ. For the unfolding of this question, it is to be noted, that *Opinion* sometimes signifies a certain and settled judgment without all doubting. A certain judgment nor arising from Sense, Knowledge, or true Faith, but Reason. Sometimes it is taken more strictly; For that judgment whereby indeed we assent to the truth of a thing, but not without suspicion, fear, or doubting of its being otherwise.

Upon this distinction, I answer: First, in such things as are necessary to salvation, and God's worship, no opinion can be sufficient, though it have never so great certainty of reason; because Faith is required to these, and Faith takes only the infallible word of God.

2 In such things which are more remote from their principles, diligent care is to be had, that we also get a certain persuasion, or belief of them, out of the Scriptures; but if that cannot be obtained, it is lawful in our actions to follow some such *opinion*, as is certain and tried by the rule of Scripture.

3 Using also all diligence to be certain (though we be not) it is lawful in many things to follow that opinion, which is most probable.

4 It is never lawful to do against our own opinion, whether it be certain, or probable, for respect to other men's authority.

5 No man can at the same time have two *contrary probable opinions*, concerning the same thing; so as he may lawfully leave the one, and follow the other.

Quest. 2 What shall one do when his Conscience is doubtful?

Answ. For the declaration of this question, we must observe: First, Conscience is said to be doubtful in a large sense, as when the assent even of Faith, or Opinion *prevaileth*; yet there is some doubting joined. But strictly, and properly, that Conscience is named *doubting*, which yieldeth to neither part of the question in hand, but sticks and staggers between assent and dissent, not knowing which to do.

Touching the first sort of *doubting*, it hath partly been spoken in the former question, and shall partly be spoken of in the question following. Here we treat of that Conscience, which in a proper and strict sense, is called *doubting*.

Secondly, *doubting* is either *Speculative*, or *Practical*. *Speculative* is that, which is *not immediately* conversant about a practice or action: as when one doubteth, whether this or that thing be his or not. *Practical*, is that, which *immediately* is conversant about some particular action.

Answ. These things being laid down, it is answered;

First, in all those *doubts* which do any way belong to our practice, diligent enquiry is to be made, that we may clearly perceive the truth and not *doubt*; because while the mind remains in *doubt*, the action must of necessity want that perfection which it would have, if it were done with Knowledge, and certainty of judgment. For the more certain our knowledge is, touching those things which we do, the more *confident* we are in doing, and more *joyful* when we have done them.

2 Oft times it is lawful to do a thing, though a *speculative doubt* remain, because he that doth so, doth not necessarily do either against a *doubting* Conscience, nor without a *persuaded* Conscience; for notwithstanding that *speculative doubt*, he may assuredly conclude with himself; that, that which he doth, ought to be done. As for example, A man possesseth a piece of ground lawfully, and begins to doubt whether it be his own or not; yet if he know not, that it belongs to any other body, he may lawfully keep the same still, because other things being considered, possession is a better ground to keep it, then doubting is to leave it.

3 It is not lawful to do anything against a *Practical* doubt; that is, a doubt whether the thing to be done be lawful: The reason is, 1. Because a man cannot do it of faith, *Rom. 14. 23.* 2 Because, he that doth so, doth not sufficiently abhor sin: for willingly and wittingly he exposeth himself to the danger of sinning. 3. Because he is not fully enough addicted to God's will; for as he that doth that willingly, whereof he doubts, whether it be acceptable to his friend or no, doth against the law of friendship: so he that doth that, whereof he doubts, whether it be acceptable to God or not; doth against the law of love to God. 4. In things doubtful, the safest way is to be chosen; but that is the safest part, which if we follow, it is certain we shall not sin. As for example, A man doubteth whether *Usury* be lawful or nor? the safest way is to abstain; for herein is no danger of sinning.

Some of the Philosophers had some knowledge of the equity of this rule, whose Judgment thereof *Tully* relates, and approves: *Office: Lib. 1. Those give good counsel (saith he) who forbid to do anything whereof one doubts, whether it be just or unjust: the equity thereof is apparent in it self, because Doubting imports, thought, or fear of being hurt.*

CHAP VI. Of a Scrupulous Conscience.

Quest. What is to be done when the conscience is scrupulous?

Answ. For the understanding of this question, we must consider;

1 That a *Scruple* is a fear of the mind concerning its practice, which vexeth the conscience, as a little stone that cannot be discerned in a man's shoe, paineth his foot.

2 Every *fear* is not properly a *Scruple*, but that which ariseth from *slight*, or *no* arguments.

3 One is *scrupulous* either in *examining* what he *hath* done, or in *ordering* what he is to do.

4 *Scruples* do arise, (God so ordaining) to the end he may either punish, or try men: sometimes out of the suggestion of the Devil, sometimes from want of knowledge, sometimes from Melancholy, or some such like constitution of body; sometimes from the society of scrupulous men.

5 A *Scrupulous* conscience differs from a *Doubtfull* one, in this, that a *Doubtfull* conscience doth assent to neither part of the question; but the *scrupulous* conscience doth assent to one, but is solicited to the other part, by a kind of fear.

These things being set down, it is answered to the question. 1. (God being instantly called unto for grace,) one must labor dilligently to *remove* these scruples, which reason can take

away by due trial of the grounds of them. For then is the conscience most quiet, when it hath most certain knowledge. 2 It helpeth much (if it may be conveniently) that the thinking upon those things be shunned, from which scruples may rise; for the fancy being once stirred, many thoughts arise, which cannot be suppressed again, without great difficulty. As we see in Tyles, that are linked together in order, if one happen to fall down, the rest will follow: and from hence are scruples multiplied in timorous consciences.

3 Many scruples when they cannot well be taken away by some *contrary reason*, ought to be laid down as it were by *violence*, refusing to think or consider of them. For so long as scruples are not actually applied, they are not troublesome: And some be so troublesome that the weaker and more unskillful sort, can by no other means be ridd of them. The bending of the mind attentively to remove a scruple by *reason*, doth often either *ingender* or *increase* a scruple: as for example, All people know that the name of God ought to be called upon daily: yet one may be so vexed with impious thoughts, that this scruple may arise in a man, whether he ought to pray or not? Here it is not always a safe way to examine th...se thoughts, no... yet to dispute about this question long, but to throw away this fear, as it were with violence, and to fall upon the duty of prayer so well as one can. 4 If they cannot be so removed, but that they do still molest, it is lawful, and the best course, to do a thing against such scruples. As for example, If there be any man that is so molested through the consideration of his unworthiness, that he dare scarce be so bold as to come to the Lord's Table, though he find in himself true Faith and Repentance; he may and ought notwithstanding this scruple come to the Lord's Supper. Neither is this to do against Conscience, but according to Conscience. For a scruple is a rash fear and without any ground, and so cannot bind to do according to it; yea through custom of doing against such like scruples, Conscience it self is made more strong and settled.

CHAP. VII. Of the attention of Conscience to its Facts.

Hitherto we have spoken of that *Synteresis*, or Proposition, whence Conscience telleth what is *Law*. Now follows the second part of the judgment, whereby a man's conscience *bears witness* of his fact according to that *Law*. By reason of this act Conscience is named a *witness*, and in the common Proverb, *a thousand witnesses*. It is likewise called a *Book, Revel.* 20. 12. because it is left written in man's mind, at it were in a register, what he hath done, and with what intent, and at length is read and spoken of by Conscience.

The Assumption of that practical Syllogism wherein Conscience consists, is nothing else, but the *recognizing*, or considering of our action, or estate, as it hath respect to that *Law* which Conscience giveth. For the better understanding of the nature hereof, some things must be made clear concerning the action which is *recognized*; and some things concerning the recognizing itself.

The *action* is either *agreeable* to that which Conscience teacheth, or is *contrary* to it.

The *dictate of Conscience*, whereunto an action is to be conformed, doth sometime *go before* and *accompany* the action, and sometimes *follow it*. Against the dictate of Conscience that *goeth before*, or *accompanieth* the action, we have an example in those, of whom the Apostle

speaks, Rom. 1. 32. *Who knowing the Judgment of God, that they which commit such things are worthy of death, not only do the same, but have pleasure in them that do them.* We have an example of an action committed against the judgment of Conscience, *following the fact*, in those Jews which put Christ to death through ignorance, Acts 3. 17. 1 Cor. 2. 8. yet being afterwards better taught, they judged far otherways of their fact, then when they did commit it, Acts 3. 37.

Quest. From hence ariseth a hard question, how a man can do anything against the *dictate* of Conscience which *goeth before*, or *accompanieth his action*? the Question ariseth thus.

The *Will*, as it seems to many, cannot will or nill anything, unless *Reason* have first *judged* it to be willed or nilled; neither can it *choose* but *follow* the *last practical* judgment, and do that which *Reason* doth dictate to be done: and by consequent, the *Will* cannot move against the determination of *Conscience*.

Answ. For the unfolding of this matter, these conclusions are to be laid down. It is so clear that no man can question it,

1. That many both may do, and do against Conscience, as it is an *habit*, or *Summary* of Principles: and in so doing, they do in some sense, go against Conscience.
2. Against Conscience as it is an *act*, all those do, who do anything against that Judgment which they had *actually*, and yet have *virtually* or in the principle, though actually they judge not as they have done formerly.
3. The *Will* cannot *will*, *desire*, *choose*, or *follow* after anything, without a *speculative* apprehension of it, because the object of the will is *known* Good. No man was ever known to desire what he no ways knew.
4. A *bare* and *simple* apprehension of the object, without any *practical judgment*, that forthwith it must be prosecuted, or avoided, may be sufficient to draw forth the *Act* of the *Will*. This appeareth sufficiently in Mad men, Infants, and in every undeliberate motion of the *Will*. The reason of this is, because a Good, apprehended or known, hath all those Conditions, which are required to the Object of the *Will*. The *Will* is as able about its Object, as the *sensitive appetite* is about its: But *Sense* is stirred up at the apprehension of its object, as the Eye at sight of Colours, the Eare at Sounds, &c.
- 5 The *Will* can at pleasure *suspend* its act about that which is *apprehended* and *judged* to be good, without any *foregoing act of judgment*, that it should do so; for if to *suspend* an act, and to leave of acting, an *act of judgment*, be necessarily required; then to suspend that judgment, another judgment is requisite; and to suspend that, another; and so *in infinitum*.
- 6 The *Will* can turn away the understanding frō the *consideration* of any object, which at present it apprehendeth and judgeth to be good, to the consideration that it hath formerly apprehended and judged to be so. By reason of this commanding power, the *Will* is the first cause of unadvisedness, and blame-worthy error in the Understanding. When the *Will* doth first begin, to draw away the understanding from that, which it hath judged to be good, it

doth it, by its own inclination without any judgment that it should do so; otherwise these two judgments should be together; namely, this ought to be followed, and this ought not, which were absurd.

7 The *Will* can move it self, towards an object that is apprehended and judged good for profit or pleasure in some respect, though reason judge that it is not lawful but sinful. The reason is: 1. Because whatsoever good the understanding propoundeth to the will, in this life, it propoundeth it with a kind of indifferency of Judgment, as not having any necessary connection, with the universal good. Upon which the will is naturally set and determined. Hence it is that *freedom* or *liberty* in an action, is said to be *radically* in the judgment and reason. 2 Though the will be determined by the understanding in regard of the *specification* or kind of thing to be willed, because it willesh nothing but that which the understanding hath first apprehended; yet in regard of *exercise* or act of willing, it mooveth both it self, and the understanding with the rest of the faculties. And hence it is that *liberty* is in the will *formally*, which should not be true, if it were necessarily determined by the understanding. 3 If the judgment being right, the will could not but will aright; then before the first sin of Angels and men, (which was in the *Will*) there must necessarily be an error in the Understanding; and if so, then the punishment of sin should be before the first sin; for all Practical error in the Understanding, is either sin, or the punishment of it. 4. If the *Will* do necessarily follow the judgment of the understanding; then there should (in proper speaking) be no sin of *malice*, distinct from those sins, which are committed through ignorance, or passion. But it is manifest, that this kind of sin is found in Devils, & likewise in some men. 5. If the *Will* do necessarily follow the *Understanding*, then in Regeneration the *will* it self need not be internally renewed grace: for the enlightening of the Understanding would be sufficient. But this is repugnant to Faith and godliness.

8 Though the *Will* doth not always follow the *Judgment*, yet doth it ever follow that command whereto it is subject; and that agreeth oftentimes with *Judgment*. But this command though as touching the *direction*, it doth belong to the *understanding*; yet as touching the *power* and *efficacy*, it belongeth to the *Will*. From hence we speak truly, and by the consent of all Nations, say, *I will Will*.

CHAP. VIII. Of Conscience examining and reviewing actions.

WE are to treat next of that *reviewing*, which is conversant about our actions and state.

1 I call this a *Reviewing*, rather than a *knowledge*, First, because a bare and naked *knowledge* is not sufficient for this act of Conscience, but things must be weighed over and over. Secondly, because there is a *knowledge* which goeth *before*, and accompanieth the action, but this *Reviewing* followeth it.

2 This *Reviewing* is a reflect act of the *Understanding*, whereby a man understandeth, and with judgment, weigheth his own actions with their circumstances. It is commonly called, *Cōsideration*, or *meditatiō on our ways*. It is called in the Scripture, *A respect* or *beholding* by the mind, *Psal.* 119. 15. *Considering*, *Psal.* 50. 22. *Thinking*, or *thinking again*, *Psal.* 119. 59. *Laying of the heart*. *Hag.* 1. 5. *a Saying in the heart*, *Ierem.* 5. 24. *Saying to the heart*, *Hos.* 7. 2. *Returning to the*

heart, 1 Kings 6. 47. a *Laying to heart*, Ier. 12. 11. Mal. 2. 2. and lastly, a *Proving or examining of our selves*, 2 Cor. 13. 5.

3 The *cause* of the *Reviewing* of our actions ought to be, First, a care to please God in all things. Secondly, a fear of sinning: For if we *review* our actions upon other grounds, it is not an act of *Conscience*: because it respecteth not the *judgment* of God; which without doubt, it is necessary an act of *Conscience* should do.

4 The *manner* of this *Reviewing* doth consist in these two things: First, that we consider our own actions, not *materially* only, but *formally* also, that is, that we consider not only, what we have done, as it is an *action*, but likewise what, and after what manner it is done, as it is *good* or *evil*. As for example, It is not an Act of *Conscience*, for a man to think, whether he hath overcome his adversary, or not; but whether in so doing, he hath committed murder or not? whether it be just, or unjust, that he hath done? 2. The *actions* and the *rule* must be compared together. For as he that speaketh the truth, knoweth not that he speaketh truth; unless he compares his speech with the thing it self: So he that doth well or ill, cannot know the same, unless he compare the fact with its proper rule. The rule of this trial or judgment, must not be our *natural reason*, the *custom of others*, or the like; but the *Law*, or *revealed will* of God; For otherwise God's judgment is not respected (to which *Conscience* looketh) but men's.

5 The *time* which is to be allotted to this *Reviewing*; In regard of evil deeds, is in Scripture noted, sometimes to be before some *threatening* of God, 2 Sā. 24. 13. sometimes after a *threatening*, but before the *Judgment* be executed. Mal. 2. 2. and sometime after that God hath *inflicted his Judgments*, Hag. 1. 5. but the sooner we go in hand with it, the more acceptable it is unto God, and more profitable it is unto us. Hence it is, that this *Meditation* of what we do *daily*, is reckoned amongst the daily exercises of the godly, Job 1. 5.

6 Through want of this *Reviewing*, comes 1. *Impenitency* in the greatest sins, Isai 44. 18. Eccles. 4. 8. *Presumption* in greatest misery, Reu. 3. 17. and so great a *Stupiditie*, that those which know many other things, are altogether ignorant of themselves, and what they do. Hence it is, that some after they have sworn rashly, and are admonished of their sin, almost with the same breath affirm with an oath, that they did not swear.

7 The peculiar effects of this *Reviewing* of our ways, are 1. in regard of God, A *right judgment* of our ways. Ezek. 19. 25. and *thankfulness*. 2. In respect of ourselves, *Humility*: and 3. In respect of others, *Equity* and *Gentlenesse*, Tit. 3. 3. 4.

CHAP. IX. Of the application of the Law by Conscience to the person, upon the Reviewing of the Action.

1 THE third act of *Conscience* followeth, whereby the conclusion is gathered from the premises. This conclusion is an act of *Conscience*, whereby a man applieth unto himself the Law of God, which concerneth either his *Action* or *Condition*.

2 This conclusion therefore dependeth partly on that general Law, which is pronounced by the *Synteresis*, in the *major Proposition*; and partly, on that *Reviewing* of the action or

condition which is contained in the *minor* Proposition. So that it gathereth together the strength of the former acts of Conscience, and maketh the *Judgment* thereof perfect.

3 Like as therefore Conscience is a *Law* in the *major* Proposition, *Rom. 2. 14.* and in the *minor* a *Witness*, *Rom. 2. 15* So in this conclusion, Conscience is most properly a *Judge*, *1 John. 3. 20.* For as in the Proposition God's *Law* is declared, and in the Assumption, the fact or condition of man is examined, according to that *Law*; So in the conclusion, the sentence concerning man is pronounced according to his *fact*, or *condition*, by virtue of the *Law* that hath been declared.

4 It is well defined therefore by *Application*, because in such a conclusion, God's Commandment and man's fact are mutually joined together, and as it were linked with man, whilst both pass sentence on him.

5 This *Application*, though in its own nature it follow the former acts of Conscience, like as the conclusion of a syllogism is said to follow necessarily from the premisses yet through man's fault it falleth out often, That Conscience doth not do it for a time. Both propositions are granted, yet the conclusion is not made: as for example; A man may in general know and grant that every man that worshippeth not God, is cursed: and may also be conscious to himself, that he is no true worshipper of God: and yet not Judge himself accursed. One may also understand sufficiently, that God is ready to pardon him who repenteth of his sins; He may likewise have witness in himself of his own repentance: yet cannot presently apply to himself pardon, and the mercy of God.

6 This Staying, or Hindering the Conclusion, is more usual in passing Judgment upon evil actions, but happeneth sometimes also in such, as are good.

7 We have an example of the first sort in those *Jews* of whom the Apostle speaketh. *Rom. 2. 18. 20. 21.* And in *David* himself. *2. Sam. 12. 5. 6.* who knew well enough, what his most evil fact deserved by law, and likewise could not be ignorant of that which he had committed: but halted in the application of the conclusion.

8 An example of the latter kind, we have in all those Believers who repent truly, yet for a long time cannot apply God's mercy to themselves. The causes why Sinners do it not, are; 1 Because they do not consider seriously enough, God's law, and their own facts; for the conclusion proceedeth from the *power & efficacy* of the *premisses*. 2. Because they have flat contrary conclusions in their Judgments to the Law of God. *Deut. 29. 19. 3.* Because they are afraid of, and avoid these conclusions of Conscience, as most opposite to themselves and their purposes, *John 3. 20.* 4. Because they are careless and forgetful of such things, *I am. 1. 23. 25.* From such like causes wicked men use to gather false conclusions, and deceive themselves, *I am. 1. 22.*

9 The causes why *believers*, and *godly* men, oftentimes do not conclude for their own consolation, are 1. Some prevailing temptation. 2. The remnants of unbelief, which remain even in those that are regenerate. 3. The greatness of that mercy which they ought to apply

unto themselves. And 4. the Conscience of their own unworthiness, especially after they have committed some grievous sin.

10 Because of this slowness in men to conclude, and apply, there is a necessity laid on all Ministers, not only to declare God's will generally; but likewise so far as they are able, to help, and further, both publicly and in private, the application of it, so far as men's condition and consciences require.

CHAP. X. Of the effects of this Application, in the Conscience it self.

1 FROM the *conclusion* of Conscience, some effects follow, according as the judgment *thereof* is.

2 These *effects* are either *Acts* of Conscience, which are virtually contained in the conclusion, or *Affections* and *Acts* of the *Will*, which arise from those acts of Conscience.

3 Amongst the acts of Conscience, some there be that *respect* that which is *well done*: some respect *sin*.

4 Those that respect what is *well done*, are *Excusing*, *Absolving*, and *Aprooving*, *Rom. 2. 15*.

5 *Excusing* is an act of Conscience, whereby a man is freed from the guilt of sin in what he hath done: For *Excusing* here is not taken in that stricter sense, whereby it signifieth a *...essening* or *extenuating* of the fault, but in that sense which importeth, a perfect taking away of the fault, and guilt.

6 *Absolution* is an act of Conscience, whereby it pronounceth a man need not fear punishment for what he hath done.

7 These two acts are tied so closely and fast together with a bond that cannot be loosed, that they differ only in our *apprehension* not *really*. For *Excusing* doth most properly respect guilt, and *Absolution* the punishment; but neither is the guilt taken away so long as the punishment remaineth; neither doth the guilt remain, the punishment being once taken away.

8 *Approving* is an act of Conscience, pronouncing that a man in his action hath pleased God.

9 *Absolution* and approbation differ from *Excusing* in this, that in *Excusing*, Conscience doth the part of the *Law*, and hath respect unto God, as he is a *Judge*, before whose judgment seat it excuseth a man as a *witness*; but in *Absolving* and *Approving*, Conscience properly doth *God's* part, and hath respect unto man, whom like a *Judge* it absolveth, and approveth.

10 The acts of Conscience, which respect *sin*, are *Accusation*, and *Condemnation*.

11 *Accusation* is an act of Conscience, convincing and proving a man to be near unto punishment, because of his sin.

12 *Condemnation* is an act of Conscience, judging a man that is guilty, to the punishment of eternal death

13 *Accusation* and *Condemnation* differ in the same degree and manner, that *Excusing* differeth from *Absolution* and *Approoving*.

14 *Accusation* and *Condemnation* sometimes follow presently upon the fact, as in *David*, 2 *Sam.* 24. 10 Sometimes a little while after it, as in *Judas*, *Matt.* 21. 3. Sometimes a long time after, as in *Joseph's* brethren, *Gen.* 42. 21. 22. For a man is not free from them by length of time, but by repentance only.

CHAP XI. Of the affections which arise from the judgment of Conscience.

1 THE first affection that riseth in the heart, from *Excusing*, *Absolving*, and *Approoving* of Conscience, is *Joy*, whereby a man taketh delight in that he hath done well, as in a true good that is come to him, *Prov.* 15. 15. 2 *Cor.* 1. 12. Now this *Joy* differeth much from laughter, and vain joy: 1. Because it maketh the *heart* glad. 2 Because it is a *serious* disposition of the *heart*, not a light stirring of it. 3. Because it hath a good ground, and therefore grows stronger by right meditation. 4. Because it bringeth forth found and good fruit. None of which things are to be found in common and ordinary laughter and joy, *Eccles.* 2. 2.

2 The second affection is *Confidence*, whereby the heart is settled and strengthened against the fear of evil, and the weak hope of good, *Prov.* 10. 9. & 28. For all misery springeth from sin; and to those that do well, all good things are promised, 1 *Tim.* 4. 8.

3 The first affection rising from the accusation and condemnation of Conscience, is *Shame*, whereby a sinner is displeased with himself, in and for that sin he hath done. For sin always changeth a man from better to worse, *Gen.* 5. 7. This *shame* if it be because of sin, and if it make a man forsake it, it is one of the signs of repentance, *Rom.* 6. 21. as impudency in sin, is always a token of an impenitent and lost man.

4 The second affection is *Sadness*, or *Sorrow*, whereby the heart is troubled, because of the evil that is come upon it, 1 *Sam.* 25. 31. *Acts.* 2. 37. For the accusing and condemning of Conscience, doth not only make the sin, and the guilt thereof to be in a manner *present*, but likewise the *punishment*.

5 The third affection is *Fear*, whereby the heart flieth from the evil that hangeth over it, and from God himself, as from a severe Judge, *Gen.* 3. 10. *Prov.* 28. 1. *Revel.* 6. 16. because the fullness of misery is expected. The great degrees of this fear, are called *Trembling* and *Horror*.

6 The fourth affection is *Dispaire*, whereby the Soul casts away all hope of escaping, *Heb.* 10. 27.

7 The fifth and last, is *Anguish* and *vexation of spirit*, because of the misery, which lieth on it. This is that spiritual worm, that perpetually tormenteth the damned souls in hell. *Mark.* 9. 44. *Isai.* 66. 24.

CHAP. XII. Of a good Conscience.

Hitherto we have spoken of the *nature of Conscience*, according as it was laid down in the *definition*: Now followeth the *distribution of Conscience*, according to its *adjuncts*.

1 Conscience is either *good* or *evil*:

2 Conscience may be called *good*, either for its *honesty* and *integrity*, or for its *quietness* and *peace*.

3 That Conscience is *honestly good*, whose judgment is Right and Powerful.

4 That the Conscience therefore *be honestly good*, it is required: 1. That it *uprightly* and *sincerely judge* that thing to be good, which *God judgeth so*; and that to be *evil*, which *God judgeth evil*. This *uprightness* must first be in the judgment, of what is to be done, which belongeth to the *major* Proposition; and 2. in the judgment of what hath *been* done, which belongs to the *minor*.

5 To a Conscience *honestly good*, its 3. required that it *excuse*, *absolve*, and *approve* a man in what is *well done*; and *accuse* and *condemn* him, for what is *evil*.

6 Concerning the first office, which consisteth in *Excusing*, *Absolving*, and *Approving*, there is no controversy amongst Divines: But of the second, which consisteth in *Accusing* and *Condemning*, some doubt, and think that the *goodness* of Conscience doth no ways consist therein, but in *Excusing* only.

7 They bring two reasons: 1. Because *Adams* conscience by creation, did only *Excuse*, and not *accuse*. 2. Because a good Conscience is troubled and wounded when sin is committed, and occasion is ministered to *accuse*. But the first reason is not good; because though Conscience in state of *Innocency*, did not *accuse actually*, yet had it a *power* to *accuse*, if there had been occasion. Neither could the Conscience be more blamed for *accusing* and *condemning* justly,
 ⟨◇⟩ the *Law self*, and the *chief Judge*, who did so after sin had once entered, and not before.

8 So far is the *just Accusation* of Conscience from being to be blamed, that Sinners have most need of it, as the only way to make them repent them of the sins which they have committed. For to the end a Sinner may escape *God's judgment*, he must *judge* himself: that is, do justice and judgment upon himself, as in *God's room*, whom he hath offended, 1 *Cor.* 11. 31. He doth this, by pleading *God's cause* against himself, that is, by *accusing* himself, *witnessing*, *alleging*, and *confessing*, or by *acknowledging* *God's Law* against himself, by revealing the secrets of his heart, and his hidden filthiness, to his own ignominy and shame. Then by *condemning* himself, that is, by declaring what torment and punishment *God* may justly inflict upon him; or by *Proclaiming* of himself guilty of everlasting death. Unto this judgment of Conscience, stirring up suitable affections; if *God* of his great mercy add a *change of mind*, with an *appealing* by Faith to the Judgment Seat of *God's mercy* in *Christ*; then is that true (which some use to say) that the *Judgement of repentance maketh void the judgment of punishment*; that the *accusation*, *witnessing*, and *condemnation to wrath to come*, are prevented by these Actions which supply there rooms; Yea, that *God himself*, in *Christ* shall be an *Advocate*, a *Witness*, and *Judge*; for those that have pleaded against themselves, in the court of Conscience by *repentance*.

9 Neither are we bound only to this *Accusation* and *condemnation* of our selves, as to a *means of Salvation*, but by *natural justice* also. For if we sin against a man, we ought to do him justice on our selves, by *Accusing*, *Condemning*, and *Acknowledging* our offense; much more then are we bound to do this to God. Besides, we are *related* to God as his *servants*, by which we are bound to take his part in all controversies, debates, or quarrels, that he hath against sin, and chiefly against our own sin, which doth us most hurt, and against which we are able to do much more, then against other men's. Add to these, the consideration of the *equity* of it, if we be bound (when it will be no hurt to us) to assist a brother, in any of his lawful and just suits, or judgments, either in appearing as a *Witness*, or as an *Accuser*, in his behalf: how much more are we bound to do the same for God? for without comparison, each person is more bound to stick close to God, then to himself: and to assist God by *accusing*, *testifying*, *judging*, though it be in the controversy which he hath against himself.

These particular illustrations (which upon another occasion are propounded and urged by G. P.) I have thought good to relate, both for the light w^{ch} they give to this present question, and for the excellent use, that they have in exhortations to the practice of repentance.

10 The second reason (wherein the *trouble* of conscience upon *accusation*, was brought to prove that an *accusing* Conscience, could not be *good*) is also of no strength: Because that trouble and wounding, is either the *accusation* it self, or an *affection* following it. The same Judge that condemneth rightly and justly, may, and useth to be sorrowful, that he hath occasion to do so: for he absolveth more willingly those that are good, then he condemneth malefactors.

11 To speak home to the Matter; The act of *Accusation* followeth indeed from sin, not as a *sin*, but a *punishment*; Conscience therefore *accusing*, so far as it *accuseth* rightly, is *honestly good*, though in respect of the trouble it bringeth, it useth to be called evil, as all other punishments are. It may also be called evil, because the ground of it is always some sin committed.

12 Thirdly, that the Conscience be *honestly good*, it is requisite that by this upright judgment, it *stir up strongly to do good*, and *draw back strongly* from that which is evil, *Heb. 13. 18.* but this cannot be done by Conscience alone, there must be also an honest disposition, and bent of the *Will*, answerable to the judgment of Conscience.

13 A Conscience *peaceably good*, is that, which *Excusetb*, *Absolveth*, *Comforteth*, *Acts 24. 6.* Hence also unto a good Conscience, in this respect, do belong the affection of *Joy*, *Confidence*, *Security*, and *Freedom*.

14 A Conscience that is both *honestly* and *peaceably good*, is that, which by the Apostle is called *pure* and *clean*, *2 Tim. 1. 3.* *Beautiful*, *Heb. 13. 18.* *Without offense*, or *not offended*, which is the consolation and rejoicing of the faithful, *2 Cor. 1. 12.* To keep which they are content to suffer all sorts of trouble *unjustly*, *1 Pet. 2. 19.*

15 Conscience since the fall, or after sin, is made good again: 1. By the blood of Christ applied through Faith, whereby the *guilt*, *accusation*, and *condemnation* of it, are taken away, *Heb. 9.*

13. 14. and 10. 22. 2. By the virtue of the same blood, in *repentance* and *sanctification* of the spirit, 1 *Tim.* 1. 5. *Acts* 15. 8. 9. whereby believers have a settled and constant purpose to serve God. 3. By the *witness* of the *Spirit*, whereby we are assured of the grace of God, not only for the present, but also for the continuance of it, to the doing of every good work, *Ephes.* 1. 18. 14. *Rom.* 9. 5. & 1 *Pet.* 1. 5. 6.

16 A good Conscience is maintained by that *exercise*, whereof the Apostle speaketh, *Acts* 24. 16. Now this *exercise* doth chiefly consist in these things: 1. That the fear of God be always lively and fresh in our hearts, *Psal.* 36. 2. For this maketh us look what God's judgment is, in all things, *Psal.* 119. 6. 2. That we meditate on God's Law both day, and night, *Psal.* 1. 2. For by this the *Major* Proposition or Rule whereby Conscience judgeth, is established. 3. That we examine our own ways with quick and sharp judgment, *Psal.* 4. 5. For this inferreth the application in the *Minor* Proposition. 4. That by daily repentance and renewing of Faith, we wash off the filth that we contract, 1 *John* 3. 3. For therein lies the strength of the conclusion or judgment of Conscience.

CHAP. XIII. Of a weak, and of a strong Conscience.

1 A Good Conscience admits of degrees, for which cause it is by the Apostle distinguished, into a *weak* and a *strong* Conscience, *Rom.* 15. 1.

2 A *weak* Conscience is that which is purged by unfeigned Faith, but is troubled with these imperfections, which all believers, for the most part, do outgrow by time.

3 True *Faith* is supposed to be in a *weak* Conscience, for he that is *weak*, is a *Brother*, *Rom.* 14. 15. 21. not to be *condemned* or *set at naught*, *verse.* 10. *One for whom Christ hath died*, 1 *Cor.* 8. 11. This Conscience therefore being good, differeth in kind from that which is weak through *malice*, *Presumption*, or *Superstition*.

4 The *imperfections* wherewith this *weak* Conscience is diseased, are, 1. Lacke of knowledge, because as yet it understandeth not well what is lawful and pure, 1 *Cor.* 8. 7. *Rom.* 14. 14. This weakness of Conscience, is called the *weakness of Faith*, *Rom.* 14. 1.

5 The second imperfection which dependeth on the first, is in *Affection*, because it easily is made *sorrowful*, and *disquieted*, when it seeth others do that which it self approoveth not, *Rom.* 14. 15. *Because of meat thy brother is grieved.*

6 The third imperfection is in *Judgment*, because it quickly Iudgeth and condemneth the liberty of others, 1. *Cor.* 10 29. *Rom.* 14. 3. 15. *Why is my liberty judged by another man's Conscience? Let not him that eateth despise him that eateth not.*

7 The fourth imperfection, is in the *purpose and settlednes of heart*, being easily drawn to what is evil. 1. *Cor.* 8. 10. *For if any man see thee which hast knowledge, sit at meat in the Idols temple: shall not the Conscience of him which is weak, be Emboldned to eat those things, which are offered to Idols?* From this, a man is most properly said to be *Offended*, *Scandalized*, *wounded*, *destroyed*. *Rom.* 14. 21. 1 *Cor.* 8, 9. 12. *Rom.* 14. 15.

8 A *strong* Conscience, is that which is *established* in the truth. *Rom.* 14. 5. *Perswaded in his own mind.* 2. *Pet.* 1. 12. *Ye know and are established in the present truth.*

9 This *stability* consisteth in *knowledge*, yet not so much in the *clearness* thereof, as in the *certainty*. 1. *Cor.* 8. 4. 7. *We know that an Idol is nothing in the world, but there is not in every man that knowledge, and their Conscience being weak, is defiled.* For *certainty* belongeth more to *Faith*, which we are here to understand by *Conscience*, then *Evidence* or *Clearnesse*, which belongs to *knowledge*, taken in the proper sense. 2 In such an *affection*, whereby it is always willing to bear with, and bear the infirmities of others. *Rom.* 15. 1. We which are *strong* ought to bear the infirmities of the *weak*. 3. In *Judging* so, as that nothing be set before a brother, at which he may *stumble* or *fall*, *Rom.* 14. 13. but *Judge* this rather, that no man put a *stumbling block*, or an *occasion to fall* in his brothers way. 4. In such a *resolution* and *settledness* of heart, whereby it is so strengthened in truth and godliness, that it cannot easily be removed, *Heb.* 13. 9. It is a *good thing*, that the *heart* be *established* with grace.

CHAP. XIV. Of an evil Conscience.

1 Conscience is said to be *Evil*, either because its *Acts* are *sins*, or because it brings *trouble* and *sorrow*.

2 A Conscience *Evil* because of *sin* in its *Acts*, is that which giveth not a right and powerful judgment▪ such is the Conscience of all men that are unregenerate, for it is in men according as *Original corruption* is. Of this a *polluted Conscience* is not the smallest part. *Tit.* 1. 15.

3 The first fault of an *evil Conscience* is *Blindnes*, whence it judgeth of *Good* and *Evil* no otherwise: then one that is bodily blind useth to judge of colors: *He calleth good evil, and evil good, Isaiah.* 5. 10.

4 The second fault, is a kind of *spiritual dullness*, whence it neither stirreth up powerfully to that, which it seeth is good, nor draweth back from that which it acknowledgeth *evil, Rom.* 1. 18 Which *withhold the truth in unrighteousness.*

5 The third fault, is *false-witness-bearing*, which principally appeareth in *Excusing*, and *Accusing falsely.*

6 An *Evil Conscience* doth *Excuse falsely*, either when it doth not *accuse* where it ought, or *absolveth* and *approoveth* where it ought to *accuse* and *condemn.*

7 The former fault is esteemed as a piece of Religion, by the dangerous Sect of Libertines, who place their chief happiness and perfection to have the sense of sin extinguished.

8 It prevaieth also in all those, who being free from great and gross sins, do seem unto themselves to be as it were perfect, and not to be blamed for any sin, *Luke* 18. 20. *Mark* 10. 20. *All these things have I observed from my youth.*

9 The second sort of *Excusing falsely*, when an *evil Conscience* approoveth, where it ought to condemn; is chiefly to be found in those that are superstitious. They *think to be heard through their much babbling.* *John.* 16. 2. *The time cometh that whosoever killeth you, will think that he doth*

God service, Rom. 10. 2. *I bear them record that they have a zeal of God, but not according to knowledge.*

10 A *false Accusation* of an *evil* conscience is, when it *accuseth* and *condemneth*, where it ought to *excuse*: viz. For well doing: Rom. 14. 22. Happy is he that *condemneth not himself* in that thing which he *alloweth*.

Conscience *Evil*, through *trouble* and *sorrow* is that, which *accuseth* and *condemneth*: 1 John 3. 20. If our *heart* condemn us.

12 When Conscience is *evil* in this kind, these affections follow. *Sadness, Fear, Anguish.*

13 This Conscience is *honestly good*, if it *accuse justly*: it is *sinnefully evil*, if it do it *unjustly*.

14 A Conscience *evil* through *trouble*, and *honestly good*, is to be found both in believers and unbelievers. In such as believe not, it is a preparation unto true repentance and Faith. Acts 2, 37.

15 A Conscience *Evil*, both through *trouble* and *sin*, is common also both to believers, and those who believe not. But in those that *believe*, there is a principle of grace, by strength whereof they are *upholden*, they *wrestle* and *withstand*, and by little and little are *healed* of it.

CHAP. XV. Of divers degrees and sorts of an Evil Conscience.

1 AN *Evil Conscience* may be distinguished into divers degrees: 1. In respect of *defect*, into a *benumbed*▪ *stupid*, and *seared*. 2. In respect of *excess*, into a *troubled* and *desperate* one.

2 A *benumbed Conscience* is that, which is so *dull* and *heavy* in its Acts, that there follows no strong stirrings of heart after it; nothing to purpose comes of it. Those that have such a conscience, are oppressed with a kind of spiritual *sleep*, wherein the *sense* of conscience, is so *bound*, that it is no more moved, then a man that sleepeth is by his own dreams.

3 This *dullness* appeareth, 1. In a *dull* or *faint pricking* on to good: We have an example in *Agrippa*, Acts 26. 28. *thou almost persuadest me.*

4 It appeareth secondly in a *dull accusation* for the evil that is committed, we have an example in *Saul*, 1 Sam. 24. 18.

5 The cause of this *benumbedness* in many that are not apparently wicked, is a certain *carnal security*, which creepeth secretly upon them, from long peace and prosperity, *Ier.* 48. 11.

6 A *stupid Conscience* is that, which doth not its office in *accusing* and *condemning*, unless it be for the *greatest sins*, and when it is forced by most *grievous Judgments*. For like as men sick of a *Lethargy* or *Drowsinesse*, are not wakened commonly, unless it be through some great noise: so likewise this Conscience is not moved, unless it be by the thunder of God's Judgments. We have an example in *Pharaoh*. *Exod.* 8. 9.

7 The cause of this *stupidity* is *unbelief*, and *custom* in *sinning*, which taketh away the sense of it.

8 A *seared or cauterized Conscience*, is that which no ways can be moved, no not by *greatest sins*, 1. *Tim.* 4. 2. Which have their *Consciences seared with an hot Iron*: This sort of Conscience is found chiefly in those, who after they have been *enlightened*, against their Consciences, do give up themselves to a wicked life.

9 In these the *Synteresis* it self, or *Law of Conscience*, hath its course stopped, & for time is in a manner extinguished, *Jude.* 10. Whatsoever they *know naturally*, as beasts which are *without reason*, in those things they corrupt themselves. This suppressing of the natural practical knowledge, which is engrafted in all men, is by the Philosophers called 〈 in non-Latin alphabet 〉 because such kind of men are changed as it were into stones, as in the Scripture they are said to have a *hard and stony heart*, by other Philosophers it is called 〈 in non-Latin alphabet 〉 and 〈 in non-Latin alphabet 〉, because such men become altogether brutish. 2. *Pet.* 2. 12. Or rather put on the nature of the Devil. *John.*•... 44.

10 The signs of such a kind of Conscience are, 1. If one rejoice in sin. *Prov.* 2. 14. 2 If after he hath sinned he will not be reformed, *Prov.* 27. 22. 3 If he give up himself to commit known sin, with all his might striving to sin more then others. *Ephe.* 4. 19.

11 Contrary to this evil Conscience, or hard heart, is a *tender Conscience* which is easily moved by the word of God, whereof we have an example in Josiah. 2. *Kings.* 22. 19. Because thine *heart did melt* and thou hast *humbled* thyself before the Lord, when thou *heardest* what I spake.

12 A *troubled Conscience*, is that which *accuseth* in such a manner, that it suffereth not the Conscience to be at rest.

13 It bringeth with it an *astonishing fear*, and *oppressing grief*.

14 It is called in the Scripture, *sadness*, a *casting down*, *affliction*, or *disquieting* of the mind, a *broken spirit*, *Prov.* 18. 14.

15 A *troubled Conscience* is sometimes *honestly good*: and sometime *sinnefully evil*.

16 *Honestly good* it is, when it *accuseth justly*. This is properly in those which yet believe not in Christ: but happens sometimes to be in those, who have true Faith.

17 In those which yet *believe not*, the Conscience *evil* indeed *through trouble*, but *honestly good*, doth make this kind of Syllogism.

He that believeth not in Christ, is subject to the wrath of God:

But I believe not in Christ: *Therefore*, I am subject to the wrath of God.

This whole argument is to be granted; The only way to pacify such a Conscience is, to bring him that is so troubled, into another state, by true conversion and Faith. For then the *Minor* of that Syllogism, which before was true, will be false, and may lawfully be denied.

18 In such as have true Faith, After grievous sins, which waste the Conscience, the Conscience Evil through Trouble, but honestly good, maketh this kind of Syllogisme.

He that hath sinned grivously, and hath not duly repented of his sin, cannot by true Faith find comfort in God.

I am such a one. Therefore, I cannot by true Faith comfort myself in God.

Here likewise must Conscience *accusing* be believed, and true Repentance be gotten, that he who is so troubled, may at length rightly deny that Assumption.

19 A troubled Conscience, Evil through fault, or faulty in being troubled, is most properly in those that are true believers. For although unbelievers do sin most highly, in not seeking after the true remedy in Christ, when Conscience accuseth justly, (but either fall down under the burden, or through hardness of heart keep out trouble, or seek ease from things that are most vain, as it were from the leaves of the Fig tree) yet the sin properly is not in the judgment of conscience, or in conscience so judging them, but in the Conclusions, which are deduced and drawn from it.

20 The Conscience of Believers is sinful, in being troubled, many ways. In such a case the reasoning of Conscience is diligently to be examined. For the *major* or *minor* may, and ought always to be denied and confuted, that Conscience may be healed. As it is in those Accusations which come from want of sense of God's favor, from the sense of God's wrath, from outward afflictions, from horrid temptations to sin, and from divers kinds of sins.

21 A Desperate Conscience is that which so accuseth and condemneth, that it taketh away not only *quietness* and *peace*, but *hope* also of any quietness, or remedy.

22 That manner of *Despair*, that taketh away all such *Hope* as may come from our *merits*, or *strength*, is *honestly good*.

23 But that kind of *Despair*, which in this life taketh away all such *hope* as cometh from the *free mercy* of God, is not only *Evil* in respect of *trouble* and *vexation*, but of *sin*.

24 The *Despair* of the damned, which utterly rooteth out all *hope* of remedy, is the *bottomless* pit of misery.

25 Hence it is, that a *Desperate Conscience* (fully representing all sins, together with their exceeding great and unpardonable guilt, and God's fearful wrath abiding upon Sinners, with the endless misery that follows thereon) is God's most powerful means to torment the Reprobate; like unto a worm, that most sharply biteth and gnaweth their hearts forever: *Mar. 9. 46. their Worm dieth not.*

26 To *Trouble* and *Despair*; *Full Peace*, *Tranquillity*, and the *joy of a good Conscience* are contrary: which properly riseth from perfect hope in God, whereby the unchangeable enjoyment of happiness, is apprehended.

27 Hence it is, that a *good Conscience*, that is *perfectly peaceable, and joyful* (as it representeth to the soul, a full deliverance from the *Evil*, both of sin and punishment: Such a life to be led with God, as is without all trouble or end; consisting in union and communion with him in peace, and greatest joy) is the *formal and essential happiness* of the Saints in the life to come: *Matt. 25. 21. 23. Enter into thy Masters Joy: John. 15. 11. That my Joy might remain in you, and that your Joy might be full; 1 Pet. 1. 8. Rejoice with Joy unspeakable, and glorious.*

A SVMMARY COLLECTION OF THE FORMER Treatise, according as it was set forth in a public Disputation, to encourage and stir up to the study of Practical Divinity.

DIVINE POSITIONS concerning Conscience.

1 Knowledge puffeth up; Love edifieth: But greatest conscience ought to be made of edifying the Conscience, *1 Cor. 8. 1. 10.*

2 Conscience is a man's judgment of himself, according to God's judgment of him, *Isai. 5. 3.*

3 There is a certain inclination of the will, whereby it can naturally both stir up the understanding to this kind of judgment, and also follow it: This inclination by some is named Conscience, by others a part of Conscience, but not truly; For neither the name of Conscience, nor the acts thereof, which are mentioned in the Scriptures, import any other power or faculty, then the understanding, *Rom. 2. 15.*

4 Yet every of understanding is not Conscience, but only those which make up such a Practical judgment, as was before handled in the second Position.

5 By Judgment, is most properly meant the act of judging, and not the habit or faculty only, *Rom. 2. 15.*

6 The whole nature of Conscience is contained in no other judgment, but what is *Dianoëticall*, or *Discursiue*; because *Accusing*, *Excusing*, *Comforting*, and such like acts of Conscience, cannot be, but by some middle or third argument, whose strength appears in a *Syllogism*, only by the consequence, *Rom. 6. 11.* The word translated, *Reckon yourself*, signifies *Reason out*.

7 The Major of that *Syllogism*, wherein the whole judgment of Conscience is laid open, treateth always of the *Law*, the *Minor* of the *fact and state*; and the *Conclusion* of the relation that ariseth from our *fact or state*, by reason of that *Law*; which is either *guilt*, or *spiritual Joy*. For example,

He that liveth in sin, shall die,

I live in sin: *Therefore* I shall die.

Or thus, Whosoever believeth in Christ, shall not die, But I believe in Christ:

Therefore I shall not die, but live, *Rom. 8. 13. 33. 34. 1 John. 3. 19. 20.*

8 Conscience in regard of the Major, is called a Law: in regard of the Minor and Conclusion, a Witness; but in regard of the Minor most properly, an Iudex, or Book: and in regard of the Conclusion, most properly a Judge, *Rom. 2. 14. 15. Reu. 20. 12. 1 John. 5. 10.*

9 The Major is given by the *Synteresis*, which the Schoolmen call *Synderesis*: the Minor is peculiarly called *Syneidesis*, or Conscience, the Conclusion is the *Krisis* it self, or Judgment.

10 *Synteresis* is properly an intellectual habit, whereby we give our consent to the principles of moral actions. It differeth not therefore from the Law of nature which is naturally written in the hearts of all men: but in respect only.

11 Though therefore Conscience may be hindered from working for a while, yet can it not be fully extinguished or lost. No man is so desperately wicked, as to be without a Conscience altogether: No not the Libertines, who place their deadly perfection, in putting out the Conscience of sin:

12 To this part of Conscience *Synteresis* being largely taken, belong all Practical truths whereof we are persuaded; whether they be drawn out of natural principles, by consequence, or communicated by Divine revelation.

13 Hence ariseth the distinction of a natural and an enlightened Conscience. The Scripture sometimes doth appeal to this, as *Rom. 6. 3.* sometimes to that, as *1 Cor. 6. 9. and 11. 14.*

14 Hence the adequate or full rule of Conscience is the revealed will of God, which both declares and prescribes man's duty.

15 Conscience therefore is properly subject to God's will and authority alone, *I am. 4. 12.* Neither can it be subject to any creature, without Idolatry.

16 Hence also it is, that though men be bound in Conscience before God, to obey and keep the just Laws of men after a just manner, *Rom. 13. 5.* Yet those Laws of men, as they are men's Laws, do not bind the Conscience.

17 Conscience so bindeth man, in all those things which it judgeth are his duty, by the will of God; that he cannot be free from it, by the authority of any creature, *Act. 4. 19.* In this respect it is, that he that knoweth God's will, is said to be debtor, *Rom. 1. 14.* a servant, *Rō. 6. 16.* bound, *Act. 20. 22.* constrained, *2 Cor. 5. 14.* to have necessity laid upon him, *1 cor. 9. 16.* so that he cannot do otherways, *Act. 3. 20*

18 The power of Conscience is so great, that it maketh an action, which in its own nature is indifferent, to be either good or bad: and that which in its own nature is good, to be evil: although it cannot make that become good, which is evil in its own nature.

19 Yet no action is better or worse, for that Conscience that one hath after he hath done it.

20 An erroneous Conscience bindeth always so far, that he that doth against the judgment thereof, sinneth. For formally, and by interpretation he doth it against God's will.

21 If the error of Conscience about the action (that is, the object or matter about which the action is) be not sinful, the Conscience erring, binds as much as if it did not err.

22 Conscience, through error, judging that to be lawful, or necessary, which is unlawful, doth so far bind, as that a man sins, who doth contrary to it; and sins also, if he do according to the direction of it.

23 Yet this necessity of sinning, wherein some are entangled, is not contrary to the equity of God's Law: 1. Because the sin is not the same on both hands: on the one hand a man's sins in doing what is unlawful; and on the other, in doing it unlawfully: viz. without or against Conscience. 2. Because it is not an absolute necessity, but upon supposition only, viz. if they keep still such a Conscience, which they ought to lay down, *Ephes. 4. 22*. 3. Because it doth not flow from the nature of the Law of God, but both is contracted and continued by man's sin. For no man is thus entangled but by his own fault.

24 Conscience judging that to be unlawful, which is lawful, bindeth to refrain from that lawful thing, *Rom. 14. 14. 15*. He likewise that judgeth that to be necessary, which is but lawful, is bound to the doing of it: because a man may abstain from lawful things: and may also constantly practice them without sinning.

25 Nothing may be done whereof the Conscience doubts, *Rom. 14. 23*.

26 In doubtful cases, the surest part is to be chosen; now that is the surest part, in doing which, its sure there is no sin.

27 It is lawful, and the best sometimes, to do against some scruple of Conscience.

28 The reviewing of our actions, or estate, as it respects the Law, which Conscience dictates, maketh up the *minor* of that practical Syllogism, which the Conscience maketh. It is called in Scripture, a beholding of the mind, *Psal. 119. 15*. Understanding, *Psal. 50. 22*. A casting up ones ways, *Psal. 119. 59*. A laying of the heart, *Hag. 1. 5*. A saying to the heart, or in the heart of them, *Hose. 7. 2*. A turning again unto the heart, *Ier. 12. 11. Mal. 2. 2*. And lastly, a proving and examining of our selves, *2 Cor. 13. 5*.

29 In the conclusion of that Syllogism, a man applieth to himself the Law of God, which concerneth his Action or condition, and passeth sentence on himself: whence there followeth necessarily, either an Excusing, Absolving and Approbation; or an Accusation and Condemnation, with affections answerable to them, *Rom. 2. 15*.

30 Though this application in its own nature follow the former acts of Conscience, as a conclusion doth the premisses: yet through man's wickedness, it falleth out oftentimes, that though the *Major* be fully and firmly acknowledged, and the *Minor* also in a sort; yet the Conclusion and Application is not made, *Rom. 2. 18. 20. 21. 2 Sam. 12. 5. 6*.

31 Hence it is, that a necessity lies upon all faithful Pastors, not only to propound God's will in general, but according to their abilities, to help men, both in public and private to apply it, according as their understandings, and consciences shall require, *Rom. 12. 7. Matt. 14. 4*.

32 A Conscience honestly good is, that which judgeeth rightly and powerfully, *Heb. 13. 18.* that which doth otherwise, is sinnefully Evil, *Isai. 5. 20. Rom. 1. 18.*

33 A Conscience peaceably good, is that, which excuseth, absolveth, comforteth, *Acts 24. 16.*

34 Conscience since the fall, is not both honestly and peaceably good, but by the sprinkling of the blood of Christ *Heb. 9. 13. 14. and 10. 22.* and the virtue of him in the sanctification of the Spirit, *1 Tim. 1. 5. Act. 15. 8. 9.*

35 A Conscience peaceably good may be sinnefully evil, and that which is evil through trouble and accuseth, may be honestly good.

36 A weak Conscience differeth in kind from that which is acted, either by malice, or arrogance, or Superstition.

37 There is but this one way, to pacify a Conscience troubled upon good grounds: to bring him that is troubled into such a state by true Faith and repentance, that the Minor of that Syllogism which troubleth him, may upon good grounds become false, and prove such as may be lawfully denied.

38 When the Consciences of $\langle \diamond \rangle$ believers are sin full in being troubled, the Major or Minor of that reasoning which caused the trouble, must always be denied and confuted. This also is the only way to heal such a Conscience.

Corollaries.

1 The greatest violation of Conscience is the greatest sin.

2 The greatest anguish of Conscience is the greatest punishment.

3 That uncertainty of God's favor, which the Papists hold, and that uncertainty of Persevering in grace, which others teach, is clean contrary to that solid joy, and strong confidence, which proceedeth from a Conscience truly good.

4 The interpretation of the Scriptures, or a judgment to discern God's will for a man's self, in his own Conscience, belongs to every man.

The End of the First Book.

OF CONSCIENCE AND THE CASES THEREOF The Second BOOKE.

In which those Cases are handled, which concern the state of man.

CHAP. 1. Of a case of Conscience, and the state of man in general.

Hitherto we have spoken of the Nature, now we are to entreat of the Cases of Conscience.

_1. A Case of Conscience is a practical question, concerning which, the Conscience may make a doubt.

2. It is said to be a question, because it is not an axiom or proposition that is manifest of it self, but hath need of illustration and proof, by some third argument.
3. It is a *practical question*, because of the doubts which do not immediately belong to practice, do not immediatly 〈ϕ〉 ▪ to the judgment and act of Conscience, which thing is not well observed by them who under the name of cases of Conscience do handle many things, which do •...o more belong to Gonscience then any other head of Divinity, purposely omi•...d by them.
4. It is called 〈ϕ〉 〈ϕ〉 , because it is wont to fall out, or to happen in the course of man's life, and a *case of Conscience*, because when it falls out, the Conscience ought, with all possible care, to give judgment about it.
5. Of this sort are all those questions wherein (supposing the general doctrine of Faith and Obedience) we enquire what our duty is, upon any particular occasion.
6. Of these questions one saith well. *Because that Law which is written and engraven in nature, containing the rules of honesty and natural justice, is in a manner wholly buried by original corruption, and almost totally over whelmed by custom in sinning, as it were with some heap of evil lusts laid upon it; and because also the light of the understanding is invlved, and obscured with manifold darkness, so that neither those rules of honesty, which are within the book of the mind, are fully and perfectly legible, nor can our understanding read anything therein, distinctly and plainly: Hence it is, that God, in his merciful providence hath given us three helps, viz. The light of Scripture, the assistance of his Grace, and the help of teaching. About this last, we are now to entreat.*
7. Now every question, or case of Conscience (as the nature of the thing it self, and experience showeth) is either about the state of man before God, or about those actions which in that state he doth put forth, and exercise.
8. The state of man belongs to the first part of Divinity, which is about *Faith*, and the actions to the second part which is about *obedience*.
9. The state of man before God, is that relation which man hath to God, as he is the original of spiritual life, and happiness.
10. Concerning this state, the Consciente ought 1. to declare and determine what it is. 2. to judge, that it is to be eschewed if it be evil, and to be preserved, and increased if it be good.
11. Concerning the state of man in general there be three questions: The first is whether a man can certainly know in what state he is?
Ans. He may, 1. Because without this knowledge he cannot have anaccusing, or excusing Conscience in respect of his estate, But such a Conscience men both may and are wont to have, *Rom. 2. 15.* 2 Because no man can either eschew or desire an unknown state: But one of these states a man ought to eschew, and to labor for the other, *Mat. 7. 8.*
12. *Quest. 2.* Whether men ought to make inquiry into their estates.

Ans. Yes, and that with all diligence possible, for 1. This is a thing that God requireth, *2 Cor.* 13. 5. 2. without this knowledge a man cannot have peace, or tranquility in his Conscience, *Rom.* 5. 1. & 8. 1. 3. Otherwise a man cannot perform worship to God, with that preparation which is requisite, *1 Cor.* 11. 28., *1 Cor.* 11. 28.

13. *Quest.* 3. By what means comes a man to the knowledge of his estate?

Ans. 1. By consideration of those actions external, and internal, which proceed from him, *Mat.* 7. 17. 2. By the inclinations, and dispositions, from whence those actions flow, *Rom.* 7. 15, 16, 17. 3. By that reflex act, which is proper to man, whereby he hath a power, as it were to enter into, and perceive what is in himself, *1 Cor.* 2. 11. 4. By a kind of spiritual sense, *Luke* 24. 32. *Rom.* 7. 21. 28.

14. *Quest.* 4. what is it that hinders this knowledge?

Ans. 1. Wicked and profane thoughts in many, *Psal.* 14. 1. 2. 2. Presumption, *Apoc.* 3. 17. *Mat.* 7. 21. 23. 3. The overcharging of the heart by the lusts of the flesh, and care about the things of this life, *Luke* 21. 34. 4. An evil Conscience, *John* 3. 20. 5. Spiritual sloth, and idleness, *Isaiah*...4. 11▪ 6. Ignorance, *Rom.* 6. 11.

CHAP. 2. Of the state of sin.

1. The state of man since the fall of *Adam* is twofold. A state of sin, and a state of grace
Acts...6. 18. •...*John* 3. 10. 14.

2. The state of sin consists in the privation of spiritual life, and happiness. From this estate therefore we are to fly, as from death and the greatest evil: Concerning this state of sin the first question is, how a man may discern, whither he do still continue in it?

3. *Ans.* The signs, o... arguments, whereby this state may certainly be discerned, are in general, all those which are opposite to a state of grace, and spiritual life. For if a man be not in the one state, he must necessarily be in the other.

4. The first sign is a gross ignorance of those things, which belong to spiritual life, *Ep.* 4. 18. for hereby▪ men are strangers to the life of God. The reason is because it is impossible that any man should please God without faith, *Heb.* 11. 6. And for Faith it is impossible to be had without the knowledge of the will of God, which comes by the preaching and hearing of the Word, *Rom.* 10. 14.

5. The second sign, is a perverse disposition of will whereby it is in subjection to the rule, and dominion of sin, *Rom.* 6. 12. The reason is because those who do yield themselves servants to obey sin, are in a state of slavery to sin, unto death *Rom.* 6▪ 16.

6 Now the signs of raising sin, are first if a man do not seriously, and in good earnest, make opposition against the lusts of sin, but rather yield up himself unto them. *Rom.* 6. 13. Secondly, I... in deliber...ate counsel either profit, or pleasure be preferred by him, and prevail more with ⟨◇⟩ ▪ then either honesty and piety, *Phil.* 3. 19. Thirdly, if the committing

of sin stir him up rather to pleasure, then grief, *Pro.* 2. 14. Fourthly, if he take delight in the company of the wicked, *Ps.* 50. 18. *2 Cor.* 6. 14.

7. The third sign, whereby it may be discerned whether a man be in the state of sin, is the disposition of will, whereby a man opposeth himself, to the will of God, *Rom.* 8. 7.

8. The signs of this perverse disposition are, 1. To reject the knowledge of God's ways, *Job.* 21. 14▪ 15. 16. 2. To hate correction, and instruction, *Psal.* 50▪ 17. 3. To contemn the threatenings, and judgments of God, *Psalm* 36. 1. 2. *Dent.* 29. 19.

9. The fourth sign, is perverseness of the affections whereby men, turn away from God, and wholly cleave, and adhere, to worldly things, *1 John.* 2. 15.

10. The averseness of a man from God, is wont to be seen, 1. By his alination from the Word of God, especially when it is preached to him powerfully *2 Tim.* 4▪ 3. 4. 2. By a neglect of prayer, and other parts of God's worship, *Psal.* 14. 3. 4. *Psa.* 79. 6. *Ier.* 10. 25. 3. By an alienation from the servants of God, *Pro.* 29. 27. 1. *John* 3. 10.

11. The signs of a man cleaving to, and as it were drownd in the things of this world are, 1. If he employ his chiefest care, and diligence about these things *Mat.* 6. 25. 31. 32. The reason is given *Verse* 21. & 24. for *where your treasure is, there will your heart be also.* 2. If he be ready rather to forsake God and his righteousness then these worldly things▪ *Mat.* 37. 38. 3. If he do in his heart judge those men to be happy which have an abundance of these worldly goods. *Pro.* 11 28. & 18. 11.

12. The fifth sign is the corruption of a man's life; or of the works of life *Rom.* 8. 13. This corruption of life doth not consist in those sins which even the godly sometimes through infirmity fall into, but in a continued course, and tenor of sinning. It is called in Scriptures *the way of sin*, *Psal.* 1. 1. *A working of iniquity*, *Mat.* 7. 23. *A walking in sin*, *Psal.* 1. 1. *Pro.* 1. 15. *A walking after sin*, *Jer.* 9. 14. And *a custom in sin*, *Jer.* 13. 23. These works of the flesh are manifest by themselves, *Gal.* 5. 19.

13. The sixth and the most desperate sign is, obstinancy in evil, whereby a man shuts and stops up the way to all amendment, *Isaiah.* 6. 9. 10. *Ier.* 6. 10.

CHAP. 3. Of deferring or putting off ones Conversion.

*Q*uest. The second question is, whether a man may safely, rest for any time, in a state of sin, especially if he purpose with himself to reform and amend his life afterward.

1. Answer, it is not lawful to make the least delay at all in our conversion unto God. The reasons are, 1. Because God requires this for the present, *Psal.* 95. 7. *Heb.* 4. 7. And seeing sin is a debt, and an injury done to God, it is manifest, that repentance for the same ought not, unless God consent and like of it, to be deferred for one moment. As soon therefore as God shall require us to correct our lives, and to be converted; so soon ought this duty to be performed, besides this, no subject can keep and receive atheise, and murderer, or a public enemy, against the will of the magistrate, but he shall be guilty of a heinous crime. Now sin

is a thief, a murderer, and an enemy to God's glory. Whosoever therefore shall keep and nourish sin against God's Will, although he determine to do it but for a certain time, he thereupon doth bring upon himself a very grievous guilt.

2. Because all delay of Repentance increaseth hardness of heart, *Heb.* 4. 7. It doth produce a custom of sinning, and makes the work of repentance to be harder and harder *Ie.* 13. 23. The reason is, because thereby evil habits are more strengthened and confirmed, the understanding becomes darker, *Ep.* 4. 18. The will grows more obdurate, and addicted to sin, *Heb.* 4. 7. All the faculties are more bound, and tied, as it were with chains, and knots, *Acts* 8. 23. A young plant is more easily plucked up then that which hath taken deep root. A nail the more it is beaten with a hammer the more firmly it is fastened, and the more hardly drawn out.

3. Because continuance in sin doth increase the number of sins, our guilt, and the wrath of God, *Psal.* 95. 10. 11. For that sin which by repentance is not taken away, hath through its own natural inclination, the course of God something in it like to the which in God's things proceed from God's blessing, that is, it *increaseth and multiplies*, and it doth, with its own weight draw unto other sins, even as the deep is said to call unto the deep.

4. Because the duration of our life is altogether uncertain, *I am.* 4. 13, 14. Delay breeds danger. *Thou fool this night shall thy soul be required of thee* and then where will that conversion be, which thou hast deferred? when therefore we have opportunity, let us set upon this business.

5. Because repentance is the gift of God, which he bestows at his own appointed times, not at our pleasure, *1 Tim.* 2. 25. *2 Cor.* 6. 2. *Luke* 13. 9. We must therefore let slip no occasion, but convert *today*; And it is just with God that (if we neglect our duty, in this point, and refuse to fall to it, while we may) through his judgment and leaving▪ and forsaking of us, we should not be able to do it, when we would.

6. Because the purpose of deferring repentance cannot stand with a sincere purpose to repent, *1 Peter* 4. 3. It is a point of dishonesty, and fraud, and a sign of a debtor that never means to pay what he owes, when a man because he is not minded to pay, defers, and puts it off, from one day unto another.

7. Because late repentance is very seldom true, and almost always suspicious. The example of the thief which we read, of in the Scriptures is only one, neither yet do we read of him, or of any other that was afterward converted that did defer and put off his repentance. Yea the clean contrary is threatened to such a man, *Mat.* 24. 48.

8. Because though we could be certain that we might afterwards repent truly, yet it were a base and unworthy part to deal so with God, as it is not fit we should deal with men, *Lev.* 19. 13 *Ro.* 3. 28. And as we would be loath God should deal with us, *Ps.* 13. 2. 8. & *Cor.* 3.

9. Such kind of delays may be convinced of folly, and of madness, even by common sense, and experience, for all men would account him for a bedlam, that should when his house

were on fire, defer the quenching of it, though but fo... one hour. Or that having received some poison into his body, should not endeavor instantly to expel it; or the having received some grievous wound, should not with all possible speed seek for remedy. But in neglecting the burning, the poison, and death of sin, as there is more danger so the folly is much more pernicious.

CHAP. 4. How the sinner ought to prepare himself to conversion.

*Q*uest. 3. What ought a man to do, that he may be translated out of a state of sin, into the state of grace?

*A*ns. Of those things which are necessarily required to this purpose, some pertain to the pulling a man out of the state of sin, and some to the setting him in the state of grace, Those things which pertain to the pulling a man out of the state of sin, are such as serve to shake a man out of that carnal security, in which he slept before, and to work in him a carefulness of his salvation above all things else *Act. 2. 37. & 16. 33.* That this may be done, many things are necessa•...y.

1. For it is first of all required, that a man seriously look into the Law of God, and make an examination of his life, and state according to 1. *I am. 1. 23. 24 25.*
2. It is required, secondly that upon that comparing of our state with God's Law, there do follow a conviction of Conscience which in Scripture is called 〈 in non-Latin alphabet 〉 a being without excuse, *Rom. 1. 20.* And a concluding one under sin, *Rom. 11. 32. Rom. 2. 20 & 7. 7.*
3. Thirdly, after this conviction of Conscience, there must follow, a despere of salvation, both in respect, of all strength of our own, and of any help which is to be had from the Creatures, *Rom. 7. 9. 11. 13.*
4. Fourthly, after all these; there must follow, a true humiliation of heart, which consists in grief and fear because of sin, and doth bring forth confession, *Mat. 9▪ 12.*
5. For the procuting of this humiliation, it is always necessary that there be a distinct consideration of some particular sins: for a general apprehension of sin, causeth a confused astonishment, but no right and true humiliation, *Rom. 7. 7.*
6. This humiliation is oftentimes occasioned by the sight of someone sin, *Act. 2. 23. 37.*
7. It is helped forward oft times by some heavy affliction, as in *Manasseh. 2 Chro. 33. 12.* The degrees of this humiliation are not the same, in all that be converted: for some feel greater trouble, and some less. But all those that are truly converted are also truly humbled. So put a man in the state of grace, it is required, that there be 1. Such an apprehension, upon the Gospel, as whereby a man judgeth it possible that his sins should be forgiven, *Rom. 12. 23. Psa. 130. 4. 2* An earnest desire to obtain that mercy, which in Scripture is called a spiritual hunger, or thirst, *Esa. 55. 1. John. 7. 37. Luke 1. 53. 3* An actu•...ll union with Christ, which consists in Faith, that is wrought in us by effectual vocation, *John 15. 1. 4.* True repentance,

whereby forsaking all sin, we give up and consecrate ourselves wholly to God in Christ, Acts 2. 38. & 3. 19.

CHAP. 5. Of the effectual Vocation.

BY effectual vocation, we have the first entrance into the state of saving grace; But here (in general) arise four questions, which do nearly belong to Conscience, The first question is, whether he that hath Faith, may by ordinary means certainly know, that he is effectually called of God and in the state of grace?

Ans. He that hath Faith, may, and is wont to know certainly that he is in the state of grace. Divers reasons of this assertion, (besides those which before were, delivered in the questions of the state of man in general) may be produced.

1. It is the office and the work of the spirit of God which the faithful have received, to certify and assure them of those things which God of his free grace hath conferred upon them, 1 Cor. 2. 12. Ro. 8. 15.

2. The faithful are commanded to make their calling and election sure, neither is this a legal precept but an evangelical, 2 Pet. 1. 10.

3. That grace which we have received hath the nature and force of an earnest, in respect of that inheritance which is promised to us, Es. 1. 1, 4. & 4. •...0. 1 Cor. 13. 14. 2 Cor. 1 21. 22. For as much therefore as it serves for the assuring us of the certain of something which is to come, it ought not it self to be uncertain: for no certainty can be grounded upon an uncertainty.

4. A certain knowledge of the grace of God is required, as a necessary foundation for that joy and thankfulness which God requires of us, in regard of that grace, 1 Peter 1. 6. 8.

5. A Conscience purged from dead works doth necessarily bring with it a certain knowledge of grace, Heb. 10. 20. Rom. 8. 16. & 9. 2.

6. The faithful are expressly said to have had this assurance, and that by such arguments as are common to all believers, 2 Cor. 13. 5. 1 John 3. 14. & 4. 16. & 5. 20.

The second question is by what signs the certainty of this effectual vocation, and grace may be confirmed.

7. *Ans* The first sign is, a constant inclination of the will towards God, as towards the chief good, Psal. 119. 57. For there is no man that can indeed place his chiefest good in the enjoying God, but such a one as is called by God out of the world, and converted from his idols, which before he had set up to himself in his heart.

8. The second sign is a purpose, and readiness of mind to hearken unto God in everything, 1 Sam. 3. 10. Acts 9. 6. Psal. 40. 8 9. For in so doing a man answers to the call of God, and becomes called▪ Ps. 27. 8.

9. The third sign is, a vehement longing after the word of God, *1 Pet. 2. 2.* For by this word the faithful are called, and regenerated▪ *1 Pet. 1. 23.*

10. The fourth sign is a singular love towards them which are borne of the same seed, and blood, *1 John 3. 14.*

The third *Quest.* is, what a man ought to do that he may be partaker of this grace?

11. *Ans.* Although God of his unspeakable Grace be often times found of them that seek not after him, yet there be diverse duties, which lie upon a man about his vocation, and which both ought, and are wont ordinarily to be performed before the certainty of this grace can be gotten.

12. He therefore that desires to apply himself to God's Call ought to settle in his mind an estimation of the Word of God, above all riches, *Psal. 119. 14.* The reason is, because a man will never seek the Kingdom of God to purpose, unless he esteem it so highly that he judge all other things to be set after it, *Mat. 10. 37. Luke 14. 26.*

13. Secondly, he ought to employ his greatest care labor and industry, about this business, *John 6. 27. Pro. 2. 4. & 8. ver.* The reason is because there can be no serious, and solid estimation of a thing, where there is not an answerable endeavor to obtain it.

14. Thirdly, he ought with all diligence, care, and constancy, to apply himself to the use of all those means which God hath sanctified for the communicating of his grace. *Pro. 8. 34.* The reason is, because God only who is the author of grace, can appoint means, and make them effectual. He ought therefore to imitate those sick persons which lay at the pool of *Bethesda*, waiting for the moving of the water, *John 5. 3 4 7.*

15. Fourthly, he ought to bring himself to that pass that he may sell all that he hath to buy this pearl, *Pr. 23. 23. Mat. 13. 45, 46.* For although God doth freely bestow life upon us, and receive nothing at our hands in lieu of it, *Esa. 55. 1. 2.* Yet we ought to forsake all unlawful things actually, and all external and natural goods also, in the purpose, and disposition of our minds, else we cannot obtain the grace of God.

The fourth Question is by what motives a man may be stirred up to embrace the call of God.

16. Answer, first if he do seriously, and much consider with himself, who it is that calls him: for it is an omnipotent God to whom we ought to hearken and give ear; although we should not know what the event would be, *Heb. 11. 8.*

17. Secondly, if he do consider attentively often what it is to which God calls him: For it is no small matter, or light thing, but even eternal happiness, and glory, *1 Pet. 5. 10. Ep. 1. 18.*

18. Thirdly, if he do also weigh what that is out of which he is called: For he is persuaded to forsake nothing, besides sin, and death, *Acts 26. 18▪ Luke 3. 7.*

19. Fourthly, if he do also consider what the cause is that moves God to call him, which he shall find to be nothing else but God's incomprehensible mercy towards his enemy▪ *Rom. 8.*

10. 2 Cor. 5. 10. He must have a heart of Iron, that is not moved with such goodness as this, as we may see by *Saul*, 1 Sam. 24. 17. 19.

20. Fifthly, if he do humbly compare himself with others, to whom this grace of vocation is denied. 1 Cor. 1. 26.

21. Sixthly, if he do call to mind how heinous an offense it is to neglect this call of God, much more to despise it, *Mat.* 22. 7. 8. *L....* 4 24.

22. Seventhly, if he do also consider of that misery, which he doth by the Law of equity bring upon himself by this sin, *Pr....* 1. 24—32.

CHAP. 6. Of Faith.

The work of effectual vocation, is to work in man a true Faith in Christ, and repentance towards God.

Concerning Faith, the first question is what a man is to do that he may obtain true Faith in Christ.

1. *Ans.* Besides those things which were propounded before, it is further required, 1. that a man do go altogether out of himself, renouncing his own righteousness▪ *Rom.* 10. 3. *Phil.* 3. 9. The reason is because no man will seek righteousness out of himself by Faith, unless he do first acknowledge himself to be destitute of all righteousness in himself.

2. Secondly, he ought to propou...d unto himself the righteousness of Christ, as his chiefest aim, and scope, so that he doth contemn all things in respect of that, *Phil.* 3. 9. 12. The reason is, because Christ is never sought as he ought to be, unless he be prefer'd before all things else, as the only means of eternal salvation.

3. Thirdly, he ought to fasten the eyes of his mind, upon the promises of the Gospel; For the Gospel is the Ministry of the spirit of righteousness and of life, 2 Cor. 3. 6. 8. the reason is, because Christ is neither offered of God, nor can be apprehended by man, but only in the promises of the Gospel.

4. Now in fastening our eyes upon the promises of the GossPELL, we must consider first, that Christ only is propounded in them, and that crucified, 1 Cor. 1 23 34. & •... 2. 2. Secondly, that in Christ there is a perfect sufficiency of redemption, and salvation, provided for them that be in him, *John* 3. 16. Whence also in Scripture it is called a *rich, and plenteous, abundant, and plentiful* grace, *Ep.* 1. 6. 7. & 2. 4. *Rom.* 5. 10. 1. *Tim.* 1. 14. Thirdly, that this grace is particularly offered to all those to whom it is preached, *Mark... 16. 13.*

The second question is by what motives a man may be stir'd up to believe in Christ.

5. *Ans.* First, if he consider that this is the Commandment of God, that he do believe in Christ, 1 *John* 3 23. Secondly, if he meditate of that misery, to which all those are subject which believe not, *John* 13. 18.

6. Thirdly, if he do meditate of the happiness of those which do truly believe, 1 *John* 3. 16.

7. Fourthly, if he consider that there is no other way whereby he can escape that misery, or obtain that happiness but only by Faith in Christ, *Acts* 4. 12. *Heb.* 11. 6.

8. Fifthly▪ if he do consider the injury which is offered to God by the man that believes not, 1 *John* 5. 10.

9. Sixthly, if he weigh with himself how much they do honor God, which believe in him, *Rom.* 4. 20. *John* 3. 33.

10. Seventhly, if he look upon the cloud of examples, which he hath of those which have believed and have been saved by Faith, *Heb.* 12. 1. For they were for patterns to them which should afterward believe, 1 *Tim.* 1. 16.

The third Question is by what signs true Faith may be discerned?

Ans. Faith in respect of the adjuncts, may be distinguished into a sick Faith and a lively.

11. A sickly Faith is that which is oppressed and hindered so by temptations, and corruptions, that it cannot put forth it self in those Fruits, which bring to the Conscience the sense of peace, delight and joy, *Ep.* 4. 30. an example hereof we have in *David*, *Ps.* 51. 14.

12. A lively Faith is that which doth freely exercise its acts▪ so that it is felt of the believer himself with a great deal of comfort, 1 *Pet.* 1. 8.

13. Faith also in regard of the degrees is distinguished into a weak and strong Faith.

14. A weak Faith is that which is easily hindered in its course, *Ro.* 14. 1. *Ga.* 6. 1. It is called in Scripture 〈 in non-Latin alphabet 〉 little Faith, *Mat.* 16. 8.

15. A strong Faith is that which overcomes all difficulties, & proceeds freely in its course, it is called in Scripture 〈 in non-Latin alphabet 〉 a full persuasion, *Rom.* 4. 24. *Luke* 1. 1. 1 *Thess.* 1. 5. *Col.* 2. 2.

16. A lively and strong Faith is easily manifest and known to them in whom it is, first because they have the testimony thereof in themselves, 1 *John* 5. 10. viz. the Spirit of God bearing witness with their spirit that they are the children of God, *Rom.* 8. 16. Which spirit they have as the earnest of their inheritance, 1 *Ep.* 13. 14. and by it they are sealed till the day of redemption, *Ep.* 4. 30. 2 They have the Love of God shed abroad in their hearts by the same spirit, *Rom.* 5. 5. Whereupon it is that they have peace, and joy unspeakable, and full of glory, 1 *Pet.* 1. 6. 8. *Rom.* 5. 1. 2. 3▪ They have and bring forth those Fruits, whereby true Faith is wont to be manifested, and perfected, *Gal.* 2. 18. *Gal.* 5. 6.

17. A languishing, and weak Faith may be discerned to be true, and sincere, principally by these notes.

First, if there be a sincere desire of Union, and Communion with Christ, 2 *Cor.* 8▪ 12. This desire is distingu...sht from that which may be found in the unregenerate, 1. because it is not a conditional desire, or a kind of wishing, which even many wicked men have after

these spiritual good things, if they might also enjoy and still keep their sins, but it is an absolute choice, *Heb.* 11. 25. 2 Because it is not carried after these spiritual things, only as beneficial unto a man's self, but as simply, and in themselves good, and things for their own sake to be desired of all, *Psal.* 73. 25. & 43. 3. 3 Because it is carried after all choice that is as well after the sanctification, as after the justification and redemption which are in him▪ *1 Cor.* 1. 30. 4 Because such a man more esteems of Christ then of all things else, *1 Pet.* 2. 6. 5 There is always joynd with this desire, a sense of sin, and a serious sorrow for it, *Mat.* 11. 28. 6 This desire is not vanishing, and fickle, but constant, *Luk.* 18. 1. 7 It is not slothful but industrious, *Pro.* 21. & 26. 15.

18. The sincerity of Faith appears also, if it hath been begotten, and is preserved and stirred up by the powerful Ministry of the Word, *Rom.* 10. 14. Whereupon it comes to pass, that a man is affected towards the Word, as towards spiritual Food, *1 Pet.* 2. 2. The reason is because such a kind of desire being a motion of spiritual Life, must needs presuppose life it self which consisteth in Faith; for carnal presumption both consisteth without the Ministry of the Word, and can by no means endure the effectual application, and setting home of those things which belong to the power of godliness, *2 Tim.* 4. 3. But Faith cleaves unto the word as its principal and foundation.

19. The sincerity of Faith appears in the third place from hence, that although it seek justification in Christ, yet it embraceth, with a sincere assent, and subjection of heart, the whole Word of God, that is every precept, prohibition and threatening, which comes from God, *Psal.* 119. 6. *I am.* 2. 10. 14. *Herod* did assent unto many things, *Mark* 6. 20. The reason is because Faith doth unite a man's heart to God, and deliver it, up unto him, simply without any exception.

20. Fourthly, it appears by this, because as touching the purpose of the mind, and his uttermost endeavor, it purifye... a man's heart from all sin▪ *Acts* 15. 9. *Mat.* 5. 7. The reason is because Faith doth principally, and singularly seek in God the utter abolition or sin.

21. Fifthly, it appears by this, that it stirs up in the heart a sincere affection of love towards God, whereby it comes to pass, that we prefer the glory of God's Name above all things else, *1 John* 4. 19. Hence it is that the faithful in the Scriptures are wont to be described by this property of their love towards God, *Rom.* 8. 28. *1 Co.* 16. 22. *Ep.* 6. 23, 24. The reason is, because they place and apprehend their chief good in God.

22. Sixthly, it appears by that sincere love which it works in a man's heart towards his fellow Brethren, *1 John* 3. 14. & 5. 1. The reason is because the Image of God appears in them.

CHAP. 7. Of those temptations which fight against FAITH.

BEcause the whole spiritual life of a man doth depend upon his Faith, *Heb.* 10. 38. And by Faith as by a shield, a man is preserved safe against all the temptations of the Devil, the World and the Flesh, *Ep.* 6. 16. *1 Pet.* 5. 9. *Heb.* 11. 25. Therefore it is that these three enemies do bend their forces principally against Faith. It will be profitable therefore to be acquainted

with the principle assaults in this kind, as also with those means whereby through the grace of God, we may repel them, that they do not overmuch weaken our Faith.

The first Question then is, how the believer may support himself against those temptations, which are drawn from hence, that there are no notable Fruits of his Faith to be seen and discerned.

1. *Ans.* first he ought to consider that Faith in its own nature is of those things which are not seen or felt, *Heb.* 11. 1. And in this it differs from vision, *Rom.* 8. 24. *1 Cor.* 13. 12. And therefore there is no more required to the *being* of Faith but that man do with his whole heart make choice of Christ for his Savior, and with his whole heart adhere unto him. Other things belong to the *well being* of Faith, not absolutely to the being of it, *Col.* 2. 7.

2. Secondly, he ought to consider, that the want of many fruits may argue Faith to be languishing, or weak, but it cannot argue that there is no Faith, *2 Pet.* 1. 8.

3. Thirdly, he ought to consider that the Conscience is often supported much by the remembrance of what is past, though for the present grace appear not, *Psal.* 77. 6. 7. 12. And by the judgments of others that are godly, and wise concerning us, when our own judgment is troubled, *Heb.* 6. 9. *2 Cor.* 2. 7. 8.

The second Question is, how a man may support himself against those temptations which are drawn from hence, that he feels upon him the signs of the Wrath of God?

4. *Ans.* First, he ought to consider, that many signs of God's wrath may stand with his love and favor. *Psal.* 99. 8.

5. Secondly, he ought to remember that Christ himself who was the Son of God's love, did taste the wrath of God in this sort, *Mat.* 27. 46.

6. Thirdly, he ought to consider that it is required of the Faithful that they believe against hope under hope, *Rom.* 4. 11. And that they do, and they wrestle as it were with God, by Faith, *Gen.* 32. 24. *Hos.* 12. 4. 5.

The third Question is how he may hold up his head against those temptations, which arise from hence, that his Faith increaseth not, *Rom.* 1. 17.

7. *Ans.* He ought to consider first that it is with Faith, as it is with plants and living Creatures, which we may more easily perceive to have grown, then to grow. Secondly, that the increase of Faith is not to be expected at every moment, and at all seasons of our life, *Heb.* 5. 12. But then especially when the Sun of righteousness approacheth nearer to our Horizon, by a more merciful communication of his grace, *Acts* 9. 31. *2 Pet.* 1. 2. 3. Thirdly, that those temptations which do hinder the increase of Faith for the present do advantage it for the future, like the winter to the Plants, and like diverse sicknesses to the bodies of young Folke.

Fourth Question is how a man may comfort himself against those terrors which arise from the guilt of his sins, especially if they be grievous?

8. *Ans.* He ought to remember, 1. That such temptations as these, do proceed from a defect in Faith, *Rom.* 6. 11. *Ep.* 6. 16. *1 Pet.* 5. 9. And therefore that we are not to cast away our Faith because of such sins, but rather so much the more to strengthen it, *Lu.* 22. 32.

9. He ought secondly to consider that it is the duty of the faithful not for sin to fly away from God, but rather for God to fly away from sin, and to adhere to God in Christ, that sin may be remitted, and abolished, *John* 3. 14. With *Num.* 21. 19.

The fifth *Quest.* is how a Christian may sustain himself in time of affliction?

10. *Ans.* He ought to consider, 1. That such kind of trials are fruits of God's love, *Heb.* 12. 6. 2 They shall work for his good, *Rom.* 8. 28. 3 The grace of God in all these ought to be sufficient to him▪ *2 Cor.* 12. 9. But of afflictions more hereafter.

CHAP. 8. Of Repentance.

Concerning Repentance the first *Question* is, what a man is to do that he may repent?

1. *Ans.* He ought, 1. attentively and seriously to consider his sins, according to that nature which is most detestible, *Esa.* 1. 4. *Apoc.* 3. 17. For as the consideration of sin under some false shape as a thing lovely, and desirable, doth draw a man to sin: so the true consideration of sin▪ as a thing abominable, and by all means to be eschew'd, doth withdraw the mind from sin by true Repentance. To set on this consideration it will be profitable, 1. To meditate upon the Majesty of God, which is by our sins most grievously offended. 2. Weigh well the infinite and manifold obligations whereby we are bound to please God, which yet we have not ceased wickedly to violate. 3. To think upon the terrible wrath of God, which like a consuming fire, remains upon impenitent sinners. 4. To set before our eyes, those supernatural good things of which our sins deprive us. 5. To call to mind those great evils which by our sins we bring upon ourselves, and others, and the dishonor which we do to God. And to this purpose it will be exceeding profitable religiously to meditate upon the unsufferable torments, death, and curse which befell Christ for our sins.

2. He ought, 2. to set before his eyes, Obedience towards God, as a thing absolutely to be sought, necessarily to be followed after, *Luke* 13. 3 & 10. 42. They which are carried after any other thing, as absolutely necessary, are by that very affection by which they are so carried, drowned in perdition. *1 Tim.* 6. 9.

3. He ought, 3. to confess his sins before God, *1 John* 1. 9. *Psal.* 32. 5. & 51. 5. For confession of sin makes a man take all the guilt, and shame unto himself, and ascribe all the glory to God, *Daniel* 9.

4. He ought, 4. by Faith in Christ to expect, and pray for the change of his heart according to that promise which we have, *Ez.* 36. 26. 32. For those which go about the work of conversion leaning upon their own strength, do nothing to the purpose in this business, *2 Cor.* 3. 5,

5. He ought, 5. in the power of God, to turn himself with all his heart from that which is evil, and to convert himself to that which is good in the sight of God, *Psalms* 34. 15. Now turning

from evil, consists primarily in the hatred of evil, *Psal.* 45. 8. Which hatred in respect of those sins which are past, doth necessarily bring forth an unfeigned sorrow, *Zach.* 12. 10. Together with a shame, and dislike, *Rom.* 6. 21. And conversion to good, doth primarily consist, in a desire, and purpose to do well, *Psalm* 119. 33. 106.

The second *Question* is, by what motives a man may be stirred up to true repentance?

6. *Ans.* Let him consider, 1. That this repentance is a thing very pleasing to God, *Psal.* 51. 19. The force of the argument lies here, because he which hath given himself up to God by Faith, cannot but endeavor after all those things, by which God is well pleased. 2. That it is absolutely necessary to salvation, *Luke* 13. 3. The reason of the consequence lies here, because he which desires the end, desires also those means, which he sees to have a necessary connection with that end, 3. That sin is the cause of our separation from God, *Esa.* 59. 2. This reason holds because the believer by his Faith doth adhere to God, and therefore turns away from all those things which work a separation twixt God, and him, 4. That there is an utter opposition betwixt sin, and our vocation and Faith and Life, *2 Cor.* 6. 15, 16. 1 *Thess.* 4. 7. 1. The argument is strong because he which affirms one of the contraries denies the other, 5. That the mercies of God towards him, (by all which he is lead unto repentance) are exceeding great, *Rom.* 2. 4. 5. *Ier.* 84. 5. 12. 6. That Christ suffered most grievous anguish for our sins. *Zac.* 12. 12. By which we may learn how horrible they be, and how much to be detested, 7. That impenitency in it self is the most grievous sin, and that it is the continuation, the sealing up, and the amplification of all sins besides, 8. That there are great promises made, and that the Kingdom of Heaven stands open to all such as repent, *Esa.* 1. 18. *1 Kings* 8. 48 49, 50.

The third *Question* is, what be the signs of true Repentance?

7. *Answer,* First a grief for sin in respect of the offense done to God by them, and not only in respect of punishment; the reason is because repentance doth turue a man from sin as it is sin, now it is sin as it doth transgress the revealed will of God, and so offendeth him, and provokes him to anger. This grief ought to be the greatest of all grief, *Zach.* 12. 10, 11. At the least intellectually, in regard of the displeasnesse of the will, although in respect of the sense other griefs may sometimes appear more vehement. Griefe, or sorrow is an offense of the soul, arising from hence that it suffereth something which it abhors as being a thing whereby it feels it self to be hurt. Griefe therefore for sin doth necessarily accompany true conversion, for the mind while it converts it self from sin, beginneth to nill sin, or to abhor it, It perceiving therefore that somewhat sticks to it which it doth abhor, cannot choose but be troubled. And because the chief reason why the converted soul doth abhor sin, is that repugnancy which sin hath to the will of that God, to which the soul being converted is now joined, hence it is, that grief for sin if it be right ariseth rather from this ground, because God is thereby offended, then because any misery is brought upon ourselves.

8. Secondly, a hatred of sin, as a thing above all others most detestable, *Apocal.* 2. 6. This hatred if it be sincere, 1. Is carried against all known sins without any exception, 2. It is

constant without intermission, 3. It is implacable without reconciliation, 4. It is vehement without toleration.

9. A third sign is an earnest desire, and settled purpose to avoid all sin, and to live after God's Law for the future; The reason is because he which doth detest, and hate sin, for this reason because it is sin, and offends God's Majesty, will as well abhor future sins, as those which are past, for these do every whit as much offend God as the other: and no man can avoid future sins unless he do purpose and determine with himself, as strongly as he can that he will never, upon any condition commit sin again. This purpose if it be sincere, 1. Doth cause a separation as far as possible may be from present sins, and from occasions of future sins, 2. It intendeth everything that it is good, 3. It seeks for it effectually in a diligent endeavor and use of the means, 4. It carefully labors to remove all impediments as well internal, as external.

The fourth *Question* is how a man can repent of such sins as he cannot come to the knowledge of?

10. *Answer*, He which formally and distinctly repents of all his known sins, hath a virtual, and con•...used repentance even for those sins which he knoweth not, *Psalm* 19. 13.

The fifth *Question* is, whither it be sufficient for a man to repent once?

11. *Ans.* First, past sins are not to be forgotten, *Deut.* 9. 7. No not those which were committed in youth, *Psalm* 25. 7. 2▪ This remembrance of former sins is profitable, 1. to humble us, *Deut.* 9. 6. 7. 2. To stir up thankfulness towards God, 1 *Tim.* 1. 12. & 3. 10. 3 To make us pitiful and gentle to other sinners, *Titus* 3. 2. 3. But as oft as our sins come to mind we ought to be affected with shame, and sorrow for them, *Gen.* 41 9. *Ez.* 16. 61. 63. 1 *Cor.* 15. 9. It is true that horror which is wont at ones first conversion to ceize upon the soul, returns not to the faithful by the remembrance of their old sins, because of the Mercy of God, which thorough Christ they have obtained, but yet shame, and blushing is a thing that doth become Saints very well, *Rom.* 6. 21. So that it is made a note of a wicked man that hath not yet repented of his sins if he can think on them, and call them to mind with pleasure, *Job.* 20. 12. *Pro.* 2. 14.

12. Secondly, Repentance is to be renewed daily, as sins are renewed, 2 *Tim.* 1. 6. *Ier.* 8. 6. For as a Candle newly put out, and yet smoking, is kindled again and reviveth by a small blast, so the soul is freed from ordinary straights and dangers by a seasonable, that is by a daily renewing of Repentance. A member out of joint is to be set as soon as may be. 3. After extraordinary sins extraordinary repentance also is necessary, *Psal.* 51. 1. 1 *Corin.* 5. 2. 2 *Cor.* 7. 9. & 12. 21.

CHAP. 9. Of Adoption.

Vpon Faith in Christ follows justification and adoptition, but because justification doth properly consist in relation therefore there is no peculiar thing about it that belongs to Conscience, besides those which either were spoken of before, in the Questions about Faith,

or are hereafter to be spoken of, amongst those things which belong to Sanctification, Glorification, and Obedience.

If any one be certain of his Faith in Christ, and yet do doubt in Conscience whether he be justified before God, this happens through want of wisdom to infer the conclusion out of the promises. This defect therefore is remedied by a right information about the nature of justification. For all the promises of the Gospel concerning remission of sins, justification, and life eternal, do as well belong to every particular believer, and may and ought as well to be apprehended, and applied by him unto himself, as if his own name were written in the Scriptures. The reason is, because whatsoever is promised to Faith, or to the faithful in general, is promised expressly to all and every true believer in particular.

There is the same reason for adoption also, save only that to this benefit, there is attributed as an adjunct a certain operation of the spirit in respect whereof he is called the spirit of adoption. For although it be the same spirit, which doth, 1. convince men of sin, and of righteousness, and judgment, *John* 16. 8. 2. Illuminate them with the saving knowledge of Christ, *1 Corinthians* 1. 10. 13. *Ep.* 1. 17. 18. 3. Ingraft them into Christ, *Ep.* 3. 6. & 4. 4. 4. Quicken them being engrafted, *2 Cor.* 3. 6. 5. Lead them into all truth which is necessary to salvation, *John* 14. 17. & 16. 13. *John* 4. 16. Yet because adoption hath a primary place among those benefits which are sealed to us by the holy spirit, hence it is that he receiveth a singular denomination there from, and is called the spirit of adoption, *Romans* 8. 15. Concerning this spirit the first Question is, what a man ought to do that he may obtain the lively act, and sense of it?

1. *Ans.* He ought, 1. to give diligent attention to the preaching of the Gospel, *2 Cor.* 3. 6. 8. The Ministers of the new testament are called the Ministers of the spirit, and the Ministry thereof the Ministry of the spirit, because by that means God doth offer, and communicate his spirit, *Gal.* 3. 2. *Ye have received the spirit by the hearing of Faith, Ep.* 1. 13.

In whom ye also trusted after that ye heard the word of truth, the Gospel of your salvation, in whom also after that ye believed, ye were sealed with the holy spirit of promise.

2. He ought, 2. to beg this spirit of God, *Luke* 11▪ 13. *Your Heavenly Father will give the holy spirit to them that ask him.*

3. He ought▪ 3. To open the doors of his heart that the spirit may enter in, *Psal.* 24. 7. *Apoc.* 3. 20. That is to call off his mind from earthly things and to raise it upwards and to prepare himself, by all means to entertain the motions of the spirit.

The proper Question is, what be the signs of the spirit of Adoption.

4. *Ans.* The first sign is a spirit of Prayer, whereby we call upon God as a Father. *Zach.* 12. 10. *Rom.* 8. 15. 26. *Gal.* 4. 6. For no man can have a true filial affection toward, and confidence in God, but by communion of the spirit.

Now this is in that regard proper in a sort to the time of the Gospel, or New Testament, because God hath declared himself principally, •...tly, and in a more excellent manner then formerly to be our Father.

5. The second sign is an high estimation of the dignity of Adoption, *John*. 1. 12. 1 *John*. 3. 1. For the spirit doth not only seal unto us our Adoption, but doth also show us how great a blessing it is, and how much to be prized.

6. The third sign is the fear and honor of God, 1 *Pet*. 1. 17. *Mat*. 1. 6. For true reverence follows upon an apprehension of great love and kindness mixed with great power.

7. The fourth sign is filial obedience, 1 *Pet*. 1. 14. Which proceeds not so much from hope and reward, as from love and desire to please God, *Rom*. 8. 14. For obedience springeth from a religious reverence.

8. The fifth sign is conformity to the Image of God our Father, and Christ our elder brother, *Mat*. 5. 48. *Ro*. 8. 29. 1 *John*. 3. 9. For the Son is begotten after the similitude and likeness of his Father.

9. The sixth sign is a firm hope of the eternal inheritance *Ro*. 8. 17. For the inheritance and the expectation thereof is proper to some, not to peccants or strangers.

The third *Question* is how the testimony of the spirit may be preserved?

8. *Ans*. 1. If we extinguish and quench it not by contempt or neglect of the means of grace, 1 *Thess*. 5. 19. 20. The reason is, because the word with the like means of grace are the force of the spiritual life, by the use of which the spirit is strengthened within us, and in the want of which the spirit in regard of its inhabitation fails in us, and is said to be quenched.

11. 2. If we grieve it not by the filthiness of sin, *Eph*. 4. 30. The reason is because as natural grief ariseth from the presence, or representation of some repugnant, and unwelcome object, which is incumbent and prevails against us, so that spirit is in a sort grieved by the prevailing of sin, a thing to him most odious and repugnant.

12. 3. If we stir it up by holy exercises. 2. *Tim*. 1. 6. The reason is because as fire in green wood burns not but by the help of bellows and blowing, so neither doth any spiritual heat continue in the hearts of sinners, unless due means be used for the stirring it up.

CHAP. 10. Of Sanctification.

Concerning Sanctification the first question is, what a man ought to do that he may be sanctified?

1. *Ans*. He ought▪ 1. wholly to submit himself to the word of God. For the word of God is that truth which sanctifies u•... *John* 17. 17. *Ier*. 31. 33. And it is effectual to work sanctification, 1. Because of that utter opposition which it hath against sin, by reason whereof it repels sin out of the heart, where it is seated, 2. Because it is the powerful instrument of God to regenerate men, 1. *Pet*. 1 23.

2. He ought 2. By Faith to apply Christ unto himself, as in Sanctification, 1 Cor. 1. 30. He ought therefore, 1. To suck as it were holiness out of Christ, that is, Considering that Christ is the Fountain of all spiritual life and Sanctifying grace, *John*. 1. 16. *Col*. 1. 19. & 2. 9. He ought to rely & put his confidence in Christ for the obtaining of Sanctification, and to draw it ought of that Fountain, *Esa*. 12. 3. He ought, 2. To provoke himself unto it by the meditation of Christ, that is, seriously weighing and considering the blessings of God in Christ, he ought to stir up himself to such an endeavor after Sanctification as becometh such benefits.

3. Now because there are two parts of our Sanctification, namely *mortification*, whereby sin or the old man is put off, and *vivification*, whereby grace or the new man is put on, *Eph*. 4. 22. 24. *Col*. 3▪ 8▪ 10. Therefore there are two parts of the application of it for Sanctification, the first is the application of his death, the second of his Resurrection and life, *Rom*. 6.

4. The application of the death of Christ to the mortifying of sin, is when Faith doth effectually collect this mortification of sin, from the death of Christ, *Rom*. 6. 11.

5. By this application sin is said to be crucified▪ *Romans* 6. 6. *Gal*. 5. 24. To be killed, *Romans* 6. 2. And to be buried, *Rom*. 6. 4.

6. The Nailes whereby in this application sin is fastened to the Cross, are the very same with those, whereby Christ was fastened to the Cross. For there is nothing more effectual, then if one would consider seriously, 1. The nature and desert of his sins. For he which seriously considers that his sins do deserve, and will procure his death, and destruction, he cannot but seek by all means to prevent it, by the mortification of sin; for either sin, or the sinner must needs die, *Rom*. 8. 13. 2 The love and mercy of God the Father toward him a sinner, in sending Christ to take away his sin. For the love of God will contstrain us to seek that for ourselves, which God so earnestly sought for us, 1 *John* 4. 11. 3 The love of Jesus Christ in undergoing, and fulfilling all things that were required for the taking away of our sins. For this grace and love of Christ, if it work but upon us as it ought, will contstrain us to set about this work, 2 *Cor*. 5. 14, 15. Those were the very Nailes whereby Christ was fastened to the Cross, and not those material ones, which his murderers did use for this purpose.

7. The application of the resurrection and life of Christ unto vivification, is when Faith doth effectually collect this life of grace, from the resurrection and life of Christ. *Rom*. 6. 11. Now it is effectually collected, by a meditation of the efficient cause, and end, and fruits of the resurrection of Christ, *Col*. 3. 1. The meditation of the efficient cause affordeth this argument; If the said spirit which raised up Christ from the dead, dwellin me, it will also raise up my soul from the death of sin, to the life of grace, *Rom*. 8. 11. The meditation of the end, this; As Christ was raised up, that sin might have no more dominion over him, but that he might forever live to God, so also must we, *Rom*. 6. 9. 10. The meditation of the fruits yields this argument: As Christ being raised up sitteth at the right Hand of his Father in Heaven, so ought we also to live as Citizens of Heaven, *Phil*. 3. 20.

8. He ought, 3. by a lively Faith, not only to apprehend the general promises of salvation, but those particular ones also, which do in a singular manner pertain to sanctification *Ex*. 30. 24.

9. He ought, 4. To yield up himself wholly to the holy Ghost, to be acted and led by him in all things. Ro. 8. 13. 14.

The second Question, by what motives may a man be stirred up to labor for Sanctification?

10. *Ans.* If he consider, 1. That without holiness no man shall see God. *Heb.* 12. 14. *Mat.* 5. 20. 2 That holiness is the Image of God, and that perfection, wherein we were created at the beginning. *Eph.* 4. 24. 3 That holiness is the end of our election, redemption and vocation, *Eph.* 1. 4. 1 *Tim.* 4. 7. *Tit.* 2. 14. 1 *Cor.* 1. 2. 4 That it is not the least part of glory and eternal bliss. *Eph.* 5. 27. 5 That there can be no true Faith or justification, or adoption without sanctification, *Iac.* 2. 26. 2 *Pet.* 1. 10. 1 *Cor.* 6. 11.

The third Question, what are the signs of true sanctification.

Ans. 1. A reformation of all the powers, and faculties of the whole man, 1 *Thess.* 5. 23. 2 A respect to all the Commandments of God, *Psal.* 119. 6. *James* 2. 10. 3 A constant care to avoid all sin, *Pro.* 28. 14. 4 A walking before God, *Gen.* 17. 1. *Acts* 24. 16. 1 *Cor.* 10. 31. *Col.* 3. 23. 5 A combat betwixt the flesh and the spirit.

CHAP. 11. Of the combat of the Spirit against the Flesh.

*Q*uestion, how may the combat of the spirit against the flesh which is in the regenerate, be distinguished from that fight which is oft found in the unregenerate when they sin?

First, *Ans.* 1. They differ in the causes. For, 1. the reluctance which is in the wicked proceeds either from horror, and a servile fear of punishment, or from some evil disposition, which is easily overcome, but the spiritual combat ariseth from a certain new nature, which of its own accord, is carried after those things which are pleasing to God, and doth firmly, and constantly shun, and make opposition against whatsoever is contrary, 2. That fight and reluctance, which is found in wicked men, takes place only, in such gross sins, as either are condemned by the Law of nature, or are wont to be abhorred by all such as are in any small measure illuminated: but the spiritual combat of the regenerate is exercised against all sin, though it never come to be perfected in any gross crime.

Secondly, 2. They differ in the objects: For that fight which is found in the wicked, is either between the dictate of their Conscience and the inclination of the will, or between some light inclination of the will to some moral good things, and heady affections which rule, and bear sway: but that combat which is in the regenerate, consisteth in the opposition and strife of a certain new and supernatural quality of spiritual life, which hath its seat principally in the will, against corrupt inclinations, which dwell indeed within them, but bear no sway over them.

Thirdly, 3. They differ in the effects. For 1. that fight which is in natural men, may and is wont to consist with a daily and ordinary course of sinning: But the combat of the spirit, doth always cause that (although there may be many slips, and infirmities) the course, and tenor of a man's life be squared, and ordered according to the will of God, 1 *John* 3. 9. 10. 2 That opposition in natural men, although it may sometime be a cause, why some good is

done by them, yet it cannot make a good principle, a good end, and a good manner of working ▪ all which the combat of the spirit against the flesh doth bring along with it, 3. The fight of natural men, doth ordinarily admit such actions as are for the substance of them evil: but the spirit doth so prevail for the most part that it admits not a sin in the fact it self although there may be a failing in the degree, and manner of doing, 4. For those evils which the unregenerate man doth commit, this fight that is within him hinders not, but that the sin may be, in all respects consummated, in regard of the precedent consultation, and purpose, the concomitant pleasure, and delight, and the following obstinacy and impenitency: but the spirit by its combat with the flesh doth abate the power of sin, partly before the commission, partly in the commission, and doth afterward utterly break it, 5. That reluctance which is in natural men seeks only to repress, and keep sin under, but the spirit in its combat contends always for the very mortification of sin, and the highest perfection of grace, although before death it be not attainable.

CHAP. 12. Of growth in Sanctification.

The fifth *Question* is whether we ought to content ourselves with this, that we have some beginnings of sanctification?

1. *Answ.* No, there are two duties to be performed yet by us, in either of which if we be negligent all our labor is lost.
2. The 1. Is a care to keep that holiness we have, 1 *Tim.* 1. 19. The reason is because that many have escapt in some degree the pollutions of the world, and yet have been entangled therein and overcome, and so the latter end hath been worse with them then their beginning, 2 *Pet.* 21. 22.
3. Now we shall hold fast our holiness, 1. If we be mindful of the Covenant which we made with God, *Job.* 31. 1. And of our redemption, 1 *Cor.* 6. 19. 20. 2 If we take diligent heed, that we never repent of any repentance, *Ier.* 34. 11. That is if we be careful that we never fall in love with that sin which we have hated, or slight any duty which our Consciences have approved, no not in those things, which the world counts small and as nothing.
4. The 2. duty is a study, and care to increase in holiness, with the increase of God, *Col.* 2. 19. 2. *Peter* 1. 5. *Phil.* 1. 9. 1 *Tim.* 4. 15.
5. The reason is, 1. Because such is the nature of grace that it always stirs up them in whom it is to an earnest desire of a larger fruition of it, 1 *Pet.* 2. 2. 3. So that although that thirst which is a thirst of total indigence or want be excluded by grace, *John* 4. 14. Yet that which is for a more plentiful fruition is no taken away but increased, 2. Because as the vital heat of our bodies doth never continue in one state, but is either increasing, or decreasing always, so in this life of grace, unless we do give all diligence that we may be on the growing hand, it cannot be avoided but there will be a consumption through that opposition which the spirit meets with from the flesh.

6. Now we shall make a progress in Sanctification, 1. If we exercise ourselves daily to a more perfect denying of sin, and of the world, and of ourselves, and to a more earnest and serious seeking of God and his Kingdom, 2. If we have our end always in our eyes, *Pro. 4. 23.* 3 If we keep our hearts with all diligence, *Pro. 4. 23.* 4 If we watch to •...e holy use of all those means which make to sanctification, and join earnest prayer with them.

CHAP. 13. Of the first fruits of Glorification consisting in the sense of God's Love.

ull in this life, the apprehension and sense of God's Love is the chiefest, for as the procurement of our salvation, had its beginning, and first foundation, in the election, and love of God, so the beginning of the perceiving thereof is in the perceiving of the same love, now concerning this love, the first Question is how a man may obtain the apprehension and sense of the love of God?

1. *Ans.* The proper cause of this apprehension is the holy Ghost, who sheds this love of God in the hearts of believers, *Rom. 5. 5.* That is, certifies them particularly that this love of God is extended abundantly to them. But yet there are many means whereby this work is promoted, and whereby also believers come to be rooted, and grounded in this love, *Ephesians 3. 18.* The principle of them are these that follow.

2. First, if the believer do apprehend that (God in regard of that relation wherein he stands to him and the rest of the faithful is merely love) 1 *John 4. 8.* For so that phrase is to be understood, not of God considered absolutely, but in relation unto the faithful, because all things which God doth, to and about believers, proceeds in some sort from his love, for the love of God is to be sought for, and to be considered in the effects thereof.

3. Secondly, if he consider how admirable all the circumstances be in the love of God, *John 3. 16. 1* In respect of the person loving. For God who hath in himself all good, all sufficiency, and perfection, that could receive no profit, either by man, or by man's love and besides that was grievously offended with man, this God notwithstanding loveth man 1 *John 4. 10. 11.*

4. Secondly, in respect of the person beloved. For God hath loved man, that deserved no such thing from him, man his enemy, man unthankfull, *Ro. 5. 8.*

5. Thirdly, in respect of the gifts which are the fruits of this love. For God out of love hath given man his own Son, and in his son himself, 1 *John 2. 24.* And with him all good things, *Rom. 8. 32.*

6. Fourthly, in respect of the manner of the giving, which was out of mere and abundant grace, without man's request, and beyond his expectation, *Rom. 10. 20.*

7. Fifthly, in respect of the continuance, for this love of God was from eternity, and shall remain immutably unto all eternity, *Ep. 1. 4. Ier. 31. 3. John 13. 1.*

8. The third means to promote the sense of God's love in the heart of a believer is for him to labor with all his might in the use of those means which tend to this purpose to get a more plentiful taste of this love, *Psalms 34. 9. 1. Pet. 2. 3.*

The second Question is how a man may know that God loves him?

9. *Ans.* 1. If he be certain that Christ is his, *Gal.* 2. 20. that is, if he be certain that he hath a true Faith in Christ. For Christ is the Son of God's love, by whom his love is derived unto others.

10. 2. If he be certain of his love to God, *1 John* 4. 10. *Pro.* 8. 17.

11. 3. If he follow after righteousness, *Pro.* 15. 9. For God cannot but love his own Image.

12. 4. If the love of God do constrain, and effectually stir him up, to all duties of piety towards God, and of love, and Justice towards men, •...*Cor.* 5. 14. *1 John* 4. 12.

A third Question is, whether a man may not collect the Love of God, from the common good things which he bestows?

13. *Ans.* All the benefits of God, of what sort soever they be, do bring with them an obligation, to love and obey that God which is the donor, but it is proper to some of them to bring besides that, solid and spiritual comfort to the receiver, by a demonstration of the singular love of God, which is made by them. For nothing that is common, can demonstrate any special love. Creation therefore, and preservation, and earthly and natural good things cannot by themselves be any signs of a supernatural love, *Eccles.* 9. 2. But yet these common good things, when they are received by Faith, as given in Christ, are (in respect of the manner wherewith they are then clothed) proper to the faithful, and are secondary signs of God's love to them, *Psal.* 22. 10, 11, 12. For Faith maketh such a kind of arguing as there the *Psalmist* useth, to be of force, whereas without Faith there could no such consequence be drawn from them.

CHAP. 14. Of the hope of eternal life.

FROM the apprehension, and sense of God's love, follows a confirmed hope, or confidence, and undoubted expectation of eternal life. Now concerning this hope, and certainty, the first Question is whether a believer may be infallibly be assured of his salvation?

1. *Ans.* There is not only a possibility for the believer to come to this certainty, but it is his duty also, never to rest contented till he have obtained it, *Heb.* 6. 11. & 10. 22. *Rom.* 4. 21 & 8. 35.-39. For

2. First, God hath confirmed this to every believer by promise, by oath, by earnest, by seals, *John* 3. 16. *Ier.* 31. 40, 41. *Heb.* 6. 17. *Eph.* 1. 14. *Mark.* 16. 16.

3. Secondly, Faith ought to receive all that which God hath thus confirmed, *Heb.* 4. 2.

4. This certainty is perfected in us by three Acts, 1. by an act of Faith properly so called whereby we rest upon God by Christ, for the certain obtaining of salvation: 2 By an act 〈 in non-Latin alphabet 〉 of knowledge, whereby we believing do understand that God hath certainly adjudged this salvation unto us. 3. By an act of confidence or of hope, whereby we certainly look for this salvation, which is thus adjudg'd to us and made ours. But yet for all

that the whole application is attributed to Faith, because it dependeth first, and chiefly on faith.

5. Thirdly, salvation, and life eternal is contained in the object of Faith. For we believe life everlasting, *1 Peter* 1. 3, 4, 5.

6. Fourthly, true grace (of the certainty of which we spake before) is never separated from life eternal, *Heb.* 6. 9. For the grace of justification is a more certain cause of life, and the grace of sanctification is a part of eternal life, *John.* 17. 3. *Gal.* 2. 20.

7. Fifthly, God the Father hath decreed to bring to eternal life all those that believe, for Faith is a fruit of election, *Acts* 2. 47. & 13 48.

8. Sixthly, Christ our Savior doth perpetually intercede for the faithful, that they may be preserved from evil, *John* 17. 15.

9. Seventhly, the holy Ghost doth direct, and keep the faithful to life eternal, *John* 16. 16. *Ez* 36. 27.

10. Eighthly, by the power of God, and Christ, the faithful are preserved, *John* 10. 28, 29. *1 Pet.* 1. 5. And strengthened, *Eph.* 3. 16. *Col.* 1. 10. *Pil.* 4. 1.

The second Question by what motives a believer may be stirred up to seek for this certainty of hope with all diligence?

11. Ans. 1. God requires this, *Rom.* 15 13. *Col.* 1▪ 23. *Heb.* 6. 11. & 10. 22. *1 Pet.* 5 9.

12. Secondly, this hope is as necessary for a believer in time of temptation, as a helmet is for a Soldier, and an anchor for a Ship, *Ep.* 6. 17. *1 Thess.* 5. 8. *Heb.* 6. 19.

13. Thirdly, it brings with it freedom, and strength and courage, and constancy, in every work of the Lord, *Heb.* 3. 6. *1 Cor.* 15. 58. The reason is because the end, and fruit of a man's work doth allure, and wh•...t him on to industry, and constancy in working. For although our salvation be not the chief, and last end of our obedience, yet it is the fruit of it, and in that respect, partaketh of the nature of an end, *Rom.* 6. 22. So that it is not only lawful but very expedient also, for the help of our infirmity to set about the work of piety, with an eye upon the recompense of reward, *James* 5. 7. *Gal.* 6, 7, 8▪ *Heb.* 12. 2. *Ps.* 19. 12.

14. Fourthly, it is the end of the calling of the Faithful, whence also it is stilled the *hope of their calling*, *Eph.* 1. 18.

15. Fifthly, this hope maketh not ashamed, because it is never vain, neither doth it deceive, *Rom.* 5. 4, 5. *Rom.* 8. 24.

16. Sixthly, it is hope by which a believer is saved, *Romans* 8. 24.

The third Question is what a believer ought to do for the obtaining and preserving of a lively hope.

17. *Ans.* He ought, 1. to preserve his Faith firm, and lively. For hope flows from▪ and depends upon Faith, and that not only, the being of Faith, but the degree, the measure, and the sense of it. *Heb.* 11. 1.

18. Secondly, he ought with all care to keep a good conscience: for such a Conscience doth make much for the confirming of Faith and hope, 1 *Tim.* 1. 19. 2 *Tim.* 4. 7, 8.

19. Thirdly, he ought diligently to observe the experiment which he hath had of God's love towards him. For experience causeth hope, *Rom.* 5. 4.

20 Fourthly, he ought oftentimes to set before his eyes the examples of those, who have with happy success placed their hope in God, *James* 5. 10, 11.

21. Fifthly, he ought to be frequent in the exercises of piety, *Rom.* 1•... 4.

The fourth Question is what are the signs of a true and lively hope?

22. *Ans.* 1. True hope is carried upon God only, who is therefore called *the God of hope*, *Rom.* 15. 1•... *And the hope of Israel*, *Ier.* 14. 8.

23. Secondly, it rests upon that free mercy of God which is manifested in justification, and not upon any human merits, or strength, nor upon any external and common blessings of God, *Rom.* 5. 1.

24. Thirdly, it doth expect not only happiness, but sanctification also, *Gal.* 5. 5.

25. Fourthly, it is begotten, and preserved by holy exercises, *Rom.* 15. 4.

26. Fifthly, it brings forth patience, 1 *Thess.* 1. 3.

27. Sixthly, it causeth spiritual joy, *Heb.* 3. 6.

28. Seventhly, it begetteth a constant care of holiness, 1 *John* 3. 3.

CHAP. 15. Of Consolation.

FRom Christian hope or confidence, ariseth consolation, which is, a confirmation of the soul, against the grief and fear that doth oppress it, for it is not properly a rejoicing of the soul (as some think) but rather a repression, or a mitigation, o•... an allaying of grief, fear, or sadness. For that man is said to receive comfort and consolation, when he hath in some sort put away grief, although joy be not yet come in the place, or if his sadness, and sorrow, be at least in some sort mitigated, and lessend. For sometimes there may be a mixture of sorrow and consolation together. Neither are men either perfectly well or perfectly ill, when they begin to receive consolation, *Esa.* 40. 1, 2. Now concerning this consolation

The first Question is, whether a believer may attain unto solid comfort against all kinds of evil?

1. *Ans.* He may. For▪ 1. God the Father in respect of the faithful is the God of all consolation, comforting them in all afflictions. 2 *Cor.* 1. 3, 4.

2. Secondly, Christ is the principle, or fountain by which the comfort of the faithful doth flow. *2 Cor. 1. 5.*
3. Thirdly, the holy Ghost is the comforter of all believers imparting unto them all consolation, *John 14. 16. 26 & 15. 26. & 16. 7. 13.*
4. Fourthly, the whole Scripture maketh for the consolation of the faithful, *Rom. 15. 4.*
5. Fifthly, this consolation is made strong by the immutable counsel of God, and by his strengthening of believers, *Heb. 6. 17, 18.*
6. Together with this consolation God doth join the confirmation of his grace, which consists in a repairing of their strength, and in a fortifying of them against troubles. For whereas the faithful oft times like weak women, through the apprehension of some terrible evil, do fall as it were into a swoond, and all their strength is dissolved, God on the other side in this defect makes a supply by his grace of confirmation: we have a notable example of this, *Dan. 10. & 8. There remained no strength in me, & 10. And behold a hand touched me which set me upon my knees, and upon the palms of my hands, and he said unto me, stand upright, and 18. Then there came again and touched me one like the appearance of a man, and he strengthened me and said, O man greatly beloved fear no..., peace be unto thee, be strong, yea be strong, and when he had spoken unto me I was strengthened, and said let my Lord speak... for thou hast strengthened me.* And this is a grace which we are commanded to seek for, *Heb. 12. 12.*

CHAP. 16. Of Afflictions.

The second Question is, what those evils be against which the faithful ought to seek consolation?

Ans. They are either corporal as the afflictions of this life and death, or spiritual, as spiritual temptations and sins.

The third Question is, by what arguments, a believer may be confirmed, and comforted against the afflictions of this life?

1. *Ans.* First, such kind of afflictions are common to man, *1 Cor. 10. 13.* And are wont to be accomplisht in believers while they live here, *1 Pet. 5. 9. Act. 14. 22.*
2. Secondly, without God's Providence not so much as a hair of our head shall perish, *Mat. 10 30. Luk. 21. 18.*
3. Thirdly, the fatherly love of God is wont to be manifest in the afflictions of the faithful, *Heb. 12. 6.*
4. Fourthly, Christ himself hath suffered and overcome all the afflictions of the World, to the intent he might succor us, *Heb. 4. 15.*
5. Fifthly, God together with the temptation, will strengthen by the spirit, and make a way to escape, *1 Cor. 10. 13.*

6. Sixthly, the time of affliction is but short, *2 Cor.* 4. 17. *1 Pet.* 5. 10.

7. Seventhly, the fruit of afflictions is saving. For every chastening yieldeth the peaceable fruit of righteousness, unto them that are exercised therewith, *Heb.* 12. 11.

The fourth Question is whether we are to comfort ourselves after one sort in all afflictions?

8. *Ans.* There be diverse kinds of afflictions, so there be several ways of consolation. For some afflictions are brought upon us by men for righteousness sake, for the cause of Christ and his Gospel and Kingdom, *Mat.* 5. 10. & 11. *Mark* 10. 29. *Luke* 18. 29. These afflictions are commonly styled by the name of persecution, or the Cross, because of the resemblance which they have to, and participation with the Cross of Christ, *Phil.* 3. 10. In these kinds of afflictions, consolation is easy and at hand, for we ought even to account the afflictions of this nature, and for such a cause to be themselves an argument of great comfort, *Mat.* 5. 12. *Acts* 5. 14. *James* 1. 2. *1 Pet.* 4. 14. 16. The reason is because in those persecutions which we suffer for righteousness sake there is the nature of a testimony, m...tyrdome, and example whereby we glorify God before men. And so out of the eater comes forth meat according to *Samson's* riddle, *Iud.* 14.

9. Some afflictions are laid upon us by God to prove us, and to try us, *Exo.* 15. 25. & 16. 5. *Deut.* 8. 2. 1.... These are properly called trials and temptations. In these kinds of afflictions our consolation is not to be fetched from the temptation it self, but from our manner of bearing is, when we through the grace of God in such a condition, do sanctify and glorify his Name, *Job.* 1. 24. Our principal care therefore ought to be to frame and compose ourselves to a right bearing of these afflictions, and the comfort will follow of its own accord.

10. Some afflictions are laid upon us, as punishments and corrections, *Job.* 36. 9, 10. *H....* 12 6. For these although there be some comfort contained in God's Fatherly manner of chastening, *Heb.* 1.... 7, 8. Yet this comfort cannot $\langle \diamond \rangle$ solidly apprehended, but only in making right use of the afflictions themselves, *Ibid.* 6. 11. Here therefore our first care must be to make right use of these visitations before we seek after comfort.

11. These kind of afflictions are not so different but that they may meet together, in one, and the same trouble. For in persecution the faithful are always tried, sometimes corrected, but yet there may be trials and corrections often times without persecution, and when they do meet together some of these kinds may more appear in some then others.

The first Question is what a man in afflictions ought to do to the end that he may obtain true and solid comfort?

12. *Ans.* First, he ought to acknowledge the hand of God afflicting him, *Esa.* 26. 11. *Job.* 5. 6. 8. *Amos* 3. 6. For this consideration is the foundation of patience, *1 Sam.* 3. 18. *Ps.* 39. 10. And of all those saving truths, which are received by afflictions, *Esa.* 9. 13.

13. Secondly, he ought to search his ways and acknowledge his sins, *Lam.* 3. 39, 40. *Job.* 36 9, 10. For although all afflictions are not always sent directly and principally for sin, yet sin is the fountain, and foundation of all afflictions, *Rom.* 5. 1.... It is therefore a course most equal,

most safe, and most pleasing to God, that in our afflictions, we behold our sins, which either have directly procured them, or at least deserved them.

14. Thirdly, he ought to submit himself in the presence of God, and under his mighty hand, *James* 4. 10. *1 Pet.* 5. 6. *2 Sam.* 15. 20. *Levite.* 26. 41. Otherwise the chastening of God is contemned, and men show their security and vain confidence, *Pro.* 3. 11. *Heb.* 12. 5.

15. Fourthly, he ought by humble repentance to seek the face, and favor and mercy of God. *Psa.* 57. 2. *Lam.* 3. 41. *Amos* 4. 12. *Hos.* 5. 15. & 6. 1 & 14. 2. There are three seasons wherein we ought to seek God by repentance, 1. presently after sin committed, *1 Cor.* 5. 1. 2. 2. after some fear of punishment, or some threatening of God, *Eph.* 2. 1. 2. 3 After that the wrath of God hath in some sort broke in upon us *Dan.* 9. 13. Those Christians are the best which lay hold upon the first opportunity, for they declare that they do hate sin simply for it self, those that make use of the second season come next to them. For such believe although they see not, but those that repent not in the third season are altogether desperate.

16. Fifthly, he ought to see that he profit by his affliction in all the parts of new obedience. *2 Chron.* 28. 22. *Esa.* 26. 9. *Job.* 36. 10. *Hebrews* 12. 10. *Isaiah* 27. 11. *Leviticus* 26. 18. 21.—28.

17. Sixthly, he ought patiently to expect what end the Lord will make, *1 Cor.* 10. 13. *I am.* 5. 7. 8. 11. *2 Sam.* 15. 25. *Mica.* 7. 9. He that seeks freedom by unlawful means doth offend God more, *2 Kings* 1. 3. Neither yet is he free but by an exchange of a less evil for a greater, *Esa.* 24. 18. *Amos* 5. 19.

CHAP. 17. Of Death.

Concerning Death the first Question is whether it be a thing to be contemned?

1. *Ans.* Death is not simply to be contemned, 1. because it is in its own nature a grievous judgment of God against the sins of men, and so doth represent, both our desert and God's wrath, 2. because it is in its own nature, a passage to an eternal separation from God, so that it is a point either of desperate security, or affected wisdom, and valor, to contemn death after that manner that some of the heathen have done, who have been praised for so doing. But yet comparison being made betwixt death and those things which after death are prepared for the faithful, death may, and ought in some sort to be contemned by all believers, *Heb.* 12. 2.

The second Question is whether a believer ought to desire and pray for death?

Answ. Death is not simply and absolutely to be desired, 1. Because it is in it self a evil, 2. Because God as a General hath placed us in our station of this life, and without his Commandment we ought not to forsake, nor simply to desire to be dismissed before the time that he hath appointed, *2 Cor.* 5. 4. 9. But yet the faithful may and ought so to expect the life which is to come after death that they do account it much more pleasing to them then this present life, *2 Cor.* 5. 8. And to tend thither, with the des•...e that is moderate, ⟨◇⟩ subject to the will of God, as being a condition much better, *Phil.* 1. 13. *Ro.* 8. 23. *2 Tim.* 4 8.

The third Question is, by what arguments the mind of a believer may be strengthened against the fear of death?

2. *Ans.* First, if he seriously consider, and by faith apprehend that Christ hath by his Death destroyed the power of Death, *H...b.* 2. 14. and taken away its sting, *1 Cor.* 15. 56. So that death hath been swallowed in victory by Christ, and that victory is imparted to believers, *Ibidem* & 54. 57.

3. Secondly, if he consider also that this was one end of Christ's death, to free us from the fear of death, as being a great bondage, *Heb.* 2. 15.

4. Thirdly, if he consider also with faith, that the love of Christ and of God in Christ is so firm and constant that no death can separate us from it, *Ro.* 8. 35.

5. Fourthly, if he consider with himself that for Christ the death of the faithful is precious in God's eyes, *Psal.* 72. 14. And be also fully persuaded that the good hand, and fatherly providence of God, is present with, and watcheth over the faithful for good both in life and death, *Mat.* 10. 28, 29, 30, 31.

6. Fifthly if he well consider from how many, and from how great evils he shall be freed by death, as, 1. From sin, 2. From those miseries that follow sin, *Isaiah* 57. 1. 2. 5. Which cause others often times to seek for death, *Apoc.* 9. 6. 3 From the temptations of the Devil *Apoc.* 12. 8. 4 From the opposition and vexation of the World and the flesh, *Apoc.* 14 13. *Eccles.* 4. 1. 2. Hence it is that death is ca... 'd a rest and a sleep, *Esa.* 57. 2. 6. 1 *Thess.* 4. 13▪ 14. Thus much the Devil himself in the shape of *Samuel* did acknowledge 1. *Sam.* 28. 15.

7. Sixthly, if he cast his eyes always upon that happiness to which we shall come by death, For after death. 1. The grace of God shall be perfected in us, *1 Cor.* 13. 10. 2 We shall be with God, *2 Cor.* 5. 8. With Christ and the blessed spirits, *Phil.* 1. 23. 3. We shall enjoy a firm and immutable estate of heavenly life, *2 Corinth.* 5. 1. *Heb.* 11. 10. 16. *Luke* 16. 9.

8. Seventhly, if he seriously set his mind to consider the vanity of all those things which depend upon this present life, and which we forsake at our death, *Eccl.* 2. 18▪

9. Eighthly, if he persuade himself that God's providence without him is sufficient to provide for all those things concerning which he can be careful, and do know withal that without it, no good can be done, though he should continue in life.

The fourth Question is what a believer ought to do that he may enjoy this consolation?

10. *Ans.* First, he ought to labor that he may have a special faith in God through Christ, and that this faith be lively, and strong, *Luke* 2. 28. *2 Tim.* 1. 12. *1 John* 5. 4.

11. Secondly, he ought with all care to preserve his Conscience pure and without offense, *Acts* 24. 15, 16. *Heb.* 10. 22.

12. Thirdly, he ought with this faith and Conscience to live in a continual expectation of the coming of the Lord, so carrying himself here as becomes a Citizen of heaven, *Phil. 3. 20. 2 Pet. 3. 12.*

13. Fourthly, he ought always to think the hour of his death to be near and at hand, *Psalm 19. 20. Esa•.... 28. 15. 2 Tim. 4 6.*

14. Fifthly, he ought always to exercise himself to a denial and forsaking of the world, *1 Cor. 7▪ 29, 30, 31. Gal. 6•...4.*

15. Sixthly, he ought to make death familiar in a sort to himself both by a frequent meditation of it, and by those exercises to which God calls him, *1 Cor. 15. 31. 2 Cor. 1. 9. & 4. 10, 11.*

16. Seventhly, he ought to labor that as the outward man draws to corruption, so the inward man may be renewed more and more, *2 Cor. 4. 16.*

17. Eighthly, he ought not to think so much upon death it self, as upon God's grace both in death, and in those things which follow after, *2 Tim. 4. 8.*

18. Ninthly, he ought in all humility to commend his soul unto God as unto a faithful Creator, *1 Pet. 4. 16.*

CHAP. 18. Of Temptations.

Concerning temptations the first Question is by what arguments a believer may strengthen himself against their assaults?

1. *Ans.* First, if he consider seriously that these temptations are part of that warfare to which the faithful are called, *Eph. 6. 12.* and unto which they have given up their names in baptiime, and have bound themselves by oath.

2. Secondly, if he consider that Christ is our Captain and General in this war, *Apoc. 12. 7.* That he is everywhere present and beholds the combat with his eye. This must needs be a strong incitement to provoke us to do valiantly. For he doth exhort us to fight, helps us to overcome, aids us when we faint, and crowns those that conquer.

3. Thirdly, if he consider that the direction of the temptations themselves doth depend wholly upon the providence and disposing of God, *Mat. 6. 13. 2 Thess. 2. 11. 2 Chron. 18. 21. R•.... 4. 1.*

4. Fourthly, if he meditate upon the fruit and the use of temptations, *Lu. 21. 31. 2 Cor. 12. 8, 9.*

5. Fifthly, if he propound unto himself Christ who was tempted, overcame temptations, and succors them that are tempted, *Heb. 2. 18 & 4. 15. Col. 2. 15.*

6. Sixthly, if he distinguish betwixt the evil of temptation, and temptations themselves.

The second Question is, what a believer ought to do that he may apprehend this comfort in the hour of temptation?

7. First, he ought to account all those temptations which entice him unto sin as his utter enemies, *1 Pet. 2. 11.*
8. Secondly, he ought to abhor and detest those very suggestions themselves which lead unto sin, *Rom. 7. 15.*
9. Thirdly, he ought to arm himself diligently against his spiritual enemies, *Eph. 6. 13.*
10. Fourthly, he ought to resist them with all his might, *James 4. 7. 1 Pet. 5. 9.*
11. Fifthly, he ought in this combat not to trust unto his own strength, but to implore the help of God, and to rest upon him, *Mat. 6. 13.*
12. Sixthly, he ought in foul temptations to abstain from all disputation, and special deliberation about the thing suggested, resting himself satisfied in that he doth detest them, *Mat 4 10.* For such temptations are vile and do easily cleave to us.
13. Seventhly, he ought to avoid all those occasions which may further the temptation, *Pre. 4 14, 15.*
14. Eighthly, he ought to repel and extinguish with all possible strength troublesome suggestions, *Eph. 6 16.* Yea, and sometimes to contemne them also, when after all means used they cease not to be troublesome.
15. Ninthly, he ought (if they repene again and again with new assaults after that they have been oft repelled) to remember that it is the part of a valiant Soldier not only to suffer, and come clear off from assaults and skirmishes of his enemy, but also to endure the tediousness of a long sledge when there is occasion.

The third Question is, how a man may discern whether a temptation have prevailed against him yea or no?

16. Answer. First, this is not to be judged from hence that a man is either troubled in his mind, or doth retain his calmness. For a vexation of mind for the most part, which follows upon foul temptations, is not only no sign of their prevailing, but is also a demonstration of a sanctified heart, and a quiet security doth often times show that the temptation hath prevailed. The reason is because the opposition which is apparent in this perturbation is a sign that there is something in the soul contrary to the temptation, and a quietness doth betray some consent. For water is not troubled by the pouring in of water but by the casting in of fire. He which finds least trouble is in most danger, *Luke 11: 21.* So *Ananias and Sapphira* were quiet, *Act. 5. 3. 8.* But *Paul* found a great deal of inward trouble, *Ro. 7. 24. 2 Cor. 12. 7, 8.* But if this trouble be such that it drives away a man from God, and doth not rather stir up to seek him, it is not to be allowed or cherished, for then the temptation is, (although not directly and of its own nature) yet indirectly and through the perverseness of our nature; effectual, and the tempter hath obtained his desire.

18. Secondly, a manifest sign of a prevailing temptation is the commission of that sin to which the temptation did provoke, *Mat. 6. 13.* But here it is to be observed that this falls out

not only when the sin is fully acted and committed, but also when there is even the very first degree of it, in the consent of the will, or in the least delight in the evil thought of, although there be no purpose to commi•... i•... *I am.* 1. 14, 15. And this is so much the worse if the delight be as they say *Morosa*, that is, if it continue for any while, and be not presently repeld.

19. Thirdly, although we give no consent unto the temptation, yet if the temptation arise from ourselves, there is a sin of ours in it, even in its first conception, because it flows out of our flesh and from our corruption, although it may be kindled and blown up to a flame by the Devil, *Mat.* 15. 18▪ 19. *Gen.* 6. 5. & 8. 21. *James* 1. 14. But this degree of sin is such that though it requires perpetual •...umiliation, yet it ought not to deprive us of comfort, because it is the common condition of all the faithful, who this notwithstanding are in Christ beloved, and accepted of God. But if the temptation proceed merely from the Devil we ought to detest it, as much as possible we can, but are not to acknowledge it for our own sin, *Mat.* 4▪ 36. 9.

20▪ Now a temptation is then to be judged to proceed from the devil alone and not from ourselves, 1. when it is repugnant to the light of nature, or to reason it self, and to our natural inclination, 2. when is ariseth not as other ordinary thoughts, but ceaseth upon, and invades the mind suddenly, and with a kind of vehemency, after the manner of flashes of lightning.

21. Fourthly, so long as by fervent prayers and such like spiritual weapons we do resist and wrestle with any temptation. we may be sure that it hath not yet prevailed over us, and that it hath not ⟨◇⟩ yet gotten us within its power, *2 Cor.* 12. 7, 8, 9. *James* 4. 7.

The fourth Question is how the Conscience of a believer may be supported in a temptation of God, that is, in some spiritual desertion upon which there follows much anxiety?

22. *Ans.* First, we must remember that even the best of God's servants have had experience of these desertions, as *Job.* 6. 4. 9. 13. 26. & 16. 9. *David Psalm.* 6. & 77. And even Christ himself the beloved Son of God, *Mat.* 27. 46.

23. Secondly, we must know that these desertions are not so much real and in very deed, as in our sense, and apprehension, *Heb.* 13. 5.

24. Thirdly, we must know that God doth not forget his people, no not then when he seems to have forsaken them, *Esa.* 49. 15, 16. But doth for his own glory and their good only seem to do so.

25. Fourthly, we may be sure by God's Word and Covenant that this desertion shall be but short, especially if i•... be compared with the time and continuance of his mercies, *Esa.* 54. 7, 8. & 57. 20.

26. Fifthly, we must make inquiry in our Consciences with all diligent examination whether our own sins have not been the cause of God's so dealing, *Esa.* 57. 21. Which if we shall find to be so, we must confess them humbly, entreat for mercy, and seriously forsake them, *Psal.* 51.

27. Sixthly, we ought to live by Faith, *Heb. 2. 4.* waiting for the Lord which hideth his face from us, *Esa. 8. 17.*

28. Seventhly, we ought to stir up ourselves to lay hold upon God, *Esa. 64. 7.*

29. Eighthly, we ought always to remember that although God do seem to be absent from us a long while, yet he doth only wait for a fit time to show mercy, *Es. 30. 18.*

CHAP. 19. Of the Conscience of sin.

Concerning sins the first Question is, how a Christian may be comforted when his Conscience doth reprove him for, and accuse him of diverse sins?

1. *Ans.* Sins are of two sorts. For some be properly called infirmities, or faults, which do commonly cleave to the best and most vigilant of the faithful, *1 Cor. 6. 7.* Others are more heinous wickedness which neither are to be found in all the faithful nor in any of them at all unless very seldom; and by reason of some violent temptation, *Romans 6. 13. Gal. 6. 1.*

2. An infirmity is when a purpose to do well is present, but power of performing it is absent, *Rom. 7. 18.* A wickedness is when the purpose it self at least in some particular fact is impious, *2 Sam. 12. 10.* Now in case of infirmities these following arguments may serve for consolation.

3. First, even the best and most perfect of God's Children while they live here are subject unto these failings, *James 3. 2. 1 John 1. 8.*

4. Secondly, God doth pity his servants in their infirmities as a loving Father pities his little children, *Ps. 103. 13. Mat. 3. 27.*

5. Thirdly, Christ himself is touched with the sense of our infirmities, *Heb. 4. 15.*

6. Fourthly, Christ himself is such a propitiation for such kind of sins, that he offers us consolation for them before they be committed, *1 John 2. 1, 2. Ro. 6. 14.*

7. Fifthly, by Christ we have access with boldness to the Throne of grace, that we may obtain mercy, *Heb. 6. 14.*

8. Sixthly, God at our prayer will cure our infirmity, *Esa. 40. 29. Ps. 103. 3.*

9. Seventhly, the spirit helpeth our infirmities, *Rom. 8. 26.*

10. Eighthly, these infirmities shall not be imputed to us for sins, *Rom. 7. 17. 10.*

11. In more heinous sins, there can be no solid comfort had, till they be taken away, *1 Cor. 5. 2. 6.* The reason is because such kind of sins make even believers themselves subject to the threatenings of the Law, and do in a great degree, exclude them from the promises of the Gospel, wast the Conscience, *Heb. 10. 22.* And expose them to the wrath of God, as being partakers with the wicked and unbelievers. *Eph. 5. 6, 7. Gal. 6. 17.* And therefore have in them a cause of terror not of consolation. *Heb. 10. 31.* Yet a believer may in some sort sufreine

himself even in the greatest sins with the possibility and hope of mercy, *Romans* 11. 23. *Luke* 22. 23.

The second Question, what a believer is to do that he may have consolation, in case his Conscience accuse him for his sins?

12. First, he ought to be affected with sin, and to groan under it as a burden, *Mat.* 11. 28, 29.

13. Secondly, he ought continually to detest all sin, *Ro.* 7. 15.

14. Thirdly, he ought evermore to have a care that he fulfill not the lusts of sin, *Gal.* 5. 16.

15. Fourthly, he ought to endeavor the mortification of them. *Ro.* 8. 13.

26. Fifthly, he ought looking upon the promises to fly unto Christ and to cleave unto him more and more, *Rom.* 7. 25. *Phil.* 3 9.

27. But gross sins must first be removed and taken away before a man can be fit to receive solid consolation, *Esa.* 1. 16. 27, 18.

Certain collections out of the Book of *William Paris* concerning temptations, and the resisting of them, which I thought good here to set down for the further illustration of the Doctrine of temptations, because they are not read in the Author, except by a very few.

First, Temptation in one sense is nothing else but a trial, and to tempt is nothing else but to make a trial or experiment of anything, that we may know it, that is, that it may be discovered, and become manifest, and this is all that the Devil can do, he cannot with strength conquer us, or cast us down. For unless we of our own accord trust him, and deliver ourselves into his hand, he can have no power over us. He can prevail no farther against us, then we give him leave or permit him. All that he can do therefore is to tempt us, that is to make an experiment what we are, whether weak or strong, whether we be such as will yield to him, or whether such as will resist him valiantly. And if in the beginning of the temptation, he find that we make valiant resistance, he despairing of the victory, and being overcome and confounded, for the most part departeth presently. And this is the property of a tempter when he hath made his argument, and found what he sought for, to surcease the work of temptation.

II. In another sense temptation signifies, a fighting against one, or a war, or a battle, and it is very likely that whatsoever the Devil attempts against us is by way of such a fight, if we consider the matter but diligently. For he doth all that he doth with a purpose and desire to conquer, whether he lay snares for us, or whether he make trial of us, or whether he pretend some good things to deceive us, or whether he smite us with the staff, or sword, whether he undermine the wall of our defense, or whether he take from us our spiritual food, or procure it to be taken away, for he doth do all these things with a desire to do us a mischief. And in very deed, all these are parts of that war, or combat, wherewith he fights against us.

III. Every sin hath its temptations, and against the mind of man doth the devil fight, besieging it, in a circumventing way, and ordering his armies, and forces, against the armies of virtues, and against the Castle of man's soul.

IV. The fightings which arise from the faculty of reason within ourselves are these, 1. Curiosity, that is a lust to know things not necessary, and things the knowledge of which tend nothing to, nor help forward at all salvation, 2. Slownesse to believe, 3. Levity in believing everything 4. Doubtfulnesse, 5. Suspiciousnesse, 6. A spirit of blasphemy which is a spring and fountain of abominable thoughts, and of thoughts so horrible and troublesome, that such a kind of temptation is like a martirdome, and there have been some that have rather desired to suffer Martyrdom then to endure such thoughts.

V. Any one may resist any temptation of the Devil, if he do simply and purely will it, without any mixture of unwillingness. For no man is overcome, or yields to the temptation utterly against his will, for so his will remains unconquered, and victorious and uninclined to consent unto the temptation, and so a man should both yield, and not yield. But that a man •...ay, simply, and purely be willing to make resistance it is not from man himself, or from any natural power in him but from the gift of God, and the help and assistance of his grace.

VI. Now we must observe that when the question is, whether a man may have a will to resist temptation? this word *may* doth admit two significations; For it signifies sometimes a possibility which is passive, in respect of capacity, and sometimes in regard of virtue or power, or efficiency, now it is manifest, that no man can resist any temptation by way of efficiency, but by way of possibility, or passibility.

VII. Besides the gifts of graces and of virtues the providence and protection of God is necessary for believers, that they may resist temptations, and so are those manifold helps wherewith God succors his elect in the combat.

VIII. The first of these helps is a driving away of the enemies whereby they are sometimes not suffered to tempt the Elect, *Job. 1.*

IX. The second help is a bridling of the enemies that they cannot tempt so much as they would, *Job. 2.*

X. The third help is from the tempter himself, when even that very shape under which he tempts affords us some help and instruction, so the form of the Serpent might have caused *Eve* to have suspected his temptation.

XI. The fourth help is from the temptation it self, when it either stirs up fear in us, which is the best keeper▪ or stirs us up to fight, and encourageth us against the enemy.

XII. The fifth is, a new grace, or an increase of the former. For to those that employ their talents well God gives an increase either in the greatness, or number, *Mat. 25. Luke. 19.*

XIII. The sixth is a cessation, or peace, or rather a truce from the temptation.

XIV. The seventh is a refreshment in the heat of temptation, which is a mitigation of it, as when the tribulation is turned into a sollace.

XV. The eighth is a comforting, that is a stengthning, and lifting up of the heart by a promise of strength and victory, and by a demonstration of the weakness of the enemies, and the lightness of the fight.

XVI. The ninth is consolation, that is a cheering of the heart, in troubles, in sorrow and grief.

XVII. The tenth is a bestowing of Faith and Hope, and a confirmation of the same, against the shaking of fear, which ariseth from our own defect and infirmity.

XVIII. The eleventh is an upholding of them that are set upon that they fail not, that is, that they receive no hurt. Now they are oft times so assaulted that they are ready to fall, and that for this end that they may acknowledge their own infirmities, and may ascribe it to God's mercy and not their own power, that they are kept from falling.

XIX. The twelfth is, God's receiving of them that fly unto him, in respect of which he is called, the hiding place of the Elect.

XX. The thirteenth is God's fighting against and overthrowing the enemies.

XXI. The fourteenth is outward tribulation of which there are many profits helping this way.

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where the ⟨ in non-Latin alphabet ⟩ children as I may say *insuasibili...*, that are not to be ⟨ϕ⟩ . ⟨ϕ⟩ they are opposed to those which 1 *Pet.* 14. are called ⟨ in non-Latin alphabet ⟩ obedient children. Opposite to this disposition is a hard, and stony heart.

3. Thirdly, if we do prepare ourselves to follow the will of God in all things, *Deut.* 5. 33. Even in those which seem to be opposite to, and to cross our profits, so that the flesh apprehends them to be evil, *Ier.* 42. 2. *Heb.* 11. 8. *Phil.* 2. 8.

4. Fourthly, if we do apply ourselves to the obedience of God's will, even then when we see no reason for it, *John* 13. 7, 8. 1 *Sam.* 5. 9. 15. Otherwise we follow not simply God's will, but the reason of it.

5. Fifthly, if we be ready in regard of the disposition and bent of the heart, to obey God's will not only in those things wherein we know his pleasure, but even in those wherein for the present we are ignorant of his will, *Ex.* 10. 27.

6. Sixthly, if we desire most of all, to know that part of God's will that concerns ourselves, and our own duty, *Psa.* 119. 33, 34. *Acts* 9. 7. *Job.* 21. 13, 14.

7. Seventhly, if the fear of God be continually before our eyes, so that we take heed of diligently, and shun carefully the offending of him, *Heb. 12. 28. 29. 1 Pet. 1. 17.*

8. Eighthly, if we depend not upon that success, and event of our obedience which we find in this world, but resolve to hold on, though our obedience procure us never so many afflictions, *1 Pet. 2. 19, 20, 21. & Dan. 3. 17.*

9. Ninthly, if we exercise ourselves in the use of those mercies whereby our hearts may be framed to obedience, *1. Cor. 29.*

The second Question is, by what motives a man may be stirred up, to yield obedience unto God?

10. *Ans.* First, If he apply his mind to consider of God's Authority, *Matthew 1. 6. Jeremiah 35. Romans. 6, 18. 20. 1 Co.... 6. 19.*

11. Secondly, if he consider also God's power, *Ier. 18. 6.*

12. Thirdly, if he consider that the obedience that God requires of us, tends not at all to his advantage but to ours, *Job. <math>\langle \diamond \rangle \bullet \dots & 35. 6 7.*

13. Fourthly, if he consider, the benefits of God bestowed upon him, what and how great they be, *Rom. 12. 1. Ex. 20. 2.* And upon this point our soul should settle as upon a consideration most effectual; for it is manifest, that the obligation of debt, towards a benefactor is augmented and increased, according to the greatness of the benefit. For there is no Question, but that every benefit doth bind him that receives it to the benefactor, and the greater the benefit is the greater the bond.

Well therefore doth *William Par.* urge this consideration after this manner: if any man should give to another a 1000 marks; questionless he which receives such a kindness should be much bound to the giver, and if he should give him 2000 marks, the bond would be doubly greater, and so on infinitely. If therefore he should give him anything which were infinitely better, or more precious, the receiver would be infinitely more bound. Now a man's eye, or his tongue alone, (much more his whole body) is incomparably better, then a 1000 marks, therefore every one is infinitely more bound to God, for his tongue, or eye alone, then he should be for the gift of a 1000 marks. Again let us suppose that God should give to one man, a 1000 marks only, and to another a 1000000 it is manifest that the obligation and debt of thankfulness, and service, from him that received the greatest benefit infinitely, is infinitely greater then the bond, and obligation of him that received the less; seeing therefore the obligation whereby a man is tied to God for his tongue, or eye alone is infinitely greater then the other, it is manifest that this obligation is infinite. Now then that obligation, wherein a man is tied to God, for his whole body is after a sort more infinite, and that for his soul is yet greater, and that again for eternal & everlasting life, must needs be much greater, and so in the rest, it is manifest therefore that our obligation and debt to God, of thankfulness and service is in many respects infinite.

13. Fifthly, if he consider that the end of God's greatest mercy is obedience, *Luke 1. 74 1 Pet. 1. 18.*

15. Sixthly, if he do attend how he is called upon by God continually to obedience, *Titu...•.... 12. 1 Thessa. 4. 7. 1 Pet. 1 15.*

16. Seventhly, if he remember how we are bound by a most firm covenant to serve God, *Job. 31. 1. Heb. 8, 10.*

17. Eighthly, if he consider the misery of those, that obey not God, for he is the servant of sin, to death, *Rom. 6. 16. 21.*

18. Ninthly, if he meditate of the promises that are made to obedience, *1 Tim. 4. 8. 2 Cor. 7. 1. Heb. 5. 9.*

19. Tenthly, if he always set before his eyes the threatenings against, and the vengeance which is prepared for the disobedient, *2 Thess. 1. 8.*

The third Question is by what means a man may be made fit, to yield obedience unto God?

20. *Ans. 1.* He ought to have a special care that his Faith be solid and lively. For all the obedience which is acceptable unto God, is obedience of Faith, *Rom. 1. 5. & 16. 26.*

21. Now faith brings forth obedience four ways, 1. because while it cleaves unto the Word of God, as the Word of eternal truth, it makes all those motives to obedience, which are found in the Scriptures to be forcible, and effectual, 2. Because it doth obtain all grace from God, 3. Because it doth join us to Christ, as to our head, without whom we can do nothing, and in whom we can do all things, *John 15. Phil. 4. 13. 4* Because it doth as it were drive such a spirit of life out of Christ.

22. Secondly, he ought to yield himself up to the spirit *1 Pet. 1. 22.* that he may be in the spirit, *Rom. 8 9.* And that the spirit may dwell in him, *Ver. 2.* that he may be moved by the spirit, *Ver. 14.* walk in the spirit, *Gal. 5. 16.* be led by the spirit, *Ver. 18.* Live and go in the spirit, *Ver. 25.*

23 Thirdly, he ought to apply his mind to receive the word of God in the power of it *1. Thess. 1. 5. 2 Cor. 10. 4. 5. Rom. 6. 17.*

24. Fourthly, he ought to use all his endeavor to present himself obedient unto God, according to his Word *Rem. 6. 13. 19.*

CHAP. 2. Of Knowledge.

BEcause to the performing of Christian obedience there is necessarily required some knowledge. Concerning knowledge therefore.

The first Question is, what a kind of study of knowledge ought to be in us?

1. *Ans.* First, we ought in this study to take heed of all affected ignorance, *2 Pet. 3. 5. Pro. 2▪ 22. 29. 7.*

2. Secondly we ought all to avoid all curiosity, *Deut. 29 29. Pre. 20. 1. 1 Tim. 6 20. 2 Tim. 2. 23. Titus 3. 9. John 21. 22 Acts 1. 6 7.*

3. I here is a fivefold curiosity of knowledge, 1. when we would know those things that God hath not revealed, 2. when we seek to know those things which belong not to ourselves, but to others 3. when we spend most study about things least necessary, 4. When we desire to know the hardest things, and neglect the principles, and fundamentals, 5. When we rest not simply in the Will of God, but would see a reason of it.

4. Thirdly, we ought to study for the knowledge of those things especially which are most necessary for us in our life, *Pro. 9. 12. 1 Tim. 6. 8.*

5. Fourthly, we ought to labor for a growth in knowledge, not contenting ourselves to be children in understanding *1 Cor. 14. 20. Heb. 5. 12. Cor. 3 16.*

6. Fifthly, we ought to take heed of all pride, which is wont to spring from knowledge, *1 Cor. 8. 1.*

The second Question is what a man ought to do that he may obtain solid knowledge?

7. *Ans.* First the mind is wholly to be devoted unto piety, *Pro. 1. 7. 9 10. Psal. 25. 14 John 7. 17.* For as knowledge is easy to the godly, *Pro. 8, 9. & 14. 6.* so to the wicked it is impossible, *Pro. 24. 7.*

8. Secondly, we must deny our carnal wisdom, *1 Cor. 3. 18. Pro. 26. 12.*

9. Thirdly, the lusts of the flesh are to be avoided, because they blind the mind, *Eph 4. 18.* By abusing, disturbing, allureing and pressing it down.

10. Fourthly, Heavenly wisdom is to be highly prized and to be sought with proportionable care, *Pro. 2. 4. & 3. 14. & 47.*

11. Fifthly, it is to be desired of God by earnest prayer, *Ia. 1. 5.*

12 Sixthly, humility and modesty and sobriety must be observed, *Pro. 11. 3. Rom. 12. 3.*

13 Seventhly, we must confer and consult with those that God hath endowed with a larger measure of this knowledge, *Pro. 15. 12.*

14 Eighthly, we ought to glory in a holy manner in the possession of Heavenly knowledge, *Ier. 9. 24.*

15. Ninthly, this wisdom is to be sought, in a daily and religious heeding and hearing of the Word of God, *2 Tim. 3 16.*

16. Tenthly, that knowledge which we have obtained must be turned into use and practice, *Muthew. 25. 29. Ioha 13. 17.*

The third Question is by what arguments a man may be stirred up to seek this Divine knowledge?

A...s. 1. Because knowledge pertains to the natural perfection of a man, as appears by the temptation of our first parents, *Gen.* 3. 5. 2. It is that which makes a difference betwixt man and the brute beasts, *Psal.* 32. 9. 3 They which are destitute of this knowledge are in some sort more stupid then the brute beasts, *Isaiah.* 1. 3. 4 Knowledge brings along with it a certain singular, and honest delight, *Pro.* 14. 13. 14. 5 $\langle \diamond \rangle$ knowledge the heart of man cannot be good, $\langle \diamond \rangle$. 1... 2. 6 Knowledge is the key of the Kingdom of Heaven $\langle \diamond \rangle$ 1... $\langle \diamond \rangle$. Knowledge is the spiritual food of the $\langle \diamond \rangle$. $\langle \diamond \rangle$. 3. 10. 8 his knowledge is necessary to make us $\langle \diamond \diamond \rangle$ of God, *Heb.* 8. 11. 9 The faithful $\langle \diamond \diamond \diamond \rangle$ of ligh... not of darkness, *Ephes.* 5. 8. $\langle \diamond \diamond \diamond \rangle$, and averiness... to it is foo... $\langle \diamond \rangle$. •... •... $\langle \diamond \rangle$. 11 $\langle \diamond \rangle$ is the cause of all wicked...sse, *1 Cor.* 2. 8. 12 It doth so corrupt good affections that it makes them become evil, *Rom.* 10. 2. 13 It is a cause, and note of perdition, *Hos.* 4. 6. *2 Cor.* 4. 3.

CHAP. 3. Of the Fear of God.

The fear of God, hath very near affinity with the knowledge of God, *Psal.* 119. 79. Concerning this fear therefore:

The first Question is whether all kind of fear of God be good?

Ans. There is both a good and evil fear of God, *Ex.* 20. 20. And hence it is that fear is sometimes generally commended, *Pro.* 28. 14. Sometimes again it is generally found fault with, *Apoc.* 21. 8.

The second Question is what is that fear of God that is to be found fault with?

2 Ans. 1. That fear which scars men away from God, or which drives them to fly away from him, *Ex.* 20. 18. *Gen.* 3. 8. *Apoc.* 6. 16. 2 The fear of them also which are only afraid of God's anger. *Ia.* 2. 19. *Ro.* 8. 15.

The third Question is what is that fear of God which is commendable?

Ans. 1. When we reverence the Majesty and Power of God, so that the principal cause of our fear is not any evil which we are in danger of, but the excellent perfection of God, *Gen.* 28. 17. & 31. 42. 53. *Eccles* 5. 2. 2 When we are most afraid of offending God, *Eccles* 9. 4. *Pro.* 13. 13. 3 When we are affected with trembling upon the sight of God's wrath, *Psal.* 90. 10.

The fourth Question is whether the fear of punishment be not a servile fear?

4 Ans. If it be only in respect of punishment it is merely servile, and vi...ious, 2. I... in punishment we have a chief respect unto our own misery. so far it is servile 3. But if punishment be respected only secondarily, and be feared especially for this cause that it separate's from God, and tend's to this end to make us more wary in waiting before God, such a fear is laudable. 4. If the Minister of God, and the revenger be to be feared for wrath, *Ro.* 13. 4. much more is God himself, *Heb.* 12. 29. *Amos.* 3 & 8.

The fifth Question is what be the signs of the true fear of God?

5. *Ans.* 1. If we seriously and carefully avoid those things that are displeasing in God's sight, *Pro.* 37. & 14. 16. & 16. 6. 2. If out of Conscience to God, we abstain •...rom those sins that are most secret, and those which in respect of men, we might with safety enough commit, *Lev.* 19. 14. *Gen.* 42. 18. *Job.* 31. 21. 22, 23. 3 If we not only abstain •...rom sins but even hate them and that for this cause especially because God doth detest them, *Pro.* 8. 13. 4 If we be most careful to take heed that we depart not away from God. *Ier.* 52. 40. 5 If we not only abstain from evil but study to do that which is good *Ecclesiastes* 12. 13. *Deut.* 5. 20. 6 If we labor after perfection in every part of Sanctification, *2 Cor.* 7 1. *Phil.* 2. 12. 7 If we neither fear men nor any creature so that they can scar us from doing our duty, *Mat* 10 28. •...la 8. 12. 13. 1 *Pet.* 3. 14, 15. 8 If we employ ourselves in the Word of God, and other holy things with fear, *1 Cor.* 7. 25. 9 If we use the very name and attributes of God with reverence, *Deut.* 28. 58.

The sixth Question, by what motives a man may be stirred up to fear God?

6. *A•...s.* 1. By a consideration of God's Omnipotency, *Ier.* 5. 22. *Job* 37. 23. 24. *Psal.* 76. 4^a 7. 2 By a consideration of the Kingdom of God *Psal.* 99. 1. *Ier.* 10. 7. *Dan.* 6. 26. 3 His powerful government of all things, *Es•... 25.* 1, 23. 4. 4 His particular judgments against sin. *Psal.* 119. 118^a 119^a 120. 17, ⟨ϕ⟩ •... 16. *Ep•... 3.* 5. •... 5. His universal judgment of the ⟨ϕ⟩ W•...rld, ⟨ϕ⟩ 12 13, 14. 1 *P•...t.* 1. 17. 6 His threat•... 2 ⟨ϕ⟩ ⟨ϕ⟩ . ⟨ϕ⟩ . *Heb.* 3. 16. 7. The punishments that lie ⟨ϕϕ⟩ ▪ ⟨ϕ⟩ 2. •... 8 ⟨ϕ⟩ er•... of God, *P•...all.* 13•... 4. 9 His ⟨ϕ⟩ ⟨ϕ⟩ . 5. 24. ⟨ϕ⟩ . 7•... 5. 10 The promises that are made to them that fear God, *Psalm•... 25.* 12, 13, 14, & 34. 9. & *Proverbs* 10. 27. & 13. 13. & 19. 23. & 22. 4. *Eccles* 8. 12.

CHAP. 4. Of humility towards God.

BEcause the nature of obedience stands in subjection, therefore in the next place we must treat of humility towards God in which there is a submission, *In.* 4. 6, 7. which is joined with the fear of God, *Pro.* 2•... 4.

The first Question is what are the signs of true humility towards God?

1. *Ans.* First, A serious acknowledgement of our own imperfection before him, *Psal.* 30. 2. 3. *Esa.* 40. 6. 1 *Pet.* 1. 24. For pride stands in an imagination and affectation of excellency;

2. Secondly, an acknowledgement of that same great guilt which lies on us by reason of our •...ins committed against, him *Rom.* 3. 19. For pride doth exclude the serious confession hereof, *Luke* 18. 11.

3. Thirdly, a submission with silence to the judgments of God, *Psal.* 39 5. 1 *Rom.* 3. 18. *Job.* 1. 21. & 39. 37. For a proud man answer•... again, *Rom.* 9. 20.

4. Fourthly, an amplification of the grace and mercy of God in all his benefits, *1 Chron.* 29. 14 For a proud man doth in some sort think himself worthy of all good things, and that they are no more then his due, *Deutri.* 8. 14. 17. & 9. 4.

5. Fifthly, an holy admiration of those ways of God which are past finding out, *Job.* 42. 3. *Rom.* 11. 33, 34. *Psal.* 13. 1. For a proud man thinks himself able to comprehend all things, and that all things ought to be communicated to him.

6. Sixthly, a laying aside all our dignity and excellency above others, in the presence of God and duties of his worship, *Apoc.* 4. 10. For a proud man hath his thoughts upon his own excellency, and doth contemn others even in the presence of God. *Luke* 18. 11.

7. Seventhly, an apprehension of our own meanesse and baseness in the presence of God, and a trembling because of of his Majesty, *Ge....* 18. 27.

8. Eighthly, an holy modesty in the worship of God, *Eccles* 5. 1, 2, 3.

9. Ninthly, a voluntary undertaking of those tasks which God puts upon us although they may •...eeme to be but men and ba•...e, *P•...l.* 2. 8. *John* 13. 14.

The second Question is by what arguments a man may be stirred up to the study of humility towards God?

10. *Ans.* First, if he se•... before his eyes the majesty and power of God, *1 Pet.* 5. 6.

11. Secondly, if he consider of the nature of this humility to wit that it makes the soul of man fit, that it may become an house or temple of God, *Isaiah.* 66. 3. That it may be a sacrifice for God▪ *Psal.* 51. 19. that it may be a receptacle for the grace of God, *pro.* 3. 3. 5▪ that it may be capable of wisdom, *pro.* 11. 2. For this is the mother of all other virtues, and is also it self a singular ornament of the soul, *1 pet.* 5. 5.

12. Thirdly, if he consider of the promises which are made to the humble. God will respect them, *Isaiah* 66. 2. He will give them his grace *I am.* 4. 6. *1 pet.* 5. 5. He will exalt them, *I am.* 4. 10. *1 pet.* 5▪ 6. *Luke* 18. 14. He will reward them with all kind of good things, *pro.* 22. 4.

13. Fourthly, if he consider that humility is necessary to the end that we may seek God and turn away his anger, (ϕ) . 2. 3. *2 Chron.* 12. 7.

14. Fifthly, if he consider that humility is required in every duty that we perform to God, *M•...ca.* 6▪ 8.

CHAP. 5. Of Sincerity.

BEcause sincerity is a proper quality of obedience▪ concerning it therefore.

The first Question is, wherein consists the sincerity of obedience?

1 *Ans.* First, that it be not only external, but chiefly, and principally, internal, *Psal.* 51. 8. *Mat.* 23. 25.

2. Secondly, that it respect God especially, and not men. *Col.* 3. 23. *Mat.* 6. 1.

3. Thirdly, that there be a shunning of all mixture of corruption, and by-respects, *1 Cor.* 5. 8.

4. Fourthly, that nothing be omitted, or neglected, which belongs unto perfection.

5. Fifthly, that it expect its fruit from, God, and not from man, *Rom.* 2. 29.

The second Question is, what are the signs of sincerity?

6. *Ans.* First, if a man love the light of the Word, and come to it that his deeds may be made manifest, *John* 3. 21.

7. Secondly, if he be obedient in the absence, as well as in the presence of lookers on, in secret as well, yea and more, then in public, *phil.* 2. 12. *Mat.* 6. 6. Not only when God makes his presence manifest by his judgments, but even when he seems to be absent, *psal.* 78. 34.

8. Thirdly, if he cleave fast unto God in adversity, as well, as in prosperity, *Job.* 1. 8, 9, 10, 11.

9. Fourthly, if he have a care of all God's Commandments, even of those which seem to be least, *Mat.* 5. 19.

10. Fifthly, if he abstain from all appearance of evil, *Thess.* 5. 22.

11. Sixthly, if he neither cover, nor excuse his sins, but confess them, and forsake them, *Pro.* 28. 13. 2. *Cor.* 7. 11.

The third Question is, by what Motives a man may be stirred up, to endeavor after sincerity?

12. •...s. First, because God is the searcher of the heart and reins, *Pro.* 16. 2. & 21. 2 *Psal.* 7. 10. & 26. 2. *Apoc.* 2. 23. *Job.* 31. 4.

13▪ Secondly, because it is the means to procure true peace, joy, and security, *Pro.* 10 9.

14. Thirdly, God is delighted in sincerity. *psal.* 51. 8. *pro.* 10. 20. And will bless those that be upright with all sorts of blessings, *pro.* 28. 10. 18.

15. Fourthly, a double heart is a base, monstrous, and abhominable thing.

CHAP. 6. Of Zeales

BEcause the highest degree of our obedience towards God, consisteth in zeal. Therefore concerning this zeal.

The first Question is wherein the nature of zeal doth consist.

1. *Ans.* It consists in that, that the affection of pleasing God, and promoveing his glory be, in the highest degree, *Apo.* 3. 15. 19. Now because such a kind of vehem•...ney doth principally show it self in the resisting of those things which oppose the will and glory of God; Therefore for the most part it is referred to that opposition, which is made against evil.

The second Question is, what be the sign•... of true zeal?

2. *Ans.* First, if it be according to Knowledge, *Rom.* 10. 2.

3. Secondly, if a man be ready to perform whatsoever duty may be enjoined, according to his strength, yea and above his strength, *2 Cor. 8. 3.*

4. Thirdly, if he be diligent in the execution of his duty, *Act. 18. 25.*

5. Fourthly, if he put no other limits and bounds to his obedience, then those which God himself shall set, *Exod. 36. 6.*

6. Fifthly, if a man be mild in his own cause, and in those things which concern himself, and servant in those which concern God, *Numb. 12. 3. with Exod. 32. 19. Galati. 4. 12. with Acts 13. 9. 12.* For true zeal is therefore called the zeal of God, because it is principally carried toward God; Whereupon one saith, it is *an affection to revenge the injuries of God, or to root out the enemies of God, or a jealousy persecuting the adulteries of Christ's Spouse, together with the occasions and signs of Adulteries; or a vehement love which doth by a close and strait guard seclude the Spouse of Christ from the World.*

7. Sixthly, if that fervor and heat of it lie not principally in contentions about questions and controversies, but in the study of good works. *Tit. 2. 14.*

8. Seventhly, if a man be affected in greater matters more, and in smaler, less. *Mat. 23. 23.*

9. Eighthly, if he be no more indulgent unto himself then he is to others, *Math. 7. 4.* An example of the contrary whereof we have, *Gen. 38. 24. 2 Sam. 12. 5.*

10. Ninthly, if he cannot bear with such as are evil, *Apoc. 2. 2.* though they be such as in other respects are near unto him, *1 Reg. 15. 13.*

11. Tenthly, if his indignation against sin be joined with grief and pity in respect of the sinners, *2 Cor. 12. 21.* For so, as well that dull remissenes which is opposite to zeal, as that fury which looks like the heat of zeal, will be with equal care avoided.

12. Eleventhly, if it be constant and the same in every condition, *Gal. 4. 15. 18.*

The third Question is by what motives a man may be stirred up to a zeal of God?

13. *Ans.* First, because zeal is the property of the people of Christ, and one of the things which Christ intended to our redemption, *Tit. 2. 4.*

14. Secondly, because those things which belong to God, to our duty toward him, are (above all things) most worthy to be gone about, and done with zeal, *Gal. 4. 18.* Although we should be even as it were eaten up with it, *psal. 69. 10. John. 2. 17.*

15. Thirdly, because there can be no true religion without zeal, *Ap. 3. 15. 16. 19.*

16. Fourthly, because if zeal be wanting, sins and scandals are not taken away, but nourished in ourselves, and others, with the offense of God, and dishonor of his name. *1 Sam. 2. 29. Apoc. 3. 19.*

17. Fifthly, because the want of zeal provoketh God to inflict heavy judgments, *Apoc. 2. 5. & 3. 16. 2 Thess. 2. 10.*

18. Sixthly, because there is a singular promise of God's presence and communion with Christ, made to such as are zealous, *Apo.* 3. 20.

19. Seventhly, because zeal perfecteth, and maketh more acceptable all the duties which we perform unto God. *I am.* 5, 16. *Rom.* 12▪ 11.

20. Eighthly, because that is the way and fittest manner of seeking the Kingdom of God, *Mat.* 11. 12.

21. Ninthly, because that many that make only a show of Religion, are zealous persecutors of Religion. *Matthew* 23. 15.

The fourth Question is, what is to be done of us, that we may get, confirm, and excite the true zeal of God in ourselves?

22. *Answer*, We ought, 1. to take heed of all those things which are enemies to zeal. Such are, 1. Sundry speculations, and questions, which tend not to the edification of men in Faith, and obedience. *1 Tim.* 14. & 4. 7. *2 Tim.* 2. 14. 23. *Tit.* 3. 9. For the intention of the mind about those things which are merely speculative, although it may be a means to find out the truth, yet it hindereth the intention of the affections about things practical. And this is the reason why there is more true zeal often found in poor simple Christians, then in our Doctors and Masters, 2. Intention of the affections about worldly things, *Luke* 8. 14. 3 A spiritual satiety or fullness, that is, a presumption of our own sufficiency, and a resting in that degree and measure to which we have attained, *Phil.* 3. 13 14. 4 Sloth, Fear, and carnal wisdom. *Iud.* 1 19. 21. 27▪ 28. 29, 30. 31, 32. 33. 5 Familiarity with the world, or the commonesse of sin abounding in others. *Mat.* 24.

22. 6 The practice of such things as our conscience alloweth not, *Rom.* 14. 20. 21. 7 Indulgence to ourselves in our own corruptions, *1 Cor.* 5. 6. *2 Corinthians* 7. 11. *Ephes.* 4. 29. 30.

23. Secondly, we ought often and seriously to meditate upon the love and mercy of God toward us, *Pro.* 25. 21. 22.

24. Thirdly, we ought to meditate daily of our imperfections, *Phil.* 3. 13, 14.

25. Fourthly, we ought to be diligent in the use of all those means, which God hath appointed for the begetting of grace in us, *1 Thess.* 5. 16. 20.

26. Fifthly, we ought to associat with them, that have the zeal of God, *Pro.* 22. 24, 25. & 27. 17. Among such we must especially desire those Ministers whose tongues have been touched with a coal from the Altar, *Isaiah* 6. For by notorious and lamentable experience (even in reformed Churches) that is found to be true, which the author (heretofore praised) writ long since. *The words of life in the lips of many Doctors & preachers are dead, in regard of the virtue, and efficacy; For they do so coldly and dully preach the words of God, that they seem even to be dead in their lips: Whence it comes to pass, that as they themselves are cold and dead, even so do they leave their hearers cold and dead, and I would to God they did not make them so. I knew a man that for this cause left the City Paris; For he said that he was made colder, and colder daily, with the Lectures and*

Sermons in Paris: And that he was afraid if he should stay longer there, he should be quite frozen to death spiritually. Wherefore he got him to certain zealous persons, as unto hot coals, that conversing among them he might nourish and increase his heat.

The fifth Question is whether zeal is to be judged according to the sense thereof, and the manner of exercising?

27. *Ans.* Not always; For zeal is greater essentially, in regard of the things about which it is conversant, or accidentally, in regard of some circumstances which happen, and do not always remain the same. For example, married folks loving one another dearly▪ are sometimes more affected upon the very marriage▪ than in that constant society of life, which afterward follows. But this is by accident, because of the novelty of the thing; But in very deed they may afterward rejoice as much, or more.

28. So also the faithful in the first conversion may find often greater motions of their affections, then afterward; because of the novelty of the thing, though there be afterward an increase in the true zeal of God. Some such thing is affirmed even of the Angels, *Lu. 15. 7.*

29. In old age, or in some such like decay of strength, although there may be the same zeal, or more then was before, yet it is not put forth in some, in the same manner, that it was in, in their younger days.

30. Variety of education may bring a great diversity in the manner of exercising ones zeal, when yet there may be an equal zeal in respect of the essence of it.

The sixth Question is whether one and the same thing may be lawfully a matter of zeal and laughter?

31. *Ans.* That this may be, appeareth in the example of *Elijah*, *1 Kings 18. 27. with 19. 10. 14.* But yet not in the same respect. For zeal hath for its object something either honest, or filthy, but laughter is caused by the apprehension of an unexpected thing that lightly pleaseth, without the consideration of honesty or filthiness.

CHAP. 7. Of peace and tranquility of Conscience.

BEcause the concomitant object of obedience is a quiet Conscience. Concerning peace of Conscience.

The first Question is how peace of Conscience doth depend upon our obedience?

1. *Ans.* It depends not upon our obedience as upon the principal cause, but rather upon that justification which we have by Christ Jesus, *Romans 5. 1. Heb. 10. 22. 1 pet. 3. 21. 1 Cor. 4. 4.*

2. They which go about to rest in themselves, or in their own works, can never find any solid tranquility in their Consciences, both because of the diverse falls, and because of the manifold imperfections, which adhere to the endeavors of the best men, while they live in this World. And hence it is that those that are popish must needs be vexed with perpetual

doubts, both in life, and death, because of the opinion which they have of the Righteousness, and Merits of their works, which are yet by their own confession uncertain.

3. Secondly, it depends upon our obedience, 1. as upon that whereby the contrary is removed, or as upon that which removes the impediment, 1 *Sam.* 25. 31. 1 *John.* 3. 18. 21. 2 As upon the proc...eant cause, or secondary reason thereof, 2 *Cor.* 1. 12.

4▪ Now this is so to be understood, as that the tranquility of Conscience in regard of those actions which are agreeable to the Law of God, is to be conceived to depend upon obedience in regard of the thing it self: But that tranquility which respects our state before God, it to be •...scribed •...o otherwise to our obedience, as to the cause, but only in respect of the certainty of our perceiving of it, and that our obedience respecteth the thing it self, as the sign and effect thereof: hence that phrase so of•... used by *John*, *By this we know*, and such like, *John* 2. 3. 5. 29. & 3. 10▪ 14. 19. & 4. 13.

5. Peace of Conscience also depends upon obedience, as upon the conservant cause. For righteousness (not impu...ed, nor inherent) but of the life and conversation, is the breastplate of a believer, whereby he is guarded, and defended and is perfectly safe, and quiet. *Eph.* 6. 14. 1 *John.* 3. 7. 1 *Cor.* 4. 3. Hence it is that that righteousness which consists in obedience, is called the righteousness of a good Conscience, *Acts* 24. 10.

6. Now obedience doth, preserve and maintain peace of Conscience, not only as a sign of our reconciliation with God, but also as a continuation and an exercise of that life which is acceptable, and pleasing unto God, *Col.* 1. 10. *Thess.* 4. 1. *Heb.* 12. 28. Not that there is any such perfection in our obedience, as can satisfy the Law of God, but because that after our persons by faith in Christ, become acceptable to God, then by virtue of the same faith, for Christ's sake, our obedience though weak, and polluted, is accepted before God, 1 *Pet.* 2. 5.

The second Question is, what is that obedience, by the presence whereof the Conscience may enjoy peace?

7. *Ans.* First, an absolute perfection is not required to this tranquility, for then it were a vain•... thing to seek for it in this life. *I am.* 3. 2. 1 *John.* 1. 10.

8. Yet such a porportion is necessary, as by God's own testimony in his holy word is acceptable to him, *Heb.* 11. 2.

9. Thirdly, this perfection consisteth properly in this, that all our studies, and endeavors be good: and the imperfection be only in the manner of performing, *Ro.* 8. 4.

10. Fourthly, all those imperfections which adhere to our obedience, are with all humiliation of soul to be acknowledged, and pardon for them is to be begged in Faith, *Pet.* 5.

The third Question is, what kind of tranquility it is which doth arise from such obedience?

11. *Ans.* First, Such as the obedience it self is, that is, various, and imperfect. 2 *Cor.* 1. 24.

12. Secondly, it doth not therefore exclude motion from evil, unto good, but only that perturbation which ariseth from the apprehension of God's Anger.

13. Thirdly, Yet notwithstanding it doth as with a guard keep the souls of the faithful, *Phil.* 4. 7. And govern them. *Col.* 3. 15.

The fourth Question, how may the peace of a good conscience be distinguished from that peace, which is in wicked men?

14. *Ans.* First, the peace of the wicked is not founded upon the Word of God, but upon vain words, and imaginations, *Ier.* 23. 17, 18. *1 Thess.* 5. 3.

15. Secondly, the peace of the wicked is not wont to be constant, but is interrupted with many grrpes, and pangs, that come between; and is wont to vanish, when the judgments of God begin to light upon them.

16. Thirdly, the peace of the wicked continues, whether duties of piety, and righteousness be done or omitted, so that only those crimes be abstained from, which their natures, abhor.

CHAP. 8. Of Virtue.

Q**U**estion. 1. Whether it be not enouh sor a man to do that which is good, unless we labor also for an habit of virtue, whereby our hearts may be inclined to that which is good?

Ans. We ought to give all diligence to add to our Faith, Virtue, *2 Pet.* 1. 5.

1. Because the Word of God, whereby we are in special manner called upon for the performance of our duty, ought to be engrafted within us, *I am.* 1. 25.

2. We ought to deliver up ourselves unto the same Doctrine, as to a pattern, or mould, the likeness of which is to be expressed in our heart 8, *Rom.* 6. 17. Now this inward image and likeness, is virtue.

3. As we ought to put off the old man together with his members, which properly are internal vices, *Col.* 3. 5. So we ought to put on the new man with his members, which properly are virtues.

4. We ought to be framed and fashioned after the Image of Christ, *Col.* 3. 10. In whom did dwell all the fullness of virtues. *Isaiah* 11. 2. *Col.* 1. 19. And that for this end, that of his fullness we may receive grace for grace, *John.* 1. 16.

5. If the habit of virtue be absent, although we should do some good works, yet we are not rooted and grounded in good, but are rashly carried away with evil, and that goodness soon vanisheth. *Mat.* 13. 21. *Col.* 1. 23.

6. That good which we do without virtue, we do it not with an honest and good heart, which yet is required to make it pleasing unto God. *Lu.* 8. 15.

7. Such kind of works, are not the obedience that is acceptable to God. *Mat.* 7. 18. & 15. 8.

Question, •... Wh•... ⟨◇⟩ •... ⟨◇⟩ to do•..., that he may grow and increas•... in any vertu•...?

8. *Ans.* First, he ought seriously and in a special manner to acknowledge his failings, and weakness, •...*Cor.* 3. 5. 1 *Cor.* 3. 18.

9. Secondly, he ought in Christ to apprehend that grace especially, which he wanteth, that in time he may be strong, and complete, *Phil.* 4▪ 13. *Col.* 2▪ 10.

10. Thirdly, he ought diligently to take heed of all such things, as are contrary to that virtue, which he labors for, *Pro.* 4. 14, 15. *Eph.* 4. 29. 31.

11. Fourthly, he ought to employ himself in those things, whereby that virtue may be promoted, 2 *Pet.* 1. 12. 15.

12. Fifthly, he ought to seek the same virtue at God's Hand, by daily and earnest prayer, *I•...* 1. 5. *Act.* 4. 29.

13. Sixthly, he ought frequently and diligently to exercise himself in those things, which are proper to his virtue, 1 *Tim.* 4. 7.

Question, 3. What be the signs whereby a man may know that he hath gotten, any virtue?

14. *Ans.* First, a propension and readiness in a manner natural to the exercise of that virtue, 2 *Pet.* 14. 1. *Thess.* 4. 9.

15. Secondly, firmness and constancy in that exercise, *E•...b.* 4. 1•..., 15.

16. Thirdly, a joy and delight arising from that exercise. *Pro.* 21. 15. 2 *Cor.* 8. 2. & 9. 7. 13.

17. Fourthly, an abomination of the contrary vice, 119. 163.

18. Fifthly, an alienation from those which are given to that vice, *Pro.* 29. 27.

19. Sixthly, universality, whereby it comes to pass, that, a man doth not only in part, and in some respect follow that which is good, and oppose that which is evil (admitting a limitation, and measure according to carnal wisdom) but simply, and absolutely. 1 *Cor.* 13. 7. *Col.* 1. 10.

CHAP. 9. Of Prudence.

AMong those conditions which are necessarily required to virtue, after that general justic•..., which notes out its essential rectitude, follows in the next place, Prudence, or spiritual wisdom. Concerning it therefore.

Question, 1. In what thing doth true prudence consist?

1. *Ans.* First, spiritual wisdom doth generally consist in such a discerning, circumspect looking to, considering, and ordering those things which belong to God's Glory, and our duty, and salvation, that as much as may be, they may be brought unto perfection. *Pro*▪ 14. 8. 15. & 15. 24. & 22. 3. But in a more special manner it belongs to wisdom, 1. To propound a

right end evermore unto ourselves, and to be endeavoring after it: *Jeremiah* 4. 22. *2 Tim.* 3. 15. 32. 29. For, that man's wisdom is in vain, who is not wise for himself, and for his own good.

2. Secondly, to make choice of such means as do tend certainly to that scope, *Pro.* 2. 9.

3. To walk accurately, and precisely in the use of those means, *Eph.* 5. 15.

4. To take hold of, and to redeem every opportunity, for the advanceing, and helping forward of this study, *Col.* 4. 5.

5. Carefully to take heed of, and avoid all such things, as do hinder this study, *Job.* 28. 28.

6. To forsake all things else, for the attaining of this chief good, *Mat.* 13. 44. 45.

7. Not to trust to a vain hope, but to lay a solid foundation in all things, *Mat.* 7. 24.

Question, 2. By what means may this wisdom be gotten?

8. *Ans.* First, it comes from none other then God alone, by the Holy Ghost, *Job.* 28. 12, 13, 14. 20. 21. 23. *Isaiah* 11. 2. 3. *Eph.* 1. 8. 17 *I am.* 3. 15.

9. Secondly, that we may obtain it from God, we must seriously acknowledge and confess our own foolishness. *1 Cor.* 3. 18.

10. Thirdly, we ought to seek it in the Word of God. *Psal.* 19. 7. & 119. 98. 99 104. *Ier.* 8. 〈◇〉 .

11. Fourthly, we must seek it of God in a due manner. *I am.* 1. 5. 2. *Cor.* 1. 10. 11.

12. Fifthly, we ought to direct all our observation and experience to the getting of wisdom, *Ps.* 90. 12.

Question, 3. By what arguments, we may be stirred up, to labor after this spiritual wisdom?

13. *Ans.* First, because therein lies the perfection of man above other Creatures, *Ps.* 32. 8. 9.

14. Secondly, because it is a main part of God's Image, *Col.* 3. 10.

15. Thirdly, because it delivers from all evil, *Proverbs* 2. 11. 12.

16. Fourthly, because it conduceth to all good, *Proverbs* 3. 13. 14. 19.

Now because in Scripture there is mention made of an human wisdom, or prudence, opposed to this spiritual wisdom▪ therefore the Question is

Question, 1. Whether all human wisdom is to be condemned?

17. *Ans.* Humane wisdom is considered, 2. ways; either as it is simply an human perfection, or (as they call it) an intellectual virtue, whereby the businesses that a man hath to do, though they be many and great, are easily conceived, judged, and directed; or as it is a corruption and abuse of that faculty, and hath some sin adhering to it, or mingled with it. In the former sense it is a thing good in regard of nature: and so to be commended and labor'd for: although in respect of any moral goodness, it is a thing of an indifferent nature, neither

good nor evil, as all other natural perfections also are. Civil wisdom therefore considered in it self, is not opposed to spiritual wisdom, but only as a disparate. But in the latter sense, it is a thing evil in regard of the morality of it, and to be condemned, and avoided. For it is opposed to spiritual wisdom as a thing adverse: For which cause also it is called *fleshly wisdom, earthly, sensual, devilish*, Jam. 3. 15.

Question, 2. When is human wisdom carnal, and in that respect to be condemned?

18. *Ans.* First, when it opposeth it self directly to the wisdom of God, in devising any evil, *Exod.* 1. 10. *Pro.* 21. 30. *Pro.* 6. 13▪ That is, when it becomes an instrument of any impiety, or injustice. For wisdom when it is joined with ungodliness, is nothing but wickedness armed. And to be wise to do evil, is not to be wise, but to be unwise.

19. Secondly, when it contemneth the wisdom of God, and accounteth it foolishness, *1 Cor.* 1. 23.

20. Thirdly, when it will by no means be subject to the wisdom of God. *Ro.* 8. 7.

21. Fourthly, when in some sort it yieldeth to the wisdom of God, in regard of the thing it self, which it seeketh; but in regard of the means and manner of seeking, trusts to it self, *Reg.* 5. 11. *1 Cor.* 2. 14.

22. Fifthly, when it makes a man more incapable of those things which are of the spirit of God, *1 Cor.* 2. 14.

23. Sixthly, when it is made a matter of boasting, *Ier.* 9. 23. *Ez* 28. 17.

24. Seventhly, when trust and confidence is placed in it, *Pro.* 3. 6. & 26. 12.

25. Eighthly, when it is separated from innocence, and sincerity, *Rom.* 16. 19. *Mat.* 10. 16. *2 Cor.* 1. 12.

Question, 3. By what means may a man be brought to contemn this carnal wisdom?

26. *Ans.* 1. Because it sets men further off from the Kingdom of God, then simple foolishness. *1 Cor.* 1. 26, 27. *Mat.* 11. 26. 2 Because God doth use to infatuate, and bring to naught such wisdom. *1 Cor.* 1. 19. 20. 3 Because it is serpentine, and diabolical, *Gen.* 3. 1. *I am.* 3. 15. 4 Because it destroyeth those in whom it is. *Pro.* 11. 3. 5. It overthroweth all human society, and takes away the comfort of life, *2 Sam.* 16. 22. 23.

CHAP. 10. Of Watchfulness.

BEcause the exercised force, and (as I may say) activity of patience is usually in Scripture set forth by the name of watchfulness. Concerning it therefore.

Question, wherein doth it properly consist?

1. *Ans.* Watchfulness is nothing else but an heedful attention, whereby a thing is gone about with diligence, *Luke* 2. 8. *Heb.* 13. 16. But this spiritual act of vigilancy, which is required of all men, is in Scripture referred to three objects. 1. To the watches themselves, that they

keep a watch over themselves, *Pro.* 4. 23. & 2 To their duty, that they watch unto that, *Eph.* 6. 18. 3 To the future, for which they by this duty prepare themselves, *Mat.* 24. 43. 44. 45. The first may be called the object *over which*, the second the object *for which*, The third the object *to which*. But although for teaching sake we do distinguish these three, in practice they ought always to be conjoined, so that we always observe ourselves, watch to those duties whichly upon us, and prepare ourselves for the future. *Eccles.* 5. 1. 2, 3, 4, 5.

2. Watchfulness over ourselves in general is nothing else, but a vigilant observation of the Will of God, *Psal.* 119. 4, 5, 6.

3. Particularly, there is required in it, as in the watching of a City that is besieged, or any other way in danger, that we observe, and inquire, 1. Into all comers in, whence they come, and whither they tend; and to all those things which come in by our senses, as by the City Gates, that if they be hurtful, they may be excluded, *Psal.* 119. 37. *Job.* 31. 1. •... Into all that go out, as into all our thoughts, words, and actions, which proceed from us. *Pro.* 4. 23, 24. *Ps.* 39. 2. *Eccles* 5. 1. *I am.* 3. 2.

4. Vigilancy as it respecteth our duty, is nothing but a carefulness about th•...se things, which God hath commanded, how we may please him in them, *1 Cor.* 7. 32.

5. Vigilancy is particularly required, 1. Before the duty is performed, that the matter be duly weighed, *Pro.* 14. 15. That all impediments, (whether they be things in themselves lawful, or unlawful) may be removed, *1 Pet.* 2. 11. *2 Tim.* 2. 4. That we may be fit and prepared for the doing of our duty. *Lu.* 21. 34. 36. And that we may lay hold on the occasions of doing it, that are offered, *Gal.* 6. 20. And the contrary be avoided. *Pro.* 4. 15. & 5. 8. 2 In the very duty, that it be done in an exact, and accurate manner. *Luke* 8. 18. 3 After the duty, that it be not marred by any following corruption. 2. *Io*•... 8. Because it is easily wont, either to be corrupted by pride, *1 Cor.* 4. 7. O•... by inconstancy, and levity to be overthrown, *Ier.* 34. 11.

6. Watchfulness as it respects the future, which we are to have before our eyes, is a due preparation, such as that, which we expect, doth require, whether it be good, that it may be received, or evil, that it may be avoided. *Mat.* 2•..., 42. 44. Particular here is required, 1. That this preparation be made in time, *Mat.* 25. 3. with 11. 2. That it be used constantly, and without ceasing, *Lu.* 21. 36.

Question 2. What is principally required for the observing of this watch?

7. *Ans.* First, sobriety in the use of worldly things, *1 Thess.* 5. 6. *1 Pet.* 47. & 5. 8. For the heart is overcharged, not only with sur•...etting and drunkenness, but also with the cares of this life, *Lu.* 21. 34. 36.

8. Secondly, a frequent consideration of God's own presence, and beholding of our ways, *Pro.* 1. 20. 21. *Psal.* 119. 168.

9. Thirdly, a frequent examination of our ways, with a just censure, and judgment passed upon them, *Ps.* 4. 4. *Ps.* 119. 59. *1 Cor.* 11. 31.

10. Fourthly, the fellowship, and society of them, which will be to us in this care, *Phil.* 2. 4. *Heb.* 10. 24. 5. frequent prayer. *Mat.* 26. 41.

Question, 3. By what arguments may we be stirred up to this watchfulness?

11. *Ans.* There is one essential reason, which is taken from that danger, in which both we ourselves are, and the Name of God by reason of us, *1 Tim.* 6. 1.

12. Now we are subject to that danger. 1. Through the infirmity of our flesh, *Mat.* 26. 41. 2. Through the deceits of the devil, and the world. *1 Pet.* 5. 8. 3. Through the uncertainty of the time of Christ's coming to judgment, either general, or particular. *Mat.* 24. 42. & 25. 13. *Mar.* 13. 33. 35. *Lu.* 21. 35. 36.

CHAP. 11. Of Fortitude.

BEcause next after prudence, fortitude is requisite to the perfection of virtue: concerning it therefore.

Question, 1. Wherein doth Christian fortitude consist?

1. *Ans.* It is not to be confounded with animosity, or stoutness, which is to be found not only in men void of all virtue, but also in the brute Creatures, the Lion, the Horse, the Bull, the Dog. *Pr.*.... 31. 29. 30. 31.

2. Secondly, yet courage or greatness of mind, hath the nature of a *Genus*, or General, in respect of true fortitude: which therefore consists not so much in the moderation of boldness, or hope, as in the moderation of fear, and desperation, *Job.* 6. 11. 19.

3. Thirdly, it doth not only consist in adventuring upon dangers, or undertaking hard things, but also in suffering, and bearing evils, and adversity, *Hebrews* 11. 34, 35. 36. *2 Tim.* 2. 1. 3.

4. Fourthly, but true fortitude adventures upon dangers, and suffers adversity, for virtues sake, and for the performing of his duty, *1 Pet.* 3. 14. & 4. 14, 15.

5. Fifthly, fortitude therefore is that courage, whereby we are ready to perform our duty, even because it is our duty, what difficulties soever happen. *1 Cor.* 15. 58. & 16. 13.

6. Sixthly, he cannot be said to be truly courageous, which offers himself to dangers, not one... considering what they are, or why to be attempted, or entangled in them by $\langle \diamond \rangle$, or compel'd by necessity, and not led there...to by virtue. It was not from fortitude, and courage, that the Demoniac, *Mark.* 9. Often leapt into the water, often into the fire, but through the violence of the evil spirit; so it is not from the virtue of fortitude, that many are strong to pour down drink, *Esa.* 5. 22. Yea, many attempts, by which men are judged valiant and courageous, by foolish Acts, are nothing but made furies.

7. Seventhly, neither hath he this virtue, who is scarred, or doth desist from doing his duty, through any fear, or danger, *Pro.* 24. 10.

8. Eighthly, yet it is here to be remembered, that the courage of the faithful in this life, is joined with infirmity, and so some momentary shaking, wherewith the godly sometimes are made to stagger, may consist with the fortitude of virtue. *Ier.* 20. 9. *2 Cor.* 4. 8.

9. Ninthly, and although in regard of purpose of mind, and preparation of heart, the faithful do arm and fortify themselves against all such things, as may hinder them in their duties. *2 Cor.* 6. 4. Yet notwithstanding they are not always equally prepared to the suffering and undergoing of all kinds of molestations, as Satan observed, *Job.* 1. & 2. And the event in *Job* in some sort proved. For that which experience teacheth in corporal fortitude in a due proportion, holds also in spiritual; *Some are strong to suffer labors; others to exercise warfare; others to carry burdens; others to repel things that are hurtful; and many which are strong in one or other of those things, are found infirm, and weak in the rest.*

Qu. 2. By what means may this Christian fortitude be stirred up in a man?

10. Ans. First, if he acknowledge his own weakness, *Rom.* 5. 6. *2 Cor.* 3. 5.

11. Secondly, if he consider that he is chosen and called of God to perform that duty, which he goes about. *1 Chron.* 28.

12. Thirdly, if he persuade himself that God will be present with him in that which he hath commanded him, *Deut.* 20. 3. 4. *Ps.* 27. 1•.... *2 Reg.* 6. 16.

13. Fourthly, if he expect and looks for all sufficiency of strength from God. *Eph.* 6. 10. *Phil.* 4. 14. *Ps.* 73. 26.

14. Fifthly, if he call to mind, how the victory hath been long since gotten for $\langle\phi\rangle$ by Christ; and that nothing is required of him, save only, that he adhering unto Christ, become a conqueror with him, and in him. *John* 16. 33. *Rom.* 37.

15. Sixthly, if he stick close to that promise, which testifies, that all things shall work together for good to them that love God, *Rom.* 8. 28.

16. Seventhly, if he have the recompense of reward, which is laid up for him, always before his eyes. *1 Cor.* 15. 58.

CHAP. 12. Of Boldness which is contained under fortitude

BEcause under fortitude is contained boldness, or confidence, perseverance, and pa•...ence; of these therefore briefly.

Qu. 1. What is this boldness of fortitude?

1. Ans. First, by it we understand not here properly that confidence of Faith, whereby we rest upon God by Christ, unto salvation; Nor simply that confidence of hope, whereby we expect the things, which God hath promised: but that confidence, whereby we being full of Faith, and hope, do•... cheerfully and boldly set upon the duty laid upon $\langle\phi\rangle$ by God. *Ier.* 1. 7. 8. *Act.* 4. 13. 29. & 9. 29. *Ephes.* 6. 19. 20. *Phil.* 1. 14. 20.

Qu. 2. *What are those adverse evils which are properly overcome by this confidence?*

2. Ans. Two especially, 1. The difficulties which hinder us in the performing of our duties *Pro. 22. 13. & ...6. 13. Eccles. 11. 4. Cor. 16. 9. (2) The uncertainty of the success or event, which will follow upon the performance of the duty, Daniel. 3. 17. 18.*

Qu. 3. *By what means is the mind confirmed against those vexations?*

3. Ans. First, by the fervor, and heat of the spirit, or zeal *Act. 18. 25. 26. Act. 4. 8. with 13. Amos 5. 24.*

4. Secondly, by a true trust placed in God, *Pro. 16. 3. Ps. 37. 5. & 55. 22 1 Pet. 4. 19. & 5. 7. Esa. 58. 11.*

5. Thirdly, by faithful prayers, commending ourselves to God. *Phil. 4. 6. Esth. 4. 16.*

6. Fourthly, by a right judgment concerning the terrors, whereby we are astonished. For sometimes the things which terrify us, are utterly to be contemned, as the speeches of vain men, &c. Sometimes they are mere figments, which if we pass an exact judgment of them, vanish presently, and they are such always, that if they be compared with the dignity, fruit, and necessity of our duty, they are of no force at all.

CHAP. 13. Of Constancy.

Question, 4. *Wherein doth perservance, or constancy of virtue consist?*

1. Ans. First, In a perpetual continuation of the same purpose, and disposition of well-doing. *Gal. 4. 18. Psal. 106. 3. Rom. 2. 7.*

2. Secondly, in a frequent •...teration of the same kind of actions, with fervor, and zeal. *1 Thess. 5. 17.*

3. Thirdly, in a care to proceed and go on in a way of virtue. *Phil. 3. 13, 14.*

Qu. 5. *Which are the evils which are opposed to this Constancy?*

4. Ans. First, declining out of the right way. *Job. 23. 11. 12.*

5. Secondly, wearisomeness, and fainting, *Gal. 6. 9.*

6. Thirdly, a desultory lightnsse whereby men are changed every hour, and become unlike themselves. It is called childishness, *Eph. 4. 14.* And madness, and bewitching, *Gal. 3. 1.*

Qu. 6. *How are men stirred up to constancy?*

7. Ans. Because the reward is not promised, save only to them that persevere, *Apoc. 2. 10. 26.* And therefore it is vain for a man to begin, unless he hold on, and go through with it. *Gal. 3. 4.*

CHAP. 14. Of Patience.

Question, 7. *What is the nature of patience?*

1 *Ans.* Christian patience hath reference to a threefold object. 1. To God, according to whose pleasure all adverse things, are ordered. *Job.* 1. 20. & 2. 9. 10. In which respect, murmuring against God is opposed to patience, *1 Cor.* 10. 10. 2 To men, or those means which do directly afflict us. *2 Thess.* 1. 4. with 6. *1 Pet.* 2. 2•.... & 3. 9. In which respect desire of revenge is opposed to patience. *Rom.* 12. 17. 19. 3 To that office, or duty, which by the molestations of ad▪ adversities, we are tempted to forsake. *Heb.* 10. 36. *Lu.* 12. 19.

In which respect, faintness of mind is opposed to patience, *Heb.* 12. 5. And drawing back, and departing out of the right way, which follows there, *Heb.* 10. 36. with 38. 39. & 12. 7. with 13.

2. In the first consideration, patience pertains to Religion towards God; In the second to charity toward our Neighbor. In the third, it is a part of fortitude, and a general affection of virtue. Yet to the third consideration, may the other two be referred, so far as our duty, either towards God, or man, is considered in them: Although, besides this general nature, they have special difference, by which they may be profitably distinguished from this, and between themselves.

Qu. 8. How is this patience, and sufferance, to be distinguished that, fortitude, which consists in confidence, and Constancy?

3. *Ans.* Those three are always joined together in true fortitude; but confidence or boldness doth properly respect the setting upon a duty, constancy the continuation of it▪ patience, the defense of it.

Qu. What be the signs of this patience?

4. *Ans.* First, if we neither utterly condemn the difficulties, that we meet with, nor •...aint under them. *Heb.* 12. 5. But do overcome all oppositions duly weighed in a right judgment.

5. Secondly, if we be prepared in mind for righteousness sake, not only to suffer those troubles, which are less, but even those which are most fearful. *Acts* 21. 13.

6. Thirdly, if we do not only, not quite forsake our duty, because of difficulties, we meet with, but not so much as remit, or lessen anything of our zeal, *Hebrews,* 10. 35. & 12. 13.

7. Fourthly, if we undergo these troubles not as by constraint and unwillingly, but with spiritual joy and exultation, *Mat.* 5. 12. *Col.* 1. 11. *Heb.* 10. 34.

Qu. 10. By what motives may we be confirmed in this patience?

8. *Ans.* First, because without this patience no good thing can be perfectly accomplished▪ *I am.* 1. 4.

9. Secondly, because without patience we want the possession of our own souls, *Luke* 21. 19. Neither can we attain to have our hearts established in anything that is good, *I am.* 5. 5. 10. *Pro.* 24. 10.

10. Thirdly, because by these troubles we are brought into trial by God who takes a proof of us by the Devils temptations, *Heb. 10. 32.* Wherein unless by patience we get the better we must needs to the dishonor of God, and our own hurt be overcome by the Devil, *Rom. 12. 21.*

11. Fourthly, because in this trial God himself will give both a supply of strength and a happy issue, *1 Cor. 10. 13.*

CHAP. 15. Of Temperance.

BEcause to the constitution of virtue there is required (besides the uprightness of justice the direction of prudence and the firmness of fortitude) the custody also or the guard of Temperance, therefore something must be said of Temperance.

Qu. 1. Wherein lieth the nature of Temperance.

1. *Ans.* First, As fortitude doth arm virtue against those things, whereby men are wont to be deterred and made afraid of doing their duty: so Temperance doth defend it against those things which are wont to allure, and entice men away from the same.

2. Secondly, although in that victory which Temperance obtains over flattering Temptations (in the resistance of which there is oft times much molestation) and in that constancy also which is properly a fruit of Temperance, there be to be found a magnanimity and height of mind near of kin to fortitude: yet there is a difference betwixt it and fortitude because of the difference of the objects.

3. Thirdly, because every object, that doth allure and entice, hath some show of good; and the appearāce of an honest good, as such, doth not allure to sin, but to honesty: therefore the object of Temperance are things that have a show of profit and delight; or profits and pleasures.

4. Fourthly, also love, desire, and delight are conversant about such kind of good things; therefore temperance properly is occupied about the moderating of these affections, about such objects.

5. Fifthly, Temperance doth not utterly take away these affections, as being natural, but doth govern them, that is, takes away their inordinatnesse, in regard of their degree, eextent, and manner.

6. Sixthly, this inordinatnesse, because in believers, it is taken away only in part, therefore these affections are in some sort, but not perfectly mortified. Hence it is, that Temperance is said to restrain, and keep under the remainders of them, and to abstain from them.

Qu. 2. What are the signs of Temperance?

7. *Ans.* First, if a man be not led with carnal and worldly affections, but keep them tamed under the yoke of reason and Religion, and do, as it were, deny them. *Tit. 2. 12.*

8. Secondly, if he abstain especially from those lusts, to which (either by reason of the condition of •...isoife, or by evil custom, or by the example of those amongst whom he lives) he is most inclined. 2 *Timothy* 2. 22. 1 *Peter* 4. 2, 3, 4.

9. Thirdly, if he abstain, not only from the outward works, whereby such lusts are wont to be fulfilled, but also study to root out and mortify the very inward inordinate affections, *Col.* 3. 5. 8. *Rom.* 8. 13.

10. Fourthly, if he be neither lifted up inordinately in the fruition of the commodities, and pleasures of this World, nor troubled in the want of them, but when he hath them, be as if he had them not, 1 *Cor.* 7. 29 30. 31. And when he hath them not, be as if he had them. 2 *Cor.* 6. 10.

Qu. 3. What is to be done by us, that we may attain Christian Temperance.

11. *Ans.* First, we ought to endeavor by all means to diminish and resist the love, desire, and delight of the World and of worldly things, 1 *Io*•... 2. 15. 16.

12. Secondly, to this purpose it will be profitable to turn away our thoughts, and senses from things perversely beloved: lest the appearance of good which seems to be in them prove to be an incentive, and nourisher of perverse love, *Job.* 31. 1. For it is remarkable that the two first perverse loves w^{ch} we read of in the Scripture, are said to come by the sight, *Gen.* 3. The Woman saw that the Tree was good and pleasant to the Eyes, and *Gen.* 6. & 2. The Sons of God saw the daughters of men that they were fair.

13. Thirdly, it is profitable also seriously to ponder of the fading vanity of all worldly things, 1 *John.* 2. 17. *Eccl.* 1.

14. Fourthly, to the end that we be not taken and carried away with the sh•...w of pleasures, it is good to behold them not as they come flatteringly, but as they go away, that is full of shame and sorrow, *R*•... 6. 21.

15. Fifthly, we must be watchful that the motions of concupiscence get not strength by long delay, but we must do our endeavor that they be presently and in the beginning repressed, *Ro.* 7.

16. Sixthly, we must often and seriously revolve in our minds how all those that ever were wise and godly here, not without just cause despised these pleasures, and judged them fit to be despised and eschewed by others.

17. Seventhly, the mind is to be occupied in other things; and our love, desire, and delight, are to be turned to those things which are Spiritual, and Divine, that so evil love may be driven out of the mind by good love, as one nail is driven out by another.

CHAP. 16. Of Drunkenness.

1. AMong the sins which are opposite to Temperance, those are most remarkable which are conversant about the delights of touching, as Gluttony, Drunkenesse, and such like, because

such kind of abuses have most manifestly in themselves, and of themselves a moral badness as appears by the Law of nature, of God, and of man, all which do condemn them.

2. In all those kinds of excess, the inordinatenesse is commonly found to be either in regard of the substance when more precious things are desired, then do agree to a man's state; For in regard of the quantity when more is consumed then reason requires, or in regard of the quality when too much curiosity is used for the satisfying of ones lust, or in regard of the manner when a just decorum is omitted, or lastly in regard of the •...ime when men give themselves unto such things oftener then they should or when they ought not.

3. Now of drunkenness there is something in special to be considered before other sins of the like nature, because of that singular opposition which is betwixt it and the offices and works of virtue.

Qu. 1. What is drunkenness?

4. *Ans.* First, drunkenness is oftentimes taken for the privation of reason which follows upon immoderate Drinking. And so it is not properly a sin by it self, but rather an effect and punishment of sin.

5. Secondly, as it doth note either a desire of immoderate drinking, or the voluntary drinking it self so far immoderate, that a man by it is violently deprived of the use of reason, so it is a grievous sin. *Pro. 23. 30. 39. Esa. 5. 11. Hos. 4. 11. Luk•... 21. 34. 1 Cor. 6. 10. Ephes. 5. 18.*

6. The deformity and filthiness of this sin doth appear from these grounds, 1. Because the Drunkard doth for a contemptible pleasure sell that which is the excellentest thing in the nature of man whilst he deprives himself of the use of reason, 2. Because by this means he makes himself unfit not only for the duties of piety. *Luke 21, 34.* But also for all honest actions, *Hos. 4. 11.* 3 Because he exposeth himself to the danger of almost all kinds of sins, whilst he deprives himself of the power to avoid those things which otherwise he knows to be gross sins. For which reason and that which went before it is apparent that Drunkenness is not so much a special sin, against any one Commandment of God, as a general breach of the whole Law, 4 Because he doth so deforme the Image of God in himself, that he doth in a sort cast himself below the Beasts. 5 Because he doth bring hereby many mischiefs to his body, name, and outward condition, 6. Because he which is accustomed to this sin proveth in a sort incurable. For a Drunkard is seldom or never reclaimed either from Drunkenness, or any other sin because his heart is taken away. *Hos. 4. 11.*

7. Drunkenness is voluntary not only when it follow's from a direct intention, but also when it cometh of a notable negligence in preventing it.

The outrage•... which a man committeth in Drunkenness are so far to be imputed to him for faults, as the Drunkenness was voluntary; Now then especially, they are both voluntary, and accounted faulty, when (all circumstances being considered) a man might, and so ought to have foreseen, that he would commit such things in his Drunkenness, either because he had tried it by experience before, or because in the like case of Drunkenness, or upon the like

opportunity, drunken men are wont to commit such things, or at least do expose themselves to the danger of committing them.

9. Now, although complete Drunkenness do consist in the loss of the use of reason by Drinking, whereby a man is made altogether unfit for the duties he hath to do; Yet all perturbation of the fantasy by Drink whereby a man is notably made less fit, for the ordinary exercise of piety (as prayer and reading) is a degree of the same sin, *Lu. 28. 34.*

10. Those also which are strong to drink, so that though they drink above measure, they find no perturbation of their forces, yet if they like to sit at their cups, to stay at the Wine, and to extend and prolong their drinkings, they are not free from this sin. *Esa. 5. 11.*

11. He is a partaker in this sin, who doth wittingly and willingly give wine or drink to another, to make him drunk. For he doth cooperate to his sin.

12. But much more are they guilty, who induce others to make themselves drunk, whether they intend it directly, or indirectly, by inviting them to drink, by calling for greater pots, by striving, by urging them without all reason, to drink as much, and take their turn, as they call it.

13. We ought to abstain, not only from the imitation, but also from the fellowship of such kind of sins, according to that of the Apostle: if any that is called a brother, be a Drunkard, with such an one no not to eat, *1 Cor. 5. 11.*

14. We are to abstain therefore (even from this ground▪ if there were no other) from those rites, whereby drunkenness is artificially wont to be brought about: of which sort are the adjuring of others to drink by the names of some that are great, or dear to them; the sending of cups about, that all and everyone in his order may drink them off; that abuse of lots (as it is in some places used) to impose a feigned and (unwritten) Law and necessity of drinking upon the guests, and such like mysteries of *Bacchus*, and introductions to the excess of drinking.

CHAP. 17. Of Good Works.

BEcause from virtue proceed good Works; concerning them therefore.

Qu. 1. What is here to be understood by a Work?

1. *Ans.* A work in this place ought not to be distinguished from an action, as it is distinguished by them, who do account those only for good works, which produce something, that is good and profitable unto men; such as are alms, the building and endowing of *Temples, Colleges, Hospitalls,* &c. For although among men, which are affected with their own commodities, such works are in a singular manner above others extolled. Yet such works may be so done, that that action from whence they come, may be in many respects evil; although the things done may be useful and good unto other men.

2. Again▪ even when in such works, not the works only, but the actions be truly good: yet they cannot be equalled to some other actions, which carry not so great a pomp 1 *Tim.* 3. 1. *I am.* 5. 20.

3. This thing ought so much the more diligently to be observed, because it pertains much to the comfort of the poorer sort of believers, who have hardly any power to do anything, that may tend to the external good of others. It serves also to abate the insolency of certain rich Men, who think that they only do good works, and none but they.

Q. 2. Concerning the efficient cause of good works, it may be demanded, whether the works of ⟨◇⟩ unregenerate, (whereby they do in some sort the same thing which the regenerate do in their good works) be good works, or no:

4. *Ans.* In such kind of works, we are to distinguish between the substance (as I may say) of the work, and the fault of the person, wherewith it is defiled: the substance of such works is good, because they are the things of the Law. *Rom.* 2. 14. Now, every work so far as it agreeth with God's Law, is good. But for all that, there be some vices cleaving to them, which come, partly, from the person that doth them, partly, from the manner of doing, whereby such works are so defiled, that though in their own nature, and in respect of others they be good, yet in respect of any spiritual obedience yielded by them unto God, they are not good, *Esa.* 1. 13. *Esa,* 66▪ 3.

Qu. 3. How then can the works of the regenerate be good, seeing they are many ways defiled?

5. *Ans.* Although evil doth always cleave both to the persons and the actions of the godly, *Rom.* 7. 21. Yet this evil in their holy duties takes not away the essence of a spiritual duty, but hinders and diminisheth the degree and perfection thereof; because all the causes of such works are good, and only the adjuncts evil: and so the imperfection being covered in Christ, the works are for Christ's sake acceptable, and pleasing unto God 1 *Pet.* 2. 5.

Qu. 4. Concerning the matter of good works, it may be demanded, whether it is not lawful for us at our own pl▪...assure to make choice of something, in which to yield honor and obedience unto G•...d?

6. This is expressly forbidden, *Deut.* 12. 8. 32. *Num.* 5. 39. *Mat.* 15. 9. *Mark.* 7. 7.

7. Secondly it doth imply a contradiction that we should yield obedience to God in those things, whereof he hath given us no Commandment: Neither without obedience can we give any honor to God, that may be pleasing to him. All works therefore of our own choosing are only good before men through a feigned and vain persuasion, but not before God.

8. Thirdly, yet there is some difference to be observed in good works, in regard of the matter; for some are expressly and immediately enjoined to all, as the duties of the moral Law; others are not commanded to all, but to some only, and that is not expressly and immediately, but consequently, and upon the supposition of certain circumstances, by which it comes to pass that (*bic & nunc*) in some particular case, they partake of the nature of precept•....

9. In such things, the will of God is to be gathered and collected by a fillogisme, whose general proposition is contained in the Scripture; the assumption dependeth upon gift, call, or such like special circumstances; and the conclusion is out of the proposition so derived by the assumption, that in respect of this or that man, such or such a time, it hath the same force of binding, with a general Commandment. For example, all ought to cut off occasion of calumny and scandal, and to take that course which make▪ most for the furtherance of the Gospel, and the edification of the Church. This is the proposition. 1 Cor. 10. 31. 32. 33. Now *Paul*, considering all circumstances, did thus assume, *I Paul*, if I shall freely preach the Gospel, shall cut off occasion of calumny. 2 Cor. 11. 12. I shall further the Gospel, 1 Cor. 9. 23. And edify the Church, 1 Cor. 9. 19. Hence this conclusion follows, therefore *I Paul* ought to preach the Gospel freely, 1 Cor. 9. 15. Again, all ought according to the gifts which they have, and their vocation, to promote the Gospel, 1 Cor. 7. 17. I have the gift of continency, and the present necessity makes the single life more fit to further the Gospel, then marriage, 1 Cor. 26. Therefore I ought to continue in that single estate.

10. If this explication be duly observed, it will easily without any longer dispute, overthrow the Doctrine of the Papists, who make distinction between Evangelical counsels, and the Laws of God.

Qu. 5. Concerning the end of good work▪ it is demanded, what force intention hath to make an action either good, or bad?

11. Ans. A good intention by it self cannot make a good action, because goodness is a perfection, and doth arise from the perfection and integrity of all the causes. Neither is there any action so wicked, but may be committed out of some good end: the incest of *Lots* Daughter was upon a good end. *Gen.* 19. 32. And many do kill Christians, thinking thereby to do God service. *Io*.... 16. 2.

12. Yet an evil intention doth make an action evil, because evil, is a defect, and doth arise out of any defect, *Mat.* 6. 1. *Take heed ye do not your alms before men to be seen of them, &c.*

Qu. 6. What kind of intention is necessarily required to make an action good?

13. Ans. First, it is absolutely necessary that it be done with a respect to honesty, and in reference to the pleasing of God, and obeying his Will. *Acts* 24. 16. For an action cannot be good, unless it be don under the notion of goodness; Now to do a good thing under the notion of goodness, is to have a respect to honesty and goodness in the doing of it. For he that doth a thing that is honest, because it is delightful, or profitable, may be said to do rather a thing profitable, or delightful, then honest. 1 *Tim.* 6. 5.

14. Secondly, a secondary intention of profit, or pleasure doth in no sort take away the honesty of an action, but adorn it rather. *Rom.* 1. 12. & 15.

15. Thirdly, it is also absolutely necessary, that there be a reference of the action to the glory of God, 1 *Cor.* 10. 37. This is done virtually in the intention of our doing our duty: but the more distinct and direct respect is unto God in action, the more perfect it is, *Ps.* 16. 8.

16. Fourthly, it is meet also there be a secondary intention of setting our own salvation. 1 Cor. 9. 24.

17. Fifthly, in such works as come to the notice of others, it is requisite also that we think of stopping the mouths of the wicked, 1 Pet. 3. 16. And of furthering others in the way of salvation. Mat. 5. 16.

18. Sixthly, the cause is otherwise in evil actions; for to make an action evil, it is not required, that there be any respect to evil, or express intention of dishonoring God's Name, or of bringing death, or giving offense unto others: because as the nature of sin consists in privation, so the want of good intention is •...n evil intention, and (as it is chosen by the will) interpretatively is reckoned for the intention of all those evils, which are opposed to good intentions: and hence it is that the sinner is said to love death, Pro. 8. 36.

Qu. 7. Of the form of a good action wherein it doth consist?

19. It consists properly in the manner of doing, when the agent is not only well disposed, and that thing which he doth is approved of God, but also the action is so ordered in respect of all the circumstances, as God prescribeth, what and of what nature this is, appeareth by the defect. 1 Cor. 11. 27. 28. 29. Comande. 3.

Qu. 8. Because the information and force of Conscience d•...th nearly pertain to the form of doing concerning it may be demanded, whether the Conscience of man be a sufficient and absolute rule to work by?

20. Ans. The Conscience of a man since the fall is defiled, Tir. 1. 15. And so by it self cannot be a perfect, and pure rule, yea: if we simply follow it as a leader, we shall be brought oftentimes into vil•... wickedness. Io•... 16. 2. Acts 26. 9. Phil. 3. 6. It is therefore only a subordinate rule, so far of force, as it is directed by the Word of God. Hence an erring Conscience hath not that power to bind, that we are simply bound to follow the judgment of such a Conscience. For we ought never to content ourselves, till our Conscience be certainly informed in those things which concern our duty; although in this sense it may be said to bind, because against such a Conscience, while such, we are to do nothing.

Qu. 9. What is to be done when the Conscience is in doubt?

21. Ans. If the Conscience do doubt whether the action be lawful we ought to abstain from that action, till we be certain concerning it. Ro. 14. 23.

Qu. 10. What if the Conscience be in a perplexity, so that it thinks it a sin as well to abstain•... from the action as to do it?

22. Ans. Out of the nature of the thing it self, and of the Conscience considered by it self, such a case cannot fall out: for it cannot be that the judgment of the Conscience should at the same time assent to both parts of the contradiction.

Qu. 11. What is to be done when the Conscience is troubled with scruples?

23. The conscience is then said to be troubled with scruples when it doth give assent to one part of the question being hereunto induced by sufficient arguments, but yet in some sort troubled with the objections of the other side, which it cannot easily answer. Such kind of doubts (if it may be) ought by a certain judgment to be laid down; but if this cannot be such an imperfection of judgment (in as much as it doth not hinder assent by a doubtfull wavering, but only make that assent to be more weak) is no just cause to make us forbear that, which such an assent leads us unto. *Deut.* 13. 1. 2. 3. *1 Kings.* 13. 21▪

Q•... 12. How ought a man to carry himself between contrary opinions, when he is uncertain of the truth?

24. *Ans.* First, it is not enough for a good conscience to adhere to the authority of men, though they be learned and godly; because the conscience is not by it self to be subjected to the judgment of man: Neither hath any human testimony, sufficient strength to argue God's approbation of a thing▪ or to excuse in God's presence. *Rom.* 14. 12. *1 Cor.* 8. 10.

25. Secondly, everyone ought to follow that opinion, which (after due diligence to search the truth) he judgeth to be improbable out of the nature of the thing and the Law of God compared together, whether that probability appear to him by his own search, or by the help of others. *1 Cor.* 8. 4. with 7.

26. Thirdly, if after due inquisition made the mind be wholly in suspense, whether the action be lawful or unlawful, then that doubtfullnesse remaining, the safer part is to be chosen. Now that is the safer part in which there is no danger of sinning, and in this case he sinneth not, who simply abstains from such an action, so that he condemns not another which doth it. *Rom.* 14. 5. with 4. 23. We are therefore to abstain from all such things, about which (after due diligence used) the conscience is in doubt, whether they be lawful or no. They which do otherwise, do not only expose themselves to the danger of sinning in the very action it self, but without doubt do •...in in the very manner of doing.

Qu. 13. When a man doth apprehend, that, of two sins he must needs commit one, which is he to choose?

27. *Ans.* The precepts of God do never so jarre of their own nature, that it is necessary to break one of them by sin: For when a less Commandment is neglected, that a greater may be observed, that less Commandment doth cease for the while to bind; so that they who upon such an occasion neglect it, are altogether blameless, that is, sin not. *Math.* 12. 5. 7.

28. For that usual saying, that of two evils we must choose the least, it is meant of evils of punishment, not of sin.

29. A man ought therefore always to have a fixed resolution to eschew and avoid all sin.

30. There is no necessity of fear, danger, or outward constraint whereby a man can be excused, if he do upon that pretence commit the least sin.

31. Neither indeed is there properly any constraint, when anything is done with certain counsel, and the will (which cannot be compelled) induced by fear, consenteth to the actinn.

32. Thirdly, if any through weakness be brought to those straits, that he thinks he must needs of two sins commit one, the conscience cannot give judgment in such a case, because that deliberation is made against the conscience. Yet it cannot be doubted, but he sins less, which commits the lesser sin.

CHAP. 18. Of things indifferent.

QVestion, 1. Wherein consists the nature of a thing indifferent?

1. *Ans.* First, *adiaphorum* (for so it is called) according to the interpretation of the word, is that which hath such a respect to two extremes, that it is inclined no more to the one, then the other, and in the same sense is called an indifferent thing, or a thing of a middle nature.

2. Secondly, now although according to this large acceptation of the word, any middle thing may be called indifferent or *adiaphorum*, yet the word doth commonly signify only such a thing as is in the middle between moral good and evil.

3. Thirdly, the middle between good and evil is either, 1. of mere denial (as they term it...) in which there is neither good nor evil to be found; and so all substances, whether they be things natural or artificial, are middle things or indifferent: or it is, 2. a middle of participation, which doth so far agree with both extremes, as the extremes agree between themselves; and thus no substances are properly things middle and indifferent by themselves, because none of them are either good or evil, but only actions, and dispositions to actions.

4. Fourthly, such actions therefore as are neither commanded nor forbidden, and that be in their own nature neither points of obedience, or disobedience, are indifferent or middle.

Qu. 2. Whether there be any actions indifferent in regard of their kind?

5. *Ans.* First, this may be understood two ways: either that indifferency be of the specifical nature of any action, which is false: or that the common nature of an action should have an indifferent respect to good or evil, which is true.

6. Secondly, there is therefore no action of its own nature so indifferent, but by circumstances it may be made good, or evil; but there be divers actions which in their common and bare nature, before they be as it were clothed with circumstances, do include in themselves no goodness or badness; as, to eat, to drink, to take a journey, to walk, &c.

Qu. 3. Whether indifferent actions differ nothing among themselves, but are all equally distant from good and evil?

7. *Ans.* In their own intrinsical nature they differ nothing at all; but yet there are some▪ which for the most part have evil circumstances annexed to them, and so bend more toward evil, and have an evil name, as to do the work of an accuser, the office of an hangman, &c.

Some there be also which for the most part have good circumstances, and so bend toward good, and have a good name, as, to till the ground▪ to follow our study diligently▪ &c.

Qu. 4. Whether do things indifferent make anything for order and comliness?

8. Ans. Whatsoever it is that of its own nature serves for order or comliness, or edification, is not indifferent: for when they do participate the nature of goodness, they are not in the middle betwixt good and bad. And when they produce good, they must needs have some good force and efficacy in them: everything brings forth its like.

Qu. 5 Whether do indifferent things cease to be indifferent when any certain thing is set down concerning them, by such as are in authority?

9. Ans. Nothing ought to be commanded, but that which is good, nor to be forbidden, but what is evil; That which is indifferent cannot simply, absolutely, and forever be either enjoined or forbidden; but commanded, as it draws near to good, forbidden, as it approacheth to evil.

Qu. 6. Whether any singular and individual action be indifferent?

10. Ans. First, there be some actions which though they be actions of a man, yet they are not human actions; such are those which proceed from imagination only, and not from deliberate reason, as the rubbings of men's hands, •...o scratch the head or beard, to take up a straw, &c. while we are thinking of something else: these actions are not morally good or evil, they want that which is required to make them so, namely counsel and deliberation. For although a man may sin by those actions, as if in time of Prayer he suffer his imagination to wander; and do give way to such toyings as those. Yet these actions considered in themselves are neither good nor evil. It is true these motions are subject to the command of man's will, but yet they are so subject, that they may be exercised without any precedent act of reason: Neither are we bound any further by reason to prevent them; but only so far that they hinder not the duties we are about. So for moving of the eye lids, reason and the will have power to moderate them, but it is not worth the while to take notice how often we wink, if so be we take heed that in such things nothing be done which is undecent, •...r against our duty.

11. Secondly, every action which proceeds from deliberate reason, and is properly called human, considered singularly and in the individual, as it is an exercised action, is either good or evil. For such a kind of action is either ordered to a good end, or it is not; If it be, •...hen it hath the nature of a good action, if other circumstance•... be correspondent; if it be not ordered to a good end, it is an evil action because it wants the perfection, which ought to be in it, and is not according to its rule.

12. Yet is not required to the goodness of natural action, that it be always actually and explicitly referred to the due •...nd, so that this be done implicity and virtually; because reason in that exercise of such kind of actions, may often with more profit be conversant about those objects.

13. Thirdly, someone or two circumstances of an human action may be indifferent, as if one scholar be speaking with another, it is sometimes indifferent whether they use the Latin tongue, or any other. But their talk taken with all these circumstances is necessarily either good or bad: the reason is, because the determination of an action doth not depend upon one circumstance apart, but upon all jointly together.

14. Fourthly, there may be some singular action in which there is no goodness special to be found, which may not be found in another, and so, that at this time we do this or that, rather than another thing, therein is oftentimes neither good nor evil. Opportunity, or the suggestion of our minds without any respect of moral goodness, may be of weight sufficient to make the determination▪

15. Fifthly, although therefore there be... no singular actions human, that is neither good, nor evil; yet there are divers, which singularly and in comparison of others are neither necessary nor unlawful. For as the Creator hath oftentimes no certain reason, why he rather makes this image, than that: yet if he make any, it is necessary that he either follow the rules of his Art, and make a good one, or fail and so make a bad one. So it is in many singular actions of men, which in respect of the exercise, have no proper reason beside the inclination of the mind, but in the doing they are either good or bad.

CHAP. 19. Of a voluntary Act.

*Q*uest. 1. Whether in a good or evil act there be necessarily required an inclination of the will?

1. *Ans.* First, the will is the principle and the first cause of all human operation in regard of the exercise of the act. For we therefore do this or that rather than another thing, because we will; As God himself is said to do all things of his own Will. *Eph.* 1. 11. So also doth man who is made after the Image of God. The first cause therefore of the goodness or sinfulness of any Act of man, is in the Will.

2. Secondly, liberty also of election is formally in the will: that therefore any one doth yield obedience to God, or refuseth to do so, proceeds from the will.

3. Lastly, our obedience stands in our conformity to the Will of God▪ and the disobedience, in our unconformity thereunto. Now our conformity with the Will of God is first and principally in our will, *Apoc.* 2. 6.

Qu. 2. What are those things which make an action to become not voluntary.

4. *Ans.* Nothing at all but either absolute violence of constraint, or chance which could not be foreseen, or prevented. And for such things as are done through absolute violence or mere chance, they have neither the nature of Obedience or sin. As if one should be forced to offer incense or bow the knee before an Idol, or should merely by chance kill another, *D...ut.* 19. 56▪ 10.

Q. 3. What are we to think of those actions which are done through ignorance?

5. *Ans.* First, that ignorance which is in some sort a cause of the action (so that if a man knew what he did he would not Do it) if it be involuntary both in it self and in its cause, that is, not affected, nor procured, nor tolerated, doth make the action merely casual and involuntary and so excuseth from sin.

6. Secondly, ignorance of the Law doth never wholly excuse, because all men are bound to know the Will of God: but yet it doth somewhat lessen the fault if it be not affected, 1 *Tim.* 1. 13. *John* 4. 41. *Acts* 3. 17. But if it be affected it is of it self a sin and so doth not diminish but rather increase the guilt of other sins, 2 *Pet.* 3. 5.

7. Thirdly, an Ignorance of the fact if a man •...ath used such diligence as he ought, doth excuse him▪ because by such an ignorance the fact is made casual. So *Jacob* being deceived lay with *Leah* whom he took to be *Rachel*, *Gen.* 29. But if due diligence have not been used, ignorance of the fact, doth not altogether excuse although it do somewhat lessen the fault. And this seems to have been the case of *Abimil...ch* *Gen.* 20. 5.

Qu. 4. What are we to judge of those actions which are done through fear.

8. *Ans.* First, fear doth not simply make an action involuntary: but doth considering the circumstances of time and place, &c. impell a man to will this or that. As appears in that known instance of the merchant, who is induced through fear of death to throw away his merchandize into the Sea. Fear therefore doth never wholly excuse from sin: yea more, fear itself is oft a sin forbidden, and a cause too of most grievous sins▪ *Mat.* 10. 26. *Phil.* 1. 28. 1 *Pet.* 3. 14. *Apoc.* 21. 8. Although therefore a great fear or terror such as is wont sometimes to trouble even a man of good courage before men, be accounted for a good excuse, and is of force to make contracts done through fear void, yet before God such an excuse will not be taken.

9. Secondly, yet that sin which is committed through some strong terror, is not so grievous (if other things be alike) as that which is committed of the voluntary inclination of the will without any such fear of danger, because in fear the temptation is stronger: and such a fall, if repentance follow, doth proceed not so much from malice, as from infirmity and perturbation. And this was *Peters* case when he denied Christ.

Qu. 5. What are we to judge of those actions which are done through concupiscense.

10. *Ans.* Concupiscense doth not make an act cease to be voluntary, neither doth it indeed diminish the voluntariness of it in respect of the act, but increaseth it rather. For he that doth a thing out of concupiscense, hath a will strongly inclined to that which it doth, as it appears either delightful or profitable to him, if therefore the concupiscense be fixed the sin's the greater. as it was in •...das, who betrayed Christ out of coverousnesse of ⟨◇⟩ .

Qu. 6. What are we to judge of those actions which are done through inadvertency▪ or •...hrough not minding of what we do?

11. *Ans.* Inadvertency or mindlesnesse is of the same nature with ignorance: because it di•...ers not from it, but only as the privation of an act doth differ from the privation of a

disposition. Inadvertency therefore is it self often a fin and is opposed to watchfulness. At such a time therefore as we are bound to watch and attend, if we watch not and attend, not we may be rightly said to will this watchfulness, not to will it, yea to will our inadvertency, *Esa.* 1. 3.

12. Again this inadvertency is sometimes voluntarily chosen in it self. *Amos* 6. 10. Sometimes it is voluntarily chosen in its cause. *Mat.* 13. 〈◇〉 .

Qu. 7. How are we said to will a thing in its cause?

13. *Ans.* When we do will something upon which another thing follows. He which will be present at immoderatdrinkings may be said to will drunkenness. He which willingly gives himself to sleep, and idleness, may be accounted guilty of a willing neglect of the duties of his calling-He which will please men, may be said with his will to dis•... please God. *Gal.* 1. 10.

CHAP. 20. Of the sins of the Heart.

*Q*uestion, 1. What are the sins of the Heart?

1. *Ans.* The sins of the heart are partly thoughts, partly delights, and partly desires.

Qu. 2. What thoughts are to be accounted as sins?

2. *Ans.* Ther's a threefold thought of the heart about that which is evil. 1. In the bare and simple apprehending of evil. 2. When with that apprehension there's joined some motion of the heart to consent to the evil. 3. When there is a full approbation of and consent unto the evil. In the first of these there is of it self no sin. For it was in Christ. *Mat.* 4. 1. Hence it is rightly said to know evil is not evil. But the other two kinds of thoughts are not without sin. For the third none makes question, and for the second the Scripture is plain. *James* 1. 14. Where we are also taught how to distinguish those thoughts which are evil from others, namely when some thought about an evil thing begins in the least manner to draw us towards it, when we begin to nibble upon it and are tickled with it. The reason is because then it bgins in some sort to be received by us, and stick in all, so that the evil of which we think becomes in a sort ours whilst we begin to be moved towards it as towards an object betwixt which and us there's some agreement. For although we stop here and proceed not, to a full consent: yet even this fasten's some blot and defilement upon us (now we ought to have such a care of our souls which were made after God's Image, that we keep them pure from all even from the least pollution and defilement. For it is well observed by a great author that every man is appointed by God to keep, and defend his own heart as Soldiers are sometimes appointed to defend a Castle, or Town against the enemies. If therefore without seeking of any aid, and without expecting succor from GOD he should upon the first attempt of the enemy yield up this Castle, he commits manifest treason. What then shall we say, if he should give up the Keys of this Castle before there be any assault made? now the Keys of the Castle are the thoughts. For these open the heart, and let in the devil. Certainly, he which voluntarily gives this Key to the Devil shall never be able to clear himself from guilt of treason. Now a man delivers this Key to the Devil, as oft as he gives up his thoughts into the

Devils hands, or frames his thoughts to the Devils will. The rolling of the thoughts in the mind is like the turning of the Key in the Lock to open it.

Qu. 3. What delight about evil is to be accounted as sinful?

3. Ans. Not that only which comes from evil in the commission of it, or after the Commission or while we have a purpose to commit it, *Pro.*.... 14. 10. 23. But even the simple, bare, and ineffectual complacency in an unlawful thing, although there be no purpose ever to commit it. This delight is usually called *delectatio morosa* not from the length of time, but from the stay of the understanding which stays, and prolongs the time in the contemplation of an unlawful thing with some pleasure. Now the reason why this delight is a sin, is because that delight is a conformity of the affection with the thing thought upon, and doth contain some approbation of it. *Ro.* 7. 22.

Qu. 4. Is all delight in an unlawful thing sinful?

4. Ans. Yes, if 1. It be in an unlawful thing or an evil action as its unlawful and evil, 2. If it proceed from an affection tending and inclining towards such things, or from any unlawful provocation, 3. If it be such a delight as in its own nature may have the force of a cause, or an occasion to stir up evil affections. In these three cases it cannot be doubted but such a delight is a sin▪ But if one be delighted in the thought of an evil thing not as it is evil, but as there is some natural perfection exercised, and put forth in it, without any danger of consenting to the evil, such a delight is not simply, and of its self a sin. As when one takes delight in that cunning dexterity, constancy, and courage, which appears in another, in an unjust duel: the reason is because this delight is not properly, and formally conversant about an evil thing but about a good thing.

Concerning absolute desires there's no doubt but if they be carried to things that are evil they are sinful; but concerning such desires, as are only with a condition there may be some question made.

Qu. 1. Whether is it lawful for a man to wish any evil of punishment, or misery to himself upon any condition?

5. Ans. That this is in some sort lawful appears, 1. By the example of *Paul Rom.* 9. 3. Who wished himself accursed for the *Jews* sake, 2. By the thing it self, because actually to undergo and suffer such a kind of evil is not only lawful, but expedient often upon some condition, *Gen.* 44. 33. 3 By reason, because to suffer evil is not of it self an evil, or a sin: if therefore the condition under which it is desired be good, the desire is good also.

Qu. 2. Whether can the desire of an unlawful thing upon a condition become lawful?

6. Ans. First, in those things which are only unlawful by man's Law such kind of desires may be lawful, because such things have no intrinsical evillnesse in them; As if I would go out of the City over the Walls when the Gates are shut, unless it were forbidden.

7. Secondly, in some things also that are forbidden, even by God's Law which have no such intrinsic evil annexed to them, but that it may in thought be abstracted & separated; such desires may be lawful by themselves, if there be no danger of an absolute consent. As if a man should say I would take such a Woman to be my Wife, if she were not too near of kin to me.

8. Thirdly, The desire to do that which is plainly, and intrinsically evil upon condition, if it were lawful and not forbidden, cannot be excused from sin. As if a man should say I would commit fornication if it were not forbidden. For our desires ought to stand at as far a distance from sin as from anything in the World, and to abhor it utterly: but in such kind of desires there doth appear some inclination, and propension to sin.

9. Fourthly, the desire to do anything which is in it self evil, unless the singular condition and state of ones life hindered it, is a sin. As if a man should think I would be revenged upon such a one if I were not a minister. Or I would keep company with such and such boon fellows, if I were not towards the Ministry. For such men do not abstain from evil simply because it is evil, but because it becomes not men of their callings or may tend more to their prejudice then to the prejudice of others.

10. Fifthly, when the condition is such an one as doth not except the evil in the action, but the danger of punishment only, then the desire is a grievous sin, and a sign of much inward wickedness. As if a man should say I would kill such an one if I might do it, and it never be known. I would play the Fornicator, or adulterer if there were no Hell: for although such a condition, or wish puts nothing in *esse*, (as they say) that is, in being, in respect of the thing it self, yet in the will it doth suppose an affection towards such a sin, and shows also that he which is so affected would commit those sins, if he might escape punishment.

11. Sixthly, all such conditional desires in a manner are temptations of the devil which we cannot admit without a great deal of danger.

CHAP. 21. Of the sins of the Mouth.

Question. 1. Whether if a man have conceived a sin in his Heart, is there no evil added to it by the $\langle \diamond \rangle$ of it?

1. *Ans.* If one do refrain from uttering with his mouth that evil which he hath in his heart, that he may the easier commit it without being hindered, then the silence it self is a sin, and tends to the aggravation of the evil which he hath conceived in his thoughts: and a much greater sin is it if he should in his words make a show of the clean contrary. *Pro. 26. 24. 25. & 10 18.* But if one do therefore abstain from uttering the evil which he hath thought, because it is evil and shameful, such an one stops the course of sin and doth well. *Proverbs 30. 32.* And if he should when he hath thought evil, proceed to utter it with his tongue, $\langle \diamond \rangle$ increaseth his sin by making it more complete then it was before the speaking.

Qu. 2. Whether is an idle word a sin?

2. *Ans.* 1. An idle word properly and strictly is an unfruitful word, or a word of no use, fruit, or profit. Now such a word can hardly ever proceed from deliberate reason: because reason and the will of man doth always propound unto it self some end, and some good either moral or natural: so that of necessity every word proceeding from deliberation must be either good or evil, and so no word properly and rigidly can be said to be idle.

3. *Ans.* 2. This notwithstanding, those speeches in Scripture are called idle *Mat.* 12. 36. Which are little or nothing regarded by the most, and of which they think they shall never give account. Now of these words our Savior saith there's such an account to be given before God, as that even in them there will be found matter enough, and desert enough for the inflicting of eternal Condemnation.

Qu. 3. Whether are all words uttered in jest or sport, or by way of merriment, idle and sinful?

3. *Ans.* They are not always idle because they have sometimes their use, at least for recreation and to make mirth. Neither are they always sinful: because they may have a lawful and honest use, *Pro.* 29. 9. *1 Kings* 18. 27. Such kinds of jests therefore may be both good and evil as they may be used.

Qu. 4. Whether are those words sinful wherein men do make profession of some good, without any intention of performing it, *James* 2. 16.

5. *Ans.* They are sinful, and that not only in regard of the defect, because a due intention is wanting, but also in regard of the deceit and fraud which doth accompany such words and hath in some sort the nature of a lie.

Quest. 5. Whether is multiplicity of words a sin:

6. *Ans.* It is not of itself a sin for a man to use many words: but it is often an occasion of sin, *Poverbs* 10. 19.

CHAP. 22. Of sins of Works.

Quest. 1. Whether the external Work of sin joined with the internal do increase the evil of it?

1. *Ans.* 1. If one have an effectual will of sinning, viz. be so affected in regard of his will towards sin, that nothing hinders him from the eternal Work, but only that the occasion is wanting, such a man before God is accounted as great a sinner, as if he had performed the outward action; this appears by the contrary acts of obedience. *2 Cor.* 8. 12. *Heb.* 11. 17.

2. *Ans.* 2. And yet such a sin in regard of the extension of it is made great by the external work. For as sanctification is great when it hath renewed the spirit, soul and body, then if it should reform any one part alone, *1 Thess.* 5. 23. *1 Corinthians* 6. 20. *2 Corinthians* 7. 1. So also sin in the like manner is greater when it hath as it were invaded the body, then if it should keep possession only of the soul.

3. *Ans.* 3. In regard of that hurt and mischief which is done to others, either by reason of scandal, or by reason of some real discommodity, sin is made greater by the external work. 1 *Sam.* 25. 32. 33.

4. *Ans.* 4. Hence it is that some punishments are justly inflicted for the external act of some sins which are not inflicted for the internal. As a divorce is made for the act of adultery but not for the intention.

Qu. 2. Whether do those discommodities which fall out in the event of an evil work increase the sin.

5. *Ans.* These kinds of events may have a fourfold respect unto the will of the sinner. 1 Sometimes they are directly intended, and then they do increase the sin, in the internal nature of it whether they follow or follow not, 2. Sometimes they are foreseen, although not directly intended, as, when one seeth an innocent person like to be much indammaged by the theft which he intendeth, and then interpretatively, and indirectly they are said to be increased, and likewise aggravate the sin, 3. Sometimes they are neither intended nor foreseen, but yet they ought by some means to be foreseen and prevented: and then also they aggravate the sin, because they are in some sort presumed to be foreseen, 4. Sometimes the ignorance of them is void of sin, and then they are not imputed as sins.

Qu. 3. How is the act of sin broken off?

6. *A.* 1. No... by every physical interruption of the act: for if it be in a moral sense continued, the sin it self remaineth.

7. 2. Not by a simple cessation of the act of the intention or will: for that may come to pass through inadvertence, and distraction about other things.

8. The morality therefore of it is only broken off by a contrary will and resolution: and yet that breaking off is imperfect; unless there be withal such a change of the will, as is required to true Repentance.

FINIS.

P-WA1-6. The marrow of sacred divinity drawn out of the Holy Scriptures, and the interpreters thereof, and brought into method - Ames, William, 1576-1633.

THE MARROW OF SACRED DIVINITY, DRAWNE OUT OF THE holy Scriptures, and the Interpreters thereof, and brought into Method.

BY WILLIAM AMES, sometime Doctor and Professor of Divinity in the famous University at *Francken in Friesland*.

Translated out of the Latin, for the benefit of such who are not acquainted with strange Tongues. Whereunto are annexed certain Tables representing the substance and heads of all in a short view, directing to the Chapters where they are handled. As also a table opening the hard words therein contained.

A Work useful for this Season.

1. COR. 14. 26.

When ye come together, everyone hath a Psalm, hath a Doctrine, hath a Tongue, hath a Revelation, hath an Interpretation. Let all things be done unto edifying.

Published by order from the Honorable the House of Commons.

LONDON, Printed by *Edward Griffin* for *Henry Overton* in Popes-Head-ally next *Lombard street*. 1642.

A Brief Premonition, or forewarning of the Author, touching the reason of his purpose.

ALTHOUGH I do not assume this to myself, to comprehend in my mind all the thoughts of evil speakers, yet I foresee divers exceptions which this my endeavor (proceeding certainly from a very good intent) *Proseculi genio* according to the disposition of the world, will fall into; the chief of which I purpose briefly to meet withal.

Some, and those indeed not unlearned, dislike this whole manner of writing, that the sum of Divinity should be brought into a short compend. They desire great Volumes, wherein they may loosely either dwell, or wander. Whom I desire to consider, that all have not so great leisure, or so vast a wit, as to hunt the Partrich in the Mountains, and Woods: but that the condition of many doth rather require, that the nest it self, or the seat of the matter which they pursue, be shown without anymore ado.

Some do not dislike this way, if the chief heads be handled in a Rhetorical way, but they think that every particle is not so punctually to be insisted on. But indeed, when the speech is carried on like a swift stream, although it catch many things of all sorts, yet you can hold fast but a little, you can catch but a little, you cannot find where you may constantly rest: but when certain rules are delivered, the Reader hath always, as it were at every pace, the place marked where he may set this foot.

Some also there will be, who will condemn the care of Method, and Logical form as curious and troublesome. But to them a sounder judgment is to be wished, because they remove the art of understanding, judgment, and memory from those things, which do almost only deserve to be understood, known, and committed to memory.

On the other side there will not be wanting some who will require more exactness of the art of Logic, whom I could not fully satisfy if I would, through my own imperfection, neither indeed would I so much as I could, because of the weakness of others. I imagine there will not be few who will think that to set forth such institutions as these, after so many labors of learned men in the same kind, is superfluous, and but to do that which hath been done before. Of whose opinion I should readily be, if anything of this kind were extant, which did please all in every respect.

Which notwithstanding, I would not have so taken, as if it ever came into my mind to hope any such thing of this writing; but because I am not out of hope, that it may come to pass that two, or three or so, may fall upon this of ours, who may here find something more fit to instruct, and stir them up to piety, then they have observed in the more learned writings of others; which conjecture if it do not fail me, I shall think I have done a work worth the labor.

I cannot but expect to be blamed of obscurity of those that are not so skillful, whom I desire that they would learn of Cyrus,

Radiatorum 〈 in non-Latin alphabet 〉 , *latis luminibus non tam esse suaves*, that is, The diffused brightness of the beams of the Sun is not so pleasant in large windows;

certainly a contracted light, although it may seem small, yet it doth more enlighten (if a man come near and observe) then that which is, as it were dispersed, by too much enlargement.

The dryness of the style, and harshness of some words will be much blamed by the same persons. But I do profer to exercise myself •...n that heresy, that when it is my purpose to Teach, I think I should not say that in two words which may be said in one; and that that key is to be chosen which doth open best, although it be of wood, if there be not a golden key of the same efficacy.

Lastly, if there be any who desire to have some practical things, especially here following, more largely explained, we shall endeavor to satisfy them hereafter (if God give leave) in a particular Treatise, which at this time we have an affection to, touching questions which are usually called cases of conscience.

If there be any who do yet find fault with, or desire other things, I would entreat them, that they would vouchsafe candidly to impart to me their thoughts, which may afford desired matter for a just apology, or due amendment.

To the Reader.

These words explained are not intended for the learned, but for the unlearned, whereby they may come to the understanding of this book and others of the same nature, and the rather because many sentences may depend on the opening of a word.

- *SYnecdoche*, A figure containing a part for the whole p. 3.
- *Genuine distribution* natural or proper division. p. 4.
- *Metonymy* a figure by which the cause is put for the effect, or the subject for the Adjunct or contrariwise, the effect for the cause. p. 5.
- *Inaccessibile* that cannot be gone unto. p. 10.
- *Essence* the beginning. p. 11.
- *Consectaries*, or conclusions. p. 12.
- *Subsistence* the manner of being. *ibidem*.
- *Abstract* the substantive as, whiteness. *ibidem*.
- *Concrete* the Adjective as white. *ibidem*.
- *Imparitie* Inequality. *ibidem*.
- *Equivocally* Doubtfull. p. 13.
- *Analogically* by way of Resemblance. *ibidem*.
- - *Numericall*,
 - *Individual*

As one and the same thing not only in nature, but in number. p. 14.

- *Dimension* the measure of a thing. *ibidem*.
- *Immensity* greatness. p. 15.
- *Relatives* Respective. p. 17.
- *Individuating* Restraining or Limiting. *ibidem*.
- *Procession* Issuing. p. 19.
- *Efficiency of God* his whorking power. p. 21.
- *Syllogism* an argument. p. 23.
- *Identity* Sameness of a thing. p. 25.

- *Termination* the relation of a work to a particular person. p. 26.
- *Analysis* resolution. p. 28.
- *Idea* a form or image of a thing in a man's mind. *ibidem*.
- *Quiddity* the being of a thing. p. 29.
- *Existence* the actual being of a thing. *ibidem*.
- *Contingent* accidental. *ibidem*.
- *Simple intelligence* God's absolute Knowledge. *ibidem*.
- *Science* is Knowledge. p. 30.
- *Sapience* is Wisdom. *ibidem*.
- *Concomi...panyng*. p. 31.
- *Antecedent* going before. *ibidem*.
- *Connection* joining before. *ibidem*.
- *Exist* to have an actual being. p. 32.
- *Passive attendingy*, that is the Efficacy of the will of God, upon one thing causing another thing. *ibidem*.
- *Contingency* by chance. p. 34.
- *Metonymically* by a figure, the cause for the effect, or the subjects for the quality, or contrary wise. p. 35.
- *Formacy transien* really passing. p. 36.
- *Virtually* that is in power. *ibidem*.
- *Praeexist* to be before. *ibidem*.
- *Entitie* the being of a thing. p. 38.
- *Aggregation* heaping up or joining together. *ibidem*.
- *Incompleat* Imperfect. p. 40.
- *Intrinsecally* inwardly. p. 48.
- *Indissoluble* that must not be dissolved. *ibidem*.
- *Previous* going before. p. 50.

- *Sunteresis* that part of the understanding in which we keep several Notions. p. 54.
- *Animall* living. *ibidem*.
- *Sanction* the establishment often Law. *ibidem*.
- *Adjuvant* belying. p. 57.
- *Sophisticall* by a false argument. p. 58.
- *Prediction* fortelling. p. 59.
- *Homogeneall* of the same name and nature. p. 67.
- *Detraction* with-drawing from the Law. p. 70.
- *Theoreticall* contemplative. p. 72.
- *Inauguration* installing. p. 97.
- *Ubiquitari* that is everywhere. p. 108.
- *Promiscuously* confused. p. 114.
- *Physical motion* an actual change. p. 130.
- *Adequate* of the same extent. p. 132.
- *Extrinsical* outward. p. 136.
- *Manumission* freedom. p. 139.
- *Transmutation* change. p. 146.
- *Collectively* together. p. 153.
- *Integrally* wholly. p. 154.
- *Genus* a logical term intimating a nature common to several kinds. d. 155.
- *Species* is alogi...all term signifying a nature agreeable only to several particulars. *ibidem*.
- *Theological Axiom*, a rule in Diinitie. p. 177.
- *Proems* beginnings. p. 181.
- *Exordium* Preface. *iibdem*.
- - *Predication*

○ *Predicated*

denomination or naming. p. 189.

- *Reciprocall interchangeable.* p. 188.
- *Suspension or abstension withholding.* p. 191.
- *Secluding or shut out.* *ibidem.*
- *Proselytes followers.* p. 127.
- *Intensively the inward virtue of a thing, extensively are outward acts of a thing.* p. 200.
- *Aberration erring.* p. 201.
- *Classes the lesser meeting.* p. 202.
- *Synods the greater meeting.* *ibidem.*
- *Ecumenical universal.* *ibidem.*
- *Consubstantiation the being of two substances together.* p. 208
- *Tropee a translation of the signification of words.* p. 209.
- *Delegated appointed.* p. 214.
- *Lesbian crooked.* p. 225.
- *Ethics manners.* p. 226.
- *Mediocrity the mean.* p. 234.
- *Specificall the same in kind.* *ibidem.*
- *Ens incomplexum a simple being.* p. 253.
- *Specificative that $\langle \emptyset \rangle$ divers kinds.* *ibidem.*
- *Appretiatedly valuablely.* p. 268.
- *Compellation naming or calling.* p. 275.
- - *Sympathies the agreements of nature.*
 - *Antipathies the disagreements of nature.*

p. 277.

- *Appropriation applying to one.* p. 282.

- Mental *in the understanding*. *ibidem*.
- Vocall *in word*. *ibidem*.
- Deprecation *to pray against*. p. 285.
- Anthems *songs*. p. 284.
- Impetration *obtaining*. p. 287.
- Celebration *praising*. p. 289.
- Metaphoricall *the property of one thing is translated to another*. p. 291.
- Promissory *promising*. p. 293.
- Assertory *affirming*. *ibidem*.
- Candidly *ingenuously*. p. 294.
- Spontaneous *willingly*. p. 295.
- Exorcismes *conjunction*. p. 296.
- Indefinite *unlimited*. *ibidem*.
- Fortuinous *casual*. p. 297.
- Conjecture *guess*. *ibidem*.
- Petinacious *obstinate*. p. 302.
- Monomachies *Duells*. p. 306.
- Accurate *perfect*. p. 309.
- Redundancy *abounding*. *ibidem*.
- Detraction *slander*. p. 311.
- Iotaes *tittles*. *ibidem*.
- Subjective *in this place terminated*. p. 314.
- Objectively *referred by* *ibidem*.
- Idolothites *things offered to indolls*. p. 315.
- Situation *seating*. p. 319.
- Prolepsis or Anticipation *The declaring of a thing before that shall be done afterward*. p. 323.

- Polygamy *many marriages*. p. 325.
- Adumbration *shadowing*. p. 329.
- Judicial *the Laws for the Common-Wealth*. p. 330.
- Allegorically *figuratively*. p. 337.
- Concession *granting*. *ibidem*.
- Mechanicall *Handiwork*. *ibidem*.
- Disparity *inequality*. p. 345.
- Emendative *correcting*. p. 152.
- Commutative *changing*. *ibidem*.
- Criminall. *faulty*. *ibidem*.
- Parsimony *sparing*. p. 378.
- Pedagogy *Child-hood*. p. 330.
- Accommodation *fitting*. p. 331.

FINIS.

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FINIS.

THE FIRST BOOK OF DIVINITY.

The first Chapter.

Of the Definition, or Nature of Divinity.

Divinity is the doctrine of living to God, *John* 6. 68. The words of eternal life, *Acts* 5. 20. The words of this life, *Rom.* 6. 11. *Reckon yourselves* to be alive unto God.

2. It is called a doctrine, not as if the name of Intelligence, Science, Sapience, Art, or Prudence were not hereto belonging; for all these are in every accurate Discipline, and especially in Divinity: but because this discipline is not *from Nature and human invention*, (as others are) but from divine revelation and institution. *Isaiah* 51. 4. Doctrine shall proceed from me, *Matth.* 21. 25. From Heaven: why did you not then believe him? *John* 9. 29. we know that God spake to *Moses*, *Gal.* 1. 11. 12. The Gospel is not according to man: for neither did I receive it from man, neither was I taught it, but by Revelation, *John* 6. 45.

3. The principles of other Arts being inbred in us may be *polished and brought to perfection*, by sense, observation, experience, and induction: but the solid principles of Divinity *how ever they may be brought to perfection by study and industry, yet they are not in us from Nature.* *Matth.* 16. 17. flesh and blood hath not revealed this unto thee.

4. But seeing every Art consists of rules, whereby some Act of the Creature is directed, and seeing life is the most noble of all acts, it (that is Divinity) cannot properly be conversant about any other thing then about life.

5. And seeing, that, that life of the Creature is most perfect, which comes nearest to the living, and life-giving God, therefore the nature of Divinity life is to live to God.

6. Men live to God when they live, according to the will of God, to the glory of God, God inwardly *working in them*, *1. Pet.* 4. 2. 6. that he might live after the will of God; according to God. *Gal.* 2. 19. 20. That I may live to God: Christ lives in me. *2. Cor.* 4. 10. that that life of Jesus might be manifest in our bodies. *Phil.* 1. 20. Christ shall be magnified in my body, whether by life or death.

7. This life, as touching its essence remains one and the same, *from its beginning unto eternity.* *John* 3. 36. & 5. 24. He that believeth in the Son hath eternal life, *1. John* 〈◇〉 . 15. Life eternal remaining in him.

8. But although in this life there is contained as well to live happily as to live well, yet 〈 in non-Latin alphabet 〉 , to live well, is more excellent then 〈 in non-Latin alphabet 〉 , to live happily; and that which ought chiefly and finally to be respected is not blessedness,

which respects our profit, but goodness, which is referred to God's glory. Therefore Divinity is better defined by that good life whereby we live to God, then by a blessed life whereby we live to ourselves; as it is called of the Apostle by a *Synecdoche*. The doctrine according to God lives, 1. *Tim.* 6. 3.

9. Moreover seeing this life is a spiritual act of the whole man, whereby he is carried on to enjoy God, and to do according to his will, and it is manifest that those things are proper to the will, it follows that the prime and proper subject of Divinity is the will. *Pro.* 4. 23. From the heart cometh actions of life. And 23. 26. *Give me thy heart.*

10. But seeing this life and will is truly and properly our most perfect practice, It is of it self manifest, that Divinity is practical, and not a speculative discipline, not only in that common respect, whereby other disciplines have their 〈 in non-Latin alphabet 〉, well doing for their end, but it is practical in a peculiar and special manner and above all other.

11. Neither indeed is there anything in Divinity which is not referred to the last end, or to the means pertaining to that end: all of which kind do directly tend to Practice.

12. This practice of life is so perfectly contained in Divinity, that there is no precept universally true pertaining to living well, contained in the disciplines of household government, morality, political government or making Laws, which doth not properly pertain to Divinity.

13. Divinity therefore is of all Arts, the supreme, most noble, and the master-piece, proceeding in a special manner from God, treating of God, *and divine matters*, and tending and leading man to God, in which respect it may be not unfitly called 〈 in non-Latin alphabet 〉, or 〈 in non-Latin alphabet 〉, as well as 〈 in non-Latin alphabet 〉, that is a living to God, or a working to God, as well as a speaking of God.

CHAPTER II.

Of the Distribution or parts of Divinity.

1. There are two parts of Divinity, Faith and observance. 2. *Tim.* 1. 13. Hold the express form of wholesome words, which thou hast heard of me with faith and love. 1. *Tim.* 1. 19. Having faith and a good conscience. *Psal.* 37. 3. Trust in the Lord and do good. Of those parts did the Divinity of *Paul* consist, *Acts* 24. 14, 15, 16. I believe all things that are written, and have hope in God: I exercise myself to have a conscience void of offense: the same were the parts of *Abraham's* divinity, *Gen.* 15. 6. & 17. 1. *Abraham* believed *Jehovah*: walk before me continually and be perfect. The same doth Christ require of his Disciples, when besides faith he requires that they observe all things that he hath commanded, *Mat.* 28. 20. The same doth *Paul* handle, in the Epist. to the *Rom.* wherein tis manifest that the sum of Divinity is contained. Finally, he would that the same should be taught in the Churches, *Tit.* 3. 8. these things I will that thou affirm, that they that have believed God, might be careful to go before in well doing.

2. A property of this distribution (which is required in a genuine distribution of every art) is, that it flows from the nature of the object. For seeing the beginning and first act of spiritual life, (which is the proper object of Divinity) is faith, and the second act or operation flowing from that principle is observance, it necessarily follows that those two are the genuine parts of Divinity, neither is there any other to be sought for.

3. In the Old Testament (fitly for that legal and servile estate) Divinity seems sometime to be divided into the fear of God and observing of his Commandments, according to that *Eccles.* 12. 15. The sum of all is, fear God, and keep his Commandments, for this is the whole duty of man. But by a metonymy faith is included on the former part, as appears out of *Pro.* 3. 5. 7. Trust in the Lord with all thine heart: fear the Lord, and depart from evil.

4. These two parts in use indeed and exercise are always joined together, yet in nature and precepts then are distinguished.

5. They are also so distinguished in order of nature, that faith holds the first place, and spiritual obedience the latter: for there can be no vital actions brought forth, unless a principle of life be first begotten within.

CHAPTER III.

Of Faith.

1. FAith is a resting of the heart on God; as on the author of life and eternal salvation: that is to say, that by him we may be freed from all evil, and obtain all good, *Esa.* 10. 20. Let him lean upon *Jehovah* the holy one of *Israel* in Faith. *Psal.* 37. 5. *Rolle* thy way upon *Jehovah*, and trust in him, *Ierem.* 17. 7. Blessed is the man who trusteth in *Jehovah*, and whose confidence *Jehovah* is.

2. To believe commonly signifies an act of the understanding *yielding assent* to testimony: but because the will is wont to be moved thereupon, and to stretch forth it self to embrace the good. so *allowed*, therefore Faith doth aptly enough set forth this act of the will also, in which manner it is necessarily understood in this place. For it is a receiving, *John* 1. 12. As many as received him—who believe.

3. Hence Faith is carried *unto that good which by it is made ours*, is an act of election, an act of the whole man, which things do in no wise agree to an act of the understanding. *John* 6. 35. He that cometh to me, he that believeth in me.

4. Therefore although Faith always presuppose a knowledge of the Gospel, yet there is no saving knowledge in any, (*and which differs from that which is found in some that shall not be saved*) but what follows this act of the will, and depends upon it. *John* 7. 17. & 8. 31. 32. 1. *John* 2. 3.

5. That truly Christian Faith which hath place in the understanding doth always lean upon a Divine testimony, as it in Divine: yet this testimony cannot be received without a pious

affection of the will towards God. *John* 3. 33. He that receiveth his testimony, hath sealed that God is true, *Rom.* 4. 20. He was strengthened in Faith, giving glory to God.

6. Neither yet because it is grounded only upon a testimony, is it the more uncertain and doubtful: but more certain in its own nature than any human science, because it is carried to its object under a formal respect of infallibility: although by reason of the imperfection of the habit whence Faith flows, the assent of Faith in this or that subject oftentimes appears, weaker than the assent of science.

7. Now God is the object of Faith, not as he is considered in himself, *but as we by him do live well.* *1. Tim* 4. 10. We hope in the living God, who is the preserver of all men, especially of those that believe.

8. Christ as Redeemer is the mediate object of Faith, but not the highest, for we believe in God through Christ. *Rom.* 6. 11: to live to God by Christ. *2. Cor.* 3. 4. we have trust through Christ to Godward, *1. Pet.* 1. 21. *Through him believing in God.*

9. The sentences in the Scriptures or promises, do contain and present an object of Faith, and they are called the object of Faith by a *Metonymy of the adjunct*... The good which is propounded to be obtained, as it is such, is the end and effect of Faith, not properly the object it self.

But that, upon whose power we rest, in the obtaining of that good, is the proper object of Faith. *1. Cor.* 1. 23. We preach Christ, and *2. 2.* I determined to know nothing among you but Jesus Christ, *2. Cor.* 5. 19. God in Christ.

10. With this Divine Faith, which looketh to the will of God and our own salvation, we must not simply believe any man, but God above, *Rom.* 3. 4. Every man is a liar, *1. Cor.* 2, 5. that your faith *consist not* in the wisdom of men.

11. Therefore the Authority of God is the proper and immediate ground of all truth in this manner to be believed: whence is that solemn speech of the Prophets everywhere, the Word of the Lord. Thus saith the Lord.

12. Hence, the last resolution of Faith as it sets forth a thing to be believed, is into the authority of God, or Divine revelation. *2. Pet.* 1. 20, 21. If ye first know this, that no prophecy of Scripture is of private interpretation, &c. *John* 2. 29. We know that God spake to *Moses*; As the last resolution of it as it notes the act of believing, is into the operation, and inward persuasion of the Holy Spirit, *1. Cor.* 12. 3. 11. That none can call Jesus Lord, but by the Holy Spirit.

13. This Faith whereby we believe not only a God, or give credit to God, but believe in God, is true and proper confidence: not as by this word is set forth a certain and absolute persuasion of good to come, but as it signifies choosing and apprehending of a sufficient, and fit means, and such wherein such a persuasion, and expectation is founded. In which sense men are said to put confidence in their wisdom, power, friends and riches. *Psa.* 78. 2. They believed not in God nor trusted in his salvation.

14. This is everywhere declared in those phrases of Scripture, wherein the true nature of solid Faith is unfolded, 〈 in non-Latin alphabet 〉 *To lean upon, as Isaiah 10. 20. and* 〈 in non-Latin alphabet 〉 *Pro. 3. 5. &* 〈 in non-Latin alphabet 〉 *Isa. 50. 10.* 〈 in non-Latin alphabet 〉 *Pro. 3. 5. Isa. 50. 10.* 〈 in non-Latin alphabet 〉 *Psal. 71. 6.* 〈 in non-Latin alphabet 〉 *. Rom. 10. 11.*

15. Therefore to believe in God, is in believing to cleave to God, to lean on God, to rest in God as in our all-sufficient life and salvation. *Deut. 30, 20.* by cleaving to him, for he is thy life.

16. Hence that general assent, which the Papists make to be Faith, is not Faith, because by their own concession, it may be without any life, *James 2, 17.*

17. But that special assent whereby we resolve that God is our God in Christ, is not the first act of Faith, but an act flowing from Faith: for there is no greater certainty of this truth in thee then in another, nor a truer apprehension of it in thee then another, before thou hast specially applied thyself to God by Faith, *Rom. 5. 1, 2.* Being justified by Faith, we have peace toward God, we glory in God.

18. Seeing also that Faith is the first act of life, whereby we live to God, in Christ it must needs consist in union with God, which an assent given *to the truth concerning God* can in no wise do.

19. Further also, seeing he that is about to believe out of a sense of his misery, and defect of any deliverance, either in himself, or in others, must needs cast himself upon God in Christ, as a sufficient, and faithful Savior, he cannot in any measure so cast himself by an assent of the understanding, but by a consent of the will.

20. Although in Scriptures sometimes an assent to the truth which is touching God and Christ, *John 1. 50.* is accounted for true Faith, yet there is a special confidence always included: and so in all places where there is speech of saving faith, either a confidence in the *Messiah* is presupposed, and there is only declared a determination, or application of it to the person of Christ: or by that assent confidence is set forth as an effect by its cause, *John 11. 25, 26.* He that believes in me shall live: believest thou this? He saith, yea Lord, I believe that thou art that Christ, that Son of God who should come into the world.

21. But whereas confidence is said to be a fruit of Faith, it is true of confidence, as it respecteth God, for that that is to come, and it is a firm hope: but as it respects God in Christ, offering himself in present, it is Faith it self; Hence arise those titles which the Scripture gives to saving Faith, that it is 〈 in non-Latin alphabet 〉, Perswasion, boldness. *2. Cor. 3, 4. & 5, 6, 7, 8. Eph. 3, 12. 1. Pct. 1. 13. 1. John 5. 13, 14.* 〈 in non-Latin alphabet 〉 a full persuasion. *Romans 4. 21. Col. 2. 2.* 〈 in non-Latin alphabet 〉 the substance, *Heb. 11. 1.*

22. Now whereas true Faith is of some placed partly in the understanding, and partly in the will, that is not so accurately spoken, because it is *one single virtue*, and doth bring forth acts of the same kind, not partly of Science, and partly of affections. *1. Cor. 13, 13.* But that solid assent yielded to the promises of the Gospel is called Faith; and confidence, partly because it

begetteth Faith as it is a general *assent*: partly because it flows from *that confidence* as it is a special and solid *assent* apprehending the actual possession of grace already obtained. For so it rests upon *confidence* of the heart, as a... mean, or third argument, by force whereof such a conclusion only can be inferred. *E. G.* He that believeth, I am sure he shall be saved. Experience also teacheth that that particular assurance of the understanding is wanting in some, for a time, who notwithstanding have true Faith lying hid in their hearts.

CHAPTER III.

Of God, and his Essence.

1. IN the former dispute, we have treated of Faith: now order requires, that we treat of God, who is the object of Faith: which that it may be somewhat more exactly done, we will first speak of the knowledge of God.
2. God as he is in himself cannot be apprehended of any, but himself 1. *Tim.* 6. 16. Dwelling in that inaccessible light, whom never man saw, nor can see.
3. As he hath revealed himself unto us, he is conceived as it were, by the back parts, not by the Face. *Exod.* 33. 23. Thou shalt see my back-parts, but my Face cannot be seen, and darkly, not clearly, that is, after an human manner, and measure, 1. *Cor.* 13. 12. Through a glass: darkly, after a sort.
4. Because those things that pertain to God are necessarily explained after an human manner: hence is th...t manner of speaking frequent in these matters which is called 〈 in non-Latin alphabet 〉 . *I. E.*... figure that attributes those things to God which be proper to men, as in human affections senses or members.
5. Because also they are explained after our measure, to man's capacity, hence many things are spoken of God according to the way of our conceiving, rather than from his Nature.
6. We cannot know him otherwise, so as yet to live: neither have we need to know him otherwise that we may live well, *Exod.* 33, 19, 20.
7. That which is revealed of God is sufficient for us, that we may live well, *Deut.* 29, 29. Those things which are revealed to us, and our children, forever that we may do all the words of this Law.
8. Now that which may be known of God his Sufficiency and his Efficiency *Rom.* 4. 21. Being fully persuaded, that he who had promised, was able to perform.
9. These two, are the Pillars of Faith, the props of comfort, the incitements of piety, and the surest marks of true Religion: proved by the place before *Viz. Rom.* 4. 11.
10. The sufficiency of God, is that whereby he himself hath sufficient in himself for himself, and for us: hence also is he called, Al-sufficient, *Gen.* 17, 1.
11. This sufficiency of God is the first ground or reason of our Faith, why we believe in him, *viz.* because he is able to give us life, *Rom.* 4. 20.

12 The sufficiency of God is in his *Essence*, and *Subsistence*.

13. The *Essence* of God is, that, whereby he is a being, absolutely first. *Isa.* 44, 6. I am the first and the last, besides me there is no God. *Rev.* 1. 8. & 21. 6. & 22, 13. I am *Alpha*, and *Omega*, the beginning and end, the first and the last.

14. This *Essence* of God is declared in his Name. *Jehovah*.

Now because the *Essence* of God is such, hence it. follows.

15. Frst, that God is one, and only one, *Deut.* 6. 4. 1. *Tim.* 2, 5. *Ephes.* 4, 6. 1. *Cor.* 8, 5, 6. *Mark* 12. 32. *Rom.* 3. 29, 30.

16. Secondly, that ⟨◊⟩ ⟨◊⟩ ⟨◊⟩ ⟨◊⟩ that is, neither from another, nor of another, nor by another, nor for another.

17. Thirdly, finally hence it is that he is void of that power which is called passive, hence he is unchangeable, *Psal.* 102. 27, 28. thou remainest: thou art the same. *Rom.* 1. 23. the glory of the Incorruptible God, *James* 1. 17. With whom there is no variableness, nor shadow of turning, or changing.

18. Now because this *Essence* cannot be sufficiently comprehended of us by one Act, it is explicated of us as if it were manifold, namely by many attributes.

19. They are called attributes, because they are rather said to be attributed to God, then properly to be in him, if they be taken as the words sound.

20. These attributes in God, are one most pure, and simple act. Hence the nature of the Divine attributes, may be rightly explained by these propositions as so many *Consectaries*, consequences, or conclusions.

21. First all the attributes of God are truly spoken of God, as well in the abstract as in the concrete.

22. Secondly, those attributes which are in a sort common to God with the Creatures, do in their substance belong to God in the first place, to the Creatures secondarily: although the names are transferd from the Creatures to God, and so do first agree to the Creatures.

23. Thirdly, the Divine attributes do admit no inward intention, extension, remission or imparity.

24. Fourthly, the Divine attributes are not contrary one to another, but do very well agree together.

25. Fifthly, all Divine attributes are as it were Divine perfections: yet so as that all imperfection, which accompanies such a property in the Creature, is to be removed in this application of it to God, and the perfection thereof is to be conceived with greatest eminency.

26. Sixthly, Divine attributes are in God, not only virtually, and by way of eminency, but also formally, although not in that manner, that qualities, are in the Creatures.

27. Seventhly, they are in God as in a second *Essence*, because they are not of the formal reason of the Divine *Essence*, for we conceive God to be, before we can conceive him to be just, and good.

28. Eighthly, they are distinguished, from the *Essence*, and among themselves, not only in *reason* (as they say) *reasoning*, but also *reason reasoned*, so that the foundation of the distinction is in God himself.

29. Ninthly, those attributes, which in their formal respect, include something proper to the Divine *Essence*, are altogether incommunicable: as Omnipotency, Immensity, Eternity, and such like.

30. Tenthly, those that are said to be communicated to the Creatures, do agree to them by likeness, not altogether in the same manner as they are in God: neither yet altogether *aequivocally*.

31. The attributes of God set forth, What God is, and *Who* he is.

32. What God is, none can perfectly define, but that hath the Logic of God himself. But an imperfect description which cometh nearest to unfold God's nature, and may be conceived of us, is such as this.

33. *God is a Spirit* having life in himself. *John* 4. 24. God is a spirit, and *Chap.* 5. 26. The Father hath life in himself.

34. He is called a *Spirit*. 1. Negatively, because he is not a body. 2. Analogically, or by a certain likeness, because there are many perfections in spiritual substances which do more shadow forth the Divine nature, then any bodily thing can.

35. He is said to be *Living*. 1. Because God doth most especially work of himself, not being moved by another. 2. Because the vital action of God is his very *Essence*. 3. Because he is the Fountain of all being; and vital operation to other living things. *Acts* 17. 25. 28. He giveth to all life, and breath, and all things: in him we live, move, and be.

36. He is said to live in himself, because he receiveth neither being nor life, from any, in any part.

37. Hence, the chief title of God whereby he is distinguished from all Idols, is, that he is the living God. *Deut.* 32. 40. *Psal.* 84. 23. *Ierem.* 5. 2.

38. Hence our Faith seeking eternal life, doth rest in God alone, because God is the Fountain of all life. *John* 5. 26.

39. Who God is, those properties do set forth to us whereby he is distinguished from all other things.

40. Now those Divine properties do show, How great God is, and what an one he is.
41. Under the motion of Quantity he is said to be. 1. One. 2. Infinite. First inwardly, because he is unmeasurable. Secondly, outwardly as he is incomprehensible. 3. He is said to be eternal.
42. He is said to be One, not in kind, but in that most perfect unity, which in the Creatures, is wont to be called numerical, and individual.
43. God is infinite, as he is void of all bounds of his *Essence*, *Psal.* 139, 8. If I clime up to Heaven, thou art there: or make my bed in the Grave, be hold thou art there.
44. God is unmeasurable, as he is void of all matter of dimension or measure. 1. *King* 8. 27. The Heavens, and Heavens of heavens do not contain thee. *Isa.* 66. 1. Heaven is my throne, Earth my foot-stool.
45. Hence Faith doth look for no certain measure of blessedness, to be communicated from God, but unmeasurable glory.
46. God is incomprehensible, because he is void of any bounds to compass him.
47. Hence he is present everywhere; because there is no place whence he is excluded anywhere.
48. God is also eternal, because without beginning and end. *Psal.* 102. 25. 26. *Isaiah* 44. 1. 1. *Tim.* 1, 17.
49. Hence it is, that our Faith doth apprehend eternal life in God.
50. What an one God is those properties do set forth by which he is said to work: unto these now ought to be attributed all the properties of *Essence*, and quantity, simplicity, immutability, eternity, and immensity.
51. These qualities are conceived either under the reason of faculties or else of virtues, by which those faculties are adorned.
52. The faculties are understanding & will, whence Faith doth lean upon him, who knows what is needful for us, and is willing also to supply it.
53. The understanding of God is simple without any composition, discourse or representation of shapes. *Heb.* 4. 13. All things are naked and open to his eyes.
54. The understanding of God is unchangeable: he knows not otherwise, nor more one thing then another, nor more before then now, or now then before. *Acts* 15. 18. known to the Lord are all his works, from before all ages.
55. The understanding of God is eternal: it neither beginneth nor endeth. *Ibid.*
56. The understanding of God is Infinite, because he perceiveth all truths, and reasons of all things. *Job* 11. 8. 9. The Wisdom of God is heigher then the Heavens, longer then the Earth:

deeper then the Sea. *Psal.* 139. 6. thy knowledge is more wonderful then that I can conceive it.

57. The same way also the nature of the Divine will ought to be conceived of us.

58. The will of God is single and only one in God.

59. The will of God is unchangeable: because he always willethe the same, and in the same manner. *Psal.* 33. 1. The counsel of the Lord remaineth forever.

60. The will of God is eternal; because he doth not begin to will what before he would not, nor ceaseth to will that which before he willed. *Mala.* 3. 6. I *Jehovah* change not.

61. The will of God may be said to be infinite: because it hath no outward limitation.

62. The affections which are given to God in Scripture, as love, hatred, and the like, do either set forth acts of the will, or do agree to God only figuratively.

63. A virtue is the perfection of the understanding and will, such as is wisdom, holiness, and the like in God.

64. Virtue is attributed to God, as it notes a readiness of doing: not under the respect of an habit distinct from faculty and act.

65. But the virtues which in man arise from occasion of sin and imperfection, do not agree to God, as humility, chastity, shamefastnes, and the like.

66. Out of all these attributes, that perfection of God doth result, whereby he is called blessed, 1. *Tim.* 1. 11. and 6. 15.

67. Hence our Faith hath a firm foundation, because it leaneth on God the possessor and author of all perfection, blessedness and glory.

CHAPTER V.

Of the Subsistence of God.

1. The Subsistence of God is that one Essence, as it is with its personal properties.

2. The same essence is common to three subsistences, and as touching the Deity, every subsistence is of it self.

3. Nothing moreover is attributed to the Essence, which may not be attributed to every subsistence in regard of the Essence of it.

4. But those things that are attributed properly to every subsistence in regard of its subsistence, cannot be attributed to the Essence.

5. The subsistences are distinguished from the Essence, as the manners of subsisting growing together with the same Essence are distinguished from the same absolutely considered.

6. They are distinguished among themselves, as Relatives by certain relative properties; so as one cannot be another; yet they are together in nature, neither can they be said to be former, or latter; but in order of beginning, and manner of subsisting.

7. But seeing those relative properties are, as it were individuating in an Essence that lives spiritually and most perfectly: therefore those subsistences are rightly called persons.

8. Now these properties are not inherent qualities, but relative affections, unto which agrees all that perfection, which is found in the like affections of the Creature, but no imperfection agreeth to them.

9. Hence tis that a relative property in God doth make or infer a person, which in the Creatures hath not the same reason.

10. Those subsistences are either breathing, as Father, and Son; or breathed, as the Holy Spirit.

11. To breath, or send forth is a relation, not such as by it self can make a person, but common to two persons.

12. The relative property of the Father is to beget, *Psal. 2. 7. Thou art my Son, this day I begot thee. John 3. 16. the only begotten Son. Heb. 1. 6. The first begotten.* Hence he is the first in Order.

13. The relative property of the Son is to be begotten, that is, so to proceed from the Father, that he is partaker of the same Essence, and doth perfectly resemble his nature: and hence, he is the second in order, *Heb. 1. 3. The brightness of his glory, and the Character of his Person.*

14. The property of the holy Ghost, is to be breathed, or sent forth, and proceed both from the Father, and the Son. *John 15. 26. Whom I will send to you from the Father, that spirit of truth who proceeds from the Father, Romans 8. 9. The spirit of Christ. Gal. 4. 6. The spirit of the Son.*

15. The difference between (these two) to be begotten, which agrees to the Son, and to proceed, which is proper to the holy Ghost, cannot be explained by us in proper words, but that the Son proceeds from the Father alone, and the holy Ghost from the Father and the Son, making one relative together, Or making together one relation.

16. Yet it may, in part, be shadowed out in a similitude; namely the father is as it were, *Deus intelligens*, God understanding: the Son the express Image of the Father, is as it were *Deus intellectus*, God understood; the holy Spirit flowing and breathed from the Father by the Son, is as it were *Deus dilectus*, God beloved.

The Son is produced as it were by an act of understanding or speaking, from the understanding, or fruitful memory of the Father: the holy Spirit is produced by an act of loving or breathing from the fruitful will of the Father and the Son. Hence the Son is called the word, Wisdom, Image, which are not affirmed of the holy Ghost. But because in the

Creatures there is found the generation of a son, but there is not anything found which doth so immediately proceed from two equally perfect (as the holy Spirit proceedeth from the Father, and the Son) therefore the procession of the Son is properly designed, noted, or set down in Scripture: but neither is a special manner of proceeding, nor special name absolutely proper given to the third person. For it is truly said of the Father and the Son, that they are spirits, and holy, and the Son also proceedeth from the Father by spiritual generation.

17. The proper name of God, with his proper titles, is given in Scripture, not only to the Father, but also to the Son. *Ier.* 23. 6. *Jehovah* our righteousness, *John* 1, 1. The word was God, *Rom.* 9. 5. God blessed forever, *1. Tim.* 3, 16. God manifest in the flesh, *Rev.* 17. 14. Lord of Lord's, and King of Kings. It is also given to the holy Spirit. *Acts* 5. 3, 4. that thou shouldest lie to the holy Spirit, thou hast lien unto God, *Acts* 28. 25. with *Isaiah* 6. 9. *Jehovah* said, the holy Ghost spake, *1. Cor.* 3. 16. & 6. 19. *2. Cor.* 6. 16. the Temple of God, the Temple of the spirit.

18. Divine attributes are affirmed not only of the Father, but also of the Son, *Isaiah* 9. 6. The most mighty God. Father of eternity, *John* 2. 25. He knew what was in man, and 3. 13. The son of man is in Heaven, and 8. 38. Before *Abraham* was I am. In like manner also of the holy Spirit, *Psal.* 139. 7. Whither shall I fly from thy spirit. *1. Cor.* 2. 10. The spirit searcheth all things, even the deep things of God. *Heb.* 9. 14. the eternal spirit.

19. The proper *operations* of God, are attributed not only to the Father, but also to the Son, and the holy spirit. *Election* is attributed to the Son, *Mat.* 24. 31. His elect, and the eternal counsel of God is attributed to the holy Ghost. *Isaiah* 40. 13. Who hath weighed the spirit of the Lord as the man of his counsel, *Creation*, is attributed to the Son, *John* 1. 3. All things were made by him, and without him was made nothing that was made: Also it is attributed to the holy Spirit, *Psal.* 33. 6. By the Word of the Lord were the Heavens made, and all the strength of them by the breath of his mouth. Upholding, & governing of things created is attributed to the Son, *Heb.* 1. 3. Who upholdeth all things by that his mighty Word. Also they are attributed to the holy Spirit. *Gen.* 1. 2. The spirit did move upon the face of the waters. *Zech.* 4. 6. By my Spirit saith the Lord of Hosts; Proper Power of doing miracles is given to the Son. *Act.* 4. 10. Through the name of Jesus Christ, he standeth before you whole, & 9, 34. Jesus Christ he aleth thee. Its also given to the holy Spirit, *Acts* 2. 4. They began to speak with tongues, as the spirit gave them utterance. The communicating of spiritual life, and of all grace, in vocation, justification, adoption, sanctiand glorification, fication, is everywhere given as well to the Son & holy Spirit as to the Father, the ordaining, sending & blessing of Ecclesiastical Ministry is given to the Sonn, *Eph.* 4. 8. 11. He gave gifts, he gave some Apostles, &c. And to the holy Ghost, *1. Cor.* 12. 11. All these worketh one & the same spirit, *Act.* 20. 28. The holy Spirit hath made you overseers. The very Resurrection of the flesh is ascribed to the Son, as the author, *John* 6. 54. I will raise him up. Also to the holy Spirit, *Rom.* 8. 11. He shall raise up your bodies, by his spirit dwelling in you.

20. Divine honor also, and worship is given, not only to the Father, but also to the Son, *Heb.* 1. 6. Let all the Angels of God worship him. And also to the holy Spirit: when his Name together with the Father and the Son, is appointed to be called upon over the *Baptized.* *Mat.*

28. 19. In the name of the Father, and Son, and holy Spirit. In like manner the Son, and Spirit is called upon, in that solemn form of salutation. The grace of the Lord Jesus Christ, and the love of God the Father, and the communication of the holy Spirit be with you all, 2. Cor. 13.

13. And whatsoever pertaineth to worship is referred as well to Christ as to the holy Spirit, in that the true worshippers of God, as they are such, are called Temples not only of God the Father, but also of Christ, Rev. 21. 22. The Lord God Almighty is her Temple, and the Lamb. 1. Cor. 3. 16. Know ye not, that ye are the Temple of God, and the Spirit of God dwelleth in you? and 6. 19. Know ye not that your body is the Temple of the holy Spirit, who is in you.

21. Finally, that authority, and majesty, which is proper to God, is given to the Son and the spirit. 1. Cor. 2. 8. The Lord of glory, 1. Pet. 4. 14. that spirit of glory. All holy prophecy is attributed to Christ and the holy Spirit. 1. Pet. 3. 19. Christ by his spirit went and preached to the spirits that are in prison. 2. Pet. 1. 21. Holy men spake being moved by the holy Spirit. Acts 28. 25. The holy Spirit spake by *Isaiah* the Prophet.

22. Now that the holy Spirit is propounded to us in all these as a person subsisting, it doth manifestly appear by this, that life, understanding, will and power is given to him everywhere, together with all acts proper to a person.

23, Also his distinction from the Father and the Son is clearly taught when he is called, another, sent, coming, from the Father and the Son. *John* 14.

24. Hence, God is the object of our Faith, is every way sufficient to impart salvation to us. For all love, grace, and the communication of those things which pertain to living well, do flow from the Father, Son, and holy Spirit, 2. Cor. 13. 13.

CHAPTER VI.

Of the Efficiency of God.

1. THE *Efficiency of God* is that, whereby he worketh all in all things. *Eph.* 1. 11. Who worketh all things. *Rom.* 11. 36. Of him, by him, and for him are all things.

3. That *Effecting, working, or acting of God*, being actively taken as they are in God acting, not really diverse from God himself. For no composition, or mutation of power and act can have place in the most simple, and immutable nature of God. Yet it addeth a certain relation of God to a real effect.

4. *He worketh all in all things*, because the Efficiency of all and everything, depends upon the first cause, not only as touching its substance, but also, as touching all real circumstances. *Isaiah* 45. 7. That I *Jehovah* do all these things, *Lam.* 3. 37. 38. Who is he that saith, and it cometh to pass, when the Lord commandeth it not? Out of the mouth of the most high proceedeth not evil and good?

Also whatsoever hath any perfection in *genere moris* in matter of manners, is accounted among the works of God: but not imperfection or defects, which are opposed to the subjection that is due to God.

4. In the efficiency of God shines forth both his Essence and his subsistence.
 5. That Efficiency which pertains to the Essence of God, is his omnipotency.
 6. The power of God being considered as simply powerful, is altogether the same with his sufficiency, and pertains properly to the nature of God, as it is considered under the respect of a being, and so is before the knowledge and will of God. *Rom.* 11. 23. for God is able to graft them in again.
 7. But power in as much as it is in execution, is in some sort after sufficiency, and pertains to the Efficiency of God, and so doth follow the knowledge and will of God. *Psal.* 115. 3 and 135, 6. Whatsoever he pleased he did.
 8. In these therefore this order is to be conceived, That first we conceive in God *Posse*, to be able, secondly *Scire* to know, thirdly *Velle* to will; Lastly, *Efficere potenter*, powerfully to effect, which differs from the effectual will of God, but only *ration*, in reason, whence is that Syllogism of Faith, which in *Matth.* 8. 2, 3. is distinctly explained: *Lord of thou wilt, thou canst: I will. Therefore it is done.* Where the argument is from the will coming to the power.
 9. Hence the very Will of God, as it is an effecting principle, hath a kind of power, *Rom.* 9. 19. Who hath resisted his will; neither is executive Omnipotency anything else, then the effecting will of God. *Psalms* 33. 9. He commanded and it was done. *Revel.* 4. 11. By thy will they are and were created.
 10. Therefore it is an error against the nature of God, to say, that God properly willeth to do many things, which yet by his Omnipotency he doth not. *Eph.* 1. 19, 20. The exceeding greatness of his power in us that believe, according to the working of his mighty power.
 11. The Omnipotency of God is that whereby, he his able to effect all things that he willeth or can will. *2. Cor.* 20. 6. In thy hand is power and strength, and none can resist thee, *Luke* 1. 37. With God there is no word which cannot be done. *Phil.* 3. 21. He is also able to subject all things unto himself.
 12. Hence also God is everywhere called in the Old Testament 〈 in non-Latin alphabet 〉 mighty God, *Isaiah* 9. 6. *Jeremiah* 32. 18. Also 〈 in non-Latin alphabet 〉 God all-sufficient. *Gen.* 17, 1. & 35. 11. *Ruth* 1. 20. 21. And in the New Testament he is called 〈 in non-Latin alphabet 〉 the Lord Almighty, *2. Cor.* 6. 18. *Rev.* 1. 8. & 48. And the only 〈 in non-Latin alphabet 〉 *Potentate*, *1. Tim.* 6. 15.
- Power is attributed to God actively, because he hath power to communicate something to others, such as is the power of the cause.
13. *Potentia, vel potestas causae*, A causing power yet properly active power doth not agree to God, as if in respect of himself, he were first idle, and after did put himself forth into act: for God is a most pure Act. *James* 1. 17.

14. Therefore we must not imagine such an active power in God, which is a different thing from his Essence, for the very Essence of God is this power whereby he is powerful: As the same Essence is mercy it self, whereby he is merciful.
15. But an active power agrees to God, in respect of the Creature, which is properly said to be able to receive, and prove that act of God, which before it did not feel and prove. *Matthew* 19.
26. All things are possible with God.
16. The Omnipotency of God is conversant about things absolutely possible, whatsoever God willeth, or can will. *Ibidem*.
17. It is not therefore exercised about things which are altogether 〈 in non-Latin alphabet 〉 impossible, and do imply a certain contradiction, either in God, or in the things created, 2. *Tim.* 2. 13. He cannot deny himself.
18. Hence a certain distinction ariseth of Divine Omnipotency, whereby it is distinguished into absolute power, and ordinate, or actual power.
19. Absolute power is that whereby God is able to do all things possible, although they never shall be. *Matth.* 3. 9. God can of these stones raise up children unto *Abraham*, and 26. 53. Thinkest thou that I cannot now pray my Father, and he shall presently give me more then twelve legions of Angels? *Mark.* 10. 27. *Eph.* 3. 20.
20. The ordinate power of God is that whereby he not only can do that which he will, but also in very deed doth actually do, whatsoever he will. *Psal.* 115. 3. & 135. 6. *Eph.* 3. 11.
21. The manner of God's subsistence which shines forth in his Efficiency is first, the co-working of all persons; secondly, the distinct manner of the persons in working.
22. Their co-working is, that whereby they do inseparably work the same thing: for all external actions are common to all the persons, *John* 5. 17, 19. My Father worketh, and I work. Whatsoever he doth, the same likewise doth the Son. and 16. 13, 14. That spirit shall not speak of himself; but whatsoever he shall hear, he shall speak. He shall take of mine, and give it to you.
23. Hence every person worketh of himself, as touching the causal power which he exerciseth.
24. Hence, there is no praeeminence of dignity, in that co-working, but great unity, and identity of one, and the same cause.
25. Hence equal honor is equally due from us to all the Divine Persons.
26. The *Distinct manner* of working is that whereby every person doth work according to the distinct manner of his subsistence.
27. That distinct manner is partly in the order of working, partly in the bounding of the action.

28. As touching the order, the manner of working of the Father is of himself, by the Son and Holy Spirit. Hence the beginning of things, namely Creation is properly attributed to the Father, who in order of beginning is the first Person.

29. The manner of operation of the Son is from the Father by the spirit. Hence the dispensation of things is properly attributed to him, namely Redemption, & the constitution of all the offices in the Church. *Ephes.* 4. 11. He therefore gave some to be Apostles, some Prophets, &c.

30. The manner of working of the spirit is from the Father and the Son by himself. Hence the communication of things is attributed to the Holy Spirit, as Regeneration, *Tit.* 3. 5. The communication of all spiritual gifts, *1. Cor.* 12. 4. And the perfection of natural things themselves, *Gen.* 1. 2.

31. As touching the termination of the action that works, in which the working, or manner of working of one person, doth chiefly shine forth is chiefly attributed to that person. So Creation is by a special application appropriated to the Father, Redemption to the Son, and Sanctification to the holy Ghost.

CHAPTER VII.

Of the Decree, and Counsel of God.

1. IN the powerful Efficiency of God, the *Decree* of God obtaineth the first place: because this manner of working, being of all most perfect, doth chiefly agree to the Divine Nature.

2. The *Decree* of God is his determinate purpose of effecting all things by his almighty Power, and according to his counsel, *Eph.* 1. 11. He doth all things according to the counsel of his own will.

3. In the *Decree* of God there appeareth his constancy, truth, and faithfulness.

4. Constancy is that whereby the *Decree* of God remains always immutable, *Num.* 23. 23. The strong God is not a man that he should lie, or the Son of man that he should repent, *Prov.* 19. 21. The *Counsel* of the Lord it shall stand.

5. Truth is that whereby he declares that alone which he hath decreed, *Ierem.* 13. 10. *Jehovah* is a God of truth. *Rom.* 3. 4. Let God be true and every man a liar.... For although his words may seem sometime to sound another thing, yet the sense of them doth always agree with the *Decree*.

6. Faithfulness is that whereby he effects that which he hath decreed, and as he hath decreed. *Isaiah* 46. 10. My *Counsel* shall stand, and I will do all my pleasure.

7. Every *Decree* of God is eternal. *1 Cor.* 2. 7. *Acts* 15. 18.

8. To this *Decree* of God pertaineth *Counsel.* *Eph.* 1. 11. *Acts* 4. 28.

9. The *Counsel* of God is as it were his deliberation concerning the doing of everything in the best manner, after that it is of the understanding and will approved.

10. Counsel is given to God in respect of perfect judgment, whereby he doth all things advisedly *I. E.* willingly and of set purpose: not in respect of any inquisition upon which such a judgment doth depend us men. For God seeth, and willeth all and everything together. Therefore it is called, as it were deliberation, not deliberation properly so called.

11. Three things concur to the perfection of this *Counsel*. 1. A scope or end propounded. 2. A conceit of the mind tending towards that scope. 3. An intention, and well pleasingness of the will.

12. The scope or end of this *Counsel* is the glory of God himself, that is, that goodness, or perfection of God which is made manifest by his Efficiency, and shines forth in his works, *Eph.* 1. 6. To the praise of his glorious grace.

13. In every artificer, or one that works by counsel *ad extra*, outwardly, there is a platform afore hand in the mind which when he is about to work he looks into, that he may fit his work to it: so also in God seeing he worketh not naturally nor rashly, nor by constraint, but with greatest perfection of reason, *such a platform is to be conceived to praeexist before in his mind*, as the exemplary cause of all things to be done. *Heb.* 11. 3. Those things we see were made of things that do not appear.

14. The platform of all things is the Divine Essence, as it is understood of God himself as imitable by the Creatures, or so as in some sort the Image of that perfection or some footstep thereof may be expressed in the Creatures: that is, the Creatures themselves, as they are conceived in the Mind of God, are the platform or image of that nature which they have in themselves.

15. A platform in the mind of man, who attains to knowledge by Analysis or resolution is collected of things themselves: and so things are first in themselves, then they come unto the senses of men, and then to the understanding, where they can make some *Idea* to direct the following, operation. But because God understandeth all things by *Genesis*, or composition, and doth not require knowledge by Analysis, or resolution of things, therefore all things are first in his mind before they are in themselves.

16. In us the things themselves are the example, platform or copy, and our knowledge is the Image: but in God the Divine knowledge is the cobby-platform, and the things themselves the Image, or express likeness of it.

17. An *Idea* in man is first imprinted and afterwards expressed in the things: but in God it is only expressing properly, not impressed, because it doth not come from any other thing.

18. From this one foundation may all errors of merits and foreseen faith be sufficiently refuted. For if any *Decree* of God should depend properly upon such foresight, then the *Idea* of God should come to him from something else, which doth in no wise agree with his nature.

19. The *Idea* or platform, as it is absolutely considered in God, is only one, but as it includes divers respects to the Creatures, it becomes manifold; so that it is true, that the *Idea* of one Creature is not the *Idea* of another.
20. There are in God platforms of all perfections which are in the Creatures, because they proceed from the active power of God: but not of imperfections, if they be formally considered as imperfections.
21. Therefore the knowledge of evil depends upon the denying of good, as the being of evil consists in privation of good, for everything as it hath its being, so it is known.
22. *Ideas* as they are many, so some of them are *Connexa* knit together among themselves, and depend one upon another: whence also a certain order ariseth of former and latter.
23. *Idea's* as they are considered going before the *Decree* of God's Will, do represent a *quiddity* of things, and only a possible existence: as they are considered after the determination of God's Will, they represent the same thing, as actually to come, according to their actual existence.
24. From that divers consideration there ariseth distinction of Divine knowledge into that which is called, Knowledge of simple understanding, and knowledge of vision.
25. Knowledge of simple intelligence, is of all possible things, that is, of all and everything, which may be done by most perfect knowledge in God.
26. Knowledge of vision, is the knowledge of all future things, whether they be in their own nature, necessary, or free, or contingent.
27. These things that God knows by the knowledge of *simple intelligence* or mere understanding, he knows by his all sufficiency: but those things that he knows by knowledge of vision, he knows by his Efficiency, or by the *Decree* of his own will, *Psal.* 33. 15. He that frames their hearts, observeth all their works. *Isa.* 44. 2. Who as I, foretellet and declareth it, or ordereth it to me, from the time that I disposed the people forever: that the things to come, and which shall come to pass may be declared to them?
28. A middle knowledge by which God is feigned of some to have known before the *Decree* of his will by supposition, such events to come to pass, if such causes were put: seeing that it doth both determine events to come certainly to pass independantly from God's Will, and doth make some knowledge of God to depend chiefly on the object: I say such a knowledge cannot stand with the great perfection of God.
29. The Divine *Idea*, according to the variety of Notions, which are in the things, doth put on divers respects. In respect of the Principles, it is called intelligence whereby God perceiveth every several thing in everything: in respect of truth belonging to every several thing it is called *Science*, which as to the extent of it, is *Omniscience*: & as to that being which things have in their proper measure, is called *Praescience*. In respect of the dependence of truths which they have among themselves, it is called *Sapience*, whereby he knoweth what is

convenient for everything, and what is disagreeable from it: In respect of the whole order to be appointed in practice, it is called Prudence, whereby he knows, to apply the fittest occasions to everything: Lastly, in respect of putting in practice, it is called Art. Whereby he knows to effect all things most skillfully. *Heb.* 11. 10.

30. Those words are often used promiscuously in the Scriptures, to explain the perfection of Divine understanding to the capacity of those, who have an understanding very imperfect; yet of their own nature they admit this distinction, and not another.

31. That conjectural knowledge which only some do give to God, about contingent things to come, doth plainly repugn the nature, and perfection of God.

Of those three things which were propounded as concurring to the perfection of God's Counsel, namely, A scope, conceived of the mind, and intention of will; The Third remains to be considered, which is called, Good pleasure.

32. The *Good pleasure* of God is an act of Divine will, most freely and effectually determining of all things.

33. *Good pleasure* indeed in Scripture doth most usually set forth the good will of God, whereby he willeth, and determineth a saving good unto his: yet because all the *Counsel* of God is well pleasing to him, it is rightly used by Divines to explain every *Counsel* of God, even according to the Scriptures.

34. This will is truly free: because whatsoever it willeth, it willeth it not by necessity of nature, but by *Counsel*.

35. It is most free, or chiefly and absolutely free, depending upon no other, but the freedom of the will of men and Angels by reason of that dependence which it hath on God, is less free partaking of another.

36. Freedom in those operations which are outward is not only concomitant, as it is in inward operations; but also it is antecedent by way of a principle: because that which God willeth to work outwardly, he willeth not out of necessity of nature, but of precedent choice: for there is not a necessary connection between the Divine Nature, and those Acts.

37. This will is Effectual: because whatsoever it willeth, he effecteth it in its time, neither is there anything that is not done, if he willeth it to be done. *Psal.* 115. 3. & 135. 6. *Jehovah* doth whatsoever he pleaseth.

38. Hence the Will of God is the first cause of things. *Rev.* 4. 11. By thy will they are, and were created. But the Will of God, as it willeth to work outwardly, doth not presuppose the goodness of the object, but by willing doth make the object. *James* 1. 18. Because he would, he begat us, *Rom.* 9. 18. He hath mercy on whom he will.

39. Therefore there is no cause properly so called, to be given of God's Will.

40. Hence it is rightly said, that God doth will one thing to exist for another: but not that that one thing is a proper cause whereby the Will of God is inwardly moved to appoint that other thing. So God would that the Sun and stars should exist, for the generation, conservation, and corruption of things below: yet the Sun and Stars, are not a cause why God would that those things should be generated, conserved, and corrupted. And so it is in all things out of God, which indeed among themselves are causes and effects, even as they depend upon the Divine will, but there is no cause of God's Will out of it self.

41. Also the willing of one thing in God, is not properly a cause effecting that he will another thing in himself, because the Efficiency of a cause upon an effect, and dependence of the effect upon a cause, cannot be in the Will of God, which is God himself, truly and simply willing all things together and at once, with one only act; yet it is true that the *Schoolmen* say, that a passive attingency of the Divine will in respect of one thing, is a cause of a passive attingency in respect of another: and so in this sense it is truly and piously said, that God willeth someone thing, because he willeth another.

42. Therefore although he willeth many things which will not follow but upon some antecedent act of the Creature, yet the very act of willing in God doth not properly depend as a consequent thing upon the act of the Creature. Neither is it lawful under the appellation of an Antecedent will, to give unto God that imperfect will which is called *Velleitas*, a woulding in the *Schools*. For it doth not agree to an Omniscient, Omnipotent, and infinitely, blessed Nature.

43. Wherefore that opinion which determines that God doth will something antecedently to the act of the Creature, which same thing afterwards he willeth not towards them, but wills another thing, is not to be admitted: because it makes the Will of God mutable and depending upon the act of the Creature, so that as often as the act of the Creature is changed, so often also it is changed.

44. By that opinion also, that form of speech prescribed in the Word of God wherein we commit ourselves and all ours to God, as I will do this, or that, if God will, should not be used in all things, but turned contrarily, *God will do this or that*, if man will.

45. This will determines of all things, greatest, least, contingent, necessary, free, without exception: This the Scripture shows of all kind of things: as of Christ Jesus to be glorified, and the Church to be saved by him. *Psal.* 2. & 110. 1. & 40. 7, 8, 9. *Heb.* 7. 16. 21. *Eph.* 5. 25. *2 Tim.* 1. 9. Of *Pharaoh*. *Exod.* 1. 3. Where God did so dispose all things, that he might move *Pharaoh* to persecute and overthrow the people of *Israel*; nay he hardened him, that he might persecute them: yet *Pharaoh*, and *Israel* did work freely. In like manner of the selling of *Joseph*, wherein all things happened freely, and contingently, God determining of it according to his Will. Of the very heart of man. *Psal.* 33. 15. *1 Sam.* 10. 9. 26. *Prov.* 21. 1. Of a man killing another by chance. *Exod.* 21. 13. Of the Lot cast into the Lap. *Prov.* 16. 33. Of little Sparrowes falling to the ground: Of all the hairs of a man's head. *Matthew* 10. 29. 30. Of the Lilies, Flowers, and Grass of the Earth, *Matthew.* 6. 28. 30. Finally, of all created things. *Job* 38. *Psal.* 104. *Isaiah.* 45. 7. *Ierem.* 14. 22.

46. If God should not determine of all things, his Will should not be simply & universally the first cause: and therefore they that think the contrary, must of necessity either make two first beginnings, or more then two, which is very far from all truth.

47. But there is not the same reason of will as there is of Divine knowledge and power, for knowledge knows all things that may be known, and power can do all possible things, and they are stretched forth together beyond those things which actually have been, are, and shall be: but by his *Will* he willeth not all things he can will, but all things which he judgeth to be willed, and therefore actually to be hereafter: whence it is that although God may be called, Omniscient, and Omnipotent, yet he cannot be called Omnivulent.

48. Whatsoever God willeth in all these things, he is universally effectual: so as he can in no wise be hindered, or frustrated, whereby he cannot obtain what he *wills*. For if he should properly will anything, and could not obtain it, he should not be most perfect and blessed.

49. Yet the *Will* of God doth not infer a necessity upon all future things, but a certainty only as touching the event. So it could not be as to the certainty of the event, that the bones of Christ should be broken, because God would that they should not be broken: yet there was no necessity imposed upon the *Soldiers Speares*, and other second causes which were present.

50. Nay it is so far off, that the will of God, which doth most certainly attain to whatsoever it *willeth*, doth urge all things with hard necessity, that it is the prime root, and efficient cause of all that contingency, and freedom, which is in things: because it doth effectually foreordaine such effects to follow of such causes.

51. In those things which God *Willeth* there is a certain order conceived, namely that first he *Willeth* the end, before the means to the end, because he worketh by most perfect reason: and among means, he first *Willeth* those things which come nearest to the end: for that which is first in order of execution, that is last in order of intention, and so contrarily.

52. This *Will* of God, is, partly hidden, and partly revealed. *Deut.* 29. 29.

53. Those means by which this *Will* is revealed, are rightly called the *Will* of the sign, not only metaphorically, because they declare among men what they would have, but also metonymically, because they are either effects, or adjuncts, partly declaring the proper *Will* of God.

54. There are five signs put in that old verse. *Praecipit*, & *Prohibet*, *Permittit*, *Consulit*, *Implet*: He commandeth, and forbiddeth, Permitteth, Counselleth, fulfilleth: but because *counsel* is all one with a command; instead of it, it should be better to put in *Promittit*, He promiseth.

Thus far in general of God's Efficiency, which together with his Sufficiency, doth make a fit, and adequate object of Faith. The kinds of it do follow.

CHAPTER VIII.

Of Creation.

1. The Efficiency of God, is either Creation or Providence.
2. Creation is the Efficiency of God whereby he made the World of nothing, in the beginning very good.
3. Active Creation is conceived, by the manner of a transient action, in which there is always an Object presupposed about which the agent is exercised, yet it is not formally, transient but only virtually; because it doth not presuppose, but make an Object.
4. Passive Creation is conceived by the manner of mutation, which is improperly called mutation.
5. Creation respects the whole world, that is, whatsoever doth exist besides God.
6. Hence, both all things which exist besides God are created, and they are altogether created, that is, as well according to matter, as according to form. *Rev.* 4. 11. Because thou hast made all things. *Col.* 1. 16. For by him were made all things which are in Heaven, and which are in Earth, visible and invisible.
7. Creation doth produce Originally, because it produceth a being, not only as it is a being, but also absolutely in every part.
8. Therefore before the *Creation*, the Creatures had no real being either of existence, or Essence, although they had a known being from eternity in the knowledge of God.
9. *Creation* then produceth out of nothing, that is, out of matter that doth not praeexist, *that hath a being before*, but co-exist, *that hath a being together with the thing created*: For there was nothing from eternity besides God, neither is God the matter or part of any Creature, but only the efficient cause.
10. Indeed some things are said to be created, whose matter did pre-exist: but then *Creation* respects not only that immediate action, whereby it comes to pass that such things are; but also a mediate action, whereby it comes to pass that the matter it self should exist of which they are formed: so it was in the *Creation* of plants and living Creatures, *Genes.* 1. 20.
11. That nothing, or not being of things, did go before their being: not only in order of nature, for so they might co-exist with God from externity: but also in order of duration, continuance, according to our manner of conceiving.
12. Hence that beginning in which God is said to create the world, was the end of that duration which nothing had, and the beginning of that which a the world had.
13. Therefore God would by the *Creation*, both show forth his perfection, that he did not need any Creature or outward thing; for then he had created the world as soon as he could. And also his freedom whereby he brought forth all things without natural necessity, for if he had created necessarily, he had done it from eternity. *Rev.* 4. 11. *Psal.* 115. 3.
14. The world neither was made from eternity, neither could be created from eternity, in that disposition, and order of things, which now it hath.

15. That day had not been, if infinite days ought to have gone before, for those days going before had never been ended, that that might succeed them.
16. Hence also it followeth that no Creature was, or could be a cause either instrumental, or principal in the act of *Creation*.
17. Every thing created was very good, because it was made neither rashly, nor in vain, but unto the end which the Maker did attain unto. *Gen.* 1. 31. Whatsoever he made was very good. *1 Tim.* 4. 4. Whatsoever God made is good.
18. Goodness of a thing created is that perfection whereby it is fit to the use it serves for: Now that use is particular, or universal.
19. The Particular is that proper operation to which anything serves in its proper nature.
20. Universal use, is the ordaining of one thing with others, for the perfection of the Universe or whole. *Psal.* 104. & 148. *Isaiah.* 40. 13.
21. By this goodness all created things in their natural manner tend to God from whom they came. For the second being is from the first, and for the first. Hence those phrases. From him, through him, and for him are all things. *Rom.* 11. 36.
22. Now natural things tend unto God. 1. In that they declare God's Glory. *Psal.* 19. 1. 2. That they give occasion to us to know, and seek God, *Rom.* 1. 20. *Acts* 17. 26. 3. In that they sustain our life, that we may live well unto God. *1 Cor.* 10. 31. *1 Tim.* 4. 3. 4.
23. Time doth co-exist or hath a being together with all natural things, as appears in that phrase in the beginning: for then was the beginning of time.
24. Place also doth co-exist, that is, a certain space, wherein the extension of the Creature is bounded. *Genes.* 1. 22.
25. But these are not properly created, but concreated, or annexed, knit to the things created: because they have not an absolute, but only a relative entitie or being.
26. Because God created all things of nothing, therefore our faith rests in him against hope, under hope, for those things which are not, as if they were. *Rom.* 4. 17. 18.
27. The *Creation* of the world is distributed according to the parts of the world: for although the world be one, by unity of aggregation, order, and end; yet it consists of parts, distinguished not only according to the situation, but also according to the Essence, and Existence.
28. But the *Creation* of these parts of the world, was not altogether and in one moment, but it was finished by parts succeeding one another, in the space of six days.
29. *Creation* then is of the parts of the world, that are either immediately perfect, or mediately, *Psal.* 33. 6. *Heb.* 11. 3. *Gen.* 2. 7. 19. 22.

30. *Creation* of things immediately perfect is, that whereby things were made having their principles, both material and formal, at the first ingenerated in them, and that in a complete existence.

31. Hence those Creatures of themselves are subject to no essential change; as generation, or corruption.

32. The parts immediately perfect are the highest Heaven, and the Inhabitants of it the Angels.

33. The highest Heaven, is the dwelling-place of God's holiness, full of all things which pertain to eternal blessedness: where the Majesty of God doth present it self to be seen as it were Face to Face. *1 Cor. 2. 8. Marc. 12. 23. 1 Cor. 13. 12.*

34. It is called the third Heaven, *Empyreum* fiery, The Heaven of Heavens, and Paradise. *1 Kings 8. 27. Mat. 18. 10. Marc. 12. 25. 2 Cor. 12. 2. 4.*

35. This Heaven is meant. *Gen. 1. 1. Heb. 11. 10. 16.*

36. Angels are Spirits of primary perfection, created to minister unto God.

37. That Angels were created appeareth, *Col. 1. 16. Psal. 14. 8. 5.* That they were created the first day with the highest Heaven, appeareth. 1. From the likeness of nature, that they have. 2. In that they are said to have as it were applauded God in the *Creation* of other things. *Job 38. 7. 3.* In that they are Spirits. *Heb. 1. 14. Luc. 24. 39.* Ministers of God. *Heb. 1. 7. 14.* Of chief perfection, and of an immortal nature. *Luke 20. 36.*

38. Hence the Angels do so excel in clear seeing reason, that they are said to be as it were, full of eyes, presently discerning what God would have done by them, and how it is to be done: And in liberty of will, that they perform their offices with diligence, *Psalms 103. 20.* And in perfection of strength, that they are able to do great things. *2 Peter. 2. 11.* And in greatest agility, that as if they had wings, they do swiftly dispatch that which they have in Commission. *Ezech. 1. 6.*

39. Their Ministry is to celebrate the Glory of God; and to execute his commands. *Psal. 103. 20.* Especially about those who shall be heirs of eternal life. *Hebr. 1. 14. Psalm 91. 11. & 34. 8.*

40. They were created sound in holiness, and righteousness, *Lu. 9. 26. John 8. 44. Jude 6. 2. Pet. 2. 4.*

41. In number they are very many, unto ten thousand times ten thousand. *Dan. 7. 10. Hebr. 12. 22. Mat. 26. 53.* They are distinguished among themselves, in respect of their Offices, & Objects, about which they are exercised. *Ephe. 1. 21.* And they are under the command of God and Christ only.

42. By the *Creation* God is known, but not God the Father, Son and Holy Spirit, because that effecting power whereby the world was created, pertains to the essence of God, and not to his personal subsistence.

43. *Creation of the parts of the World mediately perfect, is whereby things were made of principles, that did exist before.*

44. Hence those Creatures are subject to change and corruption.

45. Those things that were mediately perfect have a double existence; first a rude and incomplete, then afterwards a complete, distinct, and beautified existence.

46. The rude and incomplete existence of things was in that mass which in the beginning was created, without form, void, and involved in darkness, which is called Earth, Waters, the Deepe.

47. It is said to be without form; not because it had no form, but because it neither had beauty, and ornament, nor a complete act of those forms which were afterwards to proceed out of it.

48. In the constitution of the complete existence of things, two things are chiefly to be respected; Namely, the manner, and order.

49. The manner of constitution contains four things. 1. The command of God producing everything: Let be, or let this or that be done: wherein the power of God shines forth, that by his only word or will he did all things. *Psal. 33. 9. Psal. 115. 3.* 2. His approbation acknowledging the same thing brought forth as good, God saw that it was good. Hence the goodness of God shines forth, that he produced all things to a good end and use. *Psal. 19. 2. 3.* His ordination assigning to everything his use; Let it be to this or that end. Hence the wisdom of God shines forth whereby he hath assigned several uses to everything, in a most fit way. *Ier. 10. 12. & 51. 15.* He made the Earth by his power, he stablished the habitable World by his wisdom, and stretched out the Heavens by his prudence. 4. The establishing of a Law, and order, perpetually to be observed in that thing, which is also joined with ordination. Hence the constancy of God shineth forth, that he would have all Creatures to observe their order, not for some days, or years, but to the end of the world.

50. These former are not severally expressed in some kind of things; because their imperfection depends upon the perfection of other things: yet in common reason they do equally agree to all.

51. The order of constitution was thus: In the first day after the bringing forth of the highest Heavens, the Angels, and the unshapen Mass, the subtilest part of that Mass being called forth upward, there was made light, that is, shining fire.

52. On the second day, Of that part which in subtlety came nearest to the former there was made Air.

53. On the third day, the parts of the Mass were so distributed, that the Waters being gathered, in their channels, of that part which was for the greatest, the Sea was by it self, and the Earth appeared adorned with Herbs and Trees.

54. On the fourth day, The Luminaries of Heaven were made, to give light upon the Earth.

55. On the fifth day, Fishes, and Birds, that dwell in the air and water were brought forth.

56. On the sixth day, were brought forth all Terrestriall living Creatures, first the brutish Creatures, and then afterward man: and so the Heavens and Earth were perfected, and all the Hosts of them.

57. In this order the wisdom, power and goodness of God doth greatly shine forth.

58. His wisdom. 1. In that the simple elements were first created before things elementary or concrete, and compounded. 2. In that among simple things the more perfect were made first, which come nearest to the nature of God. 3. In that those things were first created which only have being: then those which beside being have also life: then those that beside being and life, have also sense: then last of all, those things which beside being, life and fence, have also reason. 4. In that in simple things, there was a progress from things more perfect to things less perfect, but incompound things from things less perfect to things more perfect, from plants to men.

59. The power of God shined forth in that he first created the Plants, Herbs and Trees, before the Sun, and Stars, which are wont to be causes in their producing.

60. The goodness of God shined forth in that he created dwellings, before inhabitants, food before living Creatures, those things which should be useful for man, before man himself.

61. Man as he was the last of the Creatures, so was he the *Compendium*, abridgement of all Creatures, both immediatly and mediately perfect, partaking the nature of the one, in his soul, and of the other in his body.

62. He was the end of the Creatures mediately perfect, and so in God's-intention respected in them, and above them.

63. Hence he is said to be created in another manner then the other Creatures: for they were brought forth by a word only: let there be light, let there be a firmament. But man was brought forth as it were with greater counsel, and deliberation: Let us make man. *Gen.* 1. 26.

64. For the body was first prepared, and afterward the soul was inspired. *Gen.* 2. 7. The body of Elementary matter, but the soul was produced of no matter being before, but immediately by the power of God.

65. The Excellency of man was placed chiefly in this, that he bore the Image of God.

66. Three things are required to make an Image. 1. That it be like. 2. That it be express, and framed to imitate another thing as an exemplar, or copy. 3. That that likeness be either in its specifiall nature, or most noble perfection.

67. Hence it is, that in the inferior Creatures the Image of God is not properly found; but only a shadow, and footstep of it.

68. But in man the proper reason of an Image is found, yet not perfect, which is only in the Son of God. *Col. 1. 15. Hebr. 1. 3.* But imperfect, not with a privative we, but negative imperfection.

69. This Image then is a conformity of man, according to his measure, to the highest perfection of God.

70. All this Image was natural to man, but in a different respect, for it was partly the very nature of man, partly it flowed from the principles and perfection of nature, and partly it was due to nature in a certain manner.

71. The Image of God in man was partly inward, partly outward. The inward, was the perfection of body and soul.

72. The perfection of the body is that whereby it was absolutely fitted for comeliness and use agreeable to God's Will. *Gen. 2. 25. Rom. 6. 13.*

73. The perfection of the soul was that whereby it was of an immortal nature, not only in those faculties by which it was a free principle of its own actions, in understanding and will, but also being adorned with gifts whereby man was made able, and fit to live well, namely with wisdom, holiness, and righteousness. *Eph. 4. 24. Col. 3. 10.*

74. The External perfection of man was his Dominion over other Creatures, whereby he might use them freely to God's Glory, and his own necessity, *Genes. 1. 26. and 2. 19. 20.*

75. Hence the tilling of the Earth, and getting of food out of the Plants of the Earth, was committed to him. *Gen. 2. 25.*

76. Hence was the coming of the Creatures to him as to their Lord, and names by him put on them, as by their Lord. *Gen 2. 19.*

77. Hence he was placed in the Garden of *Eden* as in his Palace. *Gen. 2. 19.*

78. In all those things joined together the perfection of man was complete: and from that perfection, a certain Image of God, or of Divine perfection did arise.

79. This *Creation* of man, was, of the *Male*, and *Female*, both of them of nothing, as touching the soul. The body of the *Male*, of the Earth, mingled with other Elements. The body of the Woman, of the *Male*, and for the *Male*, that nothing might be wanting to his well being. *1 Cor. 11. 8. 9.*

80. From the consideration of the *Creation* our Faith ascendeth above all the order of nature, and apprehends the light of the Glory of God, to be shown forth in the Face of Jesus Christ, because it is God, who commanded the light to shine out of darkness. *2 Cor. 4. 6.*

CHAPTER IX.

Of Providence.

1. The *Providence* of God is that Efficiency whereby he provides for his Creatures now made, in all things, according to the counsel of his own Will.
2. This *Providence* is extended to all things, not only common, but proper. *Psal.* 145. 15. 16. *Prov.* 16. 9. 33. *Exod.* 21. 13. Being properly determined of no cause, but determining all causes: and hence in their manner it is the universal and particular cause of all things.
3. The *Providence* of God is either immediate, whereby God by himself, as the absolute sole cause provides for things, or mediate, whereby he provides by the use of means.
4. God doth all things that come to pass immediately, both by reason of his power, in respect of all being, which is found in the effect, (for the power of God attains to every effect. *Deut.* 8. 3. *Isaiah* 28. 26.) and also by reason of the subject in respect of that being it hath as it is a being: for God himself who is always and everywhere present immediately and inwardly, doth work that in all things also.
5. Yet in respect of those things upon which second causes have their influence by force of their own proper form, God is not said to work, immediately, but mediately, because he worketh by the means of subjects and virtues of second causes:
6. God therefore useth means, not for want of power, but through the abundance of his goodness: that namely he might communicate a certain dignity of working to his Creatures also, & in them might make his efficiency more perceivable. *1 Sam.* 14. 7. Tis all one to *Jehovah* to save with many, or with few. Hence God doth often use those means, to produce the most noble effects, which of themselves, have no aptness to bring forth such effects. *1 Cor.* 1. 27. 28. *Amos* 5. 9. 2. *Chr.* 24. 24. Also he doth often make the most fit means, ineffectual. *Psal.* 33. 16. & 127. 1. 2. *Hos.* 4. 10.
7. Hence our Faith doth not properly respect those means which God useth, neither depends on them, but on God only, who can relieve all our necessities either with means, or without means, as it seems good to him. *Dan.* 3. 17. Our God whom we worship is able to deliver us out of the hot fiery Fornace, and out of thy hand, O King.
8. The *Providence* of God is either Ordinary and usual, or Extraordinary and unusual.
9. The ordinary providence is whereby God observeth that order in things which was appointed from the beginning. The reason of which order requires, that some certain thing go before, and from that being put, some certain thing follow after. *Hos.* 2. 22. I will hear the Heavens, and they shall hear the Earth, and the Earth shall hear the Corn, and the Wine, and the Oil, and they shall hear *Israel*.
10. That order in natural things is the Law of nature, common to all things or the very nature of things, as it is stablished in a certain order, arising from the force and efficacy of that never to be revoked Word of God given in the beginning: Let it be made, let it be, be it so, which expressing the respect of a thing to come doth signify perpetuity and constancy, and by its virtue doth effect all things which do usually come to pass of the samthings. *Ier.* 31.

35. 36. The statutes of the Moon, and of the Stars, &c. and 33. 20. My Covenant of the day and my Covenant of the night.

11. Extraordinary providence is that whereby God provideth for things beyond the usual, and appointed order of them, in which manner whatsoever is effected, is by a metonymy of the effect called a Miracle.

12. A Miracle is an operation above the order appointed whence true Miracles do always give evidence of the omnipotency of the doer. Hence God only is the Author of true Miracles.

13. Men may-be moral causes of Miracles, as they obtain this of God that he would do them, or as God useth their help as a sign, or token of a Miracle to be done by him, yet they cannot be causes really efficient, nor indeed, instrumental, much less principal.

14. The *Providence* of God is either conservation or gubernation.

15. Conservation is that whereby God maketh all things, both universal, and singular, both in their Essence and existence, and in their strength, to persist, and continue. *Psal. 104. 19. 20. Acts 17. 28. Heb. 1. 3.* Which is of Schoolmen, not unfitly called *Manutenentia Dei, God's holding in his hand*, because by it God doth sustain all things as with his Hand.

16. This conservation doth necessarily come between *Creation*, and government of things created: because whatsoever is created, is created to some end, and use, to which also it ought to be directed and governed: but it cannot attain that end, nor be directed to it, unless it be continued and conserved in its being.

17. God's conservation is necessary for the Creature because the Creature doth every way depend upon the Creator, not only as touching its *Fieri*. i. being to be made, but also touching its *Esse, existere, permanere, & operari*. i. Being, Existence, Continuance, and operation: so that every Creature should return into that nothing whereof it was made, if God should not uphold it, and the very cessation of Divine conservation, would without any other operation presently reduce every Creature into nothing. *Psalm 104. 29.* If thou hidest thy Face, they are troubled, if thou takest away their breath they die, and return to their dust.

18. Some things are conserved immediately, namely such as are subjected unto God only. This conservation is in very deed the same with Creation, differing only in reason, in that *Creation* includes a certain newness which conservation excludes, & *Creation* excludes a precedent existence which conservation includes, so that that conservation is nothing else then as it were a continued *Creation*, and therefore it is joined with *Creation*. *Neh. 9: 6.* Thou hast made, and thou preservest all these things.

19. Gubernation is that whereby God directeth and leadeth all his Creatures to their proper ends. *Psal. 29. 10. Jehovah sits King forever.*

20. The government of all things ought to be of God. For they would never certainly attain the end to which they were created, unless they were governed by the same power, by which

they were created: and it proceeds from imperfection, when he leaves the work that he hath made, to be directed by another afterward.

21. This Gubernation includes intrinsically, not only means convenient and fitting to the end, but also their certain efficacy, or the attainment it self. The order therefore of this government is certain, immovable, and indissoluble, so that the Creature cannot wholly withdraw it self from all order of government, although it may decline from its particular order. *Gen.* 50. 20.

22. This government is common or special.

23. Common is that whereby God doth govern all things in a like manner, unto this government belongeth, First, The Law of nature common to all things, which is a certain participation of the Law, and Will of God, put into all things from the beginning. *Job* 38. 12. Hast thou commanded the morning, and made known to the day-spring his place, &c. Secondly, a natural inclination, which is a principle of working according to that law, *Job* 5. 7. The sparks fly upward. Thirdly, a natural instinct: which is a peculiar stirring up of the living Creatures, to some more noble acts, with a certain show and print of reason. *Pro.* 6. 6. Go to the *Pismire*, O sluggard, behold her ways and be wise. And 30. 24. These four are small upon the Earth, but they are exceeding wise, the *Ants*, the *Mise*, the *Locusts*, the *Spiders*, *Ierem.* 8. 7. The *storke*, the *Turtle*, the *Crane*, and *Swallow* observe the times of their coming. Fourthly, A certain obediencial power, whereby all Creatures are apt to obey the command of God. *Psa.* 103. 21. & 148. 8. Doing his pleasure, fulfilling his Word.

24. This government shines forth in the operation of all things, first in that they always look to some certain end, and so it is necessary that they be acted and governed by an intelligence everywhere present, and omnipotent, that is, of God himself. *Job* 38. 27. In sending down rain to satisfy the wast place, and bringing forth the bud of the tender Herb, *Isaiah* 55. 10. The rain causeth that the Earth bring forth feed to the sower, and bread for him that eateth. Secondly, In that the works of nature are ordained so accurately, and agreeable to reason, that they cannot but proceed from highest reason. *Prov.* 30. 25, 26, 27. 28. Thirdly, in that besides a proper ordination whereby everything seeks his own perfection, they do keep as it were a common society and all do more desire the conservation of the whole then of themselves, as it is to be seen in heavy things which are carried upward to avoid an emptiness.

25. By force of this Gubernation all second causes, are in a certain manner determined afore, that is, First, they are stirred up, to work, by an influence, or *previous* motion, in regard that (beside the communicating of strength, and sustentation of the same) there is some such thing required necessarily to bring forth that into act which before was in the power of the Creature. Secondly, they are applied to a certain object, about which they are exercised in working. *Ezech.* 21, 21, 22: &c. 2. *Sam.* 16. 10. Also by force of the same government they are ordered, that is, 1. Limits, and bounds are set to their actions: *Job* 1. 12. & 2, 6. & 38, 10, 2. Some good is drawn out of their action, *Gen.* 50. 20.

26. Because the exercise of that strength which is in the Creatures depends upon the Will of God; hence it is that we trust in God alone, & not in those Creatures, by which the kindness of God is derived to us.

CHAPTER X.

Of special Gubernation about intelligent Creatures.

In the former disputation common Gubernation was handled: now follows special Gubernation.

1. SPeciall *Gubernation* is that whereby God doth govern reasonable *Creatures* in a special manner.
2. The special condition of those *Creatures* doth cause the difference. For seeing they are in some sort immortal, and created after the Image of God, and have an inward principle of their own actions proceeding from counsel, therefore they are to be governed to an eternal state of happiness or unhappiness, and that agreeably to counsel, and freedom.
3. Yet this special *Gubernation* doth not conclude that real *Gubernation* of the reasonable Creature, which is common to all *Creatures*, but is added to it.
4. This moral government consists in teaching, and fulfilling according to that that before he hath taught *Micah*. 6. 8. He hath shown thee O man what is good *Deus*. 30, 15. Life and good: Death and Evil. Hither to properly pertaineth that revealed Will of God which is the rule of doing as touching manners, to the reasonable *Creature*. God governs by teaching, partly in making a Law, partly in establishing it.
6. A Law is made by commanding, and forbidding.
7. A Law is established by promising, and threatening.
8. God governs by fulfilling, when he performs those things he hath taught. *Ierem*. 32. 19. Thine eyes being open do look unto all the ways of men, that thou mayest give to everyone according to his ways, and according to the fruit of his doings.
9. From this special and proper way of governing reasonable *Creatures*, there ariseth that covenant, which is between God and them. For this covenant is as it were a certain transaction of God with the *Creature*, whereby God commandeth, promiseth, threateneth, fulfilleth, and the *Creature* doth tie it self in obedience to God thus covenanting. *Deut*. 26. 16, 17, 18, 19. This day *Jehovah* thy God commandeth thee. &c. Thou hast avouched this day the Lord to be thy God, &c. *Jehovah* hath avouched thee this day, &c. To make thee high, &c. And that thou mayest be an holy people, &c.
10. Now because this way of entering into covenant is not between those that are equal, but between Lord and servant. Therefore it portaines to government, whence also it is most properly called not the covenant of man, but of God, who is the author, and chief Executor of it. *Deut*. 8. 17. 18. That he may perform his covenant.

11. By virtue of this covenant the moral works of the intelligent *Creature*, whilst he is in the way, have always a respect, either to happiness as a reward, of to unhappiness as a punishment: but in the last there is meriting, but in the other not.
12. Hence the proper and highest difference of a good work and sin doth flow, namely in that a good work is an operation expecting happiness of another by way of reward: as by the opposite privation of it, evil works are made in their kind extremely evil.
13. Hence ariseth the force & reason of conscience, which is the judgment of an intelligent *Creature* of it self, as he is subjected to God.
14. Special government of the reasonable *Creature* is of Angels and men.
15. Special government of Angels, is either a special prescription, or ordering the event that follows upon it.
16. This was the same Law as touching the substance, with the moral Law which is contained in the Decalogue.
17. Yet those in the Decalogue are to be excepted which either pertain to the nature of man's body, or the condition of this mortal life, which take no place in them, as many things of propagation pertaining to the seventh precept. *Matth. 22. 30.* Also many things pertaining to the fifth precept, of subjection of inferiors of their superiors, in like sort some things belonging to the eighth precept of every ones getting of food in his vocation: finally many duties of the second and fourth Commandment to be performed to men.
18. The ordering of the event, was in some, a preservation to persist in obedience. Hence it is that they were confirmed in good, and endowed with full happiness, so that they do immutably cleave to God, with perfect obedience, and fullness of glory. Whence those Angels are called elected. 1. *Tim. 5. 21.* Good and holy, *Luc. 9. 26.* Blessed also, and Angels of light. 2. *Cor. 11. 14.*
19. In others, the ordering of the event was a permission, whence it is that they abusing their liberty did fall into Apostasy.
20. Hence it is that from that time they were obstinate, in evil, and condemned to extreme misery. *Iud. 6. 2. Pet. 2. 4.* Whence the evil Angels, are called impure spirits, and angels of darkness. *Luke 8. 2. & 9. 42:*
21. In that different ordering, there doth manifestly appear the election of some Angels, and reprobation of others, by God's free counsel, and good pleasure.
22. Touching the time of the fall of Angels, it doth only appear, that it was before *Adams* fall.
23. Touching the kind of their sin which was first committed by them, it is most like that it was pride.
24. Touching their punishment the Scripture witnesseth that it is not yet inflicted in the highest degree, but to be inflicted in the end of the world. *Matth. 25; 41. 1. Cor. 6. 3.*

Thus much of the government of Angels.

The government of Man follows.

25. In the special government of men, Two things are to be observed, as in the government of Angels, namely prescribing a Law, and ordering the event that would thence follow. Yet there is not the same reason of all on either side.

26. In prescribing a Law there is like reason. 1. In that the Law prescribed to Men and Angels, was the same as touching the Essence of it: namely moral, the sum whereof is in the Decalogue. 2. In that that it was written in the heart by way of habit, wherein the first reason of conscience is placed, which is called *Syn...ercsis*. *Rom.* 2, 15.

27. But the similitude, and difference is divers. For, First, The principles indeed of this Law are common to Angels and Men, but many secondary conclusions are only proper to men: as of Parents, marriage, meats, and the like.

28. Secondly, seeing man is of a more imperfect nature than Angels, and so needs more instruction and exercise: therefore there was added to the Law of nature a certain positive thing, otherwise of the same reason with it: as the sanctifying of the seventh day.

29. Thirdly, because Man in this animal life doth understand by senses, and so is as it were led by the hand from sensible things to intelligible and spiritual, therefore unto that spiritual Law there were added unto Man outward Symboles; and Sacraments, to illustrate, and confirm it. And in these Symboles, there was contained, both a certain special, and positive Law, & a prosession of general obedience to the Law of nature before put into him and also a confirmation of that solemn sanction of the Law, which did consist of promises, and threatenings.

30. Fourthly, because *Adam* was the beginning of mankind, out of whom all Men were to be derived, therefore a Law is given to him not only as one private person, as was done in the Angels, but also as a public person, or the head of man's nature, from whom all good and evil was to be derived to his posterity. *Acts* 17. •...6. *Rom.* 5, 18, 19. *1. Cor.* 15. 21. 22.

31. Fifthly, in the sanction of this Law, there was contained a promise, of continuing animal life, and of exalting it afterward to spiritual, as also a threatening of bodily death which had no place in the Angels.

32. This interpretation being had, the Law and covenant of God with man in the *Creation* was, *Do this, and thou shalt live*: If thou do it not, thou shalt die the death. In which words there is first contained a precept, *Do this*. 2. a promise joined to it. If thou do it, thou shalt live, 3. A like threatening. If thou do it not, thou shalt die the death.

33. Unto this covenant there were two Symboles, or Sacraments adjoined, In one of which the reward due to Obedience was sealed by a Tree, namely of life, and in the other the punishment of disobedience was sealed by a Tree, namely of knowledge of *good* and *evil*: that was a Sacrament of life, this a Sacrament of death.

CHAPTER XI.

Of Mans Apostasy, or Fall.

In the former dispute, we have treated of the first part of the special government of Men, which consists in prescribing a Law: the other part follows, in ordering the Event.

1. IN ordering the Event, as to Man, there are two... things to be considered 〈 in non-Latin alphabet 〉 , and 〈 in non-Latin alphabet 〉 *Mans fall*, and his restoring. *Rom. 5. 19. 1. Cor. 15. 21.*

2. In the Angels there was preservation of some, and *Apostasy* of others, but no 〈 in non-Latin alphabet 〉 restoring of those that did *Apostate*. But in Man there could not be both preservation and apostasy, together: because all men were created in one *Adam* as in the beginning, root, and head: but in one and the same *Adam*, some men could not be preserved from the *Fall* and others *Fall*.

3. In the Angels there was no 〈 in non-Latin alphabet 〉 or Restoring. First, Because they *Fell* from the highest top of excellency: Secondly, because in the *Fall* of Angels, all the Angelical nature did not perish, but by the sin of the first Man all mankind did perish.

4. The *Apostasy* of Man is his *Fall* from obedience due to God, or transgression of the Law prescribed by God.

5. In this *Fall* two things are to be considered. 1. The committing of the transgression. 2. The propagation of it.

6. The committing of the transgression was accomplished in the eating of the forbidden Fruit, which was called the Tree of the knowledge of *Good* and *Evil*: but the first motion or degree of this disobedience, did necessarily go before that outward act of eating, so that it may be truly said that Man was a sinner, before he had finished that outward act of eating. Wence it is that the very desire which *Eve* was carried toward the forbidden Fruit, doth seem to be noted, as some degree of her sin. *Gen. 3. 6.* When the Woman saw, that the Fruit of the Tree was good for Meat, and most delightful to the Eyes, and the Fruit of the Tree to be desired to get knowledge, she took and eat.

7. Therefore the first degree and motion of this disobedience, was an inordinate desire of some excellency, by the lifting up of the mind: which that she might attain, the forbidding of God being laid aside, through unbelief, she would make trial, whether the forbidden Fruit had some power to confer such an excellency.

8. Hence was the grievousness of this sin, which did not only contain pride, ingratitude, and unbelief: but also by violating of that most solemn Sacrament, did make show of, as it were a general profession of disobedience, and contempt of the whole covenant. All which also were so much the more foul by how much the condition of the sinner was more perfect.

9. In the committing of this transgression two things are to be considered, the causes; and consequents of it.

10. Causes were one principal. And others adjuvant.

11. The principal cause was man himself, by the abuse of his free will. *Eccles. 7. 29.* For he had received that righteousness, and grace by which he might have persisted in obedience if he would. That righteousness and grace was not taken from him before he had sinned, although that strengthening and confirming grace by which the act of sinning should have been actually hindered, and the contrary act of obedience brought forth was not granted unto him, and that by the certain, wise, and just counsel of God. God therefore was in no wise the cause of his *Fall*: neither did he lay upon man a necessity of falling, but man of his own accord, did freely *Fall* from God.

12. The adjuvant causes were the Devil, and the Woman.

13. The first sin of the Devil was pride: From pride did presently follow envy towards God, and God's Image in Man; For because he had lost an orderly Excellency by affecting one out of order, therefore the Excellency of others grieved him, and he was maliciously bent to oppose it. But the Devil was not the compelling cause, neither the cause of sufficient direct necessary or certain efficacy in procuring that sin: but only the counseling and persuading cause, by tempting, whence also it is that he hath the name of the tempter. *Mat. 4. 3.*

14. The tempting of the Devil is a fallacy, or sophistical argumentation: whereby under a show of that which is true, and good, he labors to seduce to that which is false: and induce to that which is evil.

15. In this temptation, the good which he propounded, and as it were promised, was shown to be as it were the greatest: the way to be used to attain that good, was propounded to be as it were easy, and light: that greatest evil which did hang over his head, was hidden from him.

16. The Devil is wont to go the like way in all his temptations, which he doth ensnare mankind with; yet in this temptation a certain special cunning is to be observed which contains many crafts and those very subtle.

17. The first of them was in that he chose a *Serpent* for his instrument which had a certain natural aptness, which the Devil knew how to abuse.

18. The second slight was in that he dealt with the Woman 1. *Tim. 1. 13.* Whether in the presence, or absence of her husband the Scripture is silent.

19. The third slight was in that he determined nothing at the first speech: but only propounded a certain question to the Woman, as if he were ignorant of those matters? Hath God indeed said?

20 The fourth was that his question had much ambiguity in it, for so might be understood that he should not ask of God's command, but of the sense or meaning of that command, peradventure not sufficiently understood by man, If the question be understood of the command it self, then he might seem to have asked whether God had forbidden them, that they should not at all eat of the fruit of any Tree, or as the Woman her self answered whether he had forbidden them the use of that one Tree, and so had not simply given them leave for all.

21. The fifth was that having first called the command of God into doubt by that question, he did so artificially extenuat the sanction of it, or communication adjoined in the conceit of the Woman now wavering, that she should deny either the truth, or at least the necessity of it.

22. The sixth was that after he had weakened the Commandment, and the sanction of it, it doth oppose a prediction quite contrary.

23. The seventh was that to confirm that prediction, he doth both abuse the Name of God, and the Name which God had imposed on the Tree. *Gen. 3. 5. God knoweth that what day ye shall eat there of your Eyes shall be opened, and you shall be as God's knowing Good and Evil.*

24. Hence it is that the Devil is called a *Serpent*, a *Liar*, a *Seducer*, a *Man-slayer*. *Revelations 12. 9. John 8. 44. Rev. 20. 10.*

25. With this tempting of the Devil there was joined the tempting of God, whereby he did so order that business, that it might thence be manifest what was in Man. But this tempting of God was neither Evil, nor tending to Evil.

26. A third tempting did follow these: namely of Man towards God, wherein he did in a certain manner make trial of the truth and Grace of God: namely making trial, whether God would preserve him, although he did not cleave to him, or whether he would certainly do what he had threatened.

27. A fourth temptation of *Eve* did accompany that namely towards her self, whereby she received the temptation or suggestion of the Devil, into her self, and applied to her self to her own ruin.

28. From that arose a fifth, whereby the Woman serving the Devil, as his instrument did tempt *Adam*: and from that proceeded a sixth, whereby *Adam* tempted himself, whilst he consented with a certain purpose to the Woman, and the Devil.

29. Either all or most of these temptations are found also in every Mans sins.

30. And so that sin was consummated, as touching the *Fall* of Man-kind in *Adam*, for *Adam* was properly the beginning of Man-kind, not *Eve*: Unless as she was made for him, and with him, did make one and the same beginning. Hence it is that we read in Scripture of a second *Adam*, but not of a second *Eve*.

CHAPTER XII.

Of the consequents of Sin.

In the Former disputation we treated of the Fall, and the causes of it: now follow the consequents of the Fall.

1. THE consequents of *Sin* are. 1. Guiltinesse and Filthiness, 2. Punishment, properly and distinctly so called.

2. Guiltinesse is the binding of the Sinner to undergo just punishment for his fault. *Levite*. 5. 2, 3, 4, 5. He is guilty. *Rom*. 3. 9. We have proved that all are under *Sin*. And *Vers*. 19. All the world is guilty before God. *1. Cor*. 15. 17. Ye are in your *Sins*.

3. Hence that distinction, of Guiltinesse of the fault, & guiltiness of punishment, as also that distinction of the Papists of remission of the punishment, and of the fault is a distinction without a difference.

4. That guiltiness is not the form of *Sin*, but an affection, or a consequent adjunct, partly separable, partly inseparable.

5. Now it follows *Sin*, partly by virtue of the Law of God adjudging punishment to *Sins*, in which respect it hath some good in it, and is of God: and in this respect, God cannot separate that guiltiness from *Sins*. Yet as it flows from *Sin*, and is a worthiness and deserving of punishment, it doth also partake of the nature of it, and it is a vicious thing: and in this respect it cannot be separated from *Sin*. This double consideration of guiltiness is intimated, *Romans* 1. 32. Knowing the Law of God, that they that do such things are worthy of death.

6. From this guiltiness there followeth a conscience altogether evil: namely accusing & condemning justly. And hence follows horror, and flying from the presence of God, *Gen*. 3. 8. *Heb*. 2. 15. *Rom*. 8. 15.

7. Filthiness is that spiritual pollution, whereby a sinner is made destitute of all comeliness, and honor, and becomes vile. *Matth*. 15. 11. *Rev*. 22. 11.

8. This filthiness doth immediately follow the offense of the *Sin*, and remaineth in the *Sinner*, after the act of *Sin* is past and ceaseth to be: it is wont to be called the spot of *Sin*, Corruption, Defilement, Deformity, Dishonesty, Nakednesse, Uncleanness, a blot, and sometimes *Culpa*, a fault.

9. From this filthiness there follows; First, A turning away from God, *Isaiah* 1. 15. Which is also called abomination, and detestation, *Prov*. 1. 32. Especially in respect of greater *Sins*. *Prov*. 3. 16. *Ierem*. 16. 18. Secondly, the shame of a man to his confusion, *Gen*. 3. 7. For such a shame, is a fear arising from the conscience of some filthiness. *Rom*. 6. 21. What fruit had you of those things whereof you are now ashamed?

10. Punishment is an evil inflicted upon the *Sinner* for his *Sin*.

11. It is called an evil because it is a privation of good. But it is not a privation of an honest good, as it is honest, as *sin* is: but its a privation of the good of happiness, in respect of the *Sinner*, who is punished.

12. It is said to be an evil inflicted, not simply contracted, because it pertains to rewarding and revenging Justice.

13. It is said to be inflicted for *Sin*, because it hath always respect and order to the desert of *Sin*, unto which punishment follows from the offense, by reason of the prohibition, and from the guiltiness, by reason of the commination.

14. Therefore punishment properly so called, hath no place but in Intelligent Creatures, in whom also *Sin* is found.

15. Because *Sin* is reduced into order by punishment, and *Sin* in it self is in some measure against the goodness of God, but punishment only against the good of the Creature: therefore *Sin* hath more evil in it self then punishment.

16. Hence it is that the least *Sin* is not to be admitted, although the greatest punishment might by that means be avoided, or the greatest good obtained. *Rom.* 3. 8.

17. In the ordaining of punishment divers attributes of God do shine forth, chiefly Holiness, Righteousness, and Mercy.

18. The holiness of God in the largest signification is that whereby he is free and as it were separated from all imperfection. *Isa.* 6. 3. *Rev.* 4. 8. But that holiness of God which doth there properly shine forth is that whereby he being pure from any spot of *Sin*, cannot communicate with any *Sin*. *Psal.* 5. 5. Thou art not a strong God that delighteth in iniquity: evil shall not dwell with thee. *Hab.* 1. 13. Thou art of purer Eyes then that thou mayest behold Evil.

19. The revenging justice of God which here shines forth is that whereby he inflicteth evil upon them that do evil. *2. Thes.* 1. 6. It is just with God to render affliction to them that afflict you.

20. This Justice as it doth burn simply-against *Sin* is called wrath *Rom.* 1. 18. *Eph.* 5. 6. As it doth more fiercely wax hot it is called fury. *Deut.* 29. 20. As it doth give sentence to be executed against a *Sinner* it is called judgment. *Rom.* 2. 5. As it doth execute the sentence given, it is properly called revenge. *Heb.* 10. 30.

21. Mercy here shining forth is that whereby he punisheth *Sin*, less then the condign desert of it.

22. This mercy is clemency or beneficence.

23. Clemency is that whereby he doth moderate the punishments that are due, *Lam.* 3. 22. It is the Lord's great kindness that we are not consumed.

24. Clemency appears in patience, and long sufferance.

25. Patience is that whereby he doth forbearingly suffer *Sin*, and spares the *Sinners*. 2. *Pet.* 3. 9.

26. Long sufferance is that whereby he doth long suspend revenge. *Exo.* 34. 6.

27. Beneficence is that whereby, being rich in goodness, he poureth forth many good things, even upon *Sinners*. *Matth.* 5. 45.

So much of the Guiltinesse, Filthiness, and punishment of sin in general, now follows the punishment in special.

28. The punishment inflicted on man for *Sin* is death. *Gen.* 2. 17. *Rom.* 5. 12.

29 This Death is a miserable privation of life.

30. By the life of man is understood, both the conjunction of the soul with the body, and all that perfection, which was agreeable to man in that state, whether it was actually communicated, or to be communicated upon condition. *Psalms* 36. 10. With thee is the Fountain of life, in thy light we shall enjoy light.

31. Therefore Death is not from God, as he did ordain nature, but it is from God, as taking vengeance on *Sin*; and so properly from *Sin*, as the meritorious and procuring cause.

32. But that Death is not a simple, and bare privation of life, but joined with subjection to misery: and therefore is not the annihilating of the *Sinner*, whereby the subject of misery being taken away, the misery it self should be taken away.

33. A certain Image and representation of this Death was the casting out of Paradise, in which there was contained a Symbol or Sacrament of life. *Genes.* 3. 22. 23. 24.

Thus much of Death in general: It followeth to speak of it in special.

34. In Death, or the curse of God that doth lie upon *Sinners*, there are two degrees; the beginning of it, and the perfection of it: and two members; The punishment of loss, or privative; & the punishment of sense, or positive: and there are two kinds; Death spiritual, and corporal.

35. The beginning of spiritual Death, in matter of loss, in the defacing of the Image of God, that is, the loss of grace, and original Justice. *Rom.* 3. 23. They are deprived of the glory of God. *Eph.* 4. 18. Being strangers from the Life of God.

36. By this loss of grace, man is robbed of all saving gifts: and so nature is weakened, put out of order, and as it were wounded.

37. The beginning of spiritual death in matter of sense, is spiritual bondage.

38. Spiritual bondage is a subjection to the power of darkness, or of spiritually deadly enemies. *Coloss* 1. 13. Hath taken us out of the power of darkness. 2. *Pet.* 2. 19. Of whom a man is overcome, of the same he is brought in bondage.

39. This bondage, is bondage of the Devil, and those that serve the Devil.

40. Bondage of the Devil, is a subjection to that power of the Devil, whereby he effectually worketh in men, & in respect of them he hath command of Death Act. 26. 18. 2. Cor. 4. 4. John 12. 31. & 16. 11. 2. Tim 2. 26. Eph. 22.

41. Bondage of the servants of the Devil, is of the world and *Sin*.

42. Bondage of the world is a subjection to the enticements which are found in the world. Phil. 3. 19. 1 John 4. 5. & 2. 15. 16.

43. Service or bondage of *Sin*, is that whereby a man is so captivated under *Sin*, that he hath no power to rise out of it. Rom. 6. 16. 17. 19. 20.

44. By this bondage it comes to pass, that although freedom of will remain; which is essential to man's nature, yet that freedom which pertains to the perfection of human nature, (the property whereof was that power to exercise acts spiritually good, and by that means acceptable) is not found in his sinful state unless, Remote, and Dead.

45. From this beginning of spiritual Death, there follows the multiplying of *Sin* in this life present.

46. Those *Sins* that follow, have some respect of punishment, in respect of the first *sin*. Rom. 1. 26.

47. But this respect of punishment is attributed to those *Sins*, first by reason of the effects or consequents of them, because they further the Death of man, and increase his misery: Secondly, they are said to be punishments in respect of that inward suffering to which man is subjected to in sinning; whereby also his nature is pressed down, and made more base. Thirdly, they are said to be punishments of the former *sin*: because that former *sin* was a cause for which man is deprived; of that righteousness, and grace, or Divine help, by the absence whereof it comes to pass, that man runs into those *sins*. Fourthly, they may be said also in a certain manner punishments of the former *sin*, because that former *sin* was a cause disposing and preparing man to commit the following *sins*, and in that respect it hath brought upon man all those *Sins*, and whatsoever evils, do either accompany or follow them.

CHAPTER XIII.

Of Original Sin.

In the former dispute (Thesi 45.) the multiplication of sin was given as a consequent from the beginning of spiritual Death, which we will thus show forth in the following Theses.

1. The *Sin* that followed upon the first Fall is either Original, or Actual.

2. Original *Sin*, is an habitual exorbitancy, of the whole nature of man, or it is a deviation from the Law of God.

3. Because it is the corruption of the whole man: hence it is called in the holy Scriptures. *The old man. Rom. 6. 6. Eph. 4. 22. Col. 3. 9.* The body of *Sin. Rom. 6. 7. 24.* A Law of the members. *Rom. 7. 23.* And the members themselves. *Col. 3. 5. Flesh. John 3. 6. Rom. 7. 5. 18. 25.*

4. Hence also it is that in Scripture, a *homogeneall* corruption is attributed not only generally to the whole man, but also to every part of it: as to the understanding, *Gen. 6. 5.* The imagination and thoughts only evil. *Rom. 8. 5. 6. 7.* They savor the things of the flesh. To the conscience. *Tit. 1. 15.* Their mind and conscience is defiled. To the will, *Gen. 8. 21.* The imagination of the heart of man is evil from his childhood. To the affections of every kind. *Rom. 1. 24.* To uncleanness in the lusts of their hearts. Lastly, to the body and all the members of it. *Rom. 6. 19.* Your members servants to uncleanness, and iniquity to commit iniquity.

5. This *Sin* is said to be an exorbitancy, or deviation of man, because it is in man an habitual privation of that due conformity to the Law imposed on man by God, wherein he ought to walk as in his way.

6. Hence it is that that original depravation is called in the Scriptures *Sin* or that *Sin*, by a certain special appropriation. *Rom. 6. 12. 7. 1.* 〈 in non-Latin alphabet 〉 *Rom. 7. 8. 20.* The Law of *Sin. 7. 23.* *Sin* dwelling in us, inhering, adhering and compassing us about. *Rom. 7. 17. 20. 7. 21. Heb. 12. 1.*

7. This disorder in man, hath as it were two parts. One formal, and the other as it were material, *Ier. 2. 13.* *My people have done two evils: they have forsaken me, &c.* That they might dig to themselves Cisterns. The description of actual *Sin* doth contain the picture of original, as the daughter doth contain the picture of the mother.

8. The formal part is an aversion from good. *Rom. 3. 12.* There is none that doth good, no not one.

9. The material part is a turning and inclining to evil. *Rom. 7. 23.* The Law of *Sin.*

10. By reason of this original depravation, it cometh to pass, that although the will of man be free in the state of *Sin*, as touching all acts which it doth exercise, yet it is captive and servile, as touching the manner of doing, because it is deprived of that power whereby it should will well, and that inclination is as it were a form whereby it cometh to pass that it willeth amiss, even when that thing is good about which it is exercised unwilling. *Rom. 3. 12. 7. 14. 2 Cor. 3. 5. John 8. 34. 2 Pet. 2. 19. Rom. 6. 16.*

CHAPTER XIV.

Of Actual Sin.

1. Thus much of Original: Now followeth Actual Sin.

2. ACTuall *Sin* is an exorbitancy of man's action: or a deviation of it from the Law of God. 1 *John 3. 4.* It flows from original *Sin*, as an act from an habit: or as the fault of the person flows

from the fault of nature. In which respect also original *Sin* is rightly called the fall of *Sin*.
Fomes peccati.

3. Therefore actual *Sins* although they are often opposite one to another in respect of their objects, and their special ways whereby they are carried towards their objects: yet in respect of that beginning or foundation whence they proceed, they are indeed tied & knit together,
Ia. 2. 10. 1 Tim. 6. 9.

4. Actual *Sins* are diversely distinguished among themselves, First, in respect of degree. One *Sin* is greater or lesser than another. *Ezech. 5. 6. & 8.* She hath changed my judgments more than the *Gentiles* themselves. & 8. 15. Thou shalt see yet greater abominations than these. *John 19. 11.* He hath the greater *Sin*: whence also punishment is greater, or lesser. *Luke 12. 47.* He that knoweth and doth not, shall be beaten with many stripes, and he that knoweth not and doth, shall be beaten with few stripes, *Mat. 11. 22. 24.*

5. But this difference of degrees depends. First, upon respect of the person by whom it is committed. *Numb. 12. 14.* Whence it is, there is a difference between Fornication, Adultery, & Incest. 2. Upon the kind and nature of the thing, *Mat. 5. 21. 22.* He that is angry unadvisedly: he that calleth *Raca*: he that saith, thou fool. 3. Upon the intending, and remitting the Act. *Phil. 3. 6.* As concerning, *...eale* persecuting the Church, *1 Tim. 1. 13.* A blasphemer, a Persecutor, and Injurious. 4. Upon the way, and manner of committing: for it is done either out of ignorance, infirmity, or with an high hand. *Num. 15. 27. 30.* If a soul shall *Sin* through error, he shall offer as he Goat, but the soul which shall commit with an high hand, shall be cut off. *Psalms 19. 13. 14. 1 Cor. 6. 7.* There is utterly a fault in you. 5. Upon the circumstances of place, time, and the like. *Isa. 26. 10.* When favor is shown to a wicked man, he will not learn righteousness: in the land of uprightness, he doth wickedly.

6. Secondly, the special difference of actual *Sins* is properly privative, and doth formally depend upon the difference of rectitudes, from which these acts do decline.

7. Therefore that distribution of *Sins* as they are contrary to the Commandment of God, is most proper.

8. Thirdly, actual *Sin* is distinguished in respect of parts: into *Sin* of Omission, and *Sin* of Commission. For seeing there are as it were two part of original *Sin*, turning from good, and a turning to evil: actual *Sin* that flows from thence hath a double respect, for where turning from good doth most appear, that is said to be a *Sin* of Omission: and where a turning to evil doth most appear, that is called a *Sin* of Commission.

9. Therefore a *Sin* of Omission is not to do that that ought to be done. *James 4. 17.* He that knoweth to do well and doth it not, to him it is *Sin*. *Mat. 25. 42.* I was an hungry and ye gave me no meat, &c.

10. *Sin* of Commission, is to do that which ought not to be done.

11. *Sin* of Omission is most directly contrary to the command of God, and *Sin* of Commission to the forbidding: in a *Sin* of Commission there is a certain addition to the Law of God, and in

Omission there is a certain detractation from the Law: both which are forbidden. *Deut. 4. 2. 12. 32. Rev. 22. 18. 19.*

12. This distribution of *Sin* is not into the kinds of *Sin*. 1. Because, Commission and Omission being about the same object, and under the same formal respect, do not differ in kind, as in covetousness. 2. Because to speak morally there is no Omission without an act going before, or accompanying it. 3. Because Omission cannot be voluntary and free without an act, unto which act there doth always cleave a *Sin* of Commission.

13. Fourthly, *Sin* is distributed in respect of the subject, into *Sin* of the heart, of the mouth, and of the work. So that it is. A word, a deed, or a thought against the Law. *Isa. 18. 13. Mat. 5. 28. 15. 19.*

14. Fifthly, *Sin* is distributed in respect of the object. Into that *Sin* which is against God, and into that which is against men. *Luke 15. 18. 1 Sam. 2. 25.* Yet it doth not altogether in the same reason respect God and man. For *Sin* as it is a transgression of the Law of God, is an offense against God only: but yet in a material respect, as to the wrong and loss that is often done to men by *Sin*, it hath respect also to men.

14. Sixthly, *Sin* is distributed in respect of the effect. Into *Sin* destroying the conscience, and not destroying. Into *Sin* reigning, and mortified: into *Sin* pardonable, and unpardonable, which yet are not properly belonging to this place.

16. From this multiplication of *Sin* there follows an increase of spiritual death both in matter of loss, and in matter of sense.

17. In matter of loss, there is security of conscience, and stupidity; that is a deprivation of the sense of *Sin* and misery.

18. This security comes from custom of sinning, and obstinacy of mind in *Sins*: for *Sins* whether they be of Commission or Omission, being brought into custom, and made old, through daily multiplication do beget an evil habit, and do as it were bring an hard skin over the will and mind. *Ierem. 13. 23.* Can a Blackamore change his skin, or a Leopard his spots? them may ye do good that are accustomed to do evil. *Eph. 4. 19.* Being past feeling, they gave themselves to lasciviousness, to commit all uncleanness with greediness.

19. In matter of sense, there is greatest terror of conscience joined with desperation. *Hebr. 10. 26. 27. Gen. 4. 13.*

20. This terror ariseth from the greatness and multiplicity of guilt, together with an inavoydableness of imminent punishment.

21. But in this beginning of spiritual death, there is a certain moderation used by God. This moderation is internal or external.

22. The internal appeareth in the remainders of God's Image, *James 3. 9.* Now these remainders appear both in the understanding, and also in the will.

23. In the understanding, by those principles of truth, which direct both the theoreticall, and practical judgment.

24. The theorical principles, are both of true, and false, of which all men that have any use of reason have some knowledge, *Rom. 1. 20. Psal. 19. 2. 3.*

25. Practical principles, are of that which is honest, and dishonest, just, and unjust, that God is to be worshipped, that that is not to be done to another, which one would not have done to himself.

26. This is the Law written in the hearts of all men. *Rom. 2. 15.* They show the effect of the Law written in their hearts.

27. From these principles there ariseth a certain force of natural conscience. *Rom. 2. 15.* Their consciences together bearing witness, and their thoughts accusing one another, or excusing: which conscience notwithstanding together with those principles, is corrupt, and so dead. *Tit. 1. 15.* Their mind, and conscience is defiled.

28. In the will those remainders appear by a certain inclination unto good known in that manner: which although it be vanishing, and dead, yet it is found in all in some measure: whence also it is that at least the shadows of virtues, are allowed and embraced of all. *2 Tim. 3. 5.* Having a show of goodness.

29. Also that restraining power pertaineth to the will together with the understanding whereby excess of *Sin* is restrained in most, so that then *Sinners* do abhor the committing of many grosser *Sins*. *1 Cor. 5. 1.* Such fornication which is not named among the *Gentiles*.

30. The outward moderation of this misery is by those external means both political and oeconomick, whereby the course of *Sin* and misery is wont partly to be hindered.

CHAPTER. XV.

Of Corporal Death.

Thus far of the beginning of the spiritual Death; now it follows to speak of the beginning of bodily Death, with the consummation of both.

1. The beginning of bodily death in matter of loss, is either inward or outward.

2. Inward is the loss of the internal good things of the body, as of health and long life, *Deut. 28. 21. 27. 35. 1 Cor. 11. 30. Mat. 9. 2.*

3. Hence is mortality, as touching the state, and nearest power to *Death*.

4. For this mortality is a dissolving or loosing of that band wherewith the soul was joined with the body.

5. The outward beginning of this *Death* in matter of loss is the loss of outward good things, whereby this life was either beautified or sustained.

6. Of the first kind is. 1. Loss of dominion over the Creatures. •...he which after the Fall did put off for the greatest part that subjection towards man, to which they were made, and became his deadly enemies unless they be brought into order by the special providence of God, *Job* 5. 22. 23. Be not afraid of the beasts of the Earth, For thou shalt be in covenant with the stones of the Field, and the beasts of the Field shall be at peace with thee. *Hos.* 2. 18. I will make a covenant for them with the beasts of the Field. 2. That ignominy which he is subject to, both living and dead. *Deut.* 28. 20. 37.

7. Of the latter kind is poverty, or the loss of those things which pertain to food, raiment, and possessions. *Deut.* 28. 17. 18.

8. The beginning of this *Death* in matter of sense is also inward or outward.

9. Inward is in weariness, *Gen.* 3. 19. Paine, and diseases. *Deut.* 28. 35.

10. Outward, is in all those calamities to which the life of man it outwardly subject. *Deut.* 28. 25. 48.

11. The moderation, that appeared in this corporal punishment is touching inward, and outward things.

12. Touching inward things. In that man hath yet space, and commodity of life, granted to him by the goodness of God. *Gen.* 3. 6.

13. Touching outward things: in that he hath certain remainders of dominion over the Creatures. *Gen.* 9. 2. Let the fear of you and the dread of you be upon all the beasts of the Earth, &c. So that although man by his sin fell from all right which he had before, of using the Creatures to his benefit... ye... by grant and divine indulgence, he may use them, and in that he... sins not, that lie doth simply use them, although he sin in the manner of using: because so long as life is granted, and prolonged to him, with the same, there is together granted the use of those things, which are necessarily required unto life, and in a sort they are due to him.

Hence it is that although the Creatures were subject to vanity and a curse, for the sin of man. *Gen.* 3. 17. 18. *Rom.* 8. 20. 22. yet they are preserved in that estate, that they may supply the necessities of man's life.

CHAPTER XVI.

Of the Consummation of Death.

1. THE Consummation of *Death* is the highest degree of the punishment appointed, and to endure forever. As touching the degree, it is said to be infinite.

2. But it is infinite only in respect of the loss and privation: because it is the losing of an infinite good, not in respect of sense or positive affliction; yet it may be said to be positively infinite, in respect of the thing afflicting, but not in respect of the manner of afflicting.

3. Hence it is that there are certain degrees in this punishment, according to the variety of degrees, which are found in sins, *Luke* 12, 47, 48. He shall be beaten with many stripes: he shall be beaten with few stripes.
4. As touching the continuance, this punishment is said to be eternal or never to be ended. *Marc.* 9. 44. 46. 48. Where their Worm dieth not, and their fire never goeth out.
5. Now it is eternal. 1. Because of the eternal abiding of the offense. 2. Because of the unchangeableness of the condition which that degree of punishment doth follow. 3. Because of the want of satisfaction.
6. Hence it is that the incorruptibility of the damned is their immortality in death, and to death.
7. The consummation of spiritual death in matter of loss, is a total and final forsaking, whereby a man is separated wholly from the face, presence, and favor of God. *Matth.* 7. 23. Depart from me. And 25. 41. *G... ye cursed.* 2. *Thess.* 1. 9. Who shall be punished with everlasting destruction, being driven from the Face of the Lord, and the glory of his Power.
8. Hence follows the greatest, and eternal hardening in evil, and despair of good *Luc.* 16, 26.
9. The consummation of spiritual *Death* in matter of sense, is fullness of bondage, whereby he is altogether delivered into the power of the Devil, *Matth.* 25. 41.
10. Hence is fullness of terrors of conscience, and fullness of sin, for the damned do sin, and will sin forever, although neither the same sins which were in this life, as Theft, Murder, Adultery; nor altogether of the same condition, with them which they committed alive. For they offend chiefly in hatred, envy indignation, and such like affections, which the sharpness of punishment gives occasion to. Also these sins after death, have not the same respect of desert which they have in this life, because then there is neither any possibility to avoid sin, neither is there place for threatening and increase of punishment by them.
11. Hence it is that sins themselves, in the damned, have more respect of punishment: but in those that live, they have more respect of offense.
12. Terror of conscience is as it were a worm, perpetually gnawing. *Mar.* 9. 44. *Isaiah* 66. 24.
13. The Consummation of corporal *Death* together with spiritual, is first by separation of the soul from the body. 1. *Cor.* 15. 42. 43. To which that change of some is answerable, which is like death. 1. *Cor.* 15. 51. 52. 1. *Thess.* 4. 15. 16. Secondly, by casting the soul and body into Hell, or that place which God hath prepared, for the extreme torments of sins. *Rev.* 21. 8.
14. Hence are pains, and greatest vexations both of soul and body. *Luc.* 16. 23.
15. Hence are Lamentation, Howlings, *G...ashing of Teeth*, and such like effects, of greatest vexation. *Luc.* 13. 28.

16. But of the place of Hell, and manner of torture, & nature of outward things which pertain thereunto, because they are not necessary for us to know, the Scripture hath not pronounced anything distinctly of them.

CHAPTER XVII.

Of the Propagation of Sin.

Thus much of the transgression. Now it follows to treat of the propagation of it.

1. This propagation, is that whereby the whole posterity of man, decending from *Adam*, in a natural manner, is made partaker of the same condition with him. *Job 14. 5. Psal. 51. 7 Rom. 5. 44. Eph. 2. 3.* This is come to pass by God's just ordination. The equity whereof appeareth in some measure among men. 1. In natural right, whereby inbred qualities are derived from that which begetteth, to that which is begotten. 2. In hereditary right, whereby the burdens of parents are transferd upon their children. 3. In the right of like for like whereby the rejection of good, and suffering of evil are equally extended.

2. This propagation of *Sin* consists of two parts. Namely, Imputation and real communication.

3. By imputation, the same singular act of disobedience, which was *Adams*, is also become ours.

4. By real communication the same singular sin is not derived to us, but the same in kind, or of the same reason and nature.

5. Original sin, seeing it is formally a privation of original righteousness, and this privation doth follow the first sin as a punishment, hence it hath the respect of a punishment in order of nature, before it hath the respect of a sin. As by the Justice of God that original righteousness is denied, so far forth it is a punishment: As it ought to be in us, and yet through man's fault in wanting, so far forth it is a sin.

6. Therefore this privation is derived from *Adam* by way of desert, as it is a punishment; and by way of a real efficient, as it hath the respect of a sin joined to it, for in that that any is borne a son of *Adam*, he is made worthy to be endowed with righteousness: when therefore he ought to have it, and hath it not, that want to him is sin.

7. Together with this privation, there is also derived, an unaptnes, and a certain perverseness of all the bodily faculties, which in their manner are opposite to that rectitude, that is approved of God.

8. For upon the deprivation of righteousness whereby all the faculties were to be directed, there follows in them all, such a defect, whereby it comes to pass, that when they are carried to any moral thing; that very inclination is morally evil.

9. Of these ariseth every actual *Sin*: for the mind being blind by the privation of light dotheasily admit any errors: And the will being now turned from God, doth burn with love of it self, and evil desires without God.

10. From *Sin* thus propagated, there follows also, a propagation of death, both begun & consummate: as well touching sense as touching loss, as well corporal as spiritual, to all the posterity of *Adam*.

11. Through this apostasy of mankind, it comes to pass, that our Faith, whereby now we believe in God, is not simply for life, but for salvation. For it is not sufficient for man being fallen, that God do simply give him life, but it is also required, that he would give it man being dead in *Sin*, *Eph.* 2. 1. And this was one difference between the question of the rich young man. *Matth.* 19. 16. What good shall I do that I may have eternal life? and that of the Jailor, *Acts* 16. 30. What must I do to be saved?

CHAPTER XVIII.

Of the Person of Christ, the Mediator.

After the Fall of Man: it follows that we see his restoring.

1. The restoring of man is the lifting him up from an estate of sin and death, unto an estate of grace, and life.
2. The cause of this restoring was the merciful purpose of God. *Eph.* 1. 9. According to his free good will which he had purposed in himself. For there was nothing in man, which could confer any force to procure this restoring: but rather much which made to the contrary, as sin, in which there was an enmity against God: which in that respect doth commend this love of God towards us. *Rom.* 5. 8. But God commends his love towards us, in that when we were yet sinners, Christ died for us.
3. There are two parts of this restoring: Redemption, and the application thereof. That is as it were the first act of this restoring: this as it were the second act. That is as it were the matter, this as it were the form of our salvation. That is as it were the Sufficiency, this the very Efficiency.
4. These parts are altogether of one and the same latitude. For the end of redemption is the application of it: and the prime reason, rule, and measure of application is that same gracious Will of God which was the cause of Redemption it self. *Eph.* 1. 9. 10. He hath made known to us, the mystery of his will, according to his free good will, which he had foreordained in himself, that in the full dispensation of those times before ordained, he might summarily gather together all things in Christ.
5. Therefore Redemption is appointed to all and everyone, for whom it was in God's intendment obtained: according to that of Christ. *John* 6. 37. Whatsoever the Father giveth me shall come unto me.

6. Redemption is the bringing of man into freedom, from the bondage of sin, and the devil, by the payment of an equal price. 1. *Pet.* 1. 18. Ye know that ye were not redeemed by corruptible things, as silver and gold, but with precious blood. 1. *Cor.* 6. 20. Ye are bought with a price, and 7. 23. Ye are bought with a price.

7. For this freedom was not primarily effected by power, nor by prayers, (although these also had their force in perfecting this business,) but by the payment of a just price.

8. This price seeing it could not be paid by man, the help of a Mediator was necessary, who should come between God and man, making a perfect reconciliation between them. 1. *Tim.* 2. 5. *Acts* 20. 28. The Church of God which he hath purchased by his own blood. 1. *Tim.* 2. 6. The man Christ Jesus, who gave himself a price of our redemption.

9. Now such a Mediator is not given, for one age only but for yesterday, today and forever. *Hebr.* 13. 8. Jesus Christ yesterday, today and is the same forever: *Revel.* 13. 8. The Lamb slain from the foundation of the World. Although he was only manifest in the fullness of time. *Col.* 1. 27. *Tit.* 1. 2. 1. *Pet.* 1. 20. For this Mediation was equally necessary in all ages: Also it was sufficient, and effectual from the beginning, by virtue of God's decree, promise, and acceptance.

10. This Mediator is only Jesus Christ. *Acts* 4. 12. Neither is there salvation in any other, for among men there is given no other name under Heaven, by which we must be saved.

11. In Christ two things are to be considered. 1. The fitness which he had to perform the work of redemption. 2. The parts of the redemption it self.

12. His fitness consists of two parts. The first is his person: the second is the office, imposed upon his person.

13. In the person of Christ the Mediator two things are to be observed: the distinction; of the two natures, and the personal union of them.

14. The distinct natures are: the Divine nature, as it is the second person of the Deity, and the human, in all things like to our natures (excepting sin, and the manner of subsisting) *Matt.* 1. 23. *Immanuel*, God with us, *John* 1. 14. That word was made flesh, &c. The distinction it self between those two natures remains: because they remain absolutely the same which they were before, as well touching their essence as all their essential properties: Hence neither the Deity in Christ with the humanity, nor the humanity with the deity is either changed, or mingled, or any way confounded.

15. The personal union, is that whereby the second person of the deity did take the human nature, that it might inseparably subsist in the same person *John* 1. 14.

16. For the second person of the deity although it have but one subsistence, yet it hath a twofold way of subsisting: one in the Divine nature from eternity; another in the human nature after the incarnation. *Rom.* 9. 5. Of whom is Christ, as touching the flesh, who

is above all, God blessed f...r ever, Amen. Which latter way of subsisting doth agree to the Son of God. In respect of the union which he hath with the human nature.

17. This union to the divine person and nature, doth ad nothing, but a certain relation: but in the human nature it maketh a change, whilst by this means it is elevated to highest perfection: for it is made as it we a proper adjunct of the Divine person by which it is assumed: as it were a member of the same whole God man. 〈 in non-Latin alphabet 〉 , whereof the divine nature is as it were another part: as touching the subsistence, it is made as it were an effect singularly upheld by the Divine nature: and also it is made as it were a subject wherein the Divine nature doth especially dwell. *Coloss. 2. 9.*

18. We endeavor to describe this union; by many logical ways: because it cannot sufficiently be explained by any one.

19. We use all those terms wherein the fountains, of consent, and unity are contained, that we may show the union to be most near.

20. Yet we temper these terms with that limitation, as it were, because this union is mystical, and secret, so it may not be plainly expressed, but only shadowed forth by human words, and notions.

21. From this union there followeth a personal communication of properties which is not a real transfusion. For then the Divine nature should take the properties of the human, and the human should take the properties of the Divine, and so the human should be the Divine, and the Divine, the human, or as well the Divine, as human should cease to be. Neither it is a real donation from which should follow, that the human nature might use the Divine properties as its own restruments. But it is a Communion, or co...curing unto the same operations; so that they are performed together by each nature, but according to their own distinct properties.

22. Hence it comes to pass that all the doings a... sufferings of Christ are referred properly to his p...rson as the proper *Terminus* bound of them: althou... some are properly to be referred to the one, s...me to the other nature, as to their beginning, and proper respects.

23. And hence followeth the Communication of these properties, as touching predi...ation, or attribution, whereby the properties of the one nature are attributed either to the whole person, as when Christ is said to be dead which is proper to the human nature, and to have been in the beginning which is proper to the Divine nature: Or to the other nature, because of the person, as when ...od is said to be taken up into glory: 1. *Tim. 2. 16.* ...o be crueified, 1. *Cor. 2. 8.* Which do not properly agree to the Divine nature, but to the huma...e. And those things which are proper to the whole person, are properly attributed to either nature: as when the man Christ is said to be the Mediator betwixt God and man. 1. *Tim. 2. 5.* Which doth not agree to Christ as he is man, but as he is God and man.

24. But as that Communion doth properly respect the person of Christ, not the natures considered in themselves, so that communication which consists in predication doth respect God, or man in the concrete, not the Deity, or humanity in the abstract.

25. Therefore the communication of properties is not merely verbal, neither yet is it so real that the property of one nature doth pass in the other as touching the intrinsic possession and union.

26. Those examples which are wont to be brought of those that think the contrary of that communication which is between the matter and the form, between the soul and the body, and between Iron and the fire, do neither agree to this mystery, nor prove the position itself

27. There were in Christ two understandings▪ one Divine, whereby he knew all things, *John* 21. 17. And the other human, whereby he knew not some things as yet. *Mark* 13. 32. Also there were two wills, one divine *Luke* 5. 13. And the other human, together also with a natural appetite, *Mat.* 26. 39. So there is a double presence of Christ▪ but yet the human presence, can neither be everywhere, nor in many places at once.

28. Because God in Christ, God-man, hath restored life to us, therefore our Faith is carried towards Christ, and by Christ, toward God.

CHAPTER XIX.

Of the office of Christ.

Thus far of the Person of Christ, his office follows.

1. THE Office of Christ, is that which he undertook that he might obtain salvation for men: 1. *Tim.* 1. 15. This is a sure saying, and worthy of all acceptation: That Jesus Christ came into the World to save Sinners.

2. For those that deny that the proper end propounded by God and Christ in this mystery, was the salvation of men, they deprive God and Christ of their honor, and men of their comfort.

3. In it two things are to be considered. The calling to this office, and the office itself. *Heb.* 5. 4, 6. None takes this honor to himself, but he that is called of God, as was *Aaron*: So also Christ, &c.

4. The calling is in action of God, especially of the Father, whereby, a special covenant being made, he ordained his Son to this office.

5. This covenant is expressed, *Isaiah.* 53. 10. That if Christ would make himself a sacrifice for sin, then he should see his seed, he should prolong his days, and the delight of the Lord should prosper by him.

6. This calling therefore contains in it self. Choosing, fore-ordaining, and sending. *Isaiah* 42. 1. Mine elect 1 *Pet.* 1. 20. Which was sore-known before the foundation, of the World, *John* 3.

17. God hath sent his Son into the World. It is called in Scriptures sealing. *John* 6. 27. Sanctification, *John* 10. 36. Anointing. *Isaiah* 61. 1. *Psal.* 45. 8. *Heb.* 1. 9. And a giving, *John* 3. 16.
7. Choosing, respects the end; fore-ordaining the means; sending, the execution it self; of mere grace, without any condition foreseen, either in men, or in Christ himself.
8. All things which Christ either did or suffered, even as touching all circumstances were foredetermined. *Luke* 22. 22. The Son of man goeth as it is appointed. *Acts* 4. 28. That they might do all things whatsoever thy hand, and thy counsel had before determined to be done.
9. But this calling was not instituted in an ordinary manner, but confirmed with a solemn oath, to confirm the excellency and eternity of it. *Psalms* 110. 4. *Hebr.* 5. 6. & 7. 24.
10. The office it self to which Christ was called is threefold: Of a Prophet, of a Priest, of a King.
11. This number, and order of offices, is shown: First by men's necessity, grievously laboring under ignorance, alienation from God, and disability to return to him: the first of which is healed by the Prophecy of Christ, the second by his Priest-hood, the third by his Kingdom.
12. Secondly, the order of conferring salvation doth show his number also which ought first to be unfolded then obtained, and then afterward applied; the first of which is the part of a Prophet, the second of a Priest and the third of a King.
13. Thirdly, the same order also appeareth by the solemn manner of executing it, whereby Christ did first teach others, declaring the Will of God unto them: then he did offer himself; and afterward he did enter into his Kingdom.
14. The prophecy of Christ is that whereby he hath perfectly revealed the whole Will of God that bringeth salvation: whence he is in Scripture called not only a Prophet. *Deut.* 18. 15. *Acts* 3. 22. And a Doctor, *Mat.* 23. 7. The Apostle of our profession. *Hebr.* 3. 1. And the Angel of the covenant. *Malachi.* 3. 1. But also the very wisdom of God. *1 Cor.* 1. 24. And the treasure of wisdom and understanding, *Col* 2. 3.
15. This prophecy was in Christ as in the principal cause: in others whether angels, or men as in his instruments, *1 Pet.* 1. 11. The Prophets did search what or what manner of time the foretelling spirit of Christ which was in them, should decline, &c. And *3.* 19. By which going to the spirits which are in prison, he preached▪ It was in Christ by way of habit so that he might when he pleased, reveal all the secrets of God. But in others by way of act, and flashing or coruscation so that they could not exercise prophesy but at certain times when he pleased, *Ierem.* 42. 7. After ten days came the Lord to *Jeremiah.*
16. That he might be such a prophet, it was necessary that he should be God, *John* 1. 18. & 3. 13. And withal also that he should be man, *Acts* 3. 22. Compared with *Deut.* 18. 15. For unless he had been God, he should neither have perfectly understood the Will of God. *1 Cor.* 2. 11.

16. Neither had he been able to reveal it throughout all ages: unless he had been man, he could not fittly have unfolded it in his own person unto men, *Hebr.* 1. 1.
17. The priesthood of Christ is that whereby he hath purged by sacrifice the sins of men, and obtained the favor of God for them. *Col.* 1. 20. & 22. *2 Cor.* 5. 15. *Rom.* 5. 10.
18. This priesthood was not legal, or temporary, but according to the order of *Melchizedek*. *Hebr.* 7. 17. Not by a carnal Commandment but by the power of an endless life. *Ibid.* *Ver.* 16. Not by an order that it weak and lame, but stable, and perfect. *Ibid.* *Ve.* 18. & 19. Not for a time, but forever. *Ibid.* *Verse* 24. Finally admitting no successor or Vicar, but perpetual, and proper to Christ, and of him that ever liveth. *Ibid.* *Vers.* 24. and 25.
19. In this office Christ himself was the Priest, Sacrifice, and Altar, he was Priest according to both natures. *Hebr.* 5. 6. He was a Sacrifice, most properly according to his human nature: whence in the Scriptures this is wont to be attributed not only to the person of Christ, but to his body. *Heb.* 12. 13. *1 Pet.* 2. 13 *Col.* 1. 22. To his blood, *Col.* 1. 20. And to his Soul. *Isaiah* 53. 10. *Mat.* 20. 28. Yet the chief force whereby this sacrifice was made effectual did depend upon the nature of God, namely that the Son of God did offer himself for us. *Acts* 20. 28. *Rom.* 8. 3. He was the Altar properly according to his Divine nature. *Hebr.* 9. 14. & 13. 10. 12. 15. For it is belonging to the Altar to sanctify that which is offered upon it, and so it ought to be of greater dignity then the sacrifice it self. *Mat.* 23. 17. But Christ by his divine nature did in a certain manner sanctify himself according to his human nature, *John* 17. 19.
20. Therefore it doth hence also appear, how necessary it was that Christ the Mediator, should be both God and man: for unless he had been man, he had not been a fit sacrifice: and unless he had been God, that sacrifice had not been of sufficient virtue.
21. The Kingdom, of Christ is that whereby he doth dispence and administer all things with power and authority, which pertain to the salvation of man, *Psal.* 2. 6. *Dan.* 2. 44. *Luc.* 1. 36.
22. The properties of this Kingdom are. First. That it is universal. 1. In respect of all ages, *Mat.* 22. 43. 44. 45. 2. In respect of all kind of men. *Dan.* 7. 14. *Rev.* 17. 14. 3. In respect also of all Creatures, as they do in any sort pertain to the furthering, or beautifying of men's salvation. *Eph.* 1, 21. 22.
23. Secondly, that it is over the very souls, and consciences of men, *Rom.* 14. 17.
24. Thirdly, that it dispenseth life and death eternal, *Rev.* 1. 18.
25. Fourthly, that it is eternal. *Dan.* 2. 44. & 7. 14.
26. Fifthly, that it brings greatest peace, and perfect felicity to those, that are heirs of it *Isaiah* 9. 6. *Eph.* 2. 16. *Hebr.* 7. 2.
27. Hence this Kingdom in the Scriptures is everywhere called the Kingdom of God, the kingdom of peace, and glory, in the places above cited: and the Kingdom of light and glory, the Kingdom of Heaven, and the world to come, *Hebr.* 2. 5.

28. And hence also it appeareth how necessary it was that Christ the Mediator should be God, and man: for unless he had been God, he could not be the spiritual King of our souls, dispensing life and death eternal: and unless he had been man he could not have been an head of the same kind with his body.

29. Christ in all his offices had types: In the propheticall office he had men also so subordinate to himselfe that they also were called prophets: but his Priesthood and kingdom do not admit such a subordination: neither was there ever any by office a spiritual Priest or King beside Christ alone.

30. The reason of the difference is, because that the declaration of the will of God unto men, which is the office of a Prophet may in some manner be performed by a mere man: but purging of sins by sacrifice before God which is the duty of a priest, and government over the souls and consciences of men, which is the part of a King, cannot at all be done by a mere man.

31. The Kings of the nations, are not properly subordinate to Christ in their authority, but unto God.

CHAPTER XX.

Of Satisfaction.

1. There be two parts of redemption: the humiliation of Christ as our Mediator, and his exaltation.

2. Humiliation is that whereby he is subject to the justice of God, to perform all those things which were required to the redemption of man. *Phil. 2. 8.* Being found in shape as a man, he humbled himself and became obedient unto death.

3. This humiliation was not properly of the Divine nature or person, considered in it self, but of the Mediator God-man.

4. Therefore the taking of the human nature, considered simply & in it self is not a part of this humiliation: because it was the action of God only: but that condition of a servant, which did accompany the taking of the Divine nature, was the prime and proper reason of the humiliation. Yet in respect of this condition, by a relation redounding from thence, the Divine person is rightly said to be of no reputation. *Phil. 2. 7.* Because it did exist in that form, which for a time was void of all glory and Divine Majesty: for the Divine Majesty did suppress and hide it self throughout all that space of humiliation; that it did not constantly exercise that dignity which did afterward appear in the exaltation.

5. The end of this humiliation is satisfaction and merit.

6. It is called satisfaction, as it is ordered to the honor of God by a certain recompense for the injury done to him by our sins, *Rom. 3. 25.* Whom God hath set forth to be a reconciliation by his blood to show this righteousness. This is shown in all those places of Scripture wherein Christ is said to be dead for us, for that efficiency is set forth in this phrase, which cannot be

attributed to *Paul*, or *Peter* in their death, *1 Cor.* 1. 13. Which takes away condemnation, *Rom.* 8. 34. Which finally brings with it reconciliation to salvation, *Rom.* 5. 10.

7. It is the same also which is signified where it is said, he was made sin for us. *2 Cor.* 5. 21. For he could no other way be made sin then either by inward pollution, or outward reputation: but he was most of all free from pollution: neither did the imputation of sin any other way agree to him then that he might for us undergo the punishment due to sin.

8. In the same respect it is said that he bore our iniquities, *Isaiah* 53. 4. Neither doth that phrase signify a bearing of patience: for by bearing he took away the sins of the world, *John* 1. 29. Neither doth it only declare a power of taking away sins: for he bore our sins in his body upon the Cross. *1 Pet.* 2. 24.

9. The like source is of that for which he paid the price of redemption for us. *Mat.* 20. 28. For neither is there a mere delivering set forth by that phrase, nor every means of it; because the price it self is nominated, and it is intimated to be of the like common respect with the payment of silver or gold for vendible merchandize. *1 Pet.* 1. 18. And the application of this price it also added. *Hebr.* 9. 13. 14. 15. Blood sprinkling those that are unclean. And 10. 22. Our hearts purged by sprinkling from an evil conscience. So that Christ himself is therefore a Mediator because he hath given himself a price of redemption. *1 Tim.* 2. 5. 6. And we are therefore made partaker of that redemption, because Christ hath given himself for us, *Gal.* 2. 20. And we believe in him. *John* 1. 12. And by him in God. *1 Pet.* 1. 21.

10. In the same sense also he is called an offering and sacrifice for our sins, *Eph.* 5. 2. He gave himself for us an offering and sacrifice of a sweet smelling favor to God. For he was so true and proper a sacrifice for sin, that all other sacrifices which went before, were but shadows of this: and after this is finished, it is neither needful, nor lawful to offer any other, *Hebr.* 16. 12. 14.

11. But this whole mystery depends upon this, that Christ is made such a Mediator, as that he is also a surety. *Hebr.* 7. 22. And the common root of those that are to be redeemed, as *Adam* was of those that are created, and lost. *Rom.* 5. 16. 17. 18. 19. *1 Cor.* 15. 22.

12. In the same humiliation of Christ there was also, merit, as it is ordered to our benefit, or to obtain some good for us in the way of reward. This is shown in all those places of Scripture wherein he is said by his obedience to have procured righteousness for us. *Rom.* 5. 19. Many are made righteous: to procure the favor of God for us, *Rom.* 5. 10. We have been reconciled to God by the death of his Son: and to procure life eternal for us, *Rom.* 6. 23. Life eternal by Jesus Christ.

13. The merit and satisfaction of Christ differ not in the thing it self, so as they should be sought for in sundry and different operations: but they ought in a diverse way to be acknowledged in one and the same obedience.

14. Neither ought any part of that obedience which is found in the humiliation of Christ, to be excluded from that dignity and use.

15. But the exaltation of Christ, although it be an essential part of his mediation, yet it doth not pertain to his merit, or satisfaction.

16. This satisfaction as touching the substance of the thing was perfect, in rigor of justice: yet it presupposeth grace, whereby Christ was called to perform this work, and whereby it being performed, it was accepted in our name and for our good: Lastly, whereby that is performed by covenant rewarding which was required in this Satisfaction, *John* 3. 16. So God loved the world that he gave his only begotten Son, *Rom.* 3. 24. We are justified freely by his grace, through the redemption made in Jesus Christ, and 5. 15. The grace of God, and gift by grace, which is of that one man Jesus Christ.

17. Hence greatest justice, and greatest grace, are together manifested, and work in man's redemption. *Rom.* 5. 17. They receive abundance of grace, and the gift of righteousness, so that all the fruit of this Satisfaction are rightly together called the fruits and effects of the grace and mercy of God.

18. This Satisfaction had worth sufficient, and in some respect infinite: First, from the person of him that did offer, who was God: Secondly, from the dignity and excellency of the thing offered, for he offered himself God and man. Thirdly, from the manner of offering, in which there was a certain divine perfection, by reason of the personal Union.

19. For as the greatness of the injury grows from the dignity of the person offended, because there the worth of the offended person is hurt: so the worth of him that makes satisfaction doth grow from the dignity of him that makes Satisfaction, because here the yielding of honor is looked unto, which depends upon the dignity of him that yields the honor.

20. Also in satisfaction, not the act only or suffering, but also the person it self which doth or suffereth is voluntarily subjected to the obedience of him to whom that honor is yielded, also the manner of working doth always flow from him that worketh with proportion:

21. Where this also is to be observed, that a substantial dignity such as was in Christ, doth more properly confer to the dignity of the work, then an accidentary dignity, such as is in some men.

22. From this dignity of the person it comes to pass, that the satisfaction of Christ, was sufficient as touching the substance: and superabundant as touching certain circumstances which did not at all agree to Christ.

CHAPTER XXI.

Of the Life of Christ being humbled.

1. The parts of Christ's humiliation are two: his Life, and Death.

2. Of his Life there are two parts: the first in his Conception and Birth: the second after he was Borne.

3. Unto his conception there were two principles that did work together one active, and another passive.

4. The Passive was the blessed *Virgin Mary*: which ⟨◇⟩ called a passive principle, not because she did nothing unto the bringing forth of Christ, but because she did nothing of herself, but that she did administer that matter of which the flesh of Christ was formed. Neither yet could she administer it immediately fit, (for she had no pure matter) but it was made fit by a certain supernatural preparation, and sanctification, *Luc. 1. 35*. Because that which shall be borne of thee is holy, yet Christ was truly and really the Son of *Mary*, and the seed of the Woman promised from the beginning. Neither are there therefore two Son-ships in Christ really distinct, or two sons joined together; for that temporal Son-ship, whereby he is referred to his Mother, was a respect of reason only. Indeed the human nature of Christ had a real relation to *Mary*, as to a cause, but the Son-ship doth no way agree to the nature, but to the person only: yet there is that relation of the human nature to the person, and of *Mary* to that nature, that it may be truly and rightly said, *Mary* was the Mother of God.

5. The active principle of this conception was not a man (whence, blessed *Mary* was a Mother and Virgin together. *Mat. 1. 23. Isaiah 7. 14.*) But the holy Spirit. Neither yet can Christ be called the Son of the holy Spirit, no not in as much as he is man; for as he is man, neither is he of the same nature with the holy Spirit, neither doth it agree to a nature, but to a person to undergo the respect of a Son.

6. In the first instant of this conception, Christ received according to his human nature, fullness of all grace, as touching the first act. *John 1. 14*. Full of grace, and truth. *Luc. 2. 40*. He was filled with wisdom, yet so as that it might be increased as touching the second acts, and by spreading forth to new objects, *Luke 2. 25*. He grew in Wisdom.

7. Hence Christ was indeed enriched with blessedness, from the very instant of his conception, but so as that, as travellers do, he proceeded in it, until he came to highest exaltation.

8. In the birth of Christ there was humility of greatest poverty with an attestation of gratest glory: that both natures, and both parts of mediation, might be declared from the beginning.

9. All the earthly things which did belong to the birth of Christ were most humble: But the Angels and Stars of Heaven did declare that glory wherewith all kinds of men, Shepherds, wisemen, *Herod*, and the Priests with all the people were moved, *Luc. 1. 18. Mat. 2. 2. 3.*

10. By reason of this birth he was according to the flesh the Son of the *Patriarchs* of all the world, yet specially he was that seed of *Abraham*, in whom all Nations should be blessed; and that Son of *David* who was to possess a Kingdom, not of this, but of another forever. *John 18. 36*. My Kingdom is not of this world. *Luc. 1. 33*. And he shall reign in the house of *Jacob* forever, and of his kingdom there shall be no end.

11. The time, place, and the like circumstances, accompanying his Birth did make the same truth manifest.

12. After the birth of Christ was his life. Private and public.
13. He lived a private life before public, because the condition of man did so require, to which he had subjected himself, because the Law of God had so determined, and so also the infirmity of man did require that by degrees the Sun of righteousness should appear unto them, and that they should be lead as it were by the hand from every imperfect thing to that which is perfect.
14. In his private life, there was his infancy and subjection to his parents.
15. In his infancy there was his. 1. Circumcision... and offering. 2. His flight unto *Egypt*, and returning thence.
16. Christ was circumcised and offered, because he did subject himself not only to the eternal and moral Law, but also to the Ceremonial, and every Law of God.
17. Those ceremonial observations, were so many confessions of sin. Therefore Christ who was made sin for us, was fitly made conformable to them.
18. Also they were certain outward means belonging to Divine worship: therefore Christ observed them, that he might fulfill all righteousness.
19. Lastly, they were certain types shadowing forth Christ: now that he might fulfill those, and by this means sanctify the same, he would apply them to himself.
20. Circumcision was the Seal of the Covenant of God.
21. Offering was a presenting and dedicating the first born unto God: therefore Christ was fitly both circumcised and offered, because he was to confirm that saving Covenant by his blood, and among the first borne, he was only perfectly holy to God, of whom all others were only types.
22. His flight into *Egypt*, and his return thence, was, 1. That he might show from the beginning of his age, that he was borne to undergo misery. 2. That according to the condition to which he had submitted himself, he might provide for his life after the manner of men. 3. That he might withal show, that he was the man, that should bring us out of spiritual *Egypt* into the promised Land.
23. In his subjection to his parents which pertaineth to the fifth precept of the Decalogue, he did show that he was subject to the whole moral Law. 1. Because there is the same reason of one precept as of all. 2. Because there is no part of moral obedience from which Christ the Lord of Heaven and Earth might seem to be more free, then from subjection to men.
24. Although that this legal obedience was required of Christ now made man by right of Creation, yet because he was made man, not for himself, but for us, it was a part of that humiliation, satisfaction and merit, which God required, and accept of him for us.
25. In this subjection these two things are to be observed. The exception which he did suffer, and the effect which it did bring forth.

26. The exception was the disputation which he had with the Scribes, when he was but twelve years old.
27. This disputation was a foregoing testimony, of that public calling whereby he was ordained and sent to be a master and teacher of *Israel*.
28. It was also to teach, that that knowledge and wisdom wherewith Christ was endued, was not gotten, by progress of time, but conferred or infused of God from the beginning.
29. The effect of this subjection was his laboring with his hands, that is, an enduring of that curse of ours, whereby it comes to pass that we eat our bread with that labor in the sweat of the face.
30. His public life is that whereby he openly manifested himself to be the *Messias*. In this life, there was. 1. The entrance. 2. The progress. 3. The conclusion.
31. Unto the entrance pertains his Baptism and Tentation.
32. The Baptism of Christ was his public inauguration to the public performance of his office: therefore in it, the three offices of Christ are affirmed, and confirmed.
33. They are affirmed by the testimony of the father publicly pronouncing that Jesus Christ is his Son, and so that he appointed a king by him, even that King in whom he is well pleased, that is, a chief Priest, who by his intetcession should take away the sins of the World, and a chief Prophet, *Mat. 3. 17. & 17. 3.* This is my Son in whom I am well pleased, hear him.
34. The same offices are confirmed by signs: namely, by opening of Heaven, descending of the holy Spirit under the bodily shape of a Dove, resting upon Christ, and an audible voice sent down from Heaven, whereby the testimony of the Father was signified.
35. They were also confirmed by the testimony of *John*, who was appointed, for a witness, preacher and forerunner of Christ, and being certified of Christ partly by the revelation of the Spirit, & partly by those signs before mentioned, he did testify of him before others.
36. Moreover by the Baptism of Christ, our Baptism was confirmed, and sanctified: and withal the person is declared to whom Baptism doth so adhere, that all the force of it is to be sought for in him.
37. Christ was tempted, that he might show that he was much stronger then the first *Adam*, and that he could also overcome temptations, and also help us with a fellow-feeling.
38. The progress of his public life was in poverty and labor.
39. The poverty of Christ was without a singular vow, and without beggary.
40. The labor of Christ was in travailing through divers Countries, in watchings, and in greatest intention of all his strength to do good.

41. 2. This public life of Christ was performed in preaching, and working miracles, unto the preaching of Christ was always joined, in respect of himself, grace and authority. In respect of others either opening, or hardening of heart.

42. The object of h...s preaching was properly the Gospel, or Kingdom of Heaven. *Marc. 1. 14.* Preaching the Gospel of the Kingdom of God.

43. The end of his miracles was. 1. To demonstrate the person of Christ. 2. To confirm his doctrine. 3. To signify his spiritual operations.

44. Christ wrought miracles, in the Angels, in men, in brute Creatures, in things without life: In Heaven, in Earth, in the Air, and in the Sea: in things corporeal, and spiritual: that he might show, his universal and Divine power to be of equal force in every kind of thing.

45. The conclusion of the life of Christ was in the very preparation to death.

46. His preparation to death was in his instructing his Disciples, and comforting them.

47. This instruction and consolation was partly exercised in his transfiguration, *Luc. 9. 31.* Moses and $\langle \phi \rangle$ appearing in glory did tell of his departure. And by those Sacraments which look to the death of Christ by a certain special respect, namely the passover, and supper of the Lord: partly in example, *John 13. 15.* I have given you example, that as I have done to, you, so also should ye do, partly in his last Sermon, *John 14. & 15. & 16.* and partly in his prayer, *John 17.*

CHAPTER XXII.

Of the Death of Christ.

1. The Death of Christ is the last act of his humiliation, whereby he did undergo, extreme, horrible, and greatest pains for the sins of men.

2. It was an act of Christ, and not a mere suffering, because he did of purpose dispose himself to undergo and sustain it. *John 10. 11.* I am that good shepherd: the good shepherd lays down his life for his sheep, *Verse 11.* No man taketh it from me, but I lay it down by myself: by the same reason also it was voluntary, not compelled. And out of power, not out of infirmity only: out of obedience to his Father, and love to us, not out of his own guilt or desert: unto satisfaction by overcoming, not to perdition by yielding.

3. It did contain greatest punishments: because it did equal all that misery which the sins of men did deserve. Hence is that plenty of words & phrases, by which this death is set forth in Scriptures. For it is not simply called a death, but also a cutting off, a casting away, a treading under feet, a curse, an heaping up of sorrows, and such like. *Isaiah. 53. Psal. 22.*

4. But it did so conraine these punishments, that the continuance of them, and holding under, and such like circumstances, which accompany the punishments of the sins of all the damned, were removed from this death. *Acts 2. 24.* It could not be that he could be held under by death. The reason is first because such circumstances as these are not of the

essence of the punishment it self: but adjuncts following and accompanying that punishment in those who cannot so suffer punishment, that by suffering they should satisfy. Secondly, because there was in Christ, both worthiness, and power to overcome as it were by this means, the punishment imposed. 1 Cor. 15. 54. 57. Death is swallowed up in victory. Thanks be given to God who hath given us victory by our Lord Jesus Christ.

5. But because there was in this death the consummation of all humiliation, whereof that also was the far greatest part: hence often in Scriptures by a Synecdoche of the member, the death itself of Christ is put for all that satisfaction which is contained in his whole humiliation.

6. These limitations being had, this death of Christ was the same in kind and proportion with that death which in justice was due to the sins of men representing the very same degrees, members, and kinds.

7. The beginning of the spiritual death of Christ in matter of loss, was the loosing of that joy and delight, which the enjoyment of God, and fullness of grace was wont to bring. But he did loose this spiritual joy, not as touching the principle and habit of it, but as to the act and sense of it.

8. The beginning of spiritual death in matter of sense, was the tasting of the wrath of God, and a certain subjection to the power of darkness. But that wrath of God was most properly that Cup which was given to Christ to be Drunke. *Mat. 26. 39. My Father, if it be possible, let this Cup pass from me.*

9. But the object of this anger was Christ, not absolutely, but only as touching the punishment which is brought by this anger, which he as our surety did undergo.

10. That subjection to the power of darkness was not to bondage, but to vexation, which Christ did feel in his mind.

11. From these the soul of Christ was affected with sorrow, grief, fear, and horror, in an agony. *Mat. 26. 39. John 11. 27. Hebr. 5. 7. Luc. 22. 24.*

12. In this manner was the soul of Christ affected not only in that part which some call the inferior, but also in the superior part: not only nor chiefly out of a fellow-feeling which it had with the body, put properly and immediately: not chiefly out of compassion which it had in respect of others, but out of a proper suffering, which it did undergo in our name. Lastly, not out of an horror of temporal death, which many of Christ's servants also have by his power overcome, but out of a certain sense of a supernatural and spiritual death.

13. There were two effects of this agony. First, a vehement deprecation showing a mind astonished and a nature flying from the bitterness of death, yet under condition, and with subjection to his Fathers will. *Mar. 14. 35. He prayed that if it might be that hour might pass from him. John 12. 27. My soul is troubled, and what shall I say? Father keep me from this hour: but therefore came I unto this hour.* Secondly, a watery sweat having clotters of blood

mixed with it dropping down to the ground, *Luc. 22. 44.* Being in an agony he prayed more earnestly. And his sweat was like drops of blood falling down to the ground.

14. In this beginning of spiritual death there was a certain moderation, and mitigation, that in the mean while there might be place for those duties which were to be finished before his death, namely prayers, conferences, admonitions, answers.

15. This moderation was inward or outward.

16. The inward was by spaces of time upon the flacking of the pressure and vexation which he did feel in his soul. Hence in his understanding he did attend unto the course of his office undertaken, to the glory that would thence arise to his Father, and to himself, and to the salvation of those whom his Father had given to him. In his will also he did choose and embrace all the miseries of death to obtain those ends.

17. The outward mitigation of this death was by an Angel who did strengthen him in talking with him. *Luc. 22. 43.* And appeared to him an Angel from Heaven comforting him.

18. There was no inward beginning of the bodily death of Christ besides that natural mortality and weakening which the outward force did bring.

19. The external beginning was manifold, both in matter of loss, and matter of sense.

20. In matter of loss, he was rejected of his own people, counted worse then a murderer, forsaken of his most inward Disciples, denied, and betrayed of all kind of men, especially of the chief ones, and those who were counted the more wise, he was called a mad man, a deceiver, a blasphemer, one having a devil, a great man and invader of another man's kingdom, he was stripped of his garments, and destitute of necessary food.

21. In matter of sense there was. First, shameful apprehending. Secondly, a violent taking away: in just judgments, both Ecclesiastical, and civil. Fourthly, in working, whipping, and crucifying, with reproaches, and injuries of all kinds joined with them. Yet there was some mitigation of this death. First, by manifestation of the Divine Majesty, to the working of certain miracles: as in casting the Soldiers down to the ground with his sight and voice, and in healing the ear of *Malchus*. Secondly, by operation of the Divine providence, whereby it came to pass, that he was justified by the Judge, before he was condemned. *Mat. 29. 24. I am innocent of the blood of this just man.*

22. The consummation of the Death of Christ was in the highest degree of the punishment appointed: where is to be considered. The death it self, and the continuance of it.

23. The consummation of spiritual death in matter of loss, was, that forsaking of the Father whereby he was deprived of all sense of consolation. *Mat. 27. 46. My God, my God why hast thou forsaken me?*

24. The consummation of the death of Christ in matter of sense was the curse, whereby he did endure the full sense of God's judgment upon man's sin. *Gal. 3. 13.* He was made a curse

for us. The hanging on the Cross was not a cause and reason of this curse, but a sign and symbol of it. *Ibid.*

25. The consummation of bodily death was in the breathing out of his soul with greatest torment, and pain of the body.

26. In this death there was a separation made of the soul from the body, but the union of both did remain with the Divine nature, so that a dissolution of the person did not follow.

27. This death of Christ was true, not feigned: it was natural, or from causes naturally working to bring it, not supernatural; it was voluntary, not altogether compelled; yet it was violent, not of inward principles: It was also in a certain manner supernatural, and miraculous, because Christ did keep his life, and strength so long as he would, and when he would, he laid it down, *John* 10. 18.

28. The continuance of this death was, in respect of the state of lowest humiliation, not in respect of the punishment of affliction, for that which Christ said, it is finished, is understood of those punishments.

29. The continuance was the remaining under the dominion of death by the space of three days, *Acts* 2. 24. This state is wont properly to be set forth by descending into Hell.

30. Christ being buried three days, was a witness and certain representation of this state.

CHAPTER XXIII.

Of the Exaltation of Christ.

1. The Exaltation of Christ is that whereby he did gloriously triumph over his and our enemies. *Luc.* 24. 26. Ought not Christ to have suffered these things, and so to enter into glory? *Eph.* 4. 8. When he ascended up on high, he led captivity captive. *Col.* 2. 15. He hath spoiled principalities and powers, and hath made a show of them openly, and hath triumphed over them in it.

2. He overcame death by enduring it, sin by satisfying, the Devil by spoiling him, or taking the prey out of his hands.

3. The perfection and manifestation of this victory is in his Exaltation. Therefore although there was a virtual triumph, and triumph of merit in his death, and in the Cross, in which Christ is said to be exalted, or extolled. *John* 3. 14. Not in situation and place only, but also in virtue and merit: yet the actual triumph as touching the state of it, was not in his humiliation, but his Exaltation.

4. Christ did triumph in the Cross, as in a Field of victory; but in his Exaltation, as in the kingly seat, and Chariot of triumph.

5. The glory of this triumph was, a changing of the humble form of a servant, and that most abject condition which in it he did undergo, into blessedness altogether Heavenly. *Phil.* 2. 9. Wherefore also God did highly exalt him, and gave him a name above every name.

6. In respect of the Divine nature, it was only an active manifestation: in respect of the human nature, it was a real receiving with suitable actions flowing from it.

7. The human nature received all those perfections, which a created nature could take. For in the soul there flourished all kind of fullness of wisdom and grace, not only in respect of the principle and habit, but also in respect of the act and exercise: his body also was adorned with greatest purity, agility, splendor, and strength. *Hebr.* 12. 2. For the joy that was set before him, he endured the Cross, *Phil.* 3. 21. Who shall transform our vile body, that it may be like to his glorious body.

8. But as the soul of Christ being now exalted, did still retain the nature of a soul, so also the body glorified did in no wise lay down the essence, and essential properties of a body: therefore it can neither be everywhere, nor together in many places, nor in the same place with another body *Penetrative*. Which indeed all that have eyes to see may clearly perceive in those phrases of Scripture. Being taken from them he was carried up into Heaven. *Luke* 24. 51. He is not here, he is risen, *Mat.* 28. 6. And many such like.

9. There were three degrees of Exaltation opposite to as many degrees of his extreme humiliation: namely his Resurrection from the dead being opposed to his death; his ascending into Heaven opposed to his descending into the Grave, and to the Lowest place of the Earth, and his sitting at the right Hand of God opposed to his remaining in the Grave, and in the state of death or in Hell.

10. Christ's Resurrection was of his whole human nature which before had fallen by death. In respect of the soul it was from Hell, or from the state, and dominion of death, to which the soul as it was a part of the human nature, was subject. In respect of the body, it was from the dead, and from the Grave.

11. The soul is said improperly to have risen again: but the body and human nature properly. For the body, and the man, did properly recover his perfection: but the soul did recover the act and motion of its perfection in the body.

12. There are two parts of his Resurrection; the first is an internal act, namely a reviving restored, by the uniting of soul and body: the second is an external act, namely his going out of the Grave to the manifestation of life restored.

13. Unto this Resurrection there did give testimony. 1. The Angels. 2. Christ himself by divers apparitions (ten whereof at least are reckoned up in the Scriptures) and also by divers proofs taken out of the Scriptures. 3. Men, who were certified of it by seeing hearing, and handling him.

14. But Christ did rise not by the power or leave of another, although this operation be attributed to God the Father, *Acts* 2. 24. But by his own power. *John* 2. 19. Destroy this Temple, and within three days I will raise it up. And 10. 18. I have power of taking up my life again.

15. The time of Resurrection was the third Day after his Death and Burial, *Mat. 16. 2. Luke 24. 7 Acts 10. 40. 1 Cor. 15. 4.*

16. The end of this Resurrection was. 1. That he might be declared to be the Son of God, *Rom. 1. 4.* Declared mightily to be the Son of God by the Resurrection from the dead. 2. That he might seal a full victory of death, *1 Cor. 15. 57.* Thanks be to God who hath given us victory through our Lord Jesus Christ. 3. That he might fulfill those parts of his office which did follow his death, *Rom. 4. 25.* He was raised again for our justification. 4. That he might show himself both justified, and justifying others, *1 Cor. 15. 17.* If Christ be not risen, your faith is vain: ye are yet in your sins. 5. That he might be the substance, example, and entrance of our spiritual, and corporal Resurrection. *Vers 20. 21. 23.* of the same Chapter. He is made the first fruits of them that sleep. In Christ shall all be made alive.

17. For Christ as God is the cause absolutely principal of our Resurrection: as satisfying by his humiliation, and death, he is the meritorious cause: but as rising from the dead he is the exemplary cause, and withal a demonstration and an initiation.

18. The ascending of Christ into Heaven, is a middle degree, or certain progress of exaltation, whereby leaving the Earth he ascends up into the highest Heaven as into his throne of glory. *Acts 1. 11.* He is taken up from you into Heaven, *Ephes. 4. 10.* He ascended far above all Heavens.

19. This ascension was of the whole person; yet it doth not agree to the Divine nature, but figuratively, namely as it was the cause of ascending, and was joined with the human nature, in excellency: manifesting also his glory in it, whereof he had as it were emptied himself, when he descended into it by the incarnation: but it doth most properly agree to the human nature, because it suffered change from a lower place to an higher.

20. The time of his ascension was 40 days after his Resurrection, *Acts 1. 3.* not sooner: because the infirmity of the Disciples did require the delay of this space of time, that their faith might be confirmed by divers appearings, and they might also be more fully instructed in those things, which pertain to the Kingdom of God. *Acts 1. 3.* Not later, least he should seem to think upon an earthly life.

21. The place from which he did ascend was mount *Olivet*, *Acts 1. 12.* Where also he entered into deepest humiliation, *Luc. 22. 39.* That he might teach that his suffering, and ascension did pertain to the same thing.

22. The place into which he ascended, was the Heaven of the blessed, and which is not an *ubiquitary* Heaven, as some do imagine, so as that ascension should only be a change of condition, and not of place, but it is the highest above all the other Heavens, *Eph. 4. 10.* The seat, house or mansion of God. *John 14. 2.* So that in respect of local presence, Christ's human nature is rightly and truly said to be with us in Earth, *Mat. 26. 11.* Although he himself in respect of his person, and that spiritual efficacy which doth depend upon the human nature, is everywhere with his unto the end of the world, *Mat. 28. 20.*

23. The witnesses of this ascension, were both many men, and Angels. *Acts 1.*

24. In respect of order, he was the first of all those who ascended into Heaven, in priority of nature: because his ascension was a cause by virtue whereof others do ascend. *Heb. 9. 8.* But others had ascended in their souls before in time, *Col. 1. 20.* And some also (as it is most like) in their bodies. *Gen. 5. 24. Hebr. 11. 5. 2 King... 2. 11.*

25. The cause of this ascension was the same which before was of the Resurrection: namely the power of God, which is the same both of the Father and the Son: hence in respect of the Father it is called an assumption which in respect of the Son is called an ascension. *Act, 1. 11.* But there was added moreover the condition of a glorified body; which is carried as well upward as downward.

26. The ends of his ascension were. 1. That he might place his human nature now glorified in the mansion of glory. 2. That he might show himself to be him who could pierce into the Heavenly and deepest counsels of God. *John 3. 13.* How shall ye believe, if I tell you heavenly things? For there is none that ascendeth into Heaven, but he who descendeth from Heaven; namely, the son of man who is in Heaven. 3. That he might prepare mansions for all his in the house of his Father. *John 14. 3.* 4. That he might in the name of his own take possession of the heavenly Kingdom. *Eph. 2. 6.* Hath raised us up together, and hath made us sit together in Heaven, in Christ Jesus. 5. That by his intercession & power he might take care for those things which were to be performed for their salvation. *John... 16. 7.* If I go from you, I will send the Comforter unto you. 6. That we may have a most certain argument of our ascension into Heaven, *1 Cor. 15. 20.* He is made the first fruits of them that sleep. 7. That we also might in thought, affection and conversation follow after Heavenly things. *Col. 3. 1. Phil. 3. 20.* Seek those things that are above where Christ is. We carry ourselves a Citizens of Heaven: from whence also we look for a Savior, the Lord Jesus Christ.

27. Sitting at the right Hand of God is the highest degree of his Exaltation, whereby he enjoyeth the highest glory of his mediation. Hence Resurrection, and Ascension are motions tending to this sitting: hence also Resurrection and Ascension in a certain manner common to us with Christ; but sitting at the right hand of the Father agrees to none, but to Christ only.

28. That highest glory wherewith Christ is endowed by this sitting, is properly and formally a kingly glory. *Acts 2. 36.* Let therefore all the house of *Israel* know for certain, that God hath made this man a Lord.

29. This Kingly glory is a fullness of power and majesty whereby he governeth all things for the good of his, *Psal. 110. 1. 1 Cor. 15. 25.* For he must reign until he have put down all his enemies, under his feet.

30. This majesty and power doth properly agree to the person of Christ the Mediator: in respect of which it is also truly said that the human nature of Christ hath now so much eminency of dignity and ruledome, that with power he is above, and set over all created things, *Eph. 1. 20.* But from this eminency of dignity, to conclude that the human nature of Christ (which was created end remains finite) being absolutely and abstractedly considered,

hath the same omnipotency, and omnipresency with God himself it is no other thing then a certain stupid madness, and it is not far from blasphemy.

31. Unto this kingly dignity pertains that power whereby Christ was made the judge of all men, and Angels.

32. This kingly glory of Christ doth also redound unto other of his offices, so that he exerciseth a kingly Priest-hood, and a kingly prophecy.

33. The kingly priest-hood is, that whereby he doth plead our cause, not by suffering, and humbly supplicating as it were with bended knees, but by representing gloriously those things which he did and suffered. *Hebr.* 9. 24. Christ is entered into Heaven it self, to appear before the Face of God for us.

34. Christ doth exercise a kingly prophecy: whilst he pours out his spirit upon all flesh: whilst he sends his Ambassadors, works together with them, and confirms their word by signs that follow: lastly whilst he gather his own out of the world, protects, builds up, and preserves them forever. *Mat.* 28. 18, 19, 20. *Marc.* 16. 20.

CHAPTER XXIV.

Of the application of Christ.

So much of Redemption: The application of the same Redemption follows.

1. This application is that whereby all those things which Christ hath done, and doth as Mediator, are made actually effectual in some certain Men.

2. This application by a special appropriation is attributed to the holy Spirit, *1 Cor.* 12. 13. By one spirit we are all baptized into $\langle \diamond \rangle$ $\langle \diamond \rangle$: yet it doth depend. 1. Upon the decree, and donation of the Father▪ whereby he hath given some certain men to Christ to be redeemed, and saved. *John* 6. 36. This is the will of my Father, that of that he hath given me, I should lose nothing, for all those, and only those whom the Father hath given to Christ, do come to him. *Ibid.* verse 37. 2. Upon the intention of Christ whereby he hath determined his satisfaction for the good of those, whom he hath appointed to him by his Father. *John* 17. 9. 11. 12. 19. I pray for them whom thou hast given me, because they are thine. 3. Upon the acceptation of the Father, whereby he doth accept and ratify that satisfaction for the reconciliation, & salvation of the same persons. *2 Cor.* 5. 19. Namely, that God was in Christ, reconciling the world to himself, not imputing their sins unto them.

3. This transaction between God and Christ was a certain fore-going application of our redemption, and deliverance to our surety, and to us in him: which unto the finishing of that secondary application in us, hath the respect of an effectual example, so as, that is a representation of this, and this is brought forth by virtue of that.

4. Hence our deliverance from sin and death, was not only determined in the decree of God, but also granted, and communicated to Christ, and to us in him, before it be perceived by us.

Rom. 5. 10. 11. We were reconciled to God, by the death of his Son. By whom we have now received a reconciliation.

5. Hence both the Father and the Son are said to send the Spirit to perform this application, *John* 14. 16. & 16. 7. The Father shall give you an advocate, I will send him unto you.

6. Hence every good giving, and every perfect good is said to descend from above from the Father. *James* 1. 17. And all saving things are said to be communicated to us, in Christ, as in the head. For Christ as obtaining it by his merit and through Christ, as effectually applying it. *Eph.* 1. 3. 5. 11.

7. Hence also application is the end & effect of impetration. But seeing the end is intended by God the Father and Christ, it hath a certain connection with impetration as with its means. For if the redemption of Christ were of incertaine event, then the Father should appoint the S...nne to death, and the Son also should undergo it, being yet uncertain, whether any would be saved by it or no; then also all the fruit of this mystery should depend upon the free will of men.

8. Hence application is altogether of the same latitude with redemption it self, that is, the redemption of Christ is applied to all and only those, for whom it was obtained by the intention of Christ and the Father, yet for their sakes the same temporal benefits of Christ do redound unto thers also.

9. And in this sense, namely in respect of the intention of application it is rightly said: Christ did only satisfy for those that are saved by him: although in respect of that sufficiency which is in the mediation of Christ, it may be rightly said also, Christ satisfied for all, or everyone: and because those counsels of God are hidden to us, it is agreeable to charity, to judge very well of everyone, although we may not pronounce of all together collectively, that Christ did equally plead their cause before God.

10. The way of application whereby God doth with greatest firmness perform that, which was contained in a covenant formerly made, and broken, is called in the Scriptures a new covenant, *Hebr.* 8. 8. 10. A covenant of life, salvation, and grace, *Rom.* 4. 16. *Gal.* 3. 18. Which in the same sense also is called the Gospel. *Rom.* 1. 16. The good Word of God. *Hebr.* 6. 5. A faithful saying and worthy of all acceptation. *1 Tim.* 1. 15. A good doctrine. *1 Tim.* 4. 6. The Word of life. *Phil.* 2. 16. The Word of reconciliation, *2 Cor.* 5. 19. The Gospel of peace. *Eph.* 2. 17. & 6. 15. The Gospel of salvation, and the Word of truth, *Eph.* 1. 13. The arm of God, *Isaiah* 53. 1. The savor of life to life, *2 Cor.* 2. 16.

11. It is called a covenant because it is a firm promise, for in the Scriptures every firm purpose, although it be of things without life, is called a covenant, *Ierem.* 33. 20. 25. My covenant of the day, and my covenant of the night: if my covenant be not with day and night, if I appoint not the statutes of Heaven and Earth.

12. Yet because it consists of a free donation, and is confirmed by the death of the giver, it is not so properly called a covenant as a testament, *Hebr.* 9. 16. Which seeing it is not found in the former, that is not so properly called a testament as a covenant.

13. But this new covenant differs from the old many ways. 1. In the kind, for that was as it were a covenant of friendship between the Creator and the creature: but this is a covenant of reconciliation between enemies.

14. 2. In the efficient: for in that there was an agreement of two parties, namely God and man: but in this God only doth covenant. For man being now dead in sin, had no ability to contract a spiritual covenant with God. But if two parties after the manner of a covenant are to be appointed, yet then God only is the party assuming, and constituting, but man is the party assumed.

15. 3. It differs in the object: for that is extended to all men, but this belongs to some certain ones in a special manner. For although the promulgation of it be oftentimes propounded promiscuously, after the manner of men, yet by a special propriety it belongs, and is directed to those to whom it was intended by God, who are therefore called sons and heirs, of this promise and of salvation, *Gen. 15. Act. 1. 39. & 3. 25. Rom. 4. 16. 13. & 9. 7. 8. Gal. 3. 21. 29.*

16. 4. In the beginning or moving cause: for there God according to his soveraignty did work out of his wise and just counsel: but here mercy only hath place. There indeed there did some respect of grace shine forth, in appointing a reward due to obedience: yet it was not properly directed by grace: and so not this covenant of grace, but that was accomplished, that is, it did actually lead man to happiness.

17. 5. In the foundation, which in the former was the ability of man himself; but in this, Christ Jesus.

18. 6. In the matter or good things promised: for in that God promised life only; but in this he promiseth righteousness also, and all the means of life: because to man being dead, not the continuance or perfection of life, but restoring was necessary.

19. 7. In the conditions: for that required perfect obedience of works, which was also to be performed by man of his own strength before any effect of the promise, that it might have respect of merit unto it: but this requires not any condition properly so called, or going before, but only following after or coming between, and that to be communicated by grace, that it might be a means to perfect the same grace: which is the proper nature of Faith.

20. 8. In the effects: for that taught and showeth what is righteous, but this bestows righteousness it self, in that there was a dead letter, and deadly to a sinner: but in this a quickening spirit.

21. Hence that never brought salvation to any man, neither could bring anything to a sinner, but only death but this doth not properly and of it self bring death or condemnation to any, but it brings assured salvation to all those of whom it is received.

22. 9. In the adjunct of continuance: for that is antiquated in respect of those who are partakers of this new: but this is everlasting, both in respect of the countenance it hath in it self, because it admitts no end, or change, touching the substance, and also in respect of

those to whom it is communicated, because the grace of this covenant doth continue forever with them, who are once truly in covenant.

CHAPTER XXV.

Of Predestination.

1. BEcause this application of redemption is made to some certain men, and not to all, so that it showeth a manifest difference between men, in respect of the dispensation of grace; hence it doth make the predestination of God concerning men appear to us in the first place.

2. Predestination indeed was from eternity, *Eph.* 1. 4. He hath chosen us before the foundations of the World were laid. *2 Tim.* 1. 9. Which grace was given us before all ages. And it did also work from the beginning of the works of God: but it makes no inward difference in the Predestinate themselves before the actual dispensation of this application. *Eph.* 2. 3. And we were by nature the children of wrath as well as others. *1 Cor.* 6. 11. Thus ye were indeed. For Predestination before the application of grace doth put nothing in the persons Predestinated, but it doth lie hid only in him that doth predestinate.

3. This Predestination is the decree of God of manifesting his special glory in the eternal condition of men. *Rom.* 9. 22. 23. Willing to show his wrath and to make his power known, he suffered with much long suffering the vessels of wrath, prepared to destruction. And to make known the riches of his glory towards the vessels of mercy which he hath prepared unto glory *1. Thess.* 5. 9. God hath not appointed us to wrath, but to obtain mercy.

4. It is called destination: because it is a certain determination of the order of means unto the end. But because God had determined this order with himself, before any actual existence of things, therefore it is not simply called destination, but predestination.

5. It is called a decree: because it contains a definite sentence to be executed by certain counsel. In the same sense also it is called a purpose, and counsel, because it propounds an end to be attained unto, as it were with an advised deliberation.

6. Hence predestination hath greatest wisdom, freedom, firmness, and immutability joined with it: because these are found in all the decrees of God.

7. Therefore the reason of Predestination is immovable, and indissoluble, *2 Tim.* 2. 19. The foundation of God standeth sure having this seal. The Lord knoweth who are his. And under that respect the number of the predestinated, (not only the formal number, or number numbering (as they speak) that is, how many men at length shall be saved, and how many not: but also the material number or number numbered, that is, who those several men are) is certain with God, not only by certainty of foreknowledge, but also by certainty of order of means. *Luc.* 10. 20. Rejoice that your names are written in the Heavens.

8. For Predestination doth not necessarily presuppose either its limit, or object as existing, but it maketh it to exist: so that by force of predestination it is ordered, that it should be. *1 Pet.* 1. 20. *Of Christ foreknowne before the foundations of the world were laid.*

9. Hence also it depends upon no cause, reason or outward condition, but it doth purely proceed from the will of him that predestinateth. *Mat.* 11. 26. Even so Father, because it pleased thee. *Rom.* 9. 16. 18. It is not of him that willeth, nor of him that runneth, but of God that showeth mercy: he hath mercy on whom he will, and whom he will he hardeneth.

10. Hence it is neither necessary nor agreeable to the Scriptures either to appoint any fore required quality in man, as it were the formal object of Predestination: or so to assign any certain condition of man, that the rest should be excluded: for it is sufficient to understand that men are the object of this decree, so that the difference of the decree doth not depend upon man, but that difference, which is found in men, doth follow upon the decree

11. In order of intention there is no fore-knowledge, fore-required, or ought to be presupposed unto the decree of Predestination, besides that simple intelligence which is of all possible things: because it depends not upon any reason, or eternal condition, but doth purely proceed from the will of him that doth predestinate. *Eph.* 1. 5. 9. He hath predestinated us according to the good pleasure of his own will. According to his free good will which he had purposed in himself.

12. It is properly an act of God's Will, whereby it is exercised about a certain object which it determines to bring to a certain end by certain means. *Eph.* 1. 11. We were chosen, when we were predestinated, according to the purpose of him that worketh all things according to the pleasure of his own will.

13. This decree as it doth exist in the mind of God presupposing an act of the will is called fore knowledge: whence it comes to pass that fore-knowledge signifies as much sometime as Predestination, but less properly, *Romans* 11. 2. He hath not cast away his people whom he fore-knew.

14. There is only one act of will in God properly, because all things in him are together, and nothing before or after, and so there is only one decree about the end and means: but after our manner of conceiving, God in order of intention doth will the end before the means. *Rom.* 8. 30. Whom he hath predestinated, those he called: although in order of execution, he willeth the means first before their direction to the end. *2 Thess.* 2. 13. He hath chosen us to salvation through sanctification, and faith.

15. Some things are the means, and the end, and the causes also of other means. *John.* 6. 37. Whatsoever the Father giveth me shall come to me, and him that cometh to me, I will in no wise cast away, yet they are not causes of the act it self of Predestination, nor of all the effects of it.

16. There are some means which of their own nature are ordered to the end of Predestination: of which sort are all those things which pertain to the grace revealed in the Gospel; but other things in a certain outward respect are subjected to this order: such as are natural good or evil things which above or beyond their nature through the over-ruling direction of grace do work together to our salvation.

17. Of Predestination there are two kinds, Election and Reprobation.

18. Election is the predestination of some certain men, that the glorious grace of God may be manifested in them. *Eph.* 1. 4. 5. 6. He hath chosen us, he hath predestinated us to the praise of his glorious grace.

19. Election is an act of the will, which in God is only one and simple: yet after our manner of conceiving it sets forth (by Synecdoche) by divers acts.

20. The first act of election then is to will the glory of his grace in the salvation of some men. *2 Thessa.* 2. 13. God hath chosed us from the beginning unto salvation.

21. The second act is to appoint some certain men who shall be made partakers of this salvation. *2. Tim.* 2. 19. The Lord knoweth who are his.

22. But the proper reason of election is in this second act, which act contains these three things in the conceaving of it, 1. Love. *Rom.* 9. 13. 2. Love with respect to a supernatural and chief good. *Ier.* 31. 3. *Eph.* 5. 25. 3. Love with a separating from others: in which comparative manner, there is contained a certain virtual intention of love. *Rom.* 9. 13. *John.* 17. 6. 1. *Cor.* 1. 27. 28.

23. The third act of election is a purpose or intention of preparing and directing those means by which men elected, are certainly lead through to salvation as to an end. But these means are properly redemption, and application of redemption, *Ionh* 6. 37. *2 Thess.* 2. 13.

24. This third act in a special respect is called predestination: which is sometime in the Scriptures distinguished from election, even as it respects the elect above, *Rom.* 8. 29. *Eph.* 1. 4. & 5. Whom he did foreknow, those he also predestinated. As he hath chosen us. Who hath predestinated us. Although otherwise by a synecdoche it is used in the same sense with election.

25. Hence Predestination is sometime said to be according to his purpose. *Eph.* 1. 11. And his purpose according to election, *Rom.* 9. 11. And election also according to purpose, the counsel, and good pleasure of the Will of God, *Eph.* 1. 5.

26. There doth a certain knowledge particularly accompany these acts of will in election in the mind of God, whereby God doth most certainly know the heirs of eternal life: whence also election it self is called, knowledge or fore-knowledge. *Rom.* 8. 29. But this knowledge of God because with greatest firmness it retains the distinct names of those that are to be saved, and the good things appointed for them, as if all were written in God's Book, therefore it is called the book of Life. *Psalms* 69. 29. *Revelations* 3. 5. and 13. 8.

27 This election was only one in God in respect of whole Christ mystically considered, that is, of Christ, and of those who are Christ, as there was one Creation of all mankind; yet as a certain distinction may be conceived according to reason, Christ was first elected as the Head, and then some men as members in him. *Eph.* 1. 4.

28. Yet Christ is not the meritorious, or impulsive cause in respect of the election of men it self, although it hath the reason of a cause in respect of all the effects of election, which follow the sending of Christ himself.

29. Christ himself in the first act of election as touching the work of redemption is rightly said to be an effect, and means ordained to the salvation of man, as the end; as this salvation is the action of God, *John* 17. 6. Thine they were, and thou gavest them me. Yet as this salvation is our good, Christ is not the effect, but the cause of it. So it may be rightly said in respect of the first act of election, that Christ the redeemer was the effect and subordinate means, but in the third act of election he is to be considered as a cause, *Eph.* 1. 3. He hath blessed us with all spiritual blessings, in the Heavens, in Christ.

30. Reprobation is the predestinating of some certain men, that the glory of God's Justice might be manifested in them. *Rom.* 9. 22. 2 *Thess.* 2. 12. *Iud.* 4.

31. Three acts are to be conceived in reprobation, as before in election.

32. The first act is to will the setting forth of Justice. Therefore the end of God in reprobation, is not properly the destruction of the Creature, but the Justice of God, which shines forth in deformed destruction.

33. Hence is the first difference in reason between election and reprobation, for in election not only the glorious grace of God hath the respect of an end: but also the salvation of men themselves: but in reprobation damnation in it self hath not the respect of an end, or of good.

34. The second act is to appoint those certain men in whom this Justice of God should be made manifest. *Jude* 4.

35. That act cannot properly be called election: because it is not out of love, neither doth it bring the bestowing of any good, but the privation of it: Therefore it is properly called reprobation, because it doth reject or remove those about whom it is exercised, from that love wherewith the elect are appointed to salvation. As therefore in election, there is love with discerning so in reprobation, there is seen the denial of love with putting a difference.

36. But because this negative setting apart which is found in reprobation, doth depend upon that setting apart which is in election: hence the remote end of reprobation is the glory of that grace which is manifested in election. *Rom.* 9. 22. 23. He suffered the vessels of wrath, that he might make known the riches of his glory toward the vessels of mercy.

37. Because of this setting apart, whereby God will not communicate blessedness upon some persons, he is therefore said to hate them. *Rom.* 9. 13. This hatred is called negative, or privative, because it denies election: but it includes a positive act whereby God would that some should be deprived of life eternal.

38. Nevertheless in this is the second difference of reason, between election and reprobation, that th... love of election, doth bestow the good on the Creatu... immediately, but the

hatred of reprobation, doth only deny good, doth not bring or inflict evil, but the desert of the Creature coming between.

39. The third act of reprobation is an intention to direct those means whereby Justice may be manifested in the reprobate.

40. The most proper means of this kind are permission of sin, and living in sin, *Rom. 9. 18.*
•...2 *Thess. 2. 11. 12.*

41. In this act there is the third difference of reason between election and reprobation, that election is the cause, not only of salvation, but also of all those things which have the consideration of a cause unto salvation: but reprobation is not properly a cause, either of damnation, or of sin which deserves damnation, ⟨◇⟩ an an...ecedent only.

42. Hence also follows a fourth disparity, that the very means have not always among themselves the respect of a cause and effect: for the permission of sin is not the cause of forsaking, hardening, punishing, but sin it self.

CHAPTER XXVI.

Of •...lling.

Hitherto of Application: The parts of it follow.

1. THE parts of Application are two. Union with Christ, and communion of the benefits that flow from that Union, *Phil. 3. 9.* That I may be found in him, having the righteousness that is by the Faith of Christ.

2. This Union•... that spiritual relation of men to Christ whereby they obtain right to all those blessings which are prepared in him. *1 John 5. 12.* He that hath the S•...e hath life ⟨◇⟩
And. 3. 24. He dwelleth ⟨◇⟩ him, and he in him.

3. This Union is wrought by calling.

4. For Calling is a gathering of men together to Christ, that they may be united with him. *1 Pet. 2. 4. 5.* To whom coming, *Eph. 4. 12.* For the gathering together of the Saints, for the edifying of the Body of Christ. From which Union with Christ there follows Union with GOD the Father. *1 Thess. 1. 1. & 2. 1. 1.* To the Church which is in GOD the Father, and in our Lord Jesus Christ.

5. This therefore is that first thing which pertains to the application of redemption. *Eph. 1. 7. 8. 9.* In whom we have redemption, &c. After he made known unto us the mystery of his will: and it is that first thing which doth make a man actually elected himself, that is the first act of election which is shown forth and exercised in man himself: whence also it is that Calling and election are sometime taken in the Scriptures in the same sense. *1 Cor. 1. 26. 27. 28.* Ye see your Calling: God hath chosen foolish things and weak things.

6. Hence the Calling of men doth not in any sort depend upon the dignity, honesty, industry, or any endeavor of the called, but upon election and predestination of God only. *Acts 2. 47.*

The Lord did ad to the Church such as should be saved. And 13. 48. As many as were ordained to life believed. *Rom.* 8. 30. Whom he predestinated, them also he called. *Tit.* 3. 5. Not by works of righteousness, but of his own mercy, *Jane*... 1. 18. *Of his own will begat he us by the word of truth.*

7. The parts of Calling are two. The offer of Christ, and the receiving of him. *John* 1. 11. He came to his own, and his own received him not. But to as many as receive him, he gave to them, &c.

8. The offer, is an objective propounding of Christ as of a means sufficient and necessary to salvation. *1. Cor.* 1. 23. 24. We preach Christ, the Power of God and the wisdom of God. *Heb.* 7. 25. He is able perfectly to save those that come to God by him. *Acts* 4. 12. Neither is there any other name under Heaven, which is given among men, by which we must be saved.

9. But there is nothing propounded, nor ought to be propounded of Christ, in the Calling of men, to be believed as true, which is not simply and absolutely true. For this is both against the nature of a testimony, as it is an object of that Faith which is in the understanding, the formal reason whereof is truth: and also is against the nature of the Gospel it self, which by an excellency, is called the word of truth. *Eph.* 1. 13.

10. The offer of Christ is outward, or inward.

11. The outward is a propounding, or preaching of the Gospel or of the promises of Christ. *Acts.* 9. 15. That he may bear my name in the sight of the *Gentiles.*

12. Yet that man be prepared to receive the promises, the application of the Law doth ordinarily go before to the discovery of sin, and inexcusableness and humiliation of the sinner: *Rom.* 7. 7. I knew not sin, but by the Law.

13. Those promises as touching the outward promulgation, are propounded to all without difference, together with a command to believe them, but as touching the propriety of the things promised, which depends upon the intention of him that promiseth, they belong only to the elect, who are therefore called the sons and heirs of the promise. *Rom.* 9. 8.

14. The inward offer is a spiritual enlightening, whereby those promises are propounded to the hearts of men, as it were by an inward word. *John* 6. 45. Whosoever hath heard of the Father and hath learned, cometh to me. *Eph.* 1. 17. That he might give unto you the spirit of wisdom and revelation, the eyes of your mind being enlightened, that ye may know what is that hope of your calling.

15. This also is sometime, and in a certain manner granted to those that are not elected. *Hebrews* 6. 4. & 10. 29. *Mat.* 13. 20.

16. If any one oppose himself out of malice to this illumination, he commits a sin against the Holy Ghost, which is called unpardonable, or unto death. *Hebr.* 6. 6. & 10. 29. *1 John* 5. 16. *Mat.* 12. 32.

17. The receiving of Christ is that whereby Christ being offered is joined to man, and man unto Christ. *John* 6. 56. He abides in me, and I him.

18. In respect of this conjunction we say that we are in Christ, *2 Cor.* 5. 17. And to put on Christ. *Gal.* 3. 27. To be dwelled in by Christ. *Eph.* 3. 17. The house of Christ. *Hebr.* 3. 6. the Temple of Christ, *2 Cor.* 6. 16. To be espoused to Christ. *Eph.* 5. 23. Branches of Christ, *John* 15. 5. Members of Christ, *1 Cor.* 12. 12. And the Name of Christ is a certain manner communicated to us. *1 Cor.* 12. 12. So also is Christ.

19. By reason of this receiving, Calling is called conversion. *Acts* 26. 20. Because all they who obey the call of God, are wholly converted from sin to grace, from the world to follow God in Christ: It is also called regeneration as by that word, the very beginning of a new life, of a new Creation, of a new Creature, is often set forth in the Scriptures. *John* 1. 13. & 3. 6. *1 John* 3. 9. *1 Pet.* 1. 23. & 22. As in respect of the offer it is properly called, Calling, as God doth effectually invite and draw men to Christ. *John* 6. 44.

20. Receiving in respect of man is either passive, or active. *Philippians* 3. 12. That I may apprehend: I was apprehended.

21. Passive receiving of Christ is that whereby a spiritual principle of grace is begotten in the will of man. *Eph.* 2. 5. He hath quickened.

22. For this grace is the foundation of that revelation whereby a man is united with Christ, *John* 3. 3. Except a man be borne again, he cannot see the Kingdom of God.

23. But the will is the most proper and prime subject of this grace, because the conversion of the will is an effectual principle of the conversion of the whole man. *Phil.* 2. 17. It is God that worketh in you both to will and to do, of his own good pleasure.

24. The enlightening of the mind is not sufficient to produce this effect, because it doth not take away that corruption which is in the will, neither doth it communicate unto it any new supernatural principle, by virtue whereof it may convert it self.

25. Yet the will in respect of this first receiving, hath not the consideration either of a free agent, or a natural patient, but only of obediential subjection. *2 Cor.* 4. 6. Because God who hath said that light should shine out of darkness, he it is who hath shined in our hearts.

26. Active receiving is *Actus olicitus*, an act of Faith drawn forth, whereby he that is called doth now wholly lean upon Christ as his Savior, and by Christ upon God, *John* 3. 15. 16. Whosoever believes in him, *1 Pet.* 1. 21. Through him believing in God.

27. This act of Faith doth depend partly upon a principle or habit of grace ingenerated, and partly upon the operation of God moving before and stirring up, *John* 6. 44. None can come to me, unless the Father draw him.

28. It is indeed drawn out and exercised by man freely, but certainly unavoydably, and unchangeably. *John* 6. 37. Whatsoever my Father giveth me shall come unto me.

29. With this Faith wherewith the will is turned to the having of the true good, there is always joined repentance, by which the same will is turned also to the doing of the true good, with an averseness, and hatred of the contrary evil, or sin. *Acts 19. 4. Marc. 1. 15.* Repent, and believe the Gospel.

30. Repentance hath the same causes and principles with Faith, for they are both the free gifts of God. *Eph. 2. 8.* Faith is the gift of God. *2 Tim. 2. 25.* Whether God will at any time give them repentance. They have the same subject, because both have their seat in the heart or will of man. *Rom. 10. 9. 1 Kings 8. 48.* With the heart man believeth. They shall return with all their heart. They are also begotten at the same time. But, first, they have divers objects, for Faith is properly carried unto Christ, and by Christ unto God: but repentance is carried to God himself who was before offended by sin, *Acts 20. 21.* Repentance toward God, and Faith toward our Lord Jesus Christ. Secondly, they have divers ends, for Faith doth properly seek reconciliation with God, but repentance a suitableness to the will of God. *Rom. 3. 25.* A reconciliation through Faith in his blood. *Acts 26. 20.* That they should turn unto God doing works meet to repentance.

31. Repentance in respect of that carefulness, and anxiety, & terror arising from the Law which it hath joined with it, doth go before Faith, by order of nature, as a preparing and disposing cause: but in respect of that effectual and kindly turning away from sin, as God is offended by it, so it follows Faith, and depends upon it as the effect upon his cause, and herein is proper to the faithful.

32. Although this repentance doth always bring grief with it for sins past and present, yet it doth not so properly or essentially consist in grief, as in turning from, and hatred of sin, and in a firm purpose to follow after good, *Amos 5. 14. 15.* Hate the evil, Love the good.

33. That repentance is not true and sound, which doth not turn a man from all known sin, to every known good: neither that which doth not virtually continue, and is actually, renewed as often as need is, from the time of conversion to the end of life.

34. Repentance is wont to be perceived before Faith: because a sinner cannot easily persuade himself that he is reconciled to God in Christ, before he feel himself to have forsaken those sins which did separate him from God.

CHAPTER XXVII.

Of Justification.

1. COmmunion of the blessings flowing from Union with Christ, is that whereby the faithful are made partakers of all those things they have need of, to live well, and blessedly with God. *Eph. 1. 3.* He hath blessed us with all spiritual blessings. *Rom. 8. 32.* He who spared not his own Son, &c. How shall he not freely with him give us all things also?

2. This communion therefore doth bring a translation and change of condition to believers, from the state of sin and death, to the state of righteousness and life eternal. *1 John 3. 14.* We know that we are translated from death to life.

3. This change of state is twofold; relative, and absolute or real.

4. A relative change of state is that which consists in God's reputation. *Rom.* 4. 5. And he that worketh not, but believeth in him that justifieth the ungodly, his faith is imputed to him for righteousness, *1 Cor.* 5. 19. God was in Christ reconciling the World to himself: not imputing to them their offenses.

5. Hence it admits no degrees properly so called, but it is together and at once perfect in one only act, although in respect of the manifestation, sense, and effects, it hath divers degrees. Hitherto pertains justification and adoption.

6. Justification is a gracious sentence of God, whereby for Christ's sake apprehended by Faith he doth absolve the believer from sin and death, and accounts him righteous unto life. *Rom.* 3. 22, 24. The righteousness of God by Faith of Jesus Christ in all, and upon all that believe: as they who are freely justified by his grace through the redemption made by Jesus Christ.

7. It is the pronouncing of a sentence, as the use of the word declares, which doth not set forth a physical, or real change in the holy Scriptures: but that judicial, or moral change which consists in pronouncing of a sentence and in reputation. *Prov.* 17. 15. He that justifies the wicked. *Rom.* 8. 33. Who shall lay anything to the charge of God's Elect? It is God that Justifies.

8. Therefore *Thomas* with his followers doth foully err, who would have justification as it were a physical motion, by a real transmutation from a state of unrighteousness to a state of righteousness; so as that the term from which is sin, the term to which, is inherent righteousness, and the motion is partly remission of sin, partly infusion of righteousness.

9. This sentence was. 1. As it were conceived in the mind of God by a decree of justifying. *Gal.* 3. 8. The Scripture foreseeing that God would justify the *Gentiles* by Faith. 2. It was pronounced in Christ our head, now rising from the dead. *2 Cor.* 5. 19. God was in Christ reconciling the world to himself not imputing their sins to them. 3. It is virtually pronounced upon that first relation which ariseth upon Faith begotten, *Rom.* 8. 1. There is therefore no condemnation to them that are in Christ Jesus. 4. It is expressly pronounced by the Spirit of God witnessing unto our spirits our reconciliation with God. *Rom.* 5. 5. The love of God is shed abroad in our hearts by the holy Spirit that is given to us. In this testimony of the spirit justification itself doth not so properly consist, as an actual perceiving of that before granted as it were by a reflected act of Faith.

10. It is a gracious sentence, because it is not properly given by the Justice of God, but by his grace, *Rom.* 3. 24. Freely by his grace. For by the same grace whereby he called Christ to the office of Mediator, and did draw the elect to Union with Christ, he doth account them being already drawn and believing, to be just by that Union.

11. It is for Christ's sake, *2 Cor.* 5. 21. That we may be made the righteousness of God in him, for the obedience of Christ is that righteousness in respect whereof the grace of God doth justify us, no otherwise, then the disobedience of *Adam* was that offense in respect whereof the justice of God did condemn us. *Rom.* 5. 18.

12. Therefore the righteousness of Christ, is imputed to believers in justification. *Phil.* 3. 9. That I may be found in him not having mine own righteousness which is of the Law, but that which is by Faith of Christ, the righteousness of God through Faith.

13. But because this righteousness is ordained of God to that end, and by his grace is approved and confirmed: so that sinners can stand before him through this righteousness, therefore it is called the righteousness of God. *Rom.* 10. 3.

14. But this justification is for Christ, not absolutely considered, in which sense Christ is also the cause of vocation, but for Christ apprehended by Faith, which Faith doth follow Calling as an effect, and followeth righteousness, by which being apprehended justification follows: whence also righteousness is said to be of Faith. *Romans* 9. *verse.* 30. & 10. 16. And Justification through Faith, *Chap.* 3. 28.

15. This justifying Faith is not that general Faith whereby in the understanding we yield assent to the truth revealed in the holy Scriptures: for that doth neither properly belong to those that are justified, neither of it own nature hath it any force in it self to justify, neither doth it produce those effects which are everywhere in the Scripture given to justifying Faith.

16. Neither is it (to speak properly) that special confidence, whereby we do apprehend remission of sins, and justification it self: for justifying Faith goeth before justification it self, as the cause goeth before the effect: but Faith apprehending justification doth necessarily presuppose, and follow justification, as an act follows the object about which it is exercised.

17. That Faith therefore is properly called justifying, whereby we rely upon Christ for remission of sins and for salvation. For Christ is the adequate object of Faith as Faith. Iustifyeth. Faith also doth no otherwise justify, then as it apprehends that righteousness by which we are justified: but that righteousness is not in the truth of some sentence to which we yield assent, but in Christ alone, who is made sin for us, that we might be righteousness in him, *2 Cor.* 5. 21.

18. Hence are those Sermons so often repeated in the New Testament, which do show that justification is to be fought for in Christ alone. *John* 1. 12. & 3. 15. 16. & 6. 40. 47. 14. 1. 54. *Romans* 4. 5. & 3. 26. *Acts* 10. 43. & 26. 18. *Gal.* 3. 26.

19. This justifying Faith of it own nature doth produce, and so hath joined with it a speci...ll and certain persuasion of the grace and mercy of God in Christ: whence also justifying Faith is oftentimes not amiss described by the orthodox by this persuasion, especially when they do oppose that general Faith to which the Papists ascribe all things: but 1. This persuasion as touching the sense of it, is not always present. For it may and often doth come to pass, either through weakness of judgment, or through divers temptations and troubles of mind, that he, who truly believeth, and is by Faith justified before God, yet for a time may think according to that which he feels, that he neither believeth, nor is reconciled to God. 2. There be divers degrees, of his persuasion, so that neither all believers have altogether the same assurance of the grace and favor of God, nor the same believers at all times: which yet they cannot

properly affirm of justifying Faith without a great deal of detriment of that consolation and peace which Christ hath left to believers.

20. Justification absolves from sin and death not immediately by taking away the blame, or stain, or all the effects of sin: but that oblation and guilt to undergo eternal death. *Rom.* 8. 1. 33. 34. There is no condemnation, who shall lay anything to their charge? who shall condemn?

21. Neither yet doth it so take away the guilt, as that it takes away the desert of punishment from the sin, which (the sin it self remaining,) can in no sort be taken away; but it so takes away the guilt, that it takes away the revenging pursuit of the desert of it, or the deadly effects of it.

22. This absolution from sins is called in a divers respect, but in the same sense in holy Scriptures Remission, Redemption, and Reconciliation, *Eph.* 1. 6. 7. For as the state of sin is considered as a bondage, or certain spiritual captivity in respect of the guilt, so his justification is called Redemption, but as the same state is considered as a subjection to do punishment, so it is called remission, as also a passing by, a blotting out, a disburdening, a taking away, a casting away, a removing, a casting behind the back, *Rom.* 4. 7. *Col.* 2. 13. *Mich.* 7. 18. *Isaiah* 43. 12. 38. 17. *Psal.* 32. 1, 2. And as the same state is considered as a certain enmity against God, so justification is called a reconciliation. *Romans* 5. 10. As also a certain winking at sin, *Numb.* 23. 25. A covering of sin. *Ps.* 32. 1, 2.

23. But not only the sins of justified persons that are past are remitted, but also in some sort those to come. *Numb.* 23. 25. He seeth no iniquity in *Jacob*, nor perverseness in *Israel*, because justification hath left no place to condemnation, *John* 5. 24. He that believeth hath eternal life, and shall not come into condemnation: and it doth certainly and immediately adjudge one to eternal life. It also maketh all that remission, which was in Christ obtained for us, to be actually ours: neither can sins past and present be altogether and fully remitted, unless sins to come be in some sort remitted also.

24. But there is this difference, that sins past are remitted by a formal application, by sins to come only virtually: sins past are remitted in themselves, sins to come in the subject or person sinning.

25. Yet those that are justified do daily desire the forgiveness of sins. 1. Because the continuance of this grace is necessary to them. 2. That the sense and manifestation of it may be more and more perceived, as several sins required. 3. That the execution of that sentence which in justification is pronounced, might be matured and furthered.

26. Besides the forgiveness of sins there is required also imputation of righteousness, *Rom.* 5. 18. *Rev.* 19. 8. *Rom.* 8. 3. Because there may be a total absence of sin, where notwithstanding there is not that righteousness which must come in place of justification.

27. But this righteousness is not severally to be sought in the purity of the nature, birth, and life of Christ: but it ariseth out of all the obedience of Christ together with remission of sins,

as the same disobedience of *Adam*, hath both robbed us of original righteousness, & made us subject to the guilt of condemnation.

CHAPTER XXVIII.

Of Adoption.

1. ADoption is the gracious sentence of God whereby he accepts the faithful for Christ's sake, unto the dignity of Sons. *John* 1. 12. As many as receive him, to them he gave power to be made the Sons of God, to those that believe in his Name.

2. It is called a gracious sentence of God: because it doth manifest the gracious will of God toward men: 1 *John* 3. 1. See what love the Father hath shown to us, that we should be called the Sons of God.

3. This sentence is pronounced with the same diversity of degrees as justification: for it was first in God's predestination. *Eph.* 1. 5. He hath predestinated us that he might adopt us to be Sons. Afterward it was in Christ. *Gal.* 4. 4, 5. God hath sent forth his Son, that we might receive adoption. Afterward it was in believers themselves, The same *Chapter Verse* 6. And because ye are Sons, GOD hath sent forth the Spirit of his Son into your hearts, crying, *Abba* Father.

4. It is properly conversant about the faithful that are called and justified, *John* 1. 12. For by adoption we are not made just: which would necessarily follow, if adoption were part of justification it self, as some would have it: neither is it a calling unto Christ, but a certain excellent dignity flowing from the application of him, *Romans* 8. 17. Heirs together with Christ:

5. Yet calling and justification have the respect of a foundation to this relation of Adoption: for the right of Adoption is obtained by Faith, and the righteousness of Faith. *John* 1. 12.

6. But although Adoption follow upon Faith: yet it doth not so immediately follow, but justification comes between: for Adoption of its own nature doth forerrequire, and presuppose that reconciliation which is found in Justification.

7. Hence all the faithful do expect Heaven as it were by a double title, namely by the title of redemption which they have by justification, and by the title as it were of Son-ship, which they have by Adoption.

8. Which yet ought so to be understood that the title of redemption is a foundation of this right, and Adoption doth ad a certain manner of excellency and dignity.

9. Hence ariseth the first difference between Divine Adoption and human: for human Adoption is of a person that is a stranger, which hath no right to the inheritance, but by force of Adoption: but the faithful although by natural generation they have no right to the inheritance of life, yet by virtue of regeneration, Faith and justification, they have it adjudged to them.

10. Hence also the second difference followeth, that human adoption is only an extrinſical denomination, and a communication of thoſe things which are external: but Divine adoption is a relation ſo real, that it is alſo founded in an intrinſical action, and in the communicating of a new inward life.

11. This Adoption is made for Chriſt's ſake: becauſe Chriſt did not only deſerve it as Redeemer, *Gal.* 4. 5.

That he might redeem them, to receive the adoption of Sons. But alſo as being already applied by Faith, he is the bond of this Union. *Rom.* 8. 17. 29. Heirs of God, coheirs with Chriſt. To be conformed to the Image of his Son.

12. For as Chriſt in juſtification is applied as a garment to cover our ſins: ſo in Adoption he is applied as a brother and Prince of our ſalvation. *Hebr.* 2. 10, 11, 12, 13. Many Sons. The Prince of ſalvation. He that ſanctifieth, and they that are ſanctified are all of one. He is not aſhamed to call them Brethren. Behold I and the children which God hath given me.

13. This application and conjunction is ſo near, that although Chriſt is properly the only natural So... of God, and much more the firſt begotten of God: yet by this grace of Adoption, and communion with Chriſt, all the faithful alſo are ſaid to be the firſt begotten of God. *Heb.* 12. 23. Ye are come to the univerſal aſſembly and meeting of the firſt borne who are written in Heaven.

14. Whence alſo it appears that believers are in a far different manner the Sons of God then *Adam* was in the firſt Creation: for although *Adam* by reaſon of that dependence which he had of God together with that ſimilitude and Image to which he was created, might be called metaphorically the Son of God; yet he was not the Son of God by this myſtical conjunction and communion with Chriſt who is the natural Son of God.

15. Hence ariſeth the third difference between human adoption and divine, for human adoption was brought in upon want of a natural Son: but the divine Adoption is not from any want, but out of abundant goodneſs, whereby a likenneſs of a natural Son, and a myſtical conjunction with him is communicated to the adopted Sons.

16. That dignity which this Adoption brings with it, doth not only far exceed that common relation whereby God is ſaid to be the Father of every Creature: but that alſo which we had before the fall: becauſe that was weak, but this by reaſon of the band doth remain forever, *John* 8. 32. The ſervant abideth not in the houſe forever: but the Son abideth forever.

17. Hence the Name of God and of Chriſt is named upon the faithful, by a ſpecial right and reaſon. *1 John* 3. 1. As *Jacob* taking the ſons of *Joſeph* into adoption would have them called by his name. *Gen.* 48. 5.

18. Hence alſo the faithful are taken as it were into God's Family, and are of his houſehold. *Gal.* 6. 10. That is, that they may be always under the fatherly tuition of God, depending upon him, for nourishment, education, and perpetual conſervation: as in old time among the

Hebrews adoption of tentimes was no otherwise testified then by the nurturing and education, of their next kindred in blood. *Hest.* 2. 7.

19. Together with the dignity of sons there is joined also the condition of heirs, *Rom.* 8. 17. If sons, then also heirs: But this inheritance to which the faithful are adopted, is blessedness eternal: whence adoption doth sometimes in Scripture comprehend all that glory which is prepared for the faithful, and is expected by them in Heaven, *Rom.* 8. 23. Looking for our adoption, the redemption of our bodies.

20. Therefore eternal blessedness pertains to the faithful, and is communicated to them, not of justice for their deserts, but from that grace whereby they are taken into the number of sons. *Gal.* 3. 29. If ye are Christ's, then are ye *Abraham's* seed, and heirs by promise.

21. Hence ariseth a certain fourth difference between human adoption and divine: for human adoption is ordained for that that the Son might succeed the Father in the inheritance: but divine adoption is not ordained for succession, but for participation of the inheritance assigned: because both the Father and his first begotten Son liveth forever, and so admitteth no succession.

22. A proper adjunct of this adoption is the testimony of the spirit which is given to the faithful whereby this dignity is sealed together with the inheritance which is to be expected from it, and it is called the spirit of Adoption, *Rom.* 8. 15, 16, 23. *Gal.* 4. 5, 6, 7.

23. But the Spirit is said to be communicated to the faithful, not because Faith goeth before all operation of the Spirit, as some unskilfully gather: for the very first regeneration and conversion is plainly attributed to the holy Spirit by Christ. *John* 7. 5. 6, 8. Borne of the spirit: but because believers only after they have already believed, do receive this operation of the holy Spirit whereby they are sealed, as with an earnest of their inheritance. *Eph.* 1. 13, 14. & 4. 30. *Gal.* 3. 14.

24. And hence also it doth sufficiently appear that assurance of salvation is not properly justifying Faith, but a fruit of that Faith: because the Apostle expressly faith. After ye believed, ye were sealed. *Eph.* 1. 13.

25. The first fruit of adoption is that Christian liberty. Whereby all believers are as set at liberty by a manumission as it were from the bondage of the Law, sin and the world. *John* 8. 32, 36. If the Son shall set you free, ye shall be free indeed. *Rom.* 8. 22. Being freed from sin we are made servants unto God. *Gal.* 4. *Jerusalem* which is above is free, which is the mother of us all. *Hebr.* 2. 15. That he might set at liberty those who for fear of death were all their life time subject to bondage.

26. The second fruit is that the faithful partaking of the dignity of Christ, are also by him, as it were, Prophets, Priests, and Kings. *Rev.* 1. 6.

The third fruit is, that all the Creatures and those things which are done by them, are either subject unto the dominion and pure use of the faithful. *Tit.* 1. 15. *1 Cor.* 3. 21. 22. Or do

perform the office of Ministry for them, as it is affirmed of the Angels. *Heb.* 1. 14. Or at least do turn to their good. *Rom.* 8. 28.

CHAPTER XXIX.

Of Sanctification.

So much of the relative change of the condition of the faithful in Justification and adoption: the real change follows whereby that former is manifested, and as touching the effects, as it were committed to execution.

1. THE real change of state is an alteration of qualities made in man himself. *2 Cor.* 5. 17. Old things are past away, all things are become new.

2. But because it doth not consist in relation and respect, but in real effecting; therefore it admits divers degrees, of beginning, progress, and perfection. *2. Cor.* 4. 16. The inward man is renewed day by day.

3. This alteration of qualities doth either respect that good which is just, and honest, and it is called Sanctification: or that good which is profitable and honorable, and it is called glorification. *Rom.* 6. 22. Ye have your fruit in holiness, and the end everlasting life.

4. Sanctification is a real change of a man from the filthiness of sin, to the purity of God's Image. *Eph.* 4. 22. 23. 34. To put off as touching the old conversation, that old man, which doth corrupt it self in the deceivable lusts: and to be renewed in the spirit of your mind; and to put on that new man, who according to God is created to righteousness and true holiness.

5. For as by justification a believer is properly freed from the guilt of sin, and hath life adjudged to him, the title of which life is as it were, determined in adoption; so by sanctification the same believer is freed from the filthiness and stain of sin, and the purity of God's Image is restored to him.

6. For hereby Sanctification is not understood the separation from a common use and consecration to some special use, in which sense the word is often taken in Scripture, sometime setting forth only the outward, sometime also that inward and effectual separation; for so it may be extended to calling or that first regeneration whereby Faith is communicated as a principle of new life: in which sense regeneration and Sanctification is wont to be confounded by most: but by it is understood that change of a man, whereby a believer hath righteousness and inherent holiness communicated to them. *2 Thess.* 2. 13. Through Sanctification of the Spirit.

7. For God himself doth manifestly witness that holiness is a gift of grace inherent, *Ier.* 31. 33. I will put my Laws into their mind, and in their heart will I write them, *Ezech.* 36. 26. 27. I will give you a new heart, and a new spirit will I put into the midst of you.

8. But this sanctification is distinguished, from that change of a man which is proper to the calling of a man in Faith and repentance. In that that Faith there is not considered properly as a quality, but in relation to Christ: neither is repentance there considered as a change of

disposition; for so it is all one with sanctification: but as a change of purpose and intent of the mind. But here a real change of qualities and dispositions is looked unto.

9. It is called a real change, that it may be distinguished not only from justification, but also from that sanctification which is by Justification, as is the Sanctification of the seventh day: or also that which is by relation of a sign, as is the Sanctification of the elements in the Sacraments, or lastly, that which is by manifestation, in which manner God himself is said to be sanctified by men. 1 *Peter* 3. 14.

10. It is of the whole man, not of someone part. 1. *Thess.* 5. 23. Now the God of peace himself sanctify you wholly, and your whole spirit, soul and body be preserved blameless unto the coming of our Lord Jesus Christ, Although so much of man, *Tantum & totum* or that whole that is in man is not presently changed.

11. But although the whole man be partaker of this grace, yet it first and chiefly, agrees to the soul, and afterward from the soul is derived to the body, as the body of it is capable by that obediencial power wherewith together with the soul it is subject to the will of God. So also in the soul first and properly it agrees to the will, from which it is derived into other faculties according to the order of nature. *Deut.* 30. 6. The Lord thy God shall circumcise thy heart, and the heart of thy seed, to love the Lord thy God with all thy heart, and with all thy soul, that thou mayest live. *Rom.* 2. 29. The circumcision of the heart.

12. It is a change of a man from sin, to distinguish it from that sanctification which is, A ‹ › ‹ › *mere negative* from the mere negative contrary, such as that was which is attributed to the human nature of Christ, which is said to be sanctified, or made holy, although the nature of Christ was never defiled with sin.

13. The term from which this is, is filthiness, corruption, or the blot of fin, 2 *Cor.* 7. 1. Let us purge ourselves from all filthiness of flesh and spirit, perfecting holiness in the fear of God.

14. The term to which, is the purity of God's Image, which is said to be framed or created again in knowledge, righteousness and holiness. *Eph.* 4. 24. Or a conformity to the Law of God. *I am.* 1. 25. Newnes of life. *Rom.* 6. 4. The new creature. 2. *Cor.* 5. 16. *Gal.* 6. 15. & the Divine nature. 2 *Pet.* 1. 4.

15. But it is called the new and Divine creature. 1. Because it is not produced of those principles which are in us by nature, as the habit of all arts are brought forth which are gotten by industry learning, but out of a new principle of life, communicated by God unto us, in our calling. 2. Because our natural disposition is altogether of another kind then it was before. 3. Because in its measure it resembles that highest perfection which is found in God.

16. There be two degrees of this sanctification, one in this life, which is called in general an infancy. 1. ‹ › . 13. 11. 12. *Eph.* 4. 14. 2 *Pet.* 2. 2. Because although that variety be found in this life, that if some of those that are sanctified be compared with others and with themselves at divers times, then some may be rightly called infants, and others men grown, whilst they live here. *Heb.* 5. 13. 14. Yet the highest degree which we attain to in this life is only a

beginning of holiness promised and to be expected. The other degree is called man's age and perfect age. *Eph. 4. 14. 1 Cor. 13. •...1. Phil. 3. 12.* Because in the life to come the motion and progress of sanctification ceaseth, there is only found rest, and perfection, so that in this life we are more properly said to have sanctification then holiness, and in the life to come: holiness only, and not sanctification.

17. Sanctification therefore hath two parts: one in respect of the term from which, is called mortification, and the other in respect of the term to which, is called vivification and resurrection. *Rom. 8. 5. 6.*

18. Mortification is the first part of sanctification whereby sin is wasted, *Col. 3. 3. 5.* Ye are dead, mortify therefore your earthly members.

19. The meritorious, and exemplary cause of it is the Death of Christ. *Rom. 6. 5. 6.* Being grafted into the likeness of his death: knowing this that our old manis crucified with him.

20. The cause principally working is that spirit of God who communicates to the faithful the efficacy of his death. *Rom. 8. 13.* If by the spirit ye mortify the deeds of the body, ye shall live.

21. The administering cause is Faith it self, *Rom. 6. 17.* From the heart ye have obeyed that form of doctrine unto which ye were delivered.

22. From this mortification there follows in all that are sanctified a denial of themselves, and the World. *Luc. 9. 23. Gal. 6. 14.*

23. Hence ariseth that inward difference which is between sin, which remains in the faithful from that which remains in others: In others sin is reigning, prevailing, and predominating: in the faithful it is broken, subdued and mortified.

24. Vivification is the second part of sanctification whereby the Image or life of God is restored in man. *Col. 3. 10. Eph. 4. 24. Rev. 12. 2.* Having put on the new man: be ye transformed by the renewing of your mind.

25. The exemplary cause of it is the Resursection of Christ. *Col. 3. 1. 2.* Ye are risen with Christ.

26. The cause principally working is the Spirit of God, which raised Christ from the dead, *Rom. 8. 11.* If the Spirit of him that raised Jesus from the dead dwelleth in you.

27. The administering cause is Faith, *Gal. 2. 20.* The life which I now live in the flesh, I live by the Faith of the Son of GOD.

28. From this vivification there ariseth a strong tie in those who are sanctified, of themselves to be addicted wholly to God and to Christ. *2. Cor. 8. 5.* They give themselves to the Lord.

29. Because this sanctification is imperfect whilst we live here as infants, therefore all the faithful lare informed as it were with a double form; sin and grace: for the perfection of sanctification not found in this life, unless in the dreams of some fantastick persons. *1 John 1.*

8. If we say we have no sin, we deceive ourselves, and there is no truth in us. Yet all that are truly sanctified do tend unto perfection, *Mat. 5. 48. 1. Cor. 13. 11. 2 Pet. 3. 18.*

30. Sin or the corrupted part which remains in those that are sanctified, is called in Scriptures, The old man, the outward man, the members, and the body of sin. Grace or the renewed part is called the new man, the spirit, the mind, &c.

31. Hereupon there follows two things. 1. A spiritual war which is made continually between these parties. *Gal. 5. 17.* For the flesh lusts against the spirit, and the spirit against the flesh: and these are contrary one to the other. 2. A daily renewing of repentance.

32. That flesh which remains in the regenerate; is not only in the vegetative, and sensitive appetite, but also in the will, and reason it self. *1 Thess. 5. 23.*

33. The flesh or this concupiscence hath the true and proper reason of sin in the regenerate themselves. *Rom. 7.*

34. With this corruption even the best works of the Saints are infected, so as they have need of some remission.

35. Yet the good works of the regenerate are not to be called sins, but defiled with sin.

36. That defilement of good works, (by reason of Justification) doth not hinder but they may be accepted of God to be rewarded.

37. That fight which is found in wicked men between conscience and the will, is not the striving of the spirit against the flesh, but of the flesh fearing against the flesh desiring.

CHAPTER XXX.

Of Glorification.

In the former disputation we spake of sanctification which is one part of the alteration of qualities, which did respect that good that is just and honest: the other part follows, namely Glorification which respects that good, that is profitable and honorable.

1. *GLorification* is a real transmutation of a man, from misery or the punishment of sin, unto happiness eternal. *Rom. 8. 30.* And whom he justified, those he glorified.

2. It is called a real transmutation, that it may be distinguished from that blessedness which is either virtual only, in Election, Calling, Justification, and Adoption, or declarative in holy works. *Rom. 4. 6.* *David* declares that man to be blessed to whom God imputeth righteousness, &c. *Psal. 65. 5.* Blessed is he whom thou choosest, and bringest to dwell in thy Courts. *Matthew. 5.* Blessed are the poor in spirit, &c.

3. In respect of the term from which, *viz.* misery or the punishment of sin, it is called a redemption. *1 Cor. 1. 30. Eph. 1. 14. Gal. 3. 13. Heb. 2. 14, 15.*

4. This redemption is a real delivering from the evils of punishment: which is nothing else in very deed, but the execution of the sentence of Justification: for in Justification, as we are

judged to be just, so we are judged to have life. Now Glorification makes that life that was judged, and pronounced ours by real communication, to be ours actually and by possession.

5. It is said to be real, that it may be distinguished from that redemption which is in the payment of the price of redemption, and in application of the same to justification, whereof mention is made *Eph. 1. 7. Col. 1. 14.*

6. In the Scriptures also it is wont to be called deliverance, and preservation from the wrath of God, from death and from the kingdom of darkness.

7. In respect of the term to which, it is called, beatification, blessing, life eternal, glory, Glorification, the kingdom of our Lord and Savior Jesus Christ, and an immortal inheritance. *Eph. 1. 3. John 3. 36. & 6. 47. 2 Pet. 1. 3, 11. 1 Pet. 1. 4. & 5. 10.*

8. The first degree of this Glorification begun, is the apprehension and sense of the love of God shining forth in Christ, upon the communion which the faithful have with him. *Rom. 5. 5.*

5. The love of God is shed abroad in our hearts, by the holy spirit which is given to us.

9. Hence there ariseth a certain friendship between God, Christ, and the faithful, *John 15. 15.* I have called you friends, because all that I have heard of my Father have I made known unto you. *James 2. 23.* Abraham was called the friend of God.

10. The second degree is undoubted hope and expectation, of the enjoyment of all those good things which God hath prepared for his. *Rom. 5. 2.* We rejoice under the hope of the glory of God.

11. Hence is freedom to come to God with boldness. *Eph. 2. 18. & 3. 12. Heb. 10. 22.*

12. Hitherto pertains the assurance of perseverance and salvation also, *Rom. 8. 38.*

13. For this assurance as touching the thing it self which is called a certainty of the object, is sealed to all true believers: but as touching the perceiving of it, which is called a certainty of the subject, it is not always present to all; yet it may be gotten by any without special revelation, & it ought also to be sought for by all: so as this certain confidence rightly grounded hath nothing common with presumption.

14. This certainty is grounded upon, and confirmed to the faithful by the word, the seals, by oath, and by the earnest of God himself. *He. 6. 17.* God willing abundantly to show to the heirs of the promise the immutability of his counsel, he bound it by an oath: that by two immutable things we may have strong consolation. *Eph. 1. 13.* Ye are sealed with that holy Spirit of promise which is the earnest of our inheritance.

15. This truth is perceived, and made certain to us. 1. By a certain spiritual sense whereby the grace of God now being present, doth make its presence manifest, and evident to the believer. 2. By the gift of discerning whereby believers do distinguish true grace from the show of it. 3. By discourse and testimony of conscience whereby grace and salvation is no less seal to the faithful, then sin and death to unbelievers. 4. The Spirit of God himself doth so confirm all these ways of perceiving, that they have the same certainty that Faith hath.

Rom. 8. 16. The spirit it self witnesseth with our spirit, that we are the Sons of God. *1 Cor. 2. 12.* We have received the spirit which is of God, that we may know the things which God hath freely given us. *2 Cor. 13. 5.* Try yourselves whether ye be in the Faith, examine yourselves. *1 John 4. 16.* We know, and believe, the love which God had towards us.

16. This certainty doth follow upon the perceiving of Faith and Repentance, where the free covenant of God is rightly understood. *2 Cor. 13. 5.*

17. If either of these be wanting, this certainty is taken away as touching the perceiving of it; so that he that doth rightly understand the promise of the covenant, cannot be sure of his salvation, unless he perceive in himself true Faith and repentance: neither can he that feels himself truly to believe, and repent, be sure of his perseverance and salvation, unless he also understand by the covenant that God will mightily preserve those that believe and repent, even to the end.

18. Therefore certainty of salvation is not of any, nor otherwise perceived, but those who together with Faith keep a good conscience, and that whilst they keep it from any grievous wound, which by those sins is brought which are wont to wast conscience.

19. Hence as Faith, and a good conscience do flourish or languish in men, so also this certainty is either confirmed, or diminished. *Ps. 51.*

20. They therefore that without any sense or care of Faith, and repentance do certainly hope for salvation, in presuming they hope, and hoping they perish.

21. From this certainty ariseth consolation, peace, and joy unspeakable. *Rom. 5. 2. 3. 1 Pet. 1. 8. Rom. 14. 17. 2 Cor. 1. 5.* Which are the first fruits of glory, *Rom. 8. 23.*

22. Consolation is an easing of fear and oppressing grief. *2 Cor. 1. 4.* Yet it contains sometimes by a Synecdoche all salvation begun. *Col. 2. 2.*

23. Peace is a quieting of the mind, which ariseth partly from deliverance from evils, and partly from the presence or hope of contrary good things. *Phil. 4. 7.*

24. When it is joined with grace in the Apostles salutations, then it sets forth all that felicity which is communicated to the faithful by the favor of God.

25. Joy is that delight which is perceived from the conjunction, and communion of the chief good.

26. Hence eternal life it self is called joy. *Mat. 25. 21. John 15. 11.*

27. The third degree is in partaking of the spiritual gifts of grace with abundance, or overflowing. *Col. 2. 2. 7. 10.* With all riches of the full assurance of understanding. Abounding in Faith: complete.

28. Hence the abundance of grace is said to minister a large entrance into the Kingdom of God. *2 Peter 1. 8. 11.*

29. The fourth degree is in experience of the good will or kindness of God. *Psalm*. 31. 20. How great is thy goodness which thou dost lay up for them that fear thee? *Psal.* 65. 5. We are satisfied with the goodness of thy House, with the things of thy holy Temple.

30. Hither to pertaineth that fatherly providence of God whereby he watcheth always over the faithful for good, as he watcheth over the wicked for evil: in which respect, in Scripture the good Hand of God is said to be with his, *Nehem.* 2. 8.

31. Hence all things work together for good to them that love God, *Rom.* 8. 28.

32. From the sense of all these, the faithful are rooted, and grounded in the love of God. *Eph.* 3. 17.

33. Perfect Glorification is in the taking away of all imperfection from soul and body, and communication of all perfection.

34. This is granted to the soul immediately after the separation of it from the body. *2 Cor.* 5. Verse 2. *Phil.* 1. 23. *Hebr.* 2. 12. 23. But it is not ordinarily granted to the soul and body jointly before that last Day, wherein all the faithful shall be perfected together in Christ. *Ephes.* 4. 13. *Philippians* 3. 20. 21.

CHAPTER XXXI.

Of the Church mystically considered.

Thus much of the application of Redemption considered in it self: The subject to which, and the manner by which this application is made, doth follow.

1. THE Subject is the Church. *Eph.* 5. 25. 26. 27. Christ loved the Church, and gave himself for it: that he might sanctify it being purified by him with the washing of water through the Word: that he might make it to himself glorious, that is, a Church not having spot or wrinkle or any such thing, but that it might be holy and unblameable: whence Election, Redemption, Vocation, Justification, Adoption, Sanctification, and Glorification do in their propriety belong to the same subject, that is, to the same singular men, which make the Church. *John* 17. 9. 10. & 11. I pray for them; I pray not for the World, but for them whom thou hast given me, because they are thine, *Rom.* 8. 29. 30. For whom he hath fore-known, them he did predestinate, &c.

2. Yet the Church hath so the consideration of a subject in respect of his application, that it is also an effect of the same application: for it is not first actually a Church, and afterward made partaker of Union and communion with Christ; but because it is united to Christ, therefore it is the Church of Christ.

3. And this is the reason why we can neither explain nor understand the nature of the Church, unless those things which pertain to the application of Christ, be first explained and perceived.

4. The elect before they be grafted into Christ are in themselves no otherwise of the Church, then that power which in its own time shall certainly come into act, by reason of God's intention and his transaction with Christ: because that remote power which is common to all men, in respect of the elect, is certainly determined in God.

5. Therefore those orthodox Divines, which define the Church a company of elect ones, do either by elect ones understand, those that are called according to election; or, they define the Church not only as it doth actually exist, but also as it is to be hereafter.

6. That first thing which doth make actually a Church is calling: whence also it hath taken both its name and definition.

7. For the Church is a company of men that are called. 1 *Cor.* 1. 24. With 10. 32. Called both *Jews* and *Greeks*. To the *Jews*, to the *Greeks*, and to the Church of God. But because the end of calling is Faith, and the work of Faith is ingrafting into Christ, and this Union with Christ, doth bring with it communion with Christ, hence it is defined, in the very same sense, a company of believers, a company of those who are in Christ; and a company of those that have communion with Christ.

8. But as Faith doth so respect Christ, as that by Christ also it respects God; so this Church, which doth exist by Faith is both referred to Christ as to the head, and by Christ unto God: whence the Church is called the body of Christ. *Col.* 1. 24. And also the Church of God. 1 *Cor.* 10. 32. The Kingdom of Christ. *Colos.* 1. 13. And the Kingdom of God, *Rom.* 14. 17.

9. It is called a company: because it doth consist properly in a multitude joined in fellowship together, or a community of many, not in some certain one that is called: whence *Eph.* 4. 16. It is called a body fitly joined and compacted together, of divers members, and by the same reason it is often called in Scripture an House, a Family, a City, a Kingdom, a Flock, &c.

10. This company is restrained to men: because the good Angels, although in some respect they pertain to the Church, by reason of that Union they have with Christ, and the grace of conversation communicated by him, yet they are not *homogeneall* members of the Church redeemed.

11. The form or constituting cause of this Church must needs be such a thing which is found alike in all the called: but this can be nothing else then a relation neither hath any relation that force besides that that consists in a chief and intimate affection to Christ: but there is no such in man besides Faith: Faith therefore is the form of the Church.

12. For Faith as it is in every believer, distributively, is the form of those that are called: but as it is considered in all collectively, it is the form of the company of those that are called, that is the Church.

13. For the same, believing men, who being in several distributively, considered are the called of God, are also the Church of God, as they are jointly or collectively considered in a company.

14. Hence all those promises of God which are made to the Church in the Scriptures, and do contain in themselves essential blessings, do also pertain to every believer.

15. This relation is so near, that in respect of it, not only Christ is the Churches, and the Church Christ's, *Cant. 2. Verse 26*. But also Christ is in the Church, and the Church in him. *John 15. Verse 4. 1 John 3. Verse 24*. So that the Church is mystically called Christ. *1 Cor. 12. 12*. And the fullness of Christ. *Eph. 23*.

16. Hence the Church by a metaphor is called the bride, and Christ the Bride-groome: the Church a City, and Christ the King; the Church an House, and Christ the House-holder; the Church the branches, and Christ the Vine: finally the Church a body, and Christ the head.

17. But by these comparisons, there is signified not only the Union and Communion which is between Christ and the Church, but also the way of order whereby Christ is the beginning of all dignity, life, power, and perfection, to the Church.

18. This Church is mystically one, not generally, but as it were the *Species Specialissima*, or *Individu...n*: because it hath no kind properly so called.

19. It is therefore called catholic, not as catholic signifies a *Genus* or some general thing, but as it sets forth something integrally universal, (as when we say the universal world) because it contains the faithful of all Nations, of all places, and of all times.

20. Therefore no part of the Church can truly be called catholic, but as it doth profess that Faith which is the Faith of the catholic Church, in which sense the Ancients, did not only call that part of the Church which was at *Rome*, but other Churches also. As our Church at *Francken*, may be rightly called catholic, as it doth profess that Faith which belongs to the catholic Church.

21. The Church is divided into members according to the degrees of communion which it hath with Christ, in which respect it is called either Militant, or Triumphant.

22. The Church militant is that which is partaker only of communion begun: and so doth wrestle as yet with enemies in the field of this World. *1 Cor. 13. 9. 12*. We know in part, and prophesy in part: for we see now through a Glass and darkly. *2 Cor. 10. 3*. The weapons of our warfare. *Eph. 6. 12. 13*. We wrestle, therefore take to you the whole Armor of God.

23. The Church triumphant is that which is already perfitted. *Eph. 4. 13*. Untill we all come to a perfect man, to the measure of the full stature of Christ. *1 Cor. 15*. After cometh that which is perfect.

24. The militant Church is both invisible and visible, namely with outward sight or sense.

25. But this distinction is not a distribution of the *Genus* into the *Species*, as if so be there were one Church visible, and another invisible; nor of the whole into the members, as if one part of the Church were visible, and another invisible: but a distinction of the adjuncts of the same subject, because invisibility is an affection or manner of the Church, in respect of the

essential, and internal form: visibility is an affection or manner of the Church in respect of the accidental, and outward form.

26. The essential form is invisible: because it is both a relation, which doth not come into the sense, and also spiritual, and so removed more from sense then in many other relations.

27. The accidental form is visible, because it is nothing else then an outward profession of inward Faith, which may be easily perceived by sense.

28. This visible profession is that visible communion of the Saints which they have with Christ, and among themselves.

29. The acts of communion with Christ are those visible acts, by which they present themselves to God in Christ to receive his blessings, and to give the glory of them to him.

30. The acts of communion among themselves are all those acts, by which they study to do good each to other: but especially those which directly make to further their communion with God in Christ.

31. Many acts of this latter kind are to be exercised also toward those who as yet are not members of the Church: because by a certain power they are to be judged to belong to it.

32. This Church as it is visible in it self, is in respect of others and comparatively also distinguished into the Church lying hid, and manifest.

33. That which is manifest is when the number is greater, and the profession more free and more public.

34. That which is hidden is when the number is less, and profession less open: which is wont to come to pass by reason of heresies, persecutions, or profane manners abounding abroad.

35. In the same respect also the Church is purer and impurer, as the profession is more or less perfect.

36. But this profession doth not depend upon confession only and preaching of the Word, but also upon the receiving of it and religious obedience to it.

37. But although the Church be subject to such changes, and may leave any part of the World, yet it hath never totally failed, or shall fail from the beginning of the gathering it to the end of the World.

38. For Christ must always have his Kingdom in the mids of his enemies, until he shall make his enemies his foot-stool.

39. Yea the Church doth never wholly cease to be visible, for although sometime there scarce appear a Church anywhere so pure, that one may fly unto it in communion of the same worship in all things: yet the Church doth in some sort abide visible in that very impurity of worship and profession.

CHAPTER XXXII.

Of the Church Instituted.

1. THE Church as it lives upon Earth, although it be not wholly visible together, yet it is visible in its parts, both dividedly in the several members, and jointly in companies or Congregations.
2. The former visibility is by men's personal profession which doth not make a Church simply visible, but in certain members, or visible members of the Church, although the Church in it self or in its integral state is not visible in the same place. *Acts 19. 1. Paul came to Ephesus where he found certain Disciples.*
3. That visibility, which is in distinct companies or congregations, doth not only make a visible Church, but touching the outward form doth make so many visible Churches as there are distinct congregations. *Revel. 1. 4. The seven Churches. 2 Cor. 8. 1. 19. The Churches of Macedonia, all the Churches.*
4. For those congregations are as it were similiary parts of the catholic Church, and so do partake both of the name and nature of it.
5. Therefore a particular Church in respect of that common nature which is found in all particular Churches▪ is a *Species* of the Church in general, but in respect of the catholic Church which hath the respect of an whole, it is a member compounded of divers several members gathered together, and so in respect of those members it is also an whole.
6. Such a congregation or particular Church is a society of believeres joined together by a special band among themselves▪ for the constant exercise of the communion of Saints among themselves.
7. It is a society of believers: because that same thing in profession doth make a Church visible, which by its inward and real nature doth make a mystical Church, that is, Faith.
8. But because true Faith hath holiness joined with it, which it doth effectually work. *Acts 15.*
9. And so the profession of true faith cannot be disjoined from the profession of holiness, therefore the Church is promiscuously and in the same sense called, a society of believers, and of Saints. *Eph. 1. 1. To the Saints which are at Ephesus and faithful in Christ Jesus. 1 Cor. 1. 2. compared with, 2 Cor. 1. 1. Rom. 1. 7. Colos. 1. 2.*
9. Hence visible and particular Churches also, by reason of this Faith which they profess, are rightly said to be in God the Father, and in the Lord Jesus Christ. *1 Thess. 1. 1. 2 Thess. 1. 1.*
10. It is also very probable that there is no such particular Church in which the profession of the true Faith flourisheth, but in the same also there are found some true believers.
11. But those who are only believers by profession, so long as they remain in that society are members of that Church, as also of the catholic Church as touching the outward state, not touching the inward or essential state. *1 John 2. 19. They went out from us, but they were not of us.*

12. Among believers there are to be accounted as members of the Church the children of those believers who are in the Church. *1 Cor. 7. 14.* Your children are holy. For they are partakers of the same covenant, and the same profession with their parents.

13. Yet infants are not so perfect members of the Church, as that they can exercise acts of communion, or be admitted to partake of all the privileges thereof, unless there do first appear an increase of Faith: but they are not to be excluded from those privileges which pertain to the beginning of Faith and entrance into the Church.

14. Believers do not make a particular Church, although peradventure many may meet and live together in the same place, unless they be joined together by a special bond among themselves: for so someone Church should often be dissolved into many and manyal...o should be confounded into one.

15. This bond is a covenant, either express or implicit whereby believers do particularly bind themselves, to perform all those duties, both toward God and one toward another, which pertain to the respect and edification of the Church.

16. Hence it is that in the Old Testament we do for the most part so often read of the renewing of their covenant, as there is related any solemn reformation of the Church.

17. Hence none is rightly admitted into the Church, but by confession of Faith and promise of obedience.

18. This joining together by covenant doth only so far forth make a Church as it respects the exercising the communion of Saints: for the same believing men may join themselves in covenant to make a City or some civil society, as they do immediately respect a common civil good, but they do not make a Church but as in their constitution they respect holy communion with God among themselves.

19. Hence the same men, may make a City or political society and not a Church; or a Church, and not a City; or both a Church and a City.

20. Hence it is that those meetings that are formally Ecclesiastical, are said to be had in the Name of the Lord. *Math. 18. 20. 1 Cor. 5. 4.*

21. Neither yet doth some sudden joining together, and exercise of holy communion suffice to make a Church: unless there be also that constancy, at least in intention, which brings the state of a body, and members in a certain spiritual polity.

22. This Cureh is instituted by God and by Christ, *Heb. 3. 3. 4.* He that built the House, for every House is built by some, and in this respect it differs from the mystical Church, the gathering of which together into one is not prescribed unto men, but performed immediately b... divine operation, but the gathering together into an instituted Church is so performed by God, that his command and man's duty and labor do come between. *Hebr. 10.*

25. Not forsaking the assembling ourselves together.

23. But it is ordained by God and Christ only, because men have neither power of themselves to institute, or frame a Church unto Christ, neither have they by the revealed will of God any such power committed to them: their greatest honor is, that they are servants in the House of God. *Heb. 3. 5.*

24. It is not therefore in the power of man either to take away any of those things which Christ hath granted to his Church, or to ad other to them of the like kind: although he may and ought by all lawful means to provide, that those things which Christ hath ordained may be farthered, and confirmed.

25. But Christ hath so instituted the Church, that it always depends upon himself as upon the head, so that if it be distinctly considered without Christ, it is not a complete body.

26. Hence the Church itself may not properly make new Laws to her self of new things to be ordained, but thee ought only to care for this, that she do well find out the will of Christ, and observe his ordinances in order and decently, with greatest fruit of edification.

27. But because the ordinances of Christ have always a blessing of God joined with them, therefore here are divers promises of God made to the Church of the presence of Christ. *Mat. 18. 20. 1 Cor. 5. 4.* So as in a special manner he is said to be conversant and to walk in the Churches. *Revel. 2. 1. Isaiah 31. 9.* And of the presence of the Holy Spirit, *Isaiah 59. 21.* So that a more ample and certain blessing of God may be expected in the Church of God instituted, then in any solitary life whatsoever.

28. They therefore that have opportunity to join themselves to the Church, and neglect it, do more grievously sin, not only against God in respect of ordinance, but also against their own soul in respect of the blessing adjoined. And if they do obstinately persist in their carelessness, whatsoever they do otherwise profess, they can scarce be accounted for believers truly seeking the Kingdom of GOD.

29. The profession of the true Faith is the most essential note of the Church.

30. This profession may in some company go before the solemn preaching of the Word, and administration of the Sacraments.

CHAPTER XXXIII.

Of the extraordinary Ministers of the Church.

1. THus far of the subject of application. The manner of it follows.

2. The manner of applying consists in those things which are means of the spirit applying Christ with all his benefits to us for our salvation.

3. The which spirit it self doth apply all saving things unto us, internally and most nearly, and so in his manner immediately, neither is any external means capable properly of that virtue whereby grace may be really communicated to us: Therefore though those do morally concur and operate in the preparation of man to receive thie grace, yet they do not properly

confer the grace by themselves, but the spirit which worketh together with them. 1 Cor. 3. 7. Neither is he that planteth anything, nor he that watereth: but God who giveth power to increase.

4. The two principal means of this sort are the Ministry and the holy Signs: unto which notwithstanding there is necessarily too be joined some Ecclesiastical Discipline.

5. The Ministry is an Ecclesiastical function whereby a man being chosen out doth dispense holy things of special right. 2 Cor. 4. 1. We have this Ministry, as we have obtained mercy, 1 Cor 1. 2. Let a man so account of us as of the Ministers of Christ, and dispensers of the Mysteries of God.

6. It is called a Ministry, because that power which is committed to Ecclesiastical men, is a power of doing only by the command of Christ, and mere obedience toward him. 1 Cor. 4. 1. 2.

7. A spiritual or regal power of government whereby one worketh of his own liberty and will, is not belonging to men, but to Christ alone.

8. Hence a Minister of the Church is bound to execute his office by himself, as one that hath not power to appoint any vicar in his place, for this should not be an action of obedience, but of command.

9. Therefore one that is a constant Minister of divers Churches which are necessarily to be provided for by Vicars, is not of God's Ordaining, but of man's ambition and presumption.

10. The power is not absolute, but relative, that is, it doth not consist in an absolute power to do any thing, but in a right, whereby one hath power to do that rightly and lawfully which he might not before so do, and therefore it is *Potestas juris*, a power of right.

11. But it is of special right: because it respects some... special duties unlawful to others, and it doth undertake some common duties in a certain special manner.

12. The right of the Ministry depends upon calling, *Heb.* 5. 4. Neither doth any take this honor to himself, but he that is called of God, as was *Aron*.

13. A calling is an action whereby an office is committed to any with authority to Minister.

14. Therefore they are very ridiculous who do so ordain the calling of Ministers, that they give them not power to preach the word, unless they have some new grant.

15. A necessary adjunct of a calling is fitness to the Ministry.

16. Hence those who are altogether unfit to fulfill the Ministry, if they be called to it by men, are the Ministers of men, not of God. *Hos.* 4. 6. Because thou hast despised knowledge, I will also despise thee, that thou shalt not be a Priest unto me.

17. This fitness ariseth from a fit measure of gifts, and a ready will to undertake and execute the office.

18. From the Ministry there ariseth a third, staet of the Church: for as by Faith it had its essential state, and by a combination its integral state: so also by the Ministry it hath a certain organical state: because it is now made fit to exercise all those operations which pertain to the good of the whole.
19. The course and direction of these operations, is Ecclesiastical polity.
20. The form of this polity is altogether monarchical in respect of Christ, the head and King; but as toching the visible and vicarious administration, it is of a mixed nature; partly as it were aristocraticall, and partly as it were democraticall.
21. Hence in the lawful Ministry of the Church, Hierarchy holy principality hath no place, but rather Hieroduly, or holy Service.
22. Therefore one Minister is not subjected unto the power of another in his dispensation, but all do immediately depend on Christ: as those Angels which are inferiors in office to others, are immediately subject unto God, not to other Angels.
23. This Ministry is either extraordinary or ordinary.
24. Extraordinary Ministry is that which hath a certain higher, and more perfect direction then can be attained to by ordinary means.
25. Hence such Ministers have always gifts and assistance extraordinary, so that they do Minister without error.
26. The right of an extraordinary Minister is bestowed properly neither from man, nor by man, but from God alone by Jesus Christ and the holy Spirit. *Gal.* 1. 1.
27. Hence the calling to such a Ministry is immediate.
28. Yet every extraordinary calling, is not so immediate that it excludes all Ministry of men; as appears in the calling of *Eliseus*, and *Matthias*; but it excludes only that Ministry which is destitute of an infallible direction.
29. This extraordinary Ministry was very necessary for the Church, because that will of God which pertains unto living well to God, could not be found out by human industry and ordinary means, as all other Arts and Sciences, but it did require men stirred up and sent by God, to whom he hath manifested his will, that they might be to us instead of God hemselfe. *Exod.* 4. 15, 16. And be thou to him instead of GOD.
30. God hath revealed his will to these extraordinary Ministers. 1. By lively voice. *Reg.* 1. 10. Unto which was often added an apparition and speaking to of an Angel or Christ himself, as of the Angel of his covenant. 2. By vision, whereby together with the word the *Species* of the things to be declared were represented to their eyes waking. 3. By dreams whereby such like things propounded to the minds of them being a sleep. 4. Sometime also by a certain special familiarity as it were mouth to mouth, without parable, *Numb.* 12. 6, 7, 8. If there be a Prophet among you, I will make myself *Jehovah* known to him in a vision, and will speak to

him in a dream. My servant *Mosi*... is not so: with him I speak mouth to mouth even apparently, and not in dark speeches, and the similitude of the Lord shall he behold.

31. The manner of this revelation was so powerful, that it dis draw men oftentimes into an ecstasy or trance, whereby they were so caught above themselves, that they perceived nothing beside that that was propounded, neither all that thing it self according to all its circumstances, *2 Cor.* 13. 3. 4.

32. Yet it is so certain, that the divine truth of it is often confirmed, and in a certain special manner sealed to them to whom it is revealed: so as it need not another confirmation. *Gal.* 1. 17. & 2. 6. Neither did I return to those who were Apostles before me. They who were in estimation added nothing to me: Although sometimes also for the more abundant confirmation miracles are added. *Judge* 6. 36. 37. 38.

33. This extraordinary Ministry is either for the first instituting of a Church, or, for the special and extraordinary conservation of a Church, or finally for the extraordinary restoring of a Church being fallen.

34. The Ministry of instituting a Church hath always a testimony of miracles joined with it: *Heb.* 2, 3, 4. Which at first began to be spoken, &c. God also bearing them witness, with signs and wonders, and with divers miracles, & gifts of the holy Ghost according to his will.

35. Yet miracles do not so give testimony to the doctrine of any, as that it may be presently believed. For that doctrine which doth not consent with the known will of God ought not to be admitted, although it seem to be confirmed with miracles. *Deut.* 13. 1, 2, 3. Although that sign or wonder come to pass which he soretold thee, saying, Let us go follow other God's. Hearken not to the word of that Prophet. *Gal.* 1. 8. Though we or an Angel from Heaven, preach another Gospel beside that we have preached, let him be accursed.

36. The Ministry of conserving, & restoring a Church, although it be extraordinary, and is always confirmed by miracles, yet it doth not always or necessarily require a testimony of miracles: as appears in many in the Old Testament, and in *John* the Baptist.

37. Extraordinary Ministers were Prophets, Apostles, and Evangelists.

38. *Wicliffe*, *Luther*, *Zwinglius*, and such like, that were the first restorers of the Gospel, were not to speak properly, extraordinary Ministers.

39. Yet they are not amiss called extraordinary by some. 1. Because they did perform something like those things which were done by extraordinary Ministers of old. 2. Because in respect of degree they received some singular gifts from God, as occasion did require: which also may be affirmed of many among the more famous Martyrs. 3. Because order at that time being disturbed and decayed, they were of necessity to attempt some things out of the common course.

40. It is therefore ridiculous, to require miracles of those men, to confirm that doctrine which they propounded; seeing such an attestation is not necessary, no notin all extraordinary Ministers.

CHAPTER XXXIII.

Of the holy Scripture.

1. EXtraordinary Ministers were raised up by God, to instruct the Church not only by lively voice, but also by Divine writings, that there might be a perpetual use, and fruit of this Ministry in the Church, even when such Ministers were taken away.

2. For they only could commit the rule of Faith and manners to writing, who by reason of the immediate and infallible direction which they had from God, were in that business free from all error.

3. They received a command of writing from God, partly externally, both generally when they were commanded to teach, and specially sometimes, when they were commanded to write. *Deut.* 3. 19. *Revel.* 1. 19. Write ye the Song, write those things which thou hast seen, and partly by the inward instinct of the spirit. *2 Pet.* 1. 21. For prophecy came not in old time by the will of man, but holy men spake as they were moved by the holy Spirit. *2 Tim.* 2. 16. All Scripture is inspired by God.

4. They wrote also by the inspiration and guidance of the holy Spirit, so that the men themselves were as it were instruments of the spirit. In the place before. *Ierem.* 1. 9. Behold I put my words in thy mouth. *Acts* 28. 25. Well indeed spake the holy Spirit by *Isaiah* the Prophet.

5. But Divine inspiration was present with those writers with some variety, for some things to be written were before altogether unknown to the writer, as doth sufficiently appear in the History of the Creation past, and in foretellings of things to come: but some things were before known unto the writer, as appears in the History of Christ, written by the Apostles: and some of these they knew by a natural knowledge, and some by a supernatural: In those things that were hidden and unknown, Divine inspiration did perform all by it self: in those things which were known, or the knowledge where of might be obtained by ordinary means, there was also added a religious study (God so assisting them) that in writing they might not err.

6. In all those things which were made known by supernatural inspiration, (whether they were matters of right, or fact) he did inspire not only the things themselves, but did dictate and suggest all the words in which they should be written: which notwithstanding was done with that sweet attempering, that every writer, might use those manners of speaking which did most agree to his person and condition.

7. Hence the Scripture is often attributed to the holy Spirit as to the author, making no mention of the Scribes. *Hebrews* 10. 15. Whereof the Holy Ghost also is a witness to us.

8. Hence also, although in the inscriptions of the holy Books it is for the most part declared by whose labor they were written, yet there is sometimes deep silence of this matter, and that without any detriment of such books, or lessening their authority.

9. Neither yet doth it suffice to make a part of holy writ, if a book be written by some extraordinary servant of God, and upon certain direction of the spirit: unless it be also publicly given to the Church by divine authority, and sanctified to be a Canon or rule of the same.

10. The thing it self which they committed to writing, as touching the sum and chief end of the matter, is nothing else, then that reveal will of God, which is the rule of Faith and manners.

11. Hence all those things which in the first disputation were spoken of the doctrine of life revealed from God, do properly agree to the holy Scripture. For the Scripture is nothing else then that doctrine, with the manner of writing joined to it, which manner was not to be handled there, but in this place.

12. Hence the Scripture in respect of the thing and subject meaning, that is, as it was the doctrine revealed from God, it was before the Church: but in respect of the manner in which it is properly called Scripture, it is after the first Church.

13. It is called the holy Scripture, and by 〈 in non-Latin alphabet 〉 the Scripture, and the writers themselves are called holy, partly in respect of the subject, and object matter, which is so called, the true and saving will of God, and partly in respect of that direction whereby it was committed to writing. *Romans 1. 2. Eph. 5. 5. 2 Pet. 1. 21. & 2. 22. & 3. 2. Rev. 18. 20.*

14. But although divers parts of the Scripture were written, upon some special occasion, and were directed to some certain men, or assemblies: yet in God's intention, they do as well pertain to the instructing of all the faithful thorough all ages, as if they had been specially directed to them, whence, *Heb. 12.* The exhortation of *Solomon*, which is used in the *Proverbs*, is said to be spoken to the *Hebrews* (who lived in the Apostles time,) as to children, and *2 Pet. 3. 15.* *Paul* is said to have wrote to all the faithful in that he wrote to the *Romans. Hebr. 13. 5.* That which was said to *Joshua* is said to be spoken to all the faithful.

16. All things which are necessary to salvation are contained in the Scriptures, and also all those things which are necessarily required to the instruction and edification of the Church. *2 Tim. 3. 15. 16. 17.* The holy Scriptures can make thee wise unto salvation, that the man of God might be perfect, perfectly furnished to every good work.

16. Hence the Scripture is not a partial, but a perfect rule of Faith, and manners: neither is here anything that is constantly and everywhere necessary to be observed in the Church of God, which depends either upon any tradition, or upon any authority whatsoever and is not contained in the Scriptures.

17. Yet all things were not together and at once committed to writing, because the state of the Church & the wisdom of God did otherwise require: but from the first writing, those things were successively committed to writing which were necessarily in those ages.

18. Neither did the Articles of Faith therefore increase according to succession of times, in respect of the essence, but only in respect of the explication.

19. As touching the manner of delivery, the Scripture doth not explain the will of God by universal, and scientificall rules, but by narrations, examples, precepts, exhortations, admonitions, and promises: because that manner doth make most for the common use of all kind of men, and also most to affect the will, & stir up godly motions, which is the chief scope of Divinity.

20. Also the will of God is revealed in that manner in the Scriptures, that although, the things themselves are for the most part hard to be conceived, yet the manner of delivering and explaining them, especially in those things which are necessary, is clear and perspicuous.

21. Hence the Scriptures need not especially in necessities, any such explication whereby light may be brought to it from something else: but they give light to themselves, which is diligently to be drawn out by men, and to be communicated to others according to their calling.

22. Hence also there is only one sense of one place of Scripture: because otherwise the sense of the Scripture should be not only not clear and certain, but none at all: for that which doth not signify one thing, signifieth certainly nothing.

23. For the determining of controversies in Divinity, there is no visible power as it were kingly or pretorian, appointed in the Church: but there is laid a duty on men to enquire: there is bestowed a gift of discerning, both publicly and privately: and there is commanded a desire to further the knowledge and practice of the known truth according to their calling, unto which also is joined a promise of direction, and blessing from God.

24. But because the Scriptures were given for the use and edification of the Church, therefore they were written in those tongues, which were most commonly vulgar in the Church at that time when they were written.

25. Hence all those books which were written before the coming of Christ were written in *Hebrew*, for to the Jews were committed the *Oracles* of God. *Rom.* 3. 2. & 9. 4. And upon like reason they that were written afterward were delivered in the *Greek* tongue, because that tongue was most common in those parts where the Church did first flourish.

26. Hence there is some knowledge at least of these tongues necessary to the exact understanding of the Scriptures: for the Scriptures are understood by the same means that other human writings are, many by the skill, and use of *Logic*, *Rhetoric*, *Grammar*, and those tongues in which they are expressed except in this, that there is a singular light of the spirit always to be fought for by the godly in the Scriptures.

27. Yet the Scripture is not so tied to those first tongues, but that it may and ought also to be translated into other tongues, for the common use of the Church.

28. But among interpreters, neither, those seventy, who turned it into *Greek*, nor *Jerome*, nor any such like did perform the office of a Prophet, so that he should be free from errors interpreting.

29. Hence no persons absolutely authentical, but so far forth only as they do express the fountains, by which also they are to be tried.

30. Neither is there any authority in Earth whereby any version may be made simply authentical.

31. Hence the providence of GOD in preserving the Fountaines, hath been always famous, and to be adored, not only that they did not wholly perish, but also that they stould not be maimed by the loss of any book, or deformed by any grievous fault, when in the mean while there is no one of the ancient versions that remains whole.

32. Nevertheless, from those human versions there may be all those things perceived which are absolutely necessary, if so be they agree with the fountains in the essential parts, as all those versions that are received in the Churches are wont to do, although they differ, and are defective in the smaller things not a few.

33. Neither therefore must we always rest in any version that is received: but we must most religiously provide, that the most pure and faultless interpretation be put upon the Church.

34. Of all those books, being delivered from God, and placed, as it were in the Chest of the Church, there is made up a perfect Canon of Faith and manners, whence also they have the name of Canonical Scripture.

35. The Prophets made the Canon of the Old Testament, and Christ himself approved it by his Testimony. The Canon of the New Testament together with the old, the Apostle *John* approved and sealed up being furnished with Divine authority. *Rev. 22. 18, 19.* For I do witness together to everyone that hears the words of the prophesy of this book: if any shall ad to these, God shall lay upon him the plagues written in this book: and if any shall take away anything from the books of his prophesy, God shall take away this part out of the book of life.

36. Those books which commonly we call apocryphall, do not pertain to the divine Canon, neither were they rightly enough joined by men of old to the canonical books, as a certain secondary Canon: for first in some of them there are manifest fables told and affirmed for true Histories as of *Tobith*, *Judith*, *Susanna*, *Bel*, the *Dragon*, and such like. Secondly, because they contradict both the sacred Scripture and themselves. Oftentimes Thirdly, they were not written in *Hebrew*, nor delivered to the *Jewish* Church or received by it, to which notwithstanding God committed all his Oracles before the coming of Christ. *Rom. 9. 4.* Fourthly they were not approved by Christ, because they were not among those books which

he set forth when he commanded his to search the Scriptures. Fifthly, they were never received either by the Apostles or the first Christian Church as a part of the Divine Canon.

CHAPTER XXXV.

Of ordinary Ministers, and their Office in Preaching.

1. ORdinary Ministry is that which hath all its direction from the will of God revealed in the Scriptures, and from those means which God hath appointed in the Church, for the perpetual edification of the same.
2. And hence they are called ordinary: because they may and are wont to be called to Minister by order appointed by God.
3. But because in their administration they have that Will of God which was before revealed by extraordinary Ministers for a fixed rule unto them, therefore they ought not to propound or do anything in the Church which they have not prescribed to them in the Scriptures.
4. Therefore also they depend upon extraordinary Ministers, and are as it were their successors: for although in respect of manner and degree extraordinary Ministers have no successors; yet in respect of the essence of administration, ordinary Ministers perform the same office toward the Church as extraordinary did of old.
5. The right of his Ministry is wont to be communicated by men, and in that respect the calling of an ordinary Minister is mediate.
6. But this is so to be understood, that the authority of administering Divine things is immediately communicated from God to all lawful Ministers, and the appointing of persons upon which it is bestowed is done by the Church.
7. But because the Church can neither confer gifts necessary for this Ministry nor prescribe unto God upon whom he should bestow them, therefore she can only choose those whom before she sees fitted, for not as extraordinary Ministers, so also ordinary are made fit by their very calling, when they were unfit before.
8. Hence in an ordinary calling it is necessarily required that a lawful trial go before the calling it self. *1 Tim. 3. 10.* Let them be first tried, then let them Minister if they be blameless.
9. Ordinary Ministry is for the preserving, propagating, and restoring the Church by ordinary means.
10. There are two parts of this Ministry. 1. That in the Name of God he do those things which are to be done with the people. 2. That in the name of the people he do those things with God which are to be done with him.
11. But in these the preaching of the Word doth most excel, and so it hath been always of perpetual use in the Church.

12. The duty of an ordinary preacher is to propound the Will of God out of the Word, unto the edification of the hearers. *1 Tim.* 1. 5. The end of preaching is love out of a pure heart, and a good conscience, and faith unfeigned.

13. But because there is chiefly required a serious desire to edify the Church, therefore he cannot be a fit preacher, who hath not prepared his heart to seek the Law of the Lord, and to keep it, and to teach *Israel* the statutes and judgments. For he that teacheth another ought before and when he teacheth, to teach himself. *Rom.* 2. 21. Otherwise he is not fitted to edify the Church.

14. This duty is to be performed not only universally in respect of all the hearers in common, but also specially in respect of order and age whatsoever, as of old men, young men, servants. *Tit.* 2. & 3. Of teachers, *2 Pet.* 1. 12. &c. Yea of everyone. *1 Thess.* 1. 11. We exhorted, and comforted, and charged everyone of you, not publicly only, but privately also. *Acts* 20. 20. Publicly, and from house to house.

15. He ought to have this scope of edifying so always before his eyes, that he diligently take heed to turn not aside from it, to vain laughing. *1 Tim.* 1. 6. To striving about words. *2 Tim.* 2. 14. To unprofitable controversies, or speculations of science falsely so called. *1 Kin.* 6. 20. But show himself to be an holder fast of the faithful word which tends unto doctrine. *Tit.* 1. 9. And which cannot be condemned, *Tit.* 2. 8.

16. But because the Will of God is to be propounded out of his Word, to this end therefore he is not fit for his Ministry, who hath not his senses exercised in the holy Scriptures, even beyond the common sort of believers, so that he might be said to be with *Apollos* mighty in the Scriptures. *Acts* 18. 24. He must not trust to Postils and Commentaries.

17. That the Will of God may be propounded with fruit of edification these two things, are necessary to be done. 1. That a declaration be made of those things that are contained in the Text. 2. That application of the same be addressed to the consciences of the hearers as their condition doth seem to require. *1 Tim.* 6. 17. Charge those that are rich in this World that they be not high minded, nor rust in uncertain riches &c.

18. They deceive their hearers, and altogether forget themselves, who propound a certain text in the beginning, as the beginning of the Sermon to be had, and afterward do speak many things about the text or by occasion of the text, but for the most part draw nothing out of the text it self.

19. In declaring what truth there is in the text, first it ought to be explained, and then afterward what good doth follow from thence. That part is spent in doctrines, or documents, this in use or derivation of profit from those doctrines. *2 Tim.* 3. 16. All the Scripture is profitable for doctrine, for reproof, for correction, and instruction in righteousness.

20. They who invert and confound those parts, do not provide for the memory of their hearers, and do not a little hinder their edification: because they cannot commit the chief head of the Sermon to memory, that they may afterward repeat it privately in their families

without which exercise the greatest part of that fruit doth perish which would by Sermons redound unto the Church of God.

21. Doctrine is a Theological Axiom, either consisting in the express word of Scripture, or flowing from them by immediate consequence.
22. A doctrine must first be rightly found out, and then afterward handed.
23. The finding it out is by Logic Analysis, unto which Reticke also and Grammar serveth.
24. Analysis depends chiefly upon the observation of the scope, or purpose and the means by which it is attained, according to the act of Logic.
25. Unto this must be subjoined for confirmation the interpretation of those things which are doubtful in the Analysis: but manifest things, and such as are perspicuous of themselves do neither require, nor admit a needless interpretation.
26. Handling (of a doctrine) doth partly consist in proving, if it may be questioned by the hearers, (for it is unfit carefully to confirm that which all acknowledge) and partly in illustration of the thing sufficiently proved.
27. Proving ought to be taken out of the more clear testimonies of Scripture, reasons also being added where the nature of the thing will suffer. But here that measure is to be kept, which the commodity of the hearers, will dictate.
28. Illustration may be drawn almost from all places of invention, b... dissentaneous, and comparate arguments have here the chief place.
29. Every doctrine being now sufficiently explained must presently be brought to use, in which pa...t also, unless some special reason do otherwise require, we must most insist: because it contains the end and good of the other, and is more joined with the chief scope of the Sermon, namely the edification of the hearers.
30. They fail therefore who stick to a naked finding out and explication of the truth and neglecting use and practice, in which Religion and so blessedness doth consist, do little or nothing edify the conscience.
31. Neither yet are all the doctrines which may be drawn out of the text, to be propounded, nor all the uses to be inculcated, but those are to be chosen out which the circumstances of place, time and persons, shall teach to be most necessary, and of those such especially are to be chosen which make most to stir up or confirm the life of Religion.
32. They fail therefore, who care not much what they say: so they may seem to have observed, and spoken many things: nay they do this not seldom, that they may extort many things out of the text which are not in it, and oftentimes draw from other places unto it, bringing everything out of many things whereby indeed the subversion rather than the edification of the hearers, especially those that are more unskillful, doth follow.

33. Both doctrine and use as much as may be ought so to be framed, that they may have some connection among themselves, and do also show it. For the mind is not drawn from one thing to another without disprofit: neither is there anything doth more help memory then order of deduction.
34. An use is a Theological Axiom, drawn from the doctrine, showing the profit goodness or end of it.
35. The reason of the deduction is to be opened, if it be not very plain: unto which also must be subjoined probation, or illustration, as the necessity of the hearers, and prudence of the speaker shall advise.
36. This use either pertains to the judgment, or to practice. *2 Tim. 3. 16.*
37. In the judgment there is Information, and Reformation of the mind.
38. Information is the proving of some truth.
39. Reformation is the confutation of some error.
40. But although every truth may be taught upon occasion, yet every error is not everywhere to be refuted. For old heresies which are already buried, are not to be digged up again that they may be refuted▪ neither are wicked blasphemies easily to be repeated: this doth trouble and offend, especially when they are solemnly nominated, explained, and refuted:
41. In practice of life there is direction, which consists of instruction and correction.
42. Iustruction is a demonstration of that life that is to be followed.
43. Correction is a condemning of that life that is to be shunned.
44. After declaration, application ought to follow, which hath so great agreement with derivation of uses, that it may often be mingled with it.
45. To apply a doctrine to his use, is so to whet and put on some general truth with special accommodation; as it may pierce into the minds of such as are present, with a moving of godly affections.
46. Men are to be pricked to the quick, that they may feel in everyone of them that of the Apostle, namely that the Word of the Lord is a two edged sword, that pierceth into the inward thoughts and affections, and goeth through unto the joining together of the bones and the marrow. Preaching therefore ought not to be dead, but lively and effectual, so that an unbeliever coming into the Congregation of the faithful he ought to be affected, and as it were digged through with the very hearing of the Word, that he may give glory to God. *1 Cor. 14. 25.* And so the hidden things of his heart are made manifest: and so falling down on his face, he will worship God, and say that God is in you indeed.
47. But this application doth either respect a mind oppressed, as consolation, or fainting in the prosecution of good, as exhortation; or in avoiding of evil, as admonition.

48. Consolation is the application of some argument, either to take away, or to mitigate grief and oppressing fear.

49. In consolation, marks are profitably joined, by which the conscience of a man may be assured that such a benefit portains to him, with the consideration of which the Minister doth comfort the consciences of believers, adding occupations, and refutations of such things as a pions and troubled mind may bring and think of to the contrary.

50. Exhortation is the application of an argument, either to beget, cherish, and excite some inward virtue, or to further the exercise of it.

51. In exhortation to virtue it is very profitable to show the means which do tend to the begetting that virtue in us, but let all be proved by places of Scripture and examples, or by reasons which have a firm foundation in the Scriptures.

52. Admonition is the application of an argument to correct some viciousness.

53. In admonition, or dehortation from vice, there may be remedies adjoined out of those places which are most like to prevail against those vices.

54. The manner of working in all these must be such that it have no ostentation of human wisdom, or an entermingling of carnal affections, but the demonstration of the spirit everywhere manifested. 1 Cor. 1. 17. &c. 2. 1. 4. 13. Not with skill of speaking, least the Cross of Christ should be made of none effect. Not with excellency of speech or wisdom: not in parswading words of men's wisdom, but in spiritual and powerful demonstration. Not in words which man's wisdom teacheth, but which the holy Spirit teacheth, for it is the word of the spirit, the word of life which is preached to edification of God which is by Faith: unto which if anything be not fitly spoken or done, it is as vain as hay and stuble. 1 Cor. 3. 12.

55. Therefore neither ought human testimonies whatsoever they be, nor Histories known only to the learned to be intermingled, unless very seldom (the cause also being signified which constraineth so to do) when urgent necessity, or certain hope of fruit doth seem to require such a thing, much less words or sentences of *Latin, Greek, or Hebrew*, which the people do not understand.

56. The purity, perfection, and majesty of the word of God is violated, whilst it seems to want the mixture of human words, and withal there is a scandal given to the hearers, who being accustomed to such human flourishes, oftentimes, contracting it ching ears, do begin to loath, the simplicity of the Gospel, and will not suffer wholesome doctrine. 2 Tim. 4. 3.

57. The example of *Paul* (who cites a very few, and brief sayings of heathen Poets, not naming the Authors, to convince the *Gentiles* to whom they were known and approved, and that very seldom, and but by the way) this example I say doth nothingh enforce that necessity or profit, which they urge, who do obtrude human testimonies frequently, and of purpose, common ding the authors with the same solemnity almost wherewith they use to cite the names of the prophets, and that among Christians, who do only desire to hear Christ, to the end to show forth some learning.

58. Neither also are unnecessary, and far fetched Proems, or persuasive words of Orators to be followed: neither must they love digressions, or excusions. They do savor an human spirit, spend time, and shut out other things which would more edify.

59. But if there be used any *Exordium*, pertaining to the present matter, that hath his proper place, either in the declaration of the text or applying it to use.

60. The speech and action ought to be wholly spiritual flowing from the very heart, showing a man much conversant in exercises of piety who also hath before persuaded himself, and troughly settled in his conscience, those things which he endeavors to persuade others to: into which finally there is Zeal, Charity, Mildness, Freedom, Humility, whit grove authority.

61. The pronouncing of the speech must be both natural, familiar, clear, and distinct, that it may be fitly understood: as also agreeable unto the matter that it may also move the affections. *Gal. 4. 20.* I would now be present with you, and change my voice: because I am in doubt of you.

62. Among others here are two voices most to be blamed: the one which is heavy, slow, singing, drowsy, in which not only the words in the same distinction, of a comma, are separated with a pause, but even the syllables in the same word, to the great hindrance of the understanding of things.

63. The other voice which doth here most offend is that which is hasty and swift, which overturnes the ears with too much celerity so, that there is no distinct perceiving of things.

64. That speech pronountiation and action which would be ridiculous in the senate in places of judgment, in the Court, that is more to be avoided in a Sermon.

65. The efficacy of the holy Spirit doth more clearly appear in a naked simplicity of words, then in elegancy and neatness: hence *Paul* saith that he was 〈 in non-Latin alphabet 〉 rude in speech. *2 Cor. 11. 6.* Yet if any have a certain outward force of speaking, he ought to use it with Genuine simplicity.

66. So much affectation as appears, so much efficacy and authority is lost.

67. The sum is, that nothing is to be admitted which doth not make for the spiritual edification of the people, neither anything to be omitted whereby we may in a sure way attain to that end.

68. An appendix of the Sermon is Prayer, both before and after.

69. In Prayer going before, those general things ought to be propounded, whereby the end and use of the word and preaching, and our wants, unworthiness, and duty, together with the gracious promises of GOD may be so brought to remembrance, that the minds of all may be stirred up humbly to seek, and faithfully to observe the Will of God.

70. In Prayer following after, giving of thanks is always to be used, and the chief heads of the Sermon should be turned into petitions.

CHAPTER XXXVI.

Of the Sacraments.

Thus much of the manner of application, in the first part of it, namely in the Ministry.

1. The manner of application in the other part of it is in the signs.
2. A sign is a sensible thing which besides that show it carrieth immediately to the senses, makes another thing withal come into the mind: and in this sense the consideration of a sign is as large as of a Logical argument.
3. Signs are some natural, some by institution.
4. Yet between these two there is so great difference, that they cannot be confounded without foul error.
5. There is also a sign ordinary and perpetual, and another extraordinary and temporary.
6. In respect of the thing signified, it is either of things past, and it is called 〈 in non-Latin alphabet 〉 *Rememorativa*, A sign of remembrance: or of things present, and its called 〈 in non-Latin alphabet 〉 *Demonstrativum*, a demonstrative sign: of things to come, and it is called 〈 in non-Latin alphabet 〉 *Praenunciativum*, a foretelling sign; or finally consisting of all these, so as it sets forth things present, past, and to come.
7. In respect of the end and use, it either serveth for the understanding, and is called *Notificans* a notifying sign; or the memory, and is called *Commonefaciens*, a... admonishing sign; or for Faith also, and is called *Obsignans*, a Sealing sign, or lastly for all these together.
8. Hence an holy Sign is either a bare sign, or a seal also.
9. A bare sign is that which only representeth: a seal is that which not only representeth, but also exhibiteth by sealing.
10. A seal sealing the Covenant of God is called a Sacrament, *Rom.* 4. 11.
11. For it is a sign, of remembrance, demonstrating, foretelling, notifying, admonishing, and sealing.
12. A Sacrament therefore of the new Covenant is a Divine institution, whereby by sensible signs, the blessings of the new Covenant are represented, exhibited and applied.
13. Hence such a Sacrament hath the respect of a secondary Divine testimony, whereby that primary testimony which is contained in the Covenant it self, is specially confirmed in respect of us.
14. Hence that special application of the favor and grace of God, which ariseth from true Faith, is very much confirmed and furthered by the Sacraments.
15. In a Sacrament therefore there is a sensible thing, and a spiritual.

16. The sensible thing is a sign either representing, or applying: the spiritual thing is that which is represented and applied.
17. Yet by the name of a Sacrament, usually and most properly the outward and sensible thing it self is wont to be set forth.
18. The Sacramental sign hath not that spiritual thing to which it is referred either physically inhering or adhering; for so the sign and thing signified should be together.
19. Neither yet are they bare declaring and representing signs, but communicating the thing it self, testifying, and exhibiting the thing to be more communicated.
20. Hence none can institute such an holy sign, but God only: because no Creature can bestow the thing signified, or make the communication of it certain to us, or finally ad that virtue to such signs, whereby they may be made fit to confirm Faith, and Confidence, or to stir up any spiritual grace in us, more then any other thing.
21. The thing it self which is set apart and separated to such an holy use, is properly called a representing sign, as Bread and Wine in the supper, but the use of these things is called an applying sign; as distributing, receiving, eating, drinking.
22. Hence Sacraments do not properly exist out of their use, that is neither before, nor after they are applied to their use, are they indeed Sacraments.
23. The spiritual thing which is signified by the Sacraments of the new covenant is the new covenant it self, that is, Christ with all those blessings which in him are prepared for the faithful.
24. Yet some Sacraments do more expressly represent a manner or some respect of his Covenant, then others, which do also more set forth some other manner
25. But all have this common, that they seal the whole Covenant of grace, to the faithful; neither have they this use at that only time whilst they are administered, but to the end of life.
26. The form of a Sacrament is that union which is between the sign, and things signified.
27. This union is not corporal, neither yet is it imaginary, but it is a spiritual relation by virtue whereof the things signified are really communicated to these, who do rightly use the signs.
28. For neither do all those partake the spiritual thing it self, who are made partakers of the signs, neither is there the same manner and means of partaking both.
29. From this Union followeth a communication of Praedication, whereby First, the sign is predicated of the thing signified, as when Sanctification of the heart is calling circumcision. 2. The thing signified of the sign, as when circumcision is called the Covenant, and bread the body. 3. The effect of the thing signified is predicated of the sign, as when Baptism is said to regenerate. 4. A property of the sign is predicated of the thing signified, as when breaking

which agreeth to the Bread is attributed to Christ. 5. A property of the thing signified is attributed to the sign, as when sacramental eating and drinking is called spiritual.

30. The foundation of this relation arifeth, First, from the similitude or proportion of the sign to the thing signified: for such a likeness although it do not make a Sacrament, yet it is required afore to those things which do make a Sacrament, and is laid as a foundation to them. Secondly, from the word of institution, which consists of a command and a promise. The command doth impose a duty of using the Creatures to that holy end. The promise doth give us to believe that we shall not so use them in vain. But this word of institution distinctly applied with fit prayers, is called the word of consecration, of blessing, the word of sanctification, and separation. 3. It is perfected with observation, and the use it self prescribed, of which here is so great force, that for default of it that is not a Sacrament to this or that person, being present in body or receiving, which to others is most effectual.

31. The primary end of a Sacrament is to seal the covenant, and that not on God's part only, but consequently also on ours, that is, not only the grace of God, and promises are sealed to us, but also our thankfulness and obedience towards God.

32 Therefore mystical signs of holy things cannot be instituted by man, without prejudice and violation of the Sacraments, although they do set forth man's duty only.

33. For although such signs are not properly Sacraments, yet they are signs Sacramental, that is, they partake the nature of Sacraments and so cannot be instituted by man.

34. A secondary end is profession of Faith and love: for there are represented in the use of the Saraments, both that union which we have with God in Christ, and that communion which we hold with all those who are partakers of the same union, especially with those who are members of the same Church.

CHAPTER XXXVII.

Of Ecclesiastical Discipline.

An adjunct of the Word and Sacraments is Discipline: which in respect of the sum of the matter hath been always one, and so may fitly be handled in this one place.

1. Holy Discipline is a personal application of the Will of God by censures, either for the preventing, or taking away of scandals out of the Church of God.

2. For in the preaching of the Word, the Will of God is propounded and really applied to beget and increase Faith and obdience. In the administration of the Sacraments, the Will of God is also personally applied by the seals, to confirm Faith and obdience. In the exercise of Discipline, the Will of God is personally also applied in the censures for the removing of those vices, which are contrary to Faith and Obedience.

3. Hence it is that Discipline is wont to be joined with the Word and Sacraments by the best Divines, in the notes of the Church, for though it be not a note simply essential and

reciprocal (as neither the other two) yet it ought necessarily to be present to the complete estate of a Church.

4. This Discipline is ordained and prescribed by Christ himself. *Mat. 16. 19. & 18. 15, 16, 17.* And so is plainly of Divine right: neither may it be taken away, diminished, or changed by men at their pleasure.

5. Nay the sins against Christ's, the author, and ordainer, whosoever doth not so much as in him is to establish and promote this Discipline in the Churches of God.

6. The persons about whom it ought to be exercised, are the members of visible instituted Churches, without any exception. *Mat. 18. 15. 1 Cor. 11.* And not others: There *Vers. 12.* For it pertains to them, and only them that have right to partake of the Sacrament.

7. Unto those persons it applies the Will of God, that is, those means of spiritual reformation, such as Christ only hath given to his Churches. *2 Cor. 10, 4.* Therefore punishments and vexations to be endured by the body or purse, have no place at all in Ecclesiastical Discipline.

8. It respects sins and scandals in those persons: for it is an wholesome healing plaster of those wounds and diseases to which the sheep of Christ are subject. *1 Cor. 5. 5.*

9. It forbids and takes away those offenses: because it doth effectually and personally apply the Will of Christ, the impugning and abolishing of them.

10. But because it doth so effectually urge obedience toward Christ, therefore not without singular reason a great part of the Kingdom of Christ, as he doth visibly govern the Church, is placed by the best Divines in this Disciplines.

11. And this is the true reason why the Discipline of Christ is solidly constituted and exercised together with doctrine in so few Churches, because most even of those who would seem to knew Christ, and to hope in him, do refuse to receive the whole Kingdom of Christ, and to yield themselves wholly to him.

12. But as it is a part of the Kingdom of Christ, so also it is by the same reason a part of the Gospel: for it is an holy manner of promoting the Gospel ordained in the Gospel: They therefore who reject Discipline, do neither receive the whole Kingdom of Christ, nor the whole Gospel.

13. But because both every part of the Kingdom of Christ is necessary in its measure, and that chiefly which doth repress sin, effectually, therefore men do not safely enough content themselves, in Churches wanting Discipline, unless that public defect be made up by a private care, and watching one over another.

14. The parts of this Discipline are brotherly correction, and excommunication.

15. For it doth not either only or chiefly consist in the thunderclaps of Excommunications and *Anathem...is*, but chiefly in Christian correction.

16. Neither is the proper end of reproof that there might be then an entrance made to Excommunication (although by accident that sometimes do follow) but that the necessity of Excommunicating if it can be, might be prevented, and the sinner may be by timely repentance retained in the Church.

17. Correction, increpation or admonition, ought to be used in every sin unto which the medicine of Discipline agreeth, yet in a divers manner according to the difference of the sin secret, and known. For in hidden sins, those three degrees are to be observed which Christ hath in order prescribed. *Mat. 18. 15. 16. 17.* But in public sins such a gradation is not necessary, *1 Tim. 5. 20.*

18. These admonitions ought always to be taken out of the word of God, not out of men's decrees: otherwise they will not pierce to the conscience.

19. A plenary excommunication is not to be used, unless contumacy be added to the sin. *Mat. 18. 17.* For the sinner rightly admonished, of necessity must appear penitent, or obstinate, but the penitent is not to be excommunicated, therefore only he that is obstinate.

20. Yet in the more heinous offenses so much patience and delay is neither necessary nor profitable, to expect repentance, and to the discerning of contumacy, as in more usual faults.

21. When the thing it self may suffer delay, it is agreeable to Scripture and reason, that excommunication be first begun by suspension or abstension from the Supper, and such like privileges of the Church, which is wont to be called the lesser excommunication.

22. Yet we must not stay in this degree, but by this means and in this space repentance is to be urged, and there being no hope of it, we must proceed at length to a complete severing from the Communion of the faithful, which is wont to be called the greater Excommunication.

23. But because an obstinate sinner cannot be separated from the faithful, unless the faithful be separated from him, and this also maketh for their wholesome shame. *2. Thess. 3. 14.* Therefore they who are lawfully excommunicated are to be avoided of all Communicants, not in respect of duties simply moral, or otherwise necessary, but in respect of those parts of conversation which are wont to accompany approbation and inward familiarity.

Os, orare, vale, conviva, mensa, negat...*

With the secluded, neither confer, nor pray,

Salute, nor feast, nor eath with day by day.

24. From the bond Excommunication none that is not penitent ought to be loosed, neither ought it to be denied to any that is penitent. But it is not a sufficient repentance, if one say it repent me, I will do so no more, and do not otherwise show true Repentance: but such judgments, of serious repentance ought to appear as the Church is bound to be, satisfied in them: otherwise hyprocrisie is nourished, and the Church is mocked, and Christ himself.

25. Yet in some sins a weak repentance (so it appear true) may be admitted them in other sins.

26. The power of this Discipline in respect of the right it self pertains to that Church in common, whereof the offender is a member, for it pertains to her to cast out to whom it belongs to admit at first: and the conservation or cutting off of members concerns the whole body equally: it is therefore to be committed to execution with the consent of the Church (and that not only the Church permitting, but also approving and appointing.)

27. Yet the Elders have the chief parts, in the acting and exercise of it. And that not only in directing the public action, and pronouncing sentence, but also in admonitions foregoing, in which they must make up that which they see was neglected by private persons.

28. The usual censures of the *Popes*, of pontifical *Bishops* and their officers, do themselves deserve a grievous censure: for they are profanations of the Name of God, props of an unjust government, and snares to catch other men's money, not spiritual remedies of such sins.

29. Indulgences, Commutations, and human transactions, in those things unto which Christ hath ordained the Discipline of the Church, are wages of the great Whore.

CHAPTER XXXVIII.

Of the administration of the Covenant of grace before the coming of Christ.

1. Although the free, and saving Covenant of God hath been only one from the beginning, yet the manner of the application of Christ or of administering this new Covenant, hath not always been one and the same, but divers, according to the ages in which the Church hath been gathered.

2. In this variety here hath been always a progress from the more imperfect, to the more perfect.

3. First therefore the mystery of the Gospel was manifested generally and more darkly, and then more specially and more clearly.

4. This manner of administering is double: one of Christ to be exhibited, and the other of Christ exhibited.

5. For the old and New Testament are reduced to these two primary heads: the old •...miseth Christ to come, the New testifieth that he is come.

6. Whilest Christ was to be exhibited, all things were more outward and carnal, afterward more inward and spiritual *John* 1. 17. The Law was delivered by *Moses*, grace and truth came by *Christ*.

7. Yet at that time there was a double consideration of the Church. 1. As an heir, and 2. as it was an infant. *Galatians* 4. 1. and following: So long as the heir is an infant, he nothing differs from a servant, though he be Lord of all.

8. As an heir it was free: as an infant it was in a certain manner servile. Ther•...
9. As an heir it was spiritual: as an infant carnal, and earthly. *Heb. 9. 10. Rom. 9. 7.*
10. As an heir it had the spirit of adoption, as an infant the spirit of fear, and bondage. *Rom. 8. 15.* Ye have not received the spirit of bondage again to fear, but ye have received the spirit of Adoption.
11. The manner of administration which respects Christ to be exhibited was one before *Moses*, and another from *Moses* to *Christ*.
12. Before *Moses* the polity of the Church was rude and loose, as being in infancy: there were so many visible Churches as there were Families of godly persons: the Ministry was almost always extraordinary by Prophets: the masters of Families, and first borne had right to administer some holy things, as ordinary Ministers, according to that direction which they received from the Prophets.
13. Yet there were some difference of the dispensation from *Adam* to *Abraham*, and from that which was after *Abraham*, until *Moses*.
14. From *Adam* to *Abraham*, First, Redemption by Christ, and the application of him was promised in general, to be performed by a seed of the Woman, to loose the works of the Devil, that is, sin and death. *Gen. 3. 15. Rom. 1•...•0. 1 John 3. 8.* The seed of the Woman shall break the Serpents head. The God of peace shall tread Satan under your feet shortly. The Son of God was manifested to dissolve the works of the Devil.
15. 2. Calling was exercised in that distinction which was between the seed of the Woman and the seed of the Devil, between the sons of God and the sons of men. *Gen. 6. 2. 3.* The way of justification was set forth by expiatory sacrifices offered and accepted for sins. *Eph. 5. 2.* Christ hath loved us and given himself for us, an offering and sacrifice to God for a swee•... smelling savor.
16. 4. Adoption was declared both by the title of sons at that time common to all the faithful, and by the translation of *Enoch* into the Heavenly inheritance. *Gen. 5. 24. Hebr. 11. 5.*
17. 5. Sanctification was both expressly inculcated by the Prophets and typically shadowed out by oblations and rites of sacrifices. *Iud. 14. Rom. 12. 1.*
18. 6. Glorification, was publicly sealed both by the example of *Enoch*, and conversation of *Noach* with his family from the flood. *1 Pet. 3. 20. 21.*
19. In this period of time the building and conserving of the Ark in the flood, was an extraordinary Sacrament. *Heb. 11. Vers. 7. 1 Pet. 3. 20. & 21.* There was no ordinary Sacrament: but that in many sacrifices here was something that had the respect of a Sacrament: for in that those that did sacrifice for the most part were made partakers of their sacrifices in an holy banquet, in an holy place with joy before God. *Exod. 18. 12.* This did seal to them in some sort that grace of the Covenant which is exhibited in the Sacraments.

20. From the time of *Abraham* the Church did chiefly consist in his family and posterity.
21. In that period of time all the benefits of the new Covenant were more clearly and distinctly set forth then before.
 22. 1. Election was represented in the persons of *Isaac* and *Jacob*, beloved before *Ishmael* and *Esau*. *Romans* 9. 11. 12. 13.
 23. 2. Redemption together with the application of it was most excellently exhibited in the person and blessing of *Melchizedek*, also in the promise and covenant of blessing to come to all Nations by the seed of *Abraham*.
 24. 3. Calling was exercised by leading forth *Abraham* out of *Vr* of the *Caldees* to a certain new and heavenly Country, *Heb.* 11. 8. 9. 10.
 25. 4. Justification was illustrated by the express testimony of God, that *Fa*...*th* was imputed to *Abraham* for righteousness, as the Father and pattern of all that should believe, and by the Sacrament of circumcision, which was a seal of the same righteousness.
 26. 5. *Adoption* was set forth by calling of the Name of God upon *Abraham* and all the sons of the promise, and by assigning of the inheritance to the sons of the promises begotten of the free Woman, through grace. *Galatians* 4. 26. 28. 31.
 27. 6. Sanctification was figured by circumcision which did set forth the taking away and abolishing of the corruption of sin & of the old man, that a new Creature might be settled in its place. *Col.* 2. 11. *Deut.* 30. 6.
 28. 7. Glorification was shown in the blessing promised, and in the Land of *Canaan*, which was a type of the Heavenly Country.
29. From the time of *Moses* unto *Christ*, all these same were further shadowed, by means both extraordinary, and also ordinary.
30. Redemption and the application hereof was extraordinarily signified. 1. By the deliverance out of *Egypt* by the Ministry of *Moses* as a type of *Christ*. *Mat.* 2. 15. And by the bringing into the Land of *Canaan* by the Ministry of *Joshua*, as of another type of *Christ*. 2. By the brazen Serpent, by the beholding whereof, men that were like to die were restored to health. *John* 3. 14. 12. 32. 3. By the cloud, whereby the *Israelites* were covered from all the injuries both of their enemies, and of the Heaven. And moreover they had light, together with refreshing of their strength administered by day and by night. *1 Cor.* 10. 2. *Isaiah* 4. 4. 4. By passing thorough the red Sea, whereby they had a way cast up to the Land of promise, their enemies being overwhelmed and destroyed. *1. Cor.* 10. 2. 5. By *Manna* from Heaven, and Water out of the Rock, whence they received continual nourishment, as it were out of God's Hand. *1 Cor.* 10. 3. & 4. *John* 6. 32. 33.
31. Ordinarily *Christ* and Redemption by him was shaddowed out by the high priest, the authors, and sacrifices for sins.

32. Justification was shown in many sacrifices, washings, and the Sacrament of the Passover.
33. Adoption was shown in the first borne, who were dedicated to God.
34. Sanctification, in all the offerings and gifts, and in those observations which had any show of cleanliness.
35. Glorification, by the inheritance of the promised Land, and by that communion which they had with God in the most holy place.
36. The Church of *Jews* instituted by *Moses*, in respect of the outward gathering together was only one, because all that solemn Communion, which was at that time prescribed, did depend upon one Temple, and there it was to be exercised by public profession and with certain rites.
37. The Synagogues were not complete Churches, because the whole worship of God and the whole holy Communion at that time prescribed could not be exercised in them.
- 38 Therefore the Church of the *Jews* was a national Church, and in some respect catholic, or universal, as the believing *Proselytes* of every Nation under Heaven, were bound to join themselves to that one Church. *Acts* 2. 5. 6. 8. 9. 10. 11. & 8. 27.
39. The primary Ministers were the Priests, of the family of *Aaron*, in a continued line of succession, to whom were joined the other *Levites*. *Num.* 3. 6. 7. 8. 9. 10.
40. Yet neither Priests nor *Levites* were admitted to Minister, unless they were first tried, and that as they were able in body, age, and the gifts of the mind.
41. The Discipline of that time that was merely Ecclesiastical, was for a great part ceremonial, yet so as all kind of holy things were to be preserved pure.

CHAPTER XXXIX.

Of the administration of the Covenant from Christ exhibited to the end of the World.

1. THE manner of administration now Christ is exhibited is double, one until the end of the world, and the other in the end it self.
2. From Christ to the end of the world, there is an administration of one manner, and that altogether new: whence also it is called the New Testament.
3. It is of one manner without end or alteration, because it is perfect, so that there is not another to be expected, to which it should give place as to the more perfect.
4. It is the New Testament, in respect of that which was from the time of *Moses*, and in respect of the promise made to the Fathers: not in respect of the essence, but in respect of the manner, because in them in respect of the manner of administering, there was some representation of the Covenant of works, from which this Testament doth essentially differ; and so seeing there did not appear an integral difference, of the New Covenant from the Old, but in that administration which is most properly called the New Covenant & Testament.

5. But it differs from the former administration, in quality and quantity.
6. That wherein it differs in quality is either clearness, or freedom.
7. Cleerness consists in this, first that the doctrine of grace and salvation by Christ and Faith in him, together with those things annexed to it, is more distinct and express, then before it was: Secondly, that it is not declared in types and shadows, but in a most manifest manner.
8. In both these respects, Christ before is said to be propounded before under a valid, but now to be offered with open and unveiled face. *2 Cor. 3. 12.* We use great evidence in speaking; neither are we as *Moses* who put a veil over his face, that the children of *Israel* could not see to the end of that which now as unprofitable is taken away.
9. Freedom doth consist in this. First, that the government of the Law, or mixing of the covenant of works, which did hold the ancient people—in a certain bondage, is now taken away: whence also the spirit of adoption, although it was never wholly denied to the faithful, yet most properly it is said to be communicated under this New Testament, in which the most perfect state of believers doth most clearly appear, *Gal. 4. 5.* After the fullness of time came, God sent forth his Son—that we might receive the adoptions of sons, &c. Secondly, it consists in this, that the yoke of the ceremonial Law, as it was an handwriting against s...ers, as it did forbid the use of things in their nature indifferent, as it did command many burdensome observations of them, and as it did veil the truth it self with manifold and carnal ceremonies, is now wholly taken away, *Col. 2. 14. 17.* Which are a shadow of things to come, but the body is of Christ.
10. They therefore offend against that liberty which Christ hath obtained for us, who obtrude upon the Christian Churches either *Jewish* ceremonies, or other of the like nature with them, religious, and mystical. For divine ceremonies are not taken away, that human should succeed in their room; neither is it likely, that Christ would leave such mysteries to the will of men, after his coming, when he permitted no such thing to his people of old, especially seeing he might so easily. in this kind provide for us, if he had judged any religious and mystical ceremonies necessary or profitable for his, besides those very few which he did by name prescribe, or at least show in certain Tables, to whom he did grant such an authority, which he nowhere did. *Gal. 5. 1.* Stand fast therefore in the liberty wherewith Christ hath made you free, and going back again be not entangled with a yoke of bondage.
11. In quantity this administration differs from the former, both intensively and extensively.
12. Intensively, first, in that the application by the spirit is more effectual, and the gifts of the spirit are more perfect, then ordinarily they were under the Old Testament, whence the old administration is comparatively called the Letter, and the new the spirit. *2 Cor. 3. 6.* Secondly, in that it begetteth a more spiritual life. *2 Cor. 3. 18.*
13. Extensively, first in respect of place, because it is not contracted to someone people, as before, but is diffused through the whole world. Secondly, in respect of time, in that it hath

no term of duration before the consummation of the whole mystical Church. 2 *Corinthians* 3. 11. *Eph.* 4. 13. That which remaineth, until we all meet unto a perfect man, unto the measure of the full stature of Christ.

14. But because this new administration is so perfect, therefore it is meet also, that the communion of Saint•... in the Church under the New Testament be ordained most perfect.

15. Therefore in every Church of the New Testament the whole solemn and ordinary worship of God and all his holy ordinances may and ought to be observed, so that all the members of that Church may ordinarily exercise communion together in them.

16. For it is not now as it was ordained of God in the Church of the *Jews* that some more solemn parts of Divine worship may be exercised in one place, and other in other places, but one particular Church is ordained, in which all holy offices are to be performed.

17. Hence all Christian Churches, have altogether one and the same right, tha•...ne doth no more depend upon another, then another upon it.

18. Hence also it is most convenient that one particular Church do not consist of more members then may meet together into one place to hear the Word of God, celebrate the Sacraments, offer prayers, and exercise Discipline, and perform other duties of Divine polity, as one body.

19. For it is an Aberration not void of all confusion, that in some greater Cities, although there be more believers then that can exercise that Communion together, yet they are not distributed into divers Churches, but do make one so to abound, that the edification of everyone cannot be rightly taken care for and furthered.

20. Therefore the Church instituted since Christ exhibited, is not one catholic Church, so as all the faithful throughout the world should be joined together in one and the same outward band among themselves, and should depend upon one and the same visible pastor, o•... company of pastors, but there are so many Churches as there are companies, or particular Congregations, of those that prosesse the Faith, who are joined together by a special band for the constant exercise of the communion of Saints.

21. For although the mystical Church, as it is in its members, is no other way distributed then into the adjuncts, and subjects, in which respect we call the Church of *Belgium*, of *Britany*, of *France*, as we call the Sea according to the shores which it was heth to, the *Belgic*, *British*, *French* Sea, although it be one and the same Sea: yet the instituted Churches, are divers most special Species, or Individualls, partaking of the same common nature, as divers fountains, divers Schools, divers Families: although many or all peradventure might be called one Church in respect of someone affection which they have in common, as many Families of some noble stock, are often set forth by the name of one Family, as the Family of the House of *Nassou*, &c.

22. Neither is this Church that is instituted by God properly national, provincial, or Dioecesan, which f•...rmes were brought in by men from the pattern of civil government,

especially the Roman: but it is Parochial, or of one congregation, the members where of are combined among themselves, and do ordinarily meet into one place to the public exercise of religion.

23. For such a company, and not larger, is properly signified by the word 〈 in non-Latin alphabet 〉 *Church*, neither hath it a larger signification in the New Testament when it is referred to any visible and designed company, neither also among profane authors who are the more ancient.

24. Hence divers fixed Congregations, of the same Country, and Province are always called Churches in the plural number not one Church, even in *Judea*, which was all before one national Church. 1 *Thess.* 2. 14. *Acts* 14. 23. & 15. 41. *Romans* 16. 4. 5. 16. 1 *Cor.* 16. 1. 19. 2 *Cor.* 8. 1. 18. 19. *Gal.* 1. 2. 12.

25. Also those particular Churches which are reckoned up i... the New Testament were wont to mere together E 〈 in non-Latin alphabet 〉 into one *Acts* 2. 46. & 5. 12. & 14. 27. & 15. 25. & 21. 22. 1 *Cor.* 5. 4. & 14 23. 26. & 11. 17. 23.

26. Neither is there anything read in all the New Testament of the institution of any larger Church upon which lesser congregations should depend, neither is there any worship or holy ordinance prescribed which is not to be observed in every Congregation, neither is there any ordinary Minister made, who is not given to someone such company.

27. Yet particular Churches, as their Communion doth require, the light of nature and equity of rules and examples of Scripture do teach, may and of tentimes also ought to enter into a mutual confederacy and fellowship among themselves in Classes, and Synods, that they may use their common consent & mutual help as much as fitly may be, in those things especially, which are of greater moment; but that combination doth neither constitute a new form of a Church, neither ought it to take away, or diminish any way, that liberty and power which Christ hath left to his Churches, for the directing and farthering whereof it only serves.

28. The ordinary Ministers do follow the form of the Church instituted; and are not Occumenicall, National, Provincial, or Dioecesan Bishops, but Elders of one Congregation, who in the same sense are also called Bishops in the Scriptures.

29. Those transcendent members of the Hierarchy were merely human Creatures brought into the Church without any Divine precept or example: They cannot fulfill the office of a Pastor in so many Congregations. They rob the Churches of their liberty, whilst they exercise as it were, a regal, or rather tyrannical dominion over the Churches themselves, and their Pastors, they have brought in with them the Roman Antichrist 〈1 page duplicate〉 〈1 page duplicate〉 〈1 page duplicate〉 〈1 page duplicate〉 〈1 page duplicate〉 himself, as the head, and Chancellors, Suffraganes, Arch-deacons, Officials and the like props of the Hierarchy, as the tail of the same sort, (whose very names are Apocryphal, and altogether unknowen to the first Churches) to the utter oppressing of the Churches of GOD.

30. The right of calling an ordinary Minister is in the Church it self to whom he must serve. Acts 14. 23.

31. Yet here they need the direction and help of the Elders, both of the same Church, and very often also of the neighbor Churches.

32. The essence of the calling is in election of the Church, and acceptance of the elected.

33. An antecedent adjunct of it is, examination, or trial.

34. A consequent, and consummating adjunct is ordination, which is nothing else then a certain solemn entrance of the Minister already elected, into the free execution of his function: whence it comes to pass that 〈 in non-Latin alphabet 〉 , ordaining by election, and 〈 in non-Latin alphabet 〉 Imposition of hands do often signify the same thing among the ancients.

35. The Episcopal ordination of a Minister without title, that is, without a Church to which and in which he should be ordained, is as ridiculous as if any should be feigned to be a husband without a wife.

36. A Minister so called to someone Church, can neither forsake it at his own will, or be cast out from it without just cause: neither can another undertake the like care of the Church, or neglect that which he hath undertaken, by voluntary non-residency, without sacrilegious breaking of his covenant.

37. Ordinary Ministers are either Pastors and Teachers, or ruling Elders, to whom are joined those that take care of the poor, that is Deacons, Diaconesses or Widows.

38. By these offices Christ hath sufficiently provided for all the necessities of the members of the Church, namely that they may be chiefly instructed in the knowledge of the truth by Teachers, stirred up chiefly to the practice of piety by Pastors, preserved in that course of life, and called back to repentance for sins, by them and the Rulers, and be helped against poverty by Deacons.

CHAPTER LX.

Of Baptism and the Supper of the Lord.

1. AFTER the nature of the New Testament, the Sacraments of the same do follow, for they are for number few, to be obtained, and observed easy, and in their signification must perspicuous.

2. They were sanctified and instituted by Christ himself: for although the one Sacrament was first used by *John the Baptist*, yet in that very thing he was the forerunner of Christ, that he might show, what Christ himself afterward would allow and institute, neither had it the respect of an ordinary institution by the Ministry of *John*, but by the institution of Christ himself.

3. These Sacraments are Baptism, and the Supper of the Lord, for neither were there either other Sacraments or Sacramental signs delivered to the Church by Christ or his Apostles: neither can there other be appointed by men in the Church.

4. In respect of God's Institution, there lieth greatest necessity upon the faithful to use these Sacraments, diligently, and religiously, yet they are not so absolutely necessary to salvation, that the absence, or mere privation of them doth bring a privation of this institution: neither ought they in that respect, to be celebrated either of those that are not lawful Ministers, or out of a Church assembly.

5. Baptism is the Sacrament of Initiation or Regeneration.

6. For although it doth seal the whole covenant of grace together to the faithful, yet by a special approbation it doth represent, and confirm our very ingrafting into Christ. *Rom.* 6. 3. We are baptized into Christ Jesus, and *Verse* 5. Being planted together with him. And *1 Cor.* 12. 13. We are baptized into one body.

7. But because upon our first ingrafting into Christ by Faith, there doth immediately follow a relation of our Justification and Adoption: therefore Baptism as the Sacrament of the ingrafting itself, is unto remission of sins. *Marc.* 1. 3. And it is also a representation of adoption, whilst that by it we are confecrated to the Father Son, and holy Spirit, and their names are called upon the baptized.

8. Because also holiness is always derived from Christ into whom we are ingrafred, unto all the faithful, therefore Baptism also is the seal of our sanctification. *Tit.* 3. 5. He hath saved us by the laver of regeneration, and the renewing of the holy Spirit. *Rom.* 6. 4. 5, 6.

9. And because Glorification cannot be separated from true holiness, therefore it is withal the seal also of eternal glory. *Tit.* 3. 7. That we might be made heirs, according to the hope of eternal life. *Romans* 6. 8. If we be dead with Christ, we believe that we shall also live together with him.

10. But because those benefits are sealed according to the measure of initiation in Baptism, hence, First, Baptism is but once to be administered, because there is but one beginning of spiritual life by regeneration, as there is but one beginning of natural life by generation.

11. Hence also, Secondly, Baptism ought to be administered to all those to whom the covenant of grace pertains, because it is the first sealing of the covenant it self now first begun.

12. But that the infants of the faithful are not to be forbidden this Sacrament, it appeareth. 1. Because if they be partakers of any grace, it is by virtue of the covenant of grace, and so both the covenant, and the first seal of the covenant also doth pertain to them. 2. In that the covenant in which the faithful are now contained, is the same with that covenant which was made with *Abraham.* *Rom.* 4. 11. *Gal.* 3. 7, 8, 9. But that did expressly extend unto Infants. 3. This covenant which is now administered to the faithful, doth bring more large and full consolation to them, then of old it could before the coming of Christ. But if it should pertain

only to them, and not to their Infants, then the grace of God and their consolation should be more narrow, and contracted after Christ is exhibited then before it was. 4. Because baptism succeeded in the place of circumcision. Col. 2. 11. 12. And so doth pertain as well to the children of believers as circumcision itself. 5. Because in the very beginning of regeneration, whereof baptism is a seal, man is merely passive; whence also there is no outward action required of a man either to be circumcised or baptized, as in other Sacraments, but only a passive receiving: therefore Infants, are as capable of this Sacrament in respect of the chief use of it, as these of age are.

13. Faith and repentance do no more make the covenant of God now then in the time of *Abraham* (who was the Father of the faithful) therefore the want of those acts ought no more to hinder baptism from Infants now, then it did forbid circumcision then.

14. The sign in this Sacrament is water, not simply, but as it purgeth the unclean, either by dipping or sprinkling.

15. But therefore water was chosen, because there is nothing in use that doth more fitly represent that spiritual washing, which is performed by the blood or dead of Christ, neither is the sprinkling or application of the blood of Christ, so fitly expressed by anything, seeing that now since the death of Christ, there ought to be no use of natural blood in holy things.

16. The supper of the Lord is the Sacrament of the nourishing and growth of the faithful in Christ.

17. Hence it ought oftentimes to be administered to the same person.

18. Hence also the supper is only to be administered to those, who are visibly capable of nourishment and growth in the Church: and so not to Infants, but only to those of age.

19. But because most full and perfect nourishment is sealed in Christ, therefore here is used not someone and simple sign of nourishing, but of a double kind, as the nourishment of the body doth require, namely Bread and Wine.

20. They therefore who take away one of these signs from the faithful in the administration of the supper, do detract from the wisdom of God, make lame the institution of Christ, and grievously lessen or take away the consolation of the faithful.

21. But bread and wine are therefore used, because except the eating of flesh (which hath no place in holy things now the sacrifice of Christ is finished) and the drinking of blood, from which not only religion, but man's nature adhors: there is nothing doth more conveniently express that nearest union which by degrees we enjoy with Christ, which is founded in the sacrificing of his body and shedding of his blood.

22. To fain any transubstantiation, or consubstantiation in this Sacrament more, then in baptism, is a certain blind and stupid superstition.

23. For it is not required to spiritual nourishment in this Sacrament, that the bread and wine be changed into the body and blood of Christ, nor that Christ be corporally present with

them, but only that they be changed relatively in respect of application and use, and that Christ be spiritually present with them who receive in Faith.

24. This transubstantiation, and consubstantiation is against the nature of a Sacrament in general, against the analogy of our other Sacrament, or baptism, against the most usual phrases in the Old Testament against the human nature of Christ against his state of Glorification, and against the revealed will of God, which saith that Christ shall remain in Heaven until the day of judgment.

25. As touching the words of Institution, This is my body, they are necessarily to be understood, as other sacramental phrases, which everywhere we meet with in the holy Scriptures, of which we have God himself a clear interpreter, *Gen. 17. 10, 11. This is* ⟨◇⟩ *Covenant.* That it may be a sign of the Covenant between me and you.

26. As touching the manner of opening the words of this phrase according to art, learned men do differ among themselves. Most of our interpreters would have a trope in the words, that is, a metaphor or a metonymy.

27. The *Lutherans* contend that here is no trope to be found, but only an unusual predication.

28. There are not a few, and those new Interpreters, who deny, that there is either any proper trope, or unusual predication, but they make it an improper and mystical predication.

29. But no sufficient reason is brought why we may deny that there is a trope in the words: which may be thus demonstrated. If it be an improper or unusual predication as they would have it, this unusual or improper way ought to be shown in some word: which if it be done, then of necessity it is that that word be some way translated from his natural signification and use: if that be so, the word takes the nature and definition of a trope.

30. But the trope is neither in the Article going before, nor in the proper *Copula*, as in the word *is*; but in that which follows, that is, in the word *body*, for *body* is put for a sign of the body, not that a true and proper body is excluded out of that sentence, but rather included, by a relation, which the sign hath to the thing signified.

31. But there is not only one trope, but threefold in this word, the first is a metaphor, whereby one thing like is put for another unto which a metonymy of the adjunct adheres and is mingled. For the bread is not only like the body of Christ, but also by God's institution it is made an adjunct of it: the second is a Synecdoche of the part for the whole, whereby the body of Christ is put for whole Christ; the third is a metonymy of the subject for the adjuncts, in that Christ is put for all those benefits also which are derived from Christ to us. In the other part of the Wine, there are other tropes sufficiently manifested.

CHAPTER XLI.

To the end of the World.

1. THus far of the administration which is before the end of the World: in the end itself that application shall be perfected, which is only begun in this life.
2. Then the end of calling shall be present to all the called: for we are called to the eternal glory of God. *1 Pet. 5. 10.* Wherein also the end of Faith is said to be contained, that is, the salvation of souls. *1 Pet. 1. 9.*
3. Then that declaration of Justification and Redemption, which is by the effects, shall be complete, in respect whereof the faithful are said in this life, to expect Redemption. *Luc. 21. 18. Rom. 8. 23. Eph. 1. 14.*
4. Then all the adopted shall enter into the possession itself of the inheritance, in which sense the faithful are said in this life to expect their adoption. *Rom. 8. 23.*
5. Then the Image of God shall be perfected in all the Saints. *Eph. 5. 27.* That he might present it to himself glorious, not having spot, or wrinkle, or any such thing, but that it might be holy and unblameable.
6. Finally then the glory and blessedness hoped for, shall shine in all kind of fullness, not only in the soul, but also in the very body. *Philippians 3. 21.* He shall transfigure out mean body, that it may be made conformable to his glorious body.
7. But because the state of the Church at that time shall be a state of perfection, and not of edification, therefore the Ministry, Sacraments, and Discipline, together with the instituted Churches themselves shall cease, and the mystical Church shall remain in immediate communion with God.
8. Hence also this end of the World ought with desire to be expected of all the faithful. *Phil. 3. 20. Tit. 2. 13.* We expect a Savior, Jesus Christ. Expecting that blessed hope, and that glorious coming of the glory of the great God and our Savior.
9. The perfection of this final administration doth require the coming and personal presence of Christ himself. *Acts 10. 42.*
10. The second coming of Christ in this shall be like the first, that it shall be real, visible and apparent. *Acts 1. 11.* But in this unlike, that it shall be. 1. With greatest glory and power. *Mat. 24. 30. Tit. 2. 13. 2.* It shall be with greatest terror in respect of the ungodly, and with greatest joy of all the godly. *2 Thess. 1. 7, 8, 9, 10.*
11. Hence there are two Acts, that serve for the last discerning between the godly and ungodly; Resurrection and the last judgment, *2 Cor. 5. 10.*
12. Resurrection is of that which fell: but because man fell from life, by the separation of the soul from the body, therefore that he may rise again, it is necessary that the same soul be again reunited to the same body, that by the restored union of both, the same man may exist.

13. That such a Resurrection is possible to God it appears: because such a reparation of man doth not exceed that power which was manifested in his first Creation. *Phil.* 3. 21. According to that effectual power whereby he is able to subdue all things to himself.

14. But that this Resurrection shall actually be, it cannot be certainly demonstrated by any natural reason, neither, *A priori*, nor *A posteriori*, but it is properly of faith.

15. Neither the nature of the soul, nor of the body, can be the cause of Resurrection: for the forming again and raising up of the body, out of the dust, is against the wonted course of nature, which when it is perfectly destroyed, is not wont to be repaired by nature: and the inseparable union of the soul with the body by which man is made immortal, is above the strength of nature.

16. Therefore the raising up of the dead doth properly agree to Christ God-man: the principle of it is the Divine omnipotency of Christ, whereby it may easily be accomplished, even in an Instant.

17. The Ministry of the Angels, shall not be properly to raise the dead, but together the parts to be raised, and to gather them together being raised.

18. But although all shall be raised by Christ, yet not in one and the same way: for the Resurrection of the faithful is unto Life, and it is accomplished by virtue of that union, which they have with Christ, as with their Life. *Col.* 3. 4. *1. Thess.* 4. 14. And by the operation of his quickning spirit which dwells in them. *Rom.* 8. 11. He shall also quicken your mortal bodies, by his spirit dwelling in you: but the Resurrection of others, is by that power of Christ, whereby he executeth his revenging Justice.

19 Therefore the Resurrection of the faithful is from the Life of Christ, as from a beginning, unto their life, as the fruit and effect: and therefore it is called the Resurrection of life: and the raising up of others is from the sentence of death and condemnation, to death and condemnation it self, and therefore it is called, the resurrection of condemnation. *John* 5. 28, 29.

20. The last judgment is exercised by Christ as by a King: for the power of Iudging is part of the office of a King.

21. In respect of the faithful it comes from grace, and is an office of the Kingdom of grace, essential to Christ the Mediator: but in respect of unbelievers, it is an office of power only and dominion, granted of the Father, belonging to some perfection of mediation, but not essential to it.

22. Hence the sins of the faithful shall not come into judgment: for seeing that in this life they are covered and taken away by the sentence of Justification, and that last judgment shall be a confirmation and manifestation of that sentence, it would not be mere, that at that time they should again be brought to light.

23. The place of this judgment shall be in the Air. *1 Thess.* 4. 17.

24. The day and year of it is not revealed in Scripture, and so may not be set down by men.
25. The sentence presently to be fulfilled, shall be given, of eternal life or death, according to works foregoing.
26. But the sentence of life, in respect of the elect, shall be given, according to their works, not as meritorious causes, but as effects testifying of true causes.
27. But the sentence of death in respect of the reprobate, shall be given according to their works, as the true causes.
28. Christ God-man is the Judge, as it were delegated: yet in respect of that Divine authority and power which he hath, and upon which depends the strength of the sentence, here is the principal Judge.
29. The faithful also shall judge with Christ, assisting; not consulting, but approving, as well in their judgment and will, as by comparison of their life and works.
30. Judgment shall be given not only of wicked men, but also of evil Angels. Therefore the raising up, and judging of wicked men to be done by Christ, doth no more argue the universal redemption of such men, then of the Devils.
31. The fire that is appointed to purge and renew the World, shall not go before the judgment, but shall follow.
32. Purgatori is no more necessary before the day of judgment then after: seeing there shall be none afterward, by the confession of the Papists themselves, neither is there any now before.
33. The elements shall not be taken away, but changed.
34. Christ also after the day of judgment shall remain King and Mediator forever.

THE SECOND BOOKE OF SACRED THEOLOGY.

CHAPTER 1.

Of Observance in general.

Thus much of the first part of Theology, or of Faith in God: the other part follows, which is Observance toward God.

1. OBServance is that whereby the Will of God is performed with subjection to his glory.
2. It respects the Will of God as a pattern, and a rule, as appears by the those words of Christ, wherein also he describes our obdience; let thy Will be done as in Heaven, so also in Earth; and did also explain his own obedience, *Mat. 26. 29.* Not as I will, but as thou wilt, and *Verse 42.* Let thy will be done, so *Psalms. 40, 9.* I delight to do thy will, O my God: and thy Law is written in my bowels.

3. But it respects the Will of God not as it is secret, and powerfully effectual, or ordaining: for so even all other Creatures and ungodly men, and the very Devills also themselves do perform the Will of God, with that obediential virtue which is common to all Creatures: but it respects that Will of God which prescribes our duty to us. *Deut. 29. 29.* Things that are revealed, are revealed, that we may do them.

4. It respects that will with subjection. *Rom. 8. 7.* Because it applies our will to fulfill the Will of God, as it commands us anything according to his authority. *Rom. 8. 7.* It is not subject to the Law of God.

5. Hence it is called obedience: because it makes the will ready to commit the command of God to execution, being heard, and in some measure perceived.

6. Hence also it hath in it self some respect of Service toward God; whence it comes to pass, that to obey God, and to serve him, sound one and the something. *Luc. 1. 74. Rom. 6. 16.* And to serve God is altogether the same with serving of obedience and righteousness. There *Verse 16. 18. 22.* Because that to do the Will of God with subjection, is to serve God. *Eph. 6. 6. 7.* As servants of Christ, doing the Will of the Lord from the heart, with good will doing service, as to the Lord.

7. For our obedience toward God, although in respect of readiness of mind it ought to be the obedience of sons: yet in respect of that strict obligation to subjection, it is the obedience of servants.

8. From this subjection to the Will of God, there doth necessarily follow a conformity betwixt the Will of God and ours. *Rev. 2. 6.* This thou hast, that thou hatest the deeds of the *Nicolaitans*, which I also hate. And a certain express resemblance of that Divine perfection which God hath revealed and propounded to be imitated by us. *2 Pet. 1. 4.* That we might be made partakers of the Divine nature, for he that doth truth, his works are said to be done according to God. *John. 3. 2.*

9. Hence the same obdience which is called obedience, because it respects the Will of God with subjection; and righteousness, because it performs that subjection which is due; is also called holiness because it respects the same will with conformity and pure likeness. *1 Pet. 1. 14. 15.* As obedient children—as he that hath called you is holy, be ye also holy in all manner conversation.

10. Obedience looks to the glory of God. *1 Cor. 10. 31.* Do all to the glory of God: as it doth acknowledge his chief authority and power in commanding. *1 Cor. 6. 20.* Ye are bought with a price: therefore glorify God, &c. And also as it hath in part relation to, and doth represent the perfection of God. *1. Pet. 2. 9.* That ye may set forth his virtues, in the manifestation of which things consists that glory which may be given to him of us.

11. Also in this subjection there is a respect of fear, as the Authority and Power of God is acknowledged: whence also the fear of the Lord is in Scripture often •...at for whole obedience. *Psalms 34. 12.* I will teach you the fear of the Lord.

12. It is therefore said to be toward God, both as God is the Rule of it, and as he is the Object of it, and also as he is the End.

13. The principal efficient cause of it by way of an inward and inherent principle, is mediately Faith, and immediately sanctifying Grace.

14. For Faith doth both prepare a way for us to God. *Heb.* 10. 22. Let us draw nigh by assurance of Faith, and Power to go to him. *2 Cor.* 1. 24. By Faith ye stand, whence obedience is called the obedience of faith. *Rom.* 1. 5. And the faithful are called the children of obedience, *1 Pet.* 1. 14.

15. Now Faith doth bring forth obedience in a threefold respect. 1. As it doth apprehend Christ who is the Fountain of Life, and the Spring of all power to do well, and 2. As it receives and rests in those arguments, which God hath propounded to us in Scripture to persuade obedience, namely by promises and threatenings. 3. As it hath power to obtain all grace, and so that grace whereby obedience is performed.

16. But sanctifying grace is that very power whereby we are lifted up, to apply our will to the will of God. Whence also new obedience is always included and understood, in Scripture, when there is mention made of the new man, and the new creature. *Eph.* 4. 24. *Gal.* 6. 15.

17. For nothing can be performed by man, since sin is entered, acceptable to God, as it comes from him, or as a work of spiritual life: unless, it be performed in Christ by Faith and the grace of sanctification. *John* 15. 4, 5. Without me ye can do nothing.

18. Yet these duties are not therefore to be omitted by a man that doth not yet believe; because they are in themselves good, they hinder the increase of sin and punishments of sinners, nay they are often recompensed with divers benefits from God, although $\langle \diamond \rangle$ by force of any determined Law, but by a certain abundant and secret kindness of him.

19. The adjuvant cause by moving is. 1. The dignity and majesty of God in it self to be observed. *Deut.* 31. 3. Ascribe ye greatness to our God. *Psal.* 29. 2. Give unto the Lord the glory of his name. 2. The kindness of God toward us, in which respect we owe to him whatsoever is in us. *1 Cor.* 6. 20. Know ye not that ye are not your own—which are God's. *Rom.* 12. By the mercy of God, whence also it is, that our obedience is nothing else then thankfulness due to God, and it is rightly explained by Divines under that name. 3. The authority of God commanding, which hath universal and full dominion over us, *James* 4. 22. There is one Law-giver who can save and destroy. 4. The equity and profit of the things commanded, which do both agree with greatest reason, *Rom.* 2. 15. Their conscience together bearing witness, and also pertain to our perfection and blessedness. *Deut.* 32. 47. It is your Life. 5. The reward and promises by which obedience is persuaded. *2 Cor.* 7. 1. Seeing we have these promises, let us purge ourselves, &c. 6. The misery which they that do otherwise do incur, *Deut.* 28. 16. *Heb.* 12. 26. Cursed shalt thou be. For our God is a consuming fire.

20. The matter of obedience is that very thing which is commanded by God, and so is summarily contained in the Decalogue: for otherwise the Law of God should not be perfect.

21. Therefore the Law of God although in respect of the faithful it were as if it were abrogated, both in respect of the power of justifying which it had in the state of integrity, and in respect of the condemning power which it had in the state of sin: yet it hath force and vigor, in respect of power to direct, and some power also it doth retain of condemning, because it reprove, and condemns sin in the faithful themselves, although it cannot wholly condemn the faithful themselves, who are not under the Law, but under Grace.

22. The form of obedience is our conformity to the Will of God, therefore revealed, that it may be fulfilled by us *Mich. 6. 8.* He hath $\langle \diamond \rangle$ •...ee O man, what is good.

23. For neither is the secret Will of God, the rule of our obedience, nor all his revealed will, for *Jeroboam* sinned in taking the Kingdom of *Israel*, although the Prophet told him that God did in some sort will it. *1 Kings 11. 31.* with *2 Chron. 13. 5, 6, 7.* But that revealed will, which prescribeth our duty is therefore revealed that it may be fulfilled by us.

24. But this Will of God in this very respect, is said to be good, perfect and acceptable to God. *Rom. 12. 2.* Good, because it contains in it self all respect of that which is honest: perfect, because there is nothing to be sought further for the instruction of life: acceptable to God, because obedience performed to this will, is approved and crowned of GOD.

25. The knowledge of this will is necessary to true obedience. *Prov. 4. 13.* Take hold of instruction, and let her not go: keep her, for she is thy life, and *Verse 19.* The way of the wicked is darkness, they know not at what they stumble.

Therefore the desire of knowing this will of God is commanded to us, together with obedience it self. *Prov. 5. 1. 2.* Attend to wisdom, incline thine ear to understanding: whereof a great part also is, when it respects practice, as on the contrary, all ignorance of those things which we are bound to know and do, is sin. *2 Thess. 1. 8.* Rendering vengeance to those that know not God, and obey not the Gospel of our Lord Jesus Christ.

26. With knowledge of the will of God in this life, there ought to be joined a trembling and fear to transgress it. *Pro. 8. 12. 13. & 14. 16.* I wisdom, have with me the fear of the Lord. The wise man feareth and departeth for evil. Chiefly indeed in respect of offense: but also in respect of the anger and punishment most of all as it separates from God. Neither ought such fear to be called servile, when it respects not punishment only.

27. The chief end is God's glory; for we tend unto him by obedience, upon whom we lean by Faith: otherwise obedience should not flow from Faith. Seeing also that Faith is our life, as it doth join us to God in Christ, it is necessary that the actions of the same Faith, which are contained in the obedience, should be carried also to God, that is, to his Glory.

28. The less principal end is our own salvation and blessedness. *Rom. 6. 22.* Being made servants to God, ye have your fruit in holiness, and the end eternal life. *Heb. 1. 2. 2.* For the joy that was set before him he endured the Cross.

29. For although that obedience which performed only for fear of punishment or expectation of reward, is rightly called mercenary: yet that any should be secondarily stirred up to do his

duty, by looking on the reward, or for fear of punishment also, this is not strange from the Sons of God, neither doth it in any part weaken their solid obedience.

30. But our obedience is not the principal or meritorious cause of life eternal. For we do both receive the privilege of this life, and also the life it self, by grace, and the gift of God for Christ's sake apprehended by Faith. *Rom. 6. 23.* The gift of God is eternal Life in Jesus Christ our Lord. But our obedience is in a certain manner, the Ministering, helping and furthering cause toward the possession of this life, the right where of we had before; in which respect it is called the waywherein we walk to Heaven. *Eph. 2. 10.*

31. But it furthers our life, both in its own nature; because it is some degree of the life, it self always es tending to perfection: and also by virtue of the promise of God who hath promised life eternal to those that walk in his precepts. *Galatians 6. 8.* He that sows to the spirit, of the spirit shall reap life eternal.

32. For although all our obedience whilst we live here is imperfect and defiled with some mixture of sin. *Gala. 5. 17.* the flesh lusteth against the spirit; yet in Christ it is so acceptable to God, that it is crowned with the greatest reward.

33. Therefore the promises made to the obedience of the faithful, are not legal, but evangelical, although by some they are called mixed. *Mat. 5. 3.*

34. The manner of obedience is in subjection or humility largely taken, whereby the creature doth submit himself to God, to receive and execute his commands: unto which there ought always to be joined. 1. Sincerity, whereby all mixture of a strange intention and affection is removed, so that the whole man is applied to this duty. *1 Thess. 5. 23. 1 Cor. 6. 20.* And 2. Zeal, that is, the highest degree of a pure affection. *Gal 4. 18.* It is a good thing to love servently, 〈 in non-Latin alphabet 〉 in a good thing always.

35. The chief subject of obedience as also of lively Faith is the will. *Phil. 2. 13.* It is God that worketh in you both to will, and to do.

36. But because the s•...rity of the will approving doth most appear in readiness, alacrity or cheerfulness of mind, therefore that cheerfulness doth most of all pertain to the very essence of obedience. *2 Cor. 9. 7. Deut. 28. 47.* God loves a cheerful giver: because thou didst not serve thy God in joy and cheerfulness of heart. So as often it is pleasing and acceptable to God, although the work it self that is propounded, be not performed. *2 Cor. 8. 12.* For if there be first a ready mind, one is accepted according to that he hath.

37. And because the zeal of the will doth chiefly consist in love and hatred, therefore also there is necessarily required to obedience acceptable to God, a love of the good, and hatred of evil. *Ps. 45. 8.* Thou hast loved righteousness, and hated iniquity.

38. The effect and fruit is not only a declaration, but also a confirmation of Faith and Hope. *2 Tim. 1. 19.* Keeping Faith and a good conscience, which being put away, some have made Shipwreck of Faith.

39. An adjunct that accompanies it is a conscience quiet, joyful and glorying. *Heb. 13. 18. 2 Cor. 1. 12. 1 John 3. 19. 21.* For we trust that we have a good conscience, desiring to behave ourselves well in all things. 1. Our glorying is this, the testimony of our conscience, by this we shall assure our hearts.

CHAPTER II.

Of Virtue.

1. There be two parts of obedience. Virtue, and the action of Virtue. 2. *Pet. 1. 5.* Ad to your Faith Virtue, &c. For if these things be with you and abound, they will make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ.

2. This distribution is of the whole into members▪ for these two are in their own nature joined together, and do make one and the same obedience.

3. Hence both virtues and their actions are set forth by the same name, and are explained also by the same definition, because they are altogether of the same nature: even as arguments of Logic, are of the same name and nature, whether they be considered alone and by themselves, or in Axioms, and Syllogisms.

4. Virtue is an habit whereby the will is inclined to do well.

5. It is called an habit, not as it is distinguished from disposition, and signifieth a confirmed and perfect constitution of mind: for such a degree of virtue is scarce granted to men, while they live here: but generally, as it contains both a perfect and also imperfect degree of Virtue, and state of the mind.

6. But it is called an habit, not only because it is had, but also because it maketh the subject which it is in to have it self in a certain manner, that is, it determines the faculty to good, which otherwise is not determined, in which sense this word is found, *Hebr. 5. 14.* Who by reason of habit, have their senses exercised to discern good and evil.

7. It is in the will. First, because the will is the proper subject of the Theology as it is the proper principle of life, and of moral and spiritual actions. 2. Because the will is that faculty which is properly carried unto good that is honest, *Rom. 7. 19. 21.* 3. Because virtue is an habit that is 〈 in non-Latin alphabet 〉 or elective, the proper, and immediate operation whereof is voluntary election. 4. Because the will doth commend the other faculties, and so Virtue doth most agree to it, that all may be directed aright. 5. Because the will is neither by it self, nor by reason sufficiently determined to good actions, and so it hath need of its own and internal disposition to work aright. 6. Because the other faculties may be compelled, and by consequence one may whether he will or no lose virtue, if it should have the proper and fixed seat, in them. 7. Because that praise is most properly due to the actions of the will, and to the operations of the other faculties, so far forth as they flow from and depend upon the will; but that it is proper to virtue to be praise-worthy, not only the Philosophers teach, but also the Apostle, *Philippians 4.* 8. If there be any virtue, if any praise. 8. Because neither the understanding can be the subject of virtue, because intellectual habits, although they be

most perfect, yet they do not make a man good, nor any sensitive appetite, because true virtue is found in Angels, and the souls being separated from bodies, which are void of this appetite: yet there are often in the sensitive faculties some dispositions, which cause that the will commanding aright is more easily obeyed, and in that respect they have a certain resemblance of Virtue.

8. Virtue is said to incline to God. First, that it may be distinguished from a vicious habit whereby men are inclined to evil. *Rev.* 7. 17. 20. 23. 2. That it may be distinguished also from those perfections of the mind, which indeed do bring light, whereby the will may direct it self as well doing, but not incline it to do right.

9. Hence, First, true and solid virtues, do always make him good in whom they are: not that the very dispositions that do inhere in us, are the grace making us first accepted with God, as the Schoolmen speak, for that pertains to Faith; but because they are reciprocated with a good man, and goodness is derived from them into our actions.

10. Hence also none can use virtue amiss, as being the principle of action; when notwithstanding men may, and are wont to abuse any habit of the mind.

11. Therefore those virtues which are wont to be called intellectual, have not an exact respect of virtue.

12. Moreover virtue is said to incline not only to good, but also to well doing: because the manner of action doth chiefly flow from virtue.

13. But as the rule of well-doing, so also the rule of virtue is the revealed will of God, which only hath the force of a certain rule in those things which pertain to the direction of life.

14. That is a *Lesbian* rule of virtue which *Aristotle*, puts to be the judgment of prudent men: for there are never such wise men, to whose judgment we may <1 page duplicate> <1 page duplicate> <1 page duplicate> <1 page duplicate> <1 page duplicate> always stand: neither if there were, they could not be always known or consulted with by those who exercise themselves in Virtue.

15. That which is said to be right reason, if absolute rectitude be looked after, it is not elsewhere to be sought for then where it is, that is, in the Scriptures: neither doth it differ from the will of God revealed for the direction of our life. *Psal.* 119. 66. Teach me the excellency of reason and knowledge: for I believe thy precepts. But if those imperfect notions concerning that which is honest, and dishonest, be understood, which are found in the mind of man after the fall: seeing they are imperfect and very obscure, they cannot exactly inform virtue; neither indeed do they differ anything from the written Law of God, but in imperfection and obscurity only.

16. Therefore there can be no other discipline of virtue then Divinity, which delivers the whole Will of God revealed, for the directing of our reason, will, and life.

17. They that think otherwise, do bring no reasons, which may move an understanding and sound man. They say the end of Divinity is the good of grace: but the end of *Ethics* is a moral or civil good. As if no moral or civil good were in any respect, a good of grace and spiritual. As if the proper good, blessedness, or end of man, were manifold, or as if that should be a virtue of a man, which doth not lead a man to his end, and chief good. They say that Divinity is exercised about the inward affections of men; but *Ethics* about the outward manners. As if either *Ethics* (which they define a prudence to govern the will and appetite) did not respect the inward affection: or that Divinity did not teach as well outward, as inward obedience.

They would have it that *Ethickes* are concluded in the bounds of this life, but that Divinity extends to a future. As if a blessed life were not one; or that of one and the same life, there were one rule, as it is present, and another as it is to come. They say the subject of *Ethickes* is a man, approved, good and honest: but the subject of Divinity is a godly and religious man; when notwithstanding the Apostle doth expressly teach that Divinity instructs us to live not only piously and religiously, but also temperately, and justly, that is, approvedly and honestly, *Tit. 2. 12*. Ad to these, that the most eager defenders of the contrary opinion, do acknowledge and contend, that moral virtues are the image of God in man, and so a degree of Theological virtue; and that moral virtue compared to spiritual is as warmth to heat, and the morning-light to the noon-light. As therefore warmth and heat, morning, and noon-light are taught in the same act: so also virtue moral and spiritual.

18. Therefore that judgment, and wish of that greatest master of arts, *Peter Ramus*, was no less pious then prudent:

If I should wish for that which I would obtain, I had rather that this learning of philosophy were delivered to children out of the Gospel, by some Divine that is learned, and of approved manners, then out of *Aristotle* by a Philosopher. A child will learn many impieties out of *Aristotle*, which it is to be feared, that he will forget too late. That the beginning of blessedness, doth arise out of men; that the end of blessedness is bounded in man: that all virtues are wholly contained in man's power, that they are obtained by man's nature, art, and industry. That though these works, are great and Divine, yet that God is never used to them, either as an aider, or workman: that Divine providence is removed from this theater of human life: of Divine Justice, that there is not a word spoken: that man's blessedness is placed in this frail Life, &c.

19. But the same habit which is called virtue, as it doth incline in his manner unto God, is also called a gift, as it is given of God, and inspired by the holy Spirit: and it is called grace, as it is freely bestowed, by the special favor of God upon us; also in respect of the perfection which it hath, together with the profit and sweetness, which is perceived from it, is it called fruit: and in respect of the hope it brings of life eternal, it is called blessedness by some.

20. They therefore do weary themselves in vain, who make seven gifts of the spirit out of *Isaiah 11. 2*. Upon whom the spirit of *Jehovah* shall rest. The Spirit of wisdom and understanding, the spirit of counsel and of might, the spirit of knowledge and of the fear of *Jehovah*: and do carefully distinguish them from virtues, and have enough to do to

demonstrate the proportion of every of them to some virtue. For neither are there only seven gifts of the spirit, although there are no more (nay but six) reckoned up there: because there only the chief and most kingly gifts in respect of the subject are remembered (for it is there spoken of Christ) other gifts by a Synecdoche being understood: neither those gifts themselves whereof there is mention made there, are in very deed distinguished from virtues, but they do by a metonymy, set forth all virtues by their causes.

21. For although those 〈 in non-Latin alphabet 〉 Graces, whereof there is mention, 1 *Corinthians* 12. 4. are in very deed distinguished from virtues: yet Grace when it notes an inherent perfection in us, doth either set forth someone virtue, or all jointly as it were in his root.

22. In vain also are there twelve fruits of the spirit gathered out of *Gal.* 5. 22. The fruit of the spirit is Love, Joy, Peace, Long-suffering, Kindnesse, Goodness, Faith, Meekness, Temperance, together with the addition which is found in the common translation: and they are compared to virtues, as is aforesaid of gifts; for neither are they only the fruits of the spirit, which are there expressed upon the present occasion, and are explained in that place with the names of the virtues themselves: because virtues are fruits, such as are required and expected by the husband-man, and do agree to the nature of the seed which he did sow, and also bring profit and sweetness, with them, when they are perceived: all which do agree to virtues, and their actions in a certain manner in respect of God; but the profit chiefly in respect of us: whence also it is that holiness with all virtues is not only called a fruit of the holy Spirit, but also our fruit, *Rom.* 6. 22. But this profit together with the sweetness is shown in that place to the *Galatians*, in as much as joy, and peace are reckoned up, as fruits of the fruits.

23. They also use the same judgment, who think they have found eight beatitudes in the Sermon of Christ. *Matth.* 5. For there is but one beatitude, but seeing it hath divers signs, namely all solid virtues, together with the operations of them, the Lord doth propound certain singular virtues, or operations of virtues, which do most agree to his Kingdom, and are very remote from human sense, and doth partly persuade them by the promise of blessedness, and doth partly also describe blessedness, or blessed men, by the study and profession of them.

24. The common affections of virtue, are those four which are wont to be called Cardinal virtues.

25. For they do not make four kinds of virtues, as the most have hitherto thought, who do manifest violence both to virtue and reason it self, whilst they will constrainedly refer all singular virtues to those heads: but they are four conditions, which are necessarily required in that disposition which deserves the name of virtue.

26. The first of these is called Justice in that general sense, whereby it sets forth an inclination to do rightly, giving every man his own, and it may be called the rectitude of virtue: for in that description of virtue which the Apostle doth propound in a certain heap of

words, *Phil.* 4. 8. Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report, if there be any virtue, and if any praise, although truth, Justice, purity do set forth one and the same nature of virtue, yet Justice doth most intimately set forth the essence of it.

27. The second is Prudence; whereby all the strength of reason is used to find out that which is right, and to direct a right all the means of it: it is therefore the alone discerning of those things which pertain to right doing: and it contains in it self the force of understanding, knowledge and wisdom: so that all those perfections of the mind which are wont to be called intellectual virtues, in this respect alone do pertain to virtue, so far forth as by the power of them the will is directed in doing well.

28. It is called in the Scripture Spiritual understanding and wisdom, *Col.* 1. 9. Where understanding doth seem to set forth a general perceiving of good, and evil; and wisdom notes out the same perceiving as it is applied to several things considered with their circumstances, wherewith they are clothed: so that understanding considering doth as it were say, It is lawful: wisdom saith, It is expedient; according to that distinction which is, *1 Corinthians* 6. 12 & 10. 23. To this is opposed, Foolishness. *Ephesians* 5. 17. Be not therefore unwife, but understanding what the Will of the Lord is.

And Ignorance, *Eph.* 4. 18. Being strangers from the Life of God, by reason of the ignorance that is in them. It is also called Judgment. *1 Cor.* 2. 15. And Discerning, *Phil.* 1. 10. To which is opposed vanity of mind, *Eph.* 4. 17. And a mind void of all Judgment, *Rom.* 1. 28.

29. This Prudence ought to be exercised, 1. With circumspection, taking heed and due diligence, which are often in the Scripture commended under the name of watchfulness. *Marc.* 13. 33. Take heed, watch and pray: unto which is opposed that drowsy sleepiness which is said to have seised upon the foolish Virgins. *Mat.* 25. 5, 13. Secondly, with election upon a due proportion; so as the greater duties be preferred before the lesser, and in everyone a convenient measure be kept according to the intending of affections and strength. *Mat.* 6. 33. *1 Cor.* 12. 31. & 14. 1. Seek first the Kingdom of God and the righteousness of it. Affect the greater gifts: but rather that ye may prophesy.

30. The third general affection of virtue is fortitude, which is a firm persisting in doing rightly, enduring and overcoming all those difficulties which may arise either from the continuance of the act which is required, or from other impediments whatsoever. Hence it is that virtue in the *Hebrew* is set forth by the name Christ, even when it is ascribed to Women. *Prov.* 31. 10. And a mighty strengthening is required in every virtue. *Eph.* 3. 16. It contains therefore. 1. That confidence which is commended. *Acts* 4. 29. To which fear is opposed, *Phil.* 1. 14. That they are bold to speak the word without fear. Secondly, perseverance and constancy, *Revel.* 2. 26. Whosoever shall overcome; and keep my works unto the end. To which is opposed a fainting of mind and weariness of well-doing. 2. *Thess.* 3. 13. *Gal.* 6. 9. *Hebr.* 12. 3, 12. Let us not be weary. Be not weary. Least ye faint in your minds. Raise up the weak

hands, and feeble knees. Thirdly, It contains sufferance or patience. *James* 5. 7, 8. *Heb.* 10. 36. Be of patient mind, and stablish your hearts. For ye have need of patience.

31. The fourth is Temperance, whereby all those desires which divert men from well-doing are asswaged and restrained: and so it makes virtue undefiled. *2 Tim.* 2. 4. None that goeth a warfare entangleth himself. *1 Pet.* 1. 13. Gird up the loins of your mind, be sober, &c. It is often called in Scripture Sobriety when that word is used in a more general sense, as *1 Pet.* 1. 13. & *5.* 8. And purity or cleanness of heart. *1 Tim.* 1. 5. *1 Peter* 2. 22. And also sincerity, as it doth exclude pollution of any mixture. This force of the word is shown *2 Cor.* 1. 12. With simplicity and sincerity of God, not with fleshly wisdom.

32. Of these four conditions of virtue, the first doth order and as it were constitute virtue: the second doth direct and free it from error: the third doth strengthen it against inconveniences: the fourth makes it pure, and defends it against all allurements which do seduce it.

33. All these virtues do seem to be prescribed, and explained together and almost by name. *2 Pet.* 1. 4. & 6. Ad to Faith Virtue: that is Justice or an universal rectitude: to virtue knowledge, that is, Prudence directing aright all your ways: to Prudence continence, that is, that temperance whereby ye may contain yourselves from all allurements of pleasures, wherewith men use to be fleshed, and drawn away from the right way: to continence patience, that is fortitude, whereby ye may endure any hardship for righteousness sake. But that which follows there of piety & charity doth contain a distribution of virtue, to be propounded in his proper place.

34. Yet because every of those affections do more appear in some virtues than in other, therefore some special virtues do take both their name and definition from them: for because an accurate rectitude doth most appear in the number, measure, weight, and value of those things which are mutually received and given by man, therefore Justice, in a certain special manner is wont to be placed in things of such sort. And because those inconveniences are held most terrible, which are wont to happen in war and such like dangers, therefore the name of fortitude is wont to be restrained to such things. Because the pleasures of the senses are wont most to tickle, therefore temperance is for the most part placed in them only; although those three together with Prudence taken in a general sense, are tied and folded together among themselves, as that Philosopher did observe, who did first almost propound those four heads of virtues.

35. Whereas the form of virtue is placed by many in a certain mediocrity between two vices in the extreme, that can be defended by reason. 1. Because privation is not the form of an habit; but mediocrity, is nothing else then a privation of a defect and an excess. 2. Because the form of virtue is to be sought in that conformity which it hath to his rule: But this conformity doth neither only, nor chiefly, nor sometime at all consist in mediocrity. 3. Because virtue in its formal respect cannot be too much intended, & so doth not admit excess, but either in that material thing which it hath common with vices, or in the

circumstances of operations, as when some of them are exercised when they ought not, or are not exercised when they ought.

36. That mean which is found in all virtues, is no other thing then a conformity to their rule, or measure: for by this they have certain measures and bounds in which their nature is as it were contained, so that they 〈1 page duplicate〉 〈1 page duplicate〉 may not decline to the right hand or to the left, but by this reason mediocrity is no more the form of virtues, then of all other things which are distinguished from other things by certain forms and differences.

37. But those virtues which consist in the middle between two vicious habits, are not therefore virtues because they consist in the middle, but because they do in that manner consist in the middle as their rule prescribes; in which manner, mediocrity whether of participation or negation, *Rei vel rationis*, of the thing, or of a respect, is to be considered rather as a subject matter, then as a perfecting form.

38. But it is manifest that such mediocrity hath no place in some virtues: for the love of God is not in that respect praised that it is not too much, but that it is most ardent, here the measure is without measure.

39. There is the like reason of all virtues in respect of their proper and specific nature. He that giveth when he ought not, is not too liberal: but he is too much in giving, so that in that respect he ceaseth to be liberal, and in the same act he may be as much defective in not doing that which he ought.

40. The wiseman indeed admonisheth, *Eccles. 7. 16.* That we be not just overmuch, but this is not at all to be understood of Justice in its nature (for it follows *Verse 20.* that there is none just upon Earth who doth good and sinned not) but as it is in opinion, whereby many do challenge too much to themselves, and would have it attributed to Justice: but in true virtues we ought always to endeavor to this, that we may more and more abound, as in the holy Scriptures we are often admonished.

41. There be no degrees in virtue of one and the same kind, if it be considered in it self in the extent. For there is no virtue which at least in disposition doth not extend it self to all those things which are contained in the compass of its object. He is not temperate which doth moderate himself in one •...st, and favors himself in others; but in respect of the subject some virtue is more strong in one then it is in another, either by reason of a more apt disposition by nature, or because of greater accustoming, or because of a more perfect judgment of reason, or finally because of a greater Gift of GOD.

42. That which is wont to be said, that virtues are increased by daily use and exercise, that must be so understood in solid virtues proceeding from sanctifying grace, that daily exercise is the disposing cause, and by virtue of the promise of God in some sort the procuring cause, not principally or properly effecting such an increase of virtue.

43. But virtues are lessened by the opposite vicious acts, and in respect of the disposition which they bring, and by reason of the merit that is in them.

44. By how much the acts of virtues, or contrary vices are more intent, more frequent and more continual, so much the more they prevail, either to the increasing or diminution of virtues.

45. Hence is that distinction of virtues into human and heroical; into virtues purging, purged and exemplary: and of those that are endued with virtue, into Infants, and men of ripe age. *Heb.* 5. 13, 14.

46. The communion of virtues is both in the connection and subordination of them among themselves.

47. For connection is that whereby all virtues which are simply necessary, do cleave together among themselves. 1. In respect of the beginning from whence they flow: For every good giving, and every perfect gift descends from the Father of lights; By the spirit of grace. *James* 1. 17. *1 Cor.* 12. 2. In respect of the end and intention, which is to the same thing in general; for all virtues do so respect God, that if his authority be violated in one, it is withal virtually violated in all. *James* 2. 10. 3. In respect of that helping endeavor which they perform mutually one to another. For one virtue doth dispose to the act of another, and also doth defend and confirm the same with the act.

48. Yet virtues are not so essentially and intrinsically knit together, that everyone is of the essence of the other, or doth necessarily depend upon it as upon a procreating cause.

49. Subordination of virtues is that whereby the act of one virtue is ordered to the act and object of another, either as a means to an end which is the command of a superior upon an inferior virtue as Religion commands Justice temperance, and the like, when it refers their acts to the furthering the worship and glory of God; or as a cause to its effect, which belongs to every virtue in respect to everyone: for so Religion it self is ordained to bring forth and conserve Justice.

50. Whensoever the act of one virtue is ordered to the end of another virtue, this ordination although in respect of the direction it depends upon Prudence, yet in respect of the effectual force and authority, it depends upon a superior virtue.

CHAPTER III.

Of good Works.

1. AN action of virtue is an operation flowing from a disposition of virtue. *Mat.* 12. 35. A good man out of the good treasure of his heart bringeth forth good things.

2. In the same sense it is called an action or work that is good, right, laudable, and pleasing to God.

3. Unto such an action there is required first a good efficient or beginning, that is, a will well disposed, and working from true virtue; for good fruits do not grow but out of a good Tree. *Mat.* 12. 33. Secondly, a good matter or object, that is something commended by God. *Mat.* 15. 9. In vain they worship me, teaching doctrines which are the Commandments of men. Thirdly, a good end, that is the glory of God, and those things which tend unto his glory. 1 *Cor.* 10. 31. Do all to the glory of God.

4. But the end and the object are oftentimes all one, both in good and evil actions, especially in the intention and election of the will, where they end it self is the proper object. For those acts are either conversant in the end it self, as in the matter or object, as the acts of desiring, willing, wishing, loving, enjoying; or in those things which tend to the end as they are such, so as the goodness or deformity is properly derived from the end.

5. For although that good intention or intention of well-doing which is general and confused doth not make a particular action good, if other conditions be wanting: neither doth a special intention of good suffice for it, if the means be evil: as if any intending to bestow anything on the poor or upon pious uses should to that end take to himself other men's goods: yet an evil intention doth always make an action evil, and a good intention with other conditions doth make very much to the constitution of a good action.

6. But there is required to an action truly good, that at least virtually it be referred to God, as to the chief end.

7. In the fourth place also, there is required a form or a good manner, which is placed in the agreeing of the action to the revealed Will of God.

8. Moreover this will of God doth inform an action of man, as far forth as it is apprehended by reason. Hence the very conscience of man is the subordinate rule of moral actions: so as every action must agree with a right conscience, and an erring or doubtful conscience is first to be laid down before a man may do against it; although a lighter scruple or sticking of conscience must not any way put off any action otherwise approved.

9. But that this form or manner be good it requires all the circumstances to be good, for a singular action is always clothed with its circumstances, upon which the goodness or evilness of it doth not a little depend.

10. But those circumstances being referred to the act of the will, do pass into the nature of an object. For the will whiles it willeth some work, willeth all that which is in it, and so all the known circumstances either expressly or implicitly; and a known circumstance being changed, oftentimes the act of the will is changed.

11. But the same circumstances being referred to the act of any other faculty besides the will, are only adjuncts.

12. So the end it self is rightly reckoned among the circumstances, although not in respect of the will, yet in respect of the faculties and other Acts.

13. By reason of these circumstances it comes to pass, that although many Acts in the general or in their own nature are indifferent, yet there is no singular Act that is moral, and deliberate, but it is either good or evil.

14. An Act in its kind indifferent is, when the object of it includes nothing which pertains to the will of God, either commanding or forbidding, yet such acts being in exercise, severally considered, if they be properly human proceeding of deliberate reason, are either directed to a due end, and have conformity to the will of God, and so are good: or they are not rightly directed, but dissent from the will of God, and in that respect are evil.

15. Besides actions good, evil, and indifferent, some do observe that there are some acts that do *Sonare in malum*, have an evil sound, that is being absolutely considered they do impart a certain inordinatenesse, but by some circumstances coming to them they are sometimes made good, as to kill a man, & the like: but even those acts ought to be referred to indifferents; for they o•...lie seem to have some evil in themselves: as also to free a man from danger of death seemeth to have some good in it self, with which show also many that are not evil are deceived: but the true goodness, or pravity of these actions depends upon the object, and other circumstances: to slay the innocent or set at liberty the guilty is evil; to slay the guilty justly, or deliver the innocent upon just reason is good.

16. The goodness of all these causes and conditions is collectively required for an action absolutely good, but the defect of someone makes the action so far forth evil.

17. Hence our good works, whilst we live here, are imperfect and impure in themselves.

18. Hence they are not accepted before GOD, but in Christ.

19. Hence in the works of the regenerate there is not that respect of merit whereby any reward is obtained by Justice.

20. Yet that reward which is imputed not of debt, but of grace, *Rom. 4. 4.* is sometime assigned to those imperfect endeavors, *Mat. 5. 12.* Because although all our blessedness is the mere gift of God, *Rom. 6. 23.* Yet the fruits of grace abounding in us, are put upon those accounts whereby we do get the certainty of that gift. *Phil. 4. 17.* I require that fruit abounding which may be put on your accounts.

21. The action of virtue is either inward, or outward. *2 Cor. 10. 11.* To will, to do, to perform.

22. The internal action is properly of the will it self.

23. The external action is of another faculty distinct from the will; whether it be of the understanding, or of the sensitive appetite which is commonly called internal, or of the executive power which is usually called external.

24. The internal action of the will hath goodness or evillnesse so intrinsical, that an act cannot remain the same in the nature of it, but it must be the same in manners; but an outward act may remain the same in nature, and yet become another in manners: namely of

good may become evil, and of evil good: As if any one beginning to walk out of an honest purpose, do persist in his journey for an evil end.

25. There is one and the same goodness or evillnesse of an internal act, and an external commanded by it: for it is the same act in kind of manners; For to will to worship God, and from that will towards God, are not two acts of obedience, but two degrees of one and the same act, so that the goodness of the one is perfected in the other, *2 Cor. 8. 11.* Performe to do that very thing: that as there was a readiness to will, so there may be a performance.

26. The outward act without the inward is not properly, good or evil: but the inward is good or evil, without the external; because the goodness of an action depends first and chiefly upon the will, which is often accepted with God, although the outward work it self be absent. *2 Cor. 8. 13.* If there be first a ready mind, one is accepted according to that he hath.

27. But as virtue in its own nature tends to an act (for it is a disposition to do well, neither is it idle) so the internal act of it tends to an external, and produceth it, and in it is lead to its end. *James 2. 22.* Thou seest that Faith was the helper of his works, and by works Faith was brought to its end.

28. Yet the external act joined with the internal doth not properly and by it self increase the goodness, or evillnesse of it in respect of the intention only; but by accident it doth increase it, as it doth continue or increase the act of the will it self.

29. The goodness and evillnesse of any act, which depends upon the object and the circumstances of the act, is in respect of its nature in the external act, before it be in the internal, although in order of existence it is first in the internal. For to will to give everyone his own is therefore good, because this thing, to give everyone his own is good: yet the goodness doth exist in the act of willing before in the act of giving. So to will to steal is evil, because to steal is evil. The reason is, because the exterior act is the cause of the inward, in order of intention, and the inward act is the cause of the outward in order of execution.

30. But that goodness or evillnesse which depends upon the end, is first in the inward act, and after in the outward; because the very intention of the end is the inward act of the will; so-to-forsake the World for righteousness sake is good, because to will righteousness is good, and to give alms for vain glory is evil, because it is evil to will vain Glory.

31. Obedience that appears in outward actions, without the inward is hypocrisy, and so is not indeed obedience, but a certain shadow of it.

32. Yet inward obedience without outward, although it be incomplete; yet it is true: and if there be an effectual will present, so that opportunity, or ability of executing is only wanting, it is no less acceptable to God, then if it had an external act joined with it. *2 Cor. 8. 12.*

33. Therefore we must not judge of actions good or evil by the event. For although it is equal, and God himself willeth, that he that is judge of offenses among men, do incline to the more favourable side, if the event it self do favor. *Exod. 21. 21.* and so forward: yet before the

tribunal of God, the inward sin is as great *caeteris paribus* other things answerable, when neither event nor outward act follows, as if both should follow. *Mat.* 5. 28. Whosoever looks on a woman to lust after her, hath committed adultery already with her in his heart.

34. Yet inward obedience is not of itself sufficient because the whole man ought to subject himself to God: our bodies are to be offered to God, *Rom.* 12. 1. He is to be glorified in our bodies. *1 Cor.* 6. 20. Neither is that true inward obedience which doth not incline to external.

35. The works which are called works of supererogation, whereby the Papists do boast that some of theirs do perform more excellent works than are commanded in the Law of God, by the observation of certain counsels which they feign do not command, but counsel only a singular perfection, are the dotings of idle men which know neither the Law nor the Gospel.

36. Unto the best works of the faithful there adhereth that imperfection which hath need of remission: yet the works themselves are not sins.

CHAPTER III.

Of Religion.

1. Observance is either Religion, or Justice.

2. This distribution as touching the thing itself is made by God in the division of the decalogue, as it is enfolded by Christ. *Mat.* 22. 37. Also the sense of the same distribution is expressed in other words, *Rom.* 1. 18. Where all disobedience of man is distributed into impiety and injustice, which could not stand unless all obedience also were conversant in Piety and Justice: which is also more plainly opened. *Tit.* 2. 12. Where of those three things propounded. Righteousness and Piety, do make the parts of new Obedience, and Temperance notes the manner or means of performing the same, namely denying worldly lusts.

3. Unto the same also that distribution of a Christian life tends, which is more frequently used, into holiness and righteousness. *Luc.* 1. 75. *Eph.* 2. 24. And the same is the meaning of that distribution which is of love towards God, and love towards our neighbor.

4. Yet we use the names of Religion & Justice, because Religion is a word most general, containing all those duties which are owing to God, and it is most emphatical, because it expresseth that proper and distinct way whereby they are due to God. *Acts* 26. 5. *James* 1. 26, 27. And often in the Epistle to the *Hebrews*.

5. Religion is Observance, whereby we perform those things which do directly pertain to the bringing of honor to God. *Romans* 1. 21. When they knew God, yet they glorified him not as God, neither were they thankful.

6. Therefore this name is not amiss by some said to be derived à *Religando* from binding again, because in this part of obedience we do directly and immediately tend unto God, that we may cleave, and as it were, be tied to him.

7. It hath the first place in observance, 1. Because obedience towards God must necessarily begin, from God himself, and from those affections, and acts whereby we are carried towards him. *2 Cor. 8. 5.* They gave themselves first to the Lord, and then to us by the Will of God. 2. Because Righteousness towards men, must be performed by force and virtue of Religion, that it may be true obedience towards God, for it would not be obedience towards God, unless it did bring honor to God: neither could it bring honor to God, unless it should proceed from a religious affection. *1 Cor. 10. 31.* Do all to the glory of God: whereunto that phrase also belongeth. In the Lord, in the Name of the Lord. *Col. 3. 17.* And as to the Lord, and not to men. There *Verse 23. 3.* Because Religion hath command over the acts of Justice, and is the cause of them not only virtually effecting, but also directing and ordering. *James 1. 26.* If any seem to be religious among you, not refraining his tongue, but deceiving his own heart, this man's religion is vain. 4. Because religion is in a certain manner the end of all the acts of Justice, as far forth as they dispose to the act of religion, as a certain greater thing.

8. Hence Justice it self is sometime called religion in the Scriptures. There *Verse 27.* But religious worship, pure, and without spot before God, and the Father is to visit the fatherless, &c. Not only because it is a sign which is not separated from true religion, but also because it ought to be exercised by the command of religion, and have its beginning from it.

9. Hence the offices of religion are the first and chiefest. *Mat. 6. 33. & 22. 37.* First seek the kingdom of God. The first and great Commandment.

10. They are the first in order, so that they ought to be taken care for in the first place, There.

11. Hitherto pertains that phrase, which everywhere we meet with in the *Psalms*, of seeking God early in the morning.

12. Also they are chief in dignity, and so chiefly to be cared for. *Mat. 10. 37.* He that loveth father or mother above me, is not worthy of me.

13. Hence the duties of religion ought to be performed with more intent and stirred up forces than the duties of Justice, for that rule pertains properly to them, not to these, to love with all the heart, all the soul, and all the thought. *Mat. 22. 37.*

14. Which yet must not be so understood, as if all the strength were not also required in performing and fulfilling the duties of the second table, but. 1. Because this is principally required in the duty of Religion. 2. Because it is not required in the other duty in respect of our neighbor, whom they do immediately respect; but... in respect of God, and by virtue of religion. 3. Because one may love his neighbor with too much intention as touching the very material act of loving, although this cannot be done under the respect of virtue and love, but we can no way love God with too much intention.

15. Hence, if some duties of piety and justice cannot be performed together, an equal and prudent comparison being used, the duties of piety are to be preferred. *Mat. 12, 46, 47, 48.*

Luke 2. 49. Behold my mother and my brethren, why did ye seek me? knew ye not that I must go about my fathers business?

16. But an equal comparison is, when a just proportion is observed of the greatest to the greatest, and of the lesser to the less.

17. But because God is more worshipped with the inward affection then with the outward work, but men do more need the outward work: therefore the outward work of religion may sometime be omitted, that a necessary work of Justice, and mercy may be fulfilled. *Matthew 12. Verse. 1. 3, 4. 7. 10. 12.* I will have mercy and not sacrifice, &c.

18. Neither yet is religion in the mean while by this means violated, because religion it self doth command to omit an external work, that a necessary may be performed.

19. The immediate object of religion unto which it is carried, is God: and that so adequate, that no duty of religion may be referred to any other object without greatest injury to God; hitherto pertains that title of God whereby he is said to be *Zealots, Zelotypus, zealous or Jealous.*

20. But that respect, under which religion doth consider God, is that Divine excellency, which shines forth in his sufficiency and efficiency; it is not someone attribute, but a perfection arising of all his attributes. *Ex. 34. 6, 7, 8. Jehovah Jehovah* the strong God, merciful and gracious, longsuffering, & full of loving kindness and truth, &c. Therefore all the attributes of God have some power to beget religion in us, & so, in the Scriptures, the special respect of it is referred, sometime to mercy, *Psal. 130. 4.* with thee is pardoning, that thou mayest be reverently worshipped: sometime to Justice. *Deut. 4. 24. Heb. 12. 29.* Let us have grace, by which we may so serve God, that we may be accepted of him with reverence and fear. For our God is a consuming fire. And so also to all the other attributes.

21. Hence religion doth immediately flow from that Faith wherewith we believe in God, as in the sufficient, and efficient cause of life.

22. So is that to be understood which is wont to be said, that religion respects God as the first beginning and supreme Lord of life. And so that distinction of the Papists is too empty whereby they confess, that those acts of religion which respect God as the first beginning of life, are to be performed only to God, but they contend that other acts of religion may be communicated to the Creatures also, when there is no act of religion which doth not belong to God, as the first beginning of life.

23. The proper act of religions to bring honor to God, and it is called worship. *Exod. 12. 25, 26.* and adoration, *John 22. 23.* For it must contain in a certain manner good unto God, otherwise it should not be obedience towards him, but there can be no intrinsical good added to God, but an outward good, which is honor, that is, a testification of the virtue of another to further his glory or estimation, and this is all that which the Creature can perform unto God.

24. Therefore an agreeable or worthy estimation of God, and other acts whereby an estimation is manifested, do make as it were, the next matter of religion. And every human

honest act, as far forth as it may be referred to the honor and glory of God, may be the matter, or matteriall object of religion. Also one and the same act which in respect of subjection to the precept is called obedience, in respect of the honor which it brings to God, is called religion and worship.

25. The proper manner of honor, or religious worship is to subject the soul it self, and the inward affections and acts of the will to another.

26. For in respect of the soul and inward acts of it, man is not subject directly and *Per se* to any Creature, although as the soul is knit to the body, and the inward acts to the outward, his, as it were necessary, condition doth command that subjection which is due to the Creature as a superior.

27. This honor is due to God, not only according to the agreement of the thing, in which sense we say, those things are due which we give of liberality; but also according to the right of the person to whom it is given, and that by so strict a right, that in respect of the debt it exceeds all Justice, although in respect of equality it is much exceeded by Justice.

28. Therefore all worship which either by its nature or condition, or by Law, and common custom, or by the mind and institution of him that gives it doth give religions honor to another beside the true God, it doth so far forth at least fain to it self a new and a false GOD.

29. He that doth not give this religious worship to God is profane, he that gives it to another besides to the true God is an idolater, *Acts 10. Revel. 19. 10. & 22. 8.*

30. But because greatest care ought to be had in Divine worship therefore among the Latins the word religion is sometime metaphorically used to set forth any anxious care, even in things that were not sacred. By which appears that the Heathens themselves by the light of nature did see, that the care of Religion is to be preferred before all other things.

31. Also because the fear of conscience pertains to the worship of religion, therefore also every scruple of conscience is wont to be called religion, whence also we may gather, that nature it self doth dictate that the conscience of a man doth first and most properly respect religion.

32. The general state of the Church, as it doth pefesse a right manner of worshipping God, is rightly wont to be called the Christian Religion, because such a relation of a state or profession, ariseih from virtue and the act of Religion.

33. Those things which by a special institution are destined to religious uses as the instruments of religion, are also by reason of their state or fixed relation which they have, called religious.

34. That peculiar manner of living which the Monks have chosen to themselves to exercise a certain feigned perfection, without any reason, and not without wrong to other Christians, is wont to be called religion by the Papists, and such Monks religious persons.

35. He that is not religious, is not a Christian.

36. The true religion is only one.

CHAPTER V.

Of Faith.

1. THE parts of religion are two; natural worship, and voluntary or instituted worship.
2. This distinction is grounded on *Exod.* 20. 6. Those words of the second Commandment: who love me, and keep my Commandments.
3. Natural worship is that which depends upon the nature of God: so that although we had no Law revealed, and prescribed by God, yet if we did rightly perceive and know the Nature of God, by a meet contemplation of it, we might, the grace of God helping us, perceive all those things which in this behalf pertains unto our duty.
4. For there is nobody who understands the Nature of God rightly, but withal he doth also necessarily acknowledge, That GOD is to be believed and hoped in, that God is to be loved, called upon, and to be heard in all things.
5. Hence this natural worship is simply necessary to salvation. *Psal.* 79. 6. *Ierem.* 10. 52. 2 *Thess.* 1. 8. Pour out thy wrath upon those Nations that know thee not, and upon the Kingdoms that call not upon thy name. For although we obtain eternal life neither by merit, nor by any virtue of our obedience; yet this part of obedience hath such an essential connexion with that Faith whereby we rest upon Christ to life eternal, that in exercise it cannot be separated from it.
6. Hence also this worship hath been, is, and shall be one and the same, or immutable. 1 *John* 2. Verse 7. The old Commandment which ye had from the beginning.
7. Natural worship is commanded in the first precept, not only as it is internal, but also as it is external.
8. For. 1. All obedience is the same inwardly and outwardly: therefore the same inward and outward worship is contained in the same precept. 2. In those precepts which pertain to the second table, inward and outward obedience is together commanded in everyone, Christ himself being interpreter. *Mat.* 5. Much more therefore in the precepts of the first table, and in the first and chief of them. 3. If that distinction were lawful, that the first precept would command only inward worship, and the second only outward, then the first Commandment should bind the inward man, and the second only the outward man and the body, which is contrary to all reason.
9. Natural worship tends unto God, either as our good, or as good in himself.
10. The worship which tends unto God, as unto our good, doth either respect him as he is in present ours, as Faith: or as hereafter he is to be ours, as hope.

11. Faith is a virtue whereby we cleaving to the faithfulness of God, do lean upon him, that we may obtain that which he propounds to us. He that receiveth his testimony hath sealed that God is true. *John* 1. 12. As many as received him, who believe in his Name.

12. These five things concur to make a Divine Faith. 1. A knowledge of the thing testified by God. 2. A pious affection towards God, which causeth that his testimony doth most prevail with us. 3. An assent which is given to the thing testified, because of this affection towards God who is the witness of it. 4. A resting upon God for the obtaining that which is propounded. 5. An election or apprehension of the thing it self, which is exhibited to us in the testimony.

13. The first of these is in the understanding: but it doth not make Faith, because it is common to us with unbelievers, heretics, apostates, and the devils themselves.

14. The second, fourth and fifth are in the will, and do make Faith as it is a virtue, and act of religion.

15. The third as in the understanding, but as it is moved by the will; neither is it properly the virtue of Faith, but an effect.

16. But the perfection of Faith is not but in election or apprehension, and so is to be defined by it.

17. Hence the nature of Faith is excellently opened in Scripture, when the faithful are said to cleave to God. *Joshua* 23. 6. *Acts* 11. 23. 1 *Corinthians* 6. 17. And to choose the way of truth, and to cleave to the testimony of God, *Psal.* 1•...9. 30, 31.

18. For by Faith we first cleave to God, and then afterward consequently we cleave to those things which are propounded to us by God: so that God himself is the first Object of Faith, and that which is propounded by God the secondary Object.

19. But because Faith as it joins us to God is our life; but as it is a virtue and our duty towards God; it is a act of life, therefore in the former part... we have defined it only by that respect which it hath to obtain life and salvation; but here we have defined it by that... general respect which it hath to all that which God propounds to us to believe. Hence Faith cannot exercise all its act about the threatenings of God considered in themselves, because they do not propound the good to be received by us: nor about the precepts of God simply considered, because they declare the good to be done, not to be received; nor about mere predications, because under that respect they propound no good to us. But it is perfect in the promises, because in them there is propounded good to be embraced: whence also it is, that our Divines are wont to place the object of Faith chiefly in the promises.

20. They who place Faith in the understanding: do confess that there is some necessary motion of the will to the yielding of that assent: even as in human Faith it is said to be a voluntary thing to give credit to one. But if Faith depend upon the will, it must needs be that the first beginning of Faith is in the will.

21. The *Objectum quod*, or material object of this Faith is whatsoever is revealed and propounded by God to be believed, whether it be done by spirit or by word; publicly or privately, *Acts* 24. 14. I believe all things that are written in the Law and the Prophets. *John* 3. 33. He that receiveth his testimony.

22. Hence the propounding of the Church is not absolutely necessary; no not in respect of us, to make an object of Faith, for then *Abraham*, and other Prophets had not given assent to those things which were revealed to them from God, without any help of the Church coming between, which is both against the Scriptures and all sound reason, and yet is necessarily admitted and defended by the most learned of the Papists, that they may defend the feigned authority of their false Church from such arguments.

23. This object is always immediately some axiom or sentence under the respect of truth: but that in which Faith is principally bounded, of which, and for which assent is yielded to that axiom by Faith is, *Ens incomplexum* under the respect of some good. *Rom.* 4. 21. Being fully persuaded, that he who had promised was able also to do it. *Heb.* 11. 13. Not having received the promises, but seeing them a far off, after they had been persuaded of them, and had embraced them.

24. For the act of the believer is not bounded in the Axiom, or sentence, but in the thing, as the most famous School-men confess. The reason is; because we do not frame axioms, but that by them we may have knowledge of things. Therefore the principal bound unto which the act of the believer tends, is the thing it self, which is chiefly respected in the Axiom.

25. The *Objectum Quo*, or formal object of Faith is the *Truenes* or faithfulness of God. *Heb.* 11. 11. Because he judged him faithful who had promised. For the formal, and as they say, the specificative reason of Faith is truth in speaking, that is, the *Truenes*, or faithfulness of God revealing something certainly, because it is a common respect of Faith that it leaves upon the authority of him that witnesseth, (in which thing Faith is distinguished from opinion, science, experience, and sight or sense) but the authority of God is his *Truenes* or faithfulness. *Tit.* 1. 2. God that cannot lie had promised. Hence that proposition is most true, whatsoever we are bound to believe (with a Divine Faith) is true. For because nothing ought so to be believed, unless God do witness the truth there of: but God testifieth as he is true, but *Truenes* in a witness that knoweth all things, cannot be separated from the truth of the testimony; therefore it must needs be, that all that which we are bound to believe with a Divine Faith is true. This whole demonstration is manifestly confirmed and used by the Apostle *Paul.* *1 Cor.* 15. 14, 15. If Christ be not raised, our preaching is vain: your Faith also is vain; we are also found false witnesses of God: because we have witnessed of God, that he raised up Christ. That is, If the testimony be not true, the witness is false. Unless this be admitted, that whatsoever God witnesseth is true, that consequence which is most firm, should avail nothing at all, God doth witness this or that, therefore it is true. Hence Divine Faith cannot be a principle or cause; either directly or indirectly, either by it self or by accident, of assenting to that which is false, or of a false assent.

26. Hence also the certainty of Faith in respect of the object is most firm, and by how much more it is confirmed in the heart of him that believeth, so much the more glory it giveth to God. *Rom.* 4. 20. But he doubted not at this promise of God through unbelief: but he was strengthened in Faith, giving glory to God, and being fully persuaded that he that had promised, was able also to do it. But in that sometime our Faith doth waver in us, that is not from the nature of Faith, but from •...ur imperfe•...ion.

27. A sufficient and certain representation of both objects, that is, both of those things which are to be believed, and of that respect under which they are to be bel•...eved, is propounded to us in the Scripture. *Rom.* 16. 26. It is made manifest, a•...d by the Scriptures of the Prophets according to the Commandment of the everlasting God, m•...de known to all Nations for the obedience of Faith: *2 Tim.* 5. 15. The holy Scripture can make thee wise to salvation; by Faith which is in Christ Jesus.

28. For all•...hough in the subject, that is in our hearts, the ligh•... and testimony of the holy Spirit stirring up Faith in us is necessary; yet in the object, which is to be r•...ceived by F•...h there is nothing at all required, either in respect of the things to be believed, or in respect of the cause and way of believing, which is not found in the Scripture.

29. Therefore Divine Faith cannot be reduced or resolved into the authority of the Church, or into other simple external arguments which are wont to be called *Motives* by persuading and inducing things preparing to Faith; but it is to be resolved into the Scripture it self, and that authority which it hath imprinted upon it from the author God, as into the first and proper cause which causeth the thing to be believed; and into the operation of the holy Spirit, as into the proper cause of the act it self believing.

30. Hence, that principle from which Faith doth first begin, and into which it is last, resolved, is, that the Scripture is revealed from God for our salvation, as a sufficient rule of Faith and manners. *2 Pet.* 1. 19. 20. If you first know this, that no prophecy of the Scripture is 〈 in non-Latin alphabet 〉, of a private interpretation.

31. Faith is partly Implicite, and partly Explicite.

32. Implicite Faith is that whereby the truths of Faith are believed, not distinctly in themselves, but in their common principle.

33. That common principle wherein all things to be in this manner believed are contained, is not the Chu•...ch, but the Scripture. *Act.* 24. 14. Who do believe all things which are written in the Law and in the Prophets.

34. He that believeth that the Scripture is every way true, he doth implicitly believe all things which are contained in the Scriptures, *Psal.* 129. 86. compared with *Verse.* 28. 33. All thy precepts are truth it self; open mine eyes, that I may see the wonders of thy Law. •...each me the way of thy statuts, which I will keep unto the end. *David* did believe that those were wonderful, and to be holily kept, which he did not yet sufficiently understand.

35. This implicit Faith is good and necessary, but it is not of it self sufficient to salvation; neither indeed hath it in it self, the true reason of faith, if it subsist by it self: for it cannot be that the will be effectually affected, and embrace that as good, which it doth not at all distinctly know. *Rom. 20. 14.* How shall they believe him of whom they have not heard?

36. Explicite Faith is that whereby the truths of Faith are believed in particular, and not in common only.

37. Explicite Faith must necessarily be had of those things which are propounded to our Faith as necessary means of salvation. *Heb. 6. 1. 2. Cor. 4. 3.* The foundation of repentance from dead works and of Faith in God. If our Gospel be hid, it is bid to them that perish.

38. There is required a more explicit Faith now after the coming of Christ, then before, *2 Cor. 3. 18.* Of those who are set over others in the Church then of the common people, *Heb. 9. 12.* Lastly, of those who have occasion to be more perfectly instructed, then of others: *Luc. 12.*

48. To whom much is given, of him much shall be required.

39. The outward act of Faith is confession, profession, or manifestation of it, which in its order, and in its place is necessary to salvation, *Rom. 10. 9. 10.* Namely in respect of the preparation and disposition of mind always necessary. *2 Peter 3. 15.* And in respect of the act it self, when the glory of God and edification of our neighbors shall require it.

40. Persisting in confession of the Faith with loss of temporal life, doth give testimony to the truth and doth bring most honor to God, and so by excellency is called Martyrdom, and they who do so are called witnesses, 〈 in non-Latin alphabet 〉 *Martyrs. Revel. 2. 13.* But this is as necessary in its place as confession of Faith, so that it cannot be refused without denying of Christ. *Mat. 10. 33. 39. & 16. 25.*

41. There are opposed to Faith. Infidelity, Doubting, Error, Heresy, Apostasy.

42. Infidelity is a dissenting of a man from the Faith, who never professed the true Faith. *1 Cor. 14. 22. 23.*

43. Doubting in him who made profession, doth either diminish or take away assent.

44. Doubting that doth diminish only assent may stand with a weak Faith. *1 Cor. 8. 10. 11.* But not that doubting which takes away assent. *James 1. 6, 7, 8.*

45. An error in Faith doth put some opinion contrary to Faith. *1 Cor. 15.*

46. Heresy addeth stubbornness to error. *Ti... 3. 10, 11.*

47. Apostasy adds unto heresy universality of errors contrary to Faith, *1 Tim. 1. 19. 20. 2 Tim. 1. 15.*

48. These are opposed to Faith not only as they take away that assent of the understanding which is necessary to Faith, but also as they bring and include a privation of that election and apprehension of Faith, which is in the will.

CHAPTER VI.

Of Hope.

1. HOPE is a virtue, whereby we are inclined to expect those things which God hath promised us. *Rom.* 8. 25.
2. This Hope respecteth God. 1. As the object which it doth expect, for the principal object of Hope is God himself, and those acts whereby he is joined to us, 1 *Peter* 1. 13. Hope in the grace which is brought to you. Hence God himself is called the Hope of *Israel*. *Ier.* 1. 4. 8. And *Rom.* 15. 13. The God of Hope: not so much because he is the Author and Giver of hope, as because it is he, upon whom we hope. 2. It respects God as the Author and Giver of all the good it doth expect. *Psal.* 37. 5. 6. Roll thy way upon the Lord, and trust in him, for he shall bring it to pass: For as, it tends unto God to attain good, so also it respects him as to be obtained by his own Grace. *Jeremiah* 17. 7. Blessed is the man who trusts in the Lord, and whose hope the Lord is.
3. But the proper reason why we may not trust upon the Creatures, in that manner as we trust in God, is because the formal object of Hope is not found in the Creatures. *Psal.* 146. 3. Trust not in Princes, nor in any son of man, in whom there is no salvation. For although some power of doing us good and helping us, is placed by God in the Creatures, yet the exercise of this virtue doth always depend upon God. *Psal.* 107. Sending his word he healed them. And *Psal.* 137. 1. Unless the Lord build the house, in vain they labor that build it, unless the Lord keep the City, the watchmen watcheth in vain.
4. Therefore when one saith, I hope this or that of such a man, doth either signify that he hopes for that from God by that Creature, or it sets forth a human hope, not Divine, or finally it is not Christian.
5. But as Faith, so also Hope in God doth respect the grace of God, and Christ only as causes of good to be communed. 1 *Pet.* 1. 13. *Col.* 1. 27. Hope in the grace. Christ the hope of glory.
6. Yet Divine Hope doth not only respect God and eternal blessedness, but in God, and from God it respects all those things which faith apprehends in the promises of God, although in their own nature they be temporal things. *Heb.* 11. 1. 2 *Cor.* 1. 10. Although it doth chiefly respect eternal life: whence also it is, that Hope in Scripture is often by a metonymy of the adjunct, put for salvation it self or life eternal hoped for. *Gal.* 5. 5. *Rom.* 8. 24. *Tit.* 2. 13. And salvation also is sometime put for Hope of salvation, by a metonymy of the subject. *Epb.* 6. 17. Compared with 1. *Thess.* 5. 8. The helmet of Salvation, for the helmer of the Hope of salvation. Also usually this object is put as proper to Hope. 1 *Thess.* 5. 8. *Tit.* 3. 7. The hope of eternal life. *Rom.* 5. 2. The hope of glory.
7. Those conditions which are wont to be required to the object of Hope, as that it be good, to come, difficult, probable, •...re all sound in the promises of GOD, who promiseth always the greatest good things which cannot be had without his help, but by virtue of the promise will come to pass, not only probably, but certainly.

8. The act wherewith it is conversant about its object is called expectation, because it is not of uncertain or probable conjecture only, as human Hope, but of most certain expectation. *Rom. 3. 25. Phil. 1. 20.* If we hope for what we see not, we do with patience expect it. According to my earnest expectation and hope, and everywhere in the Old Testament, where the word *Mikueh* which is wont to be turned, Hope, doth properly signify expectation.

9. This certainty is derived to Hope from Faith: for Faith is the foundation of Hope; neither is anything hoped for, which is not before believed by Faith. *Galatians 5. 5.* For, we through the spirit, wait for the Hope of righteousness by Faith.

10. For seeing Faith apprehends that which is promised, and Hope expects that which is promised; the whole difference between Faith and Hope, is the respect of that which is present, and that which is to come.

11. Therefore that distinction of the Papists is empty and vain, who granting that the faithful may be certain of their salvation with certainty of hope, yet do deny, that they can ever by ordinary means be made certain of it with certainty of Faith, when there is one and the same certainty altogether of Faith and Hope: for which reason also it is, that Hope in Scripture, especially in the Old Testament, is often put for Faith.

12. Therefore that expectation of good things to come which is in the Angels, and the spirits of just men in Heaven, doth not in that differ from our hope, because one is certain, and the other incertain: but in these. 1. That our hope is grounded upon Faith, which beholds God in the promises, as through a glass, and darkly, *1 Cor. 13. 12.* But their expectation is grounded upon open sight. 2. In that our hope is with labor and contention, but their expectation is without all difficulty. 3. In that our hope is an imperfect expectation, and their expectation is perfect.

13. Therefore although Hope together with Faith is wont to be said to be abolished in the life to come: yet this is not so to be understood, as if they ceased to be in respect of their essence, but only in respect of the measure and degree of imperfection. *1 Cor. 13. 10.* So that the imperfection only is properly to be abolished: but Faith and hope it self are to be perfected in respect of their essence.

14. Hence Christian confidence as it respects good to come, is nothing else then Hope confirmed. For it must necessarily be referred to someone of those theological virtues which are reckoned up by the Apostle. *1 Cor. 13. 13.* That is, either to Faith, or to Charity, or to Hope. But it can neither be referred to Faith, because Faith apprehends a thing as now present, which it maketh also to subsist. *Heb. 11. 1.* Nor to Charity, because Charity doth not respect good that is ours. *1 Cor. 13. 5.* Therefore to Hope.

15. Hence the natural fruit of Hope is Joy, and delight in God, *Heb. 3. 6.* The hope whereof we rejoice. *1 Pet. 1. 3. 6.* A lively hope, wherein ye rejoice. Because it doth respect the greatest good things not only as possible and probable; but also as certainly to come, and so doth make the possession of them in a certain manner to subsist, whilst it doth assure us of that which at length shall in very deed subsist. *Ro. 8. 24.* We are saveth by Hope.

16. The manner of this act depends upon that respect of the object, whereby it is said to be, to come, and promised. So that in its formal reason, it is not of those things which are seen. *Romans* 8. 24. Hope if it be seen, is not Hope; for why doth a man hope for that which he seeth?

17. Hence the fruit and companion of Hope is patience towards God, whereby we do constantly cleave to him in seeking and expecting blessedness, although we do in this present life conflict with divers evils, even without that consolation we do desire, *Isaiah*. 8. 17. Waiting upon the Lord who hath hid his Face and looking for him. *Rom.* 8. 25. But if we hope for that we do not see, we do with patience expect it. *2 Thess.* 3. 5. That patient expectation.

18. A fruit of this patience is silence, whereby we rest in the will of God, and do repress all those carnal things whereby we are stirred up to make hast, or to resist him. *Psal.* 37. 7. Be silent to *Jehovah*, and without ceasing wait on him.

19. Hope is strengthened and increased, by all those arguments, whereby we are assured that the good hoped for pertains to us. *Rom.* 5. 4. Experience causeth Hope.

20. Among these arguments the inward signs of Divine grace have the first place. *1 John* 3. 14. 19. We know that we are translated from death to life, because we love the brethren.

21. Therefore although it is most false which the Papists say, that our hope is grounded partly upon the grace of God, & partly our own merits, it may be more truly affirmed, that hope is strengthened, increased and stirred up, by Faith, repentance, works and a good conscience. So that true and lively hope doth exist by those as it were antecedent arguments. *Heb.* 10. 22. 23. *1 Pet.* 3. 23.

22. The effect of hope is the confirmation of the soul as an anchor, safe, and firm. *Heb.* 6. 19. Whereby we possess our very souls. *Luc.* 21. 19.

23. There follows always from this confirmation of mind a study of holiness. *1 John.* 3. 3. Whosoever hath this hope in him, keepeth himself pure, even as he is pure.

24. There is opposed to hope by way of defect. 1. A fear of the evil of punishment, *Psal.* 27. 3. For as Hope is the expectation of good, so this fear is an expectation of evil.

25. But this fear, if it be moderate and tempered by Faith, although it be always materially opposed to Hope yet in man that is a sinner, it is not so formally opposed to Hope and virtue, that it is simply a vice, but rather puts on the consideration and nature of a virtue, *2 Chron.* 34. 27. Because thy heart was tender, and thou didst cast down thyself before the Face of God, when thou heardest his words against this place, &c. The reason is because the opposition is not, *Secundum idem, & ad idem*, according to the same, and unto the same; for hope respects the grace of God, and fear respects the deserts of our sins.

26. Also desperation is more directly opposed to hope, in the defect, which is a mere privation of hope joined with a sense of that privation, and apprehension of the thing hoped

for, as of a thing impossible, or at least as to come, such as was in *•...ne. Gen. 5. 13, 14. And in Iud•... Mat. 27. 4. 5.*

27. This desperation is always a grievous sin: because it is not a privation of that hope which men are wont to have in themselves or other Creatures, which is wont to be a laudable introduction to Divine hope, but it is a privation of Divine hope, having its beginning always from unbelief, as hope hath its beginning from Faith.

28. Yet desperation in the Devills and damned, hath not the consideration of a sin, but of a punishment. For desperation may either be taken privatively when one doth not hope that which he ought to hope, and when he ought, or negatively for a mere cessation of hope. In the former sense it is always a fin because it is contrary to the Law, but in the latter sense not so.

29. The reason of despairing may be divers, either because the grace of God is not accounted sufficient to communicate that good to us, or because God will not communicate it. As desperation is grounded on the former reason, it is always a sin, but in the latter sense it is not a sin, if so be any be certain of that will of God.

30. But because it is seldom or never manifest to any one by ordinary means before the end of this life, that God will not make him partaker of grace and glory: Therefore there is no desperation of men in this life which is not a sin.

31. By way of excess presumption is opposed to hope, whereby we do expect some good rashly. *Deut. 29. 19. Jer. 7. 4. 8, 9, 10.* Let there not be any man, when he hath heard, &c.

32. This rash presumption doth in expectation of good sometime lean upon the Creatures. *Ierem. 17. 5. 1: Tim. 6. 17.* Sometime also it doth lean on God in some sort, but perversely without a promise, and Faith, as when any looks for pardon and salvation, although he remain impenitent, or retain a purpose of living in his sins, or expect some other thing of God which doth noth agree to his nature or revealed will.

33. But one doth not therefore sin in this presumption, because he hopes too much upon God, namely with a true and religious hope, for this can in no wise be done but because he hopes too lightly and rashly without any ground, or hopes those things also which are not to be hoped.

34. Also shame of face, or confusion is opposed to hope, in respect of the event. *Ps. 25. 2, 3.*

CHAPTER VII.

Of Charity.

1. CHarity is a virtue whereby we love God as the chief good. *Psal. 106. 1. And 118. 1. & 136. 1.* Praise the Lord, because he is good, for his mercy endures forever. The joy of praising which is an effect of Charity hath the same primary object with Charity its proper cause. Therefore the goodness of God which doth specially shine forth in the effects of kindness, is the proper object of Charity (as it is of praising.)

2. It follows Faith and Hope in order of nature, as the effect follows its causes: for we therefore love God out of Charity, because by Faith and hope we taste in some measure how good God is, and his love shed abroad in our hearts. 1 *John* 4. 16. 19. We have known and believed the love which God hath towards us, we love him because he loved us first.

3. Therefore not love, but Faith is the first foundation of the spiritual building in man: not only because then the building begins, but also because it sustains, and contains all the parts of it as also it hath the nature of a root, as it doth confer power to fructify.

4. A confuse and remote inclination towards God goeth before Faith (a certain shadow▪ whereof is found in a certain manner in all Creatures) *Acts* 17. 27- That they might seek the Lord, if happily they might find him by seeking him, but it is rather an ineffectual *Velleitas* wounding (as they call it) to love God, then a true love.

5. That distinction of the *Scholemen*, between the natural and supernatural love of God, that is, whereby they make one love of God, as it is the beginning and end of nature, and another as it is the beginning and end of grace, is an idle figment. Neither indeed can a man since the fall, by the strength of nature without Faith, love GOD above all, no not with that love which they call natural.

6. The love of Charity is of Union, well-pleasednesse, and good will: for those are as it were the parts of Charity, and they are always contained in it, if it be true, namely desire of Union, well-pleasednesse of enjoying, and affection of good will.

7. Love of Union is that affection, whereby we would be joined together with GOD. 2 *Corinthians* 5-8. It is our desire to be absent from the body, and to be present with the Lord.

8. There is also love of Union, in GOD towards us. *Eph.* 2. 4. 13. He loved us with much love. You who were far off, are made near. But his love is out of the abundance of goodness, because he expects no profit out of us: for we are unprofitable servants to GOD. *Luc.* 17. 10. *John.* 22. 2. 23. But our love towards him is out of the want of goodness, because we stand in need of God. 2. *Cor.* 5. 4. We groan being burdened—that mortality may be swallowed up of life.

9. Therefore our love as it is love of Union with God, is in part, that love which is called love of concupiscence or desire: because we do properly desire God to ourselves, because we hope to have profit from him and our eternal blessedness.

10. Yet the highest end of this love ought to be God himself.

11. Love of well-pleasednesse is that affection, whereby we do approve of all that that is in God, and rest in his most excellent goodness. *Rev.* 7: 12. Blessing and glory, and wisdom, and thanksgiving, and honor and power, and strength unto our God forever, and ever, *Amen.*

12. God also hath love of well-pleasednesse towards us, *Heb.* 13. 16. But his well-pleasednesse is in those good things which are communicated by him to us: but our well-pleasednesse is in that goodness, and Divine perfection which in no sort depends upon us.

13. Love of good will, is that affection whereby we yield ourselves wholly to God, and we will, and endeavor that all things be given to him which pertain to his glory. *Revel.* 4. 10, 11. They fell down and cast their crowns before the throne, saying, Thou art worthy, O Lord, to receive glory, and honor, and power. *1 Cor.* 10. 31. Do all to the glory of God.

14. God in bearing us good will, doth make us good, by conferring that good which he willeth: but we cannot properly bestow any good upon him, but only acknowledge with the heart, publish by words, and declare in some measure by deeds that goodness which he hath.

15. That mutual Charity which is between God▪ and the faithful, hath in it self some respect of friendship. *John* 15. 15. I have called you friends, because I have made known all things which I have heard from my Father.

16. In this friendship although there is not found that equality which is among men that are friends, yet that equality which is possible doth appear in a certain inward communion which is exercised between God, and the faithful: in which respect God is said to reveal his secrets to the faithful. *Psalms* 25, 14. *John* 15.

15. And to be as it were familiarly conversant with them. *Revel.* 3. 26. If any shall hear my voice and shall open the door, I will go in to him, and sup with him, and he with me. *John* 14. 23. If any love me, he will keep my Word; And my Father will love him; and we will come to him, and dwell with him.

17. Charity doth implicitly contain in it the keeping and fulfilling of all the Commandments of God▪ *Rom.* 13. 10. *1 John* 2▪ 5. and 3. 18. For he cannot truly love God who doth not study to please him in all things, and to be like him. *1 John* 4. 17. Herein is our Charity made perfect—that as he is, such also are we.

18. The manner of our Charity towards God is that it be carried to him, as to that which is simply the highest good and end; so that neither God, nor the love of God is principally and lastly to be referred to anything else: because such love should be mercenary. *John* 6. 26. Ye seek me, because ye ate of the loaves and were filled.

19. Yet we may love God as our reward. *Genesis*▪ 15. 2. And with respect, of other good things, as of a reward. *Gen.* 17. 2.

20. The degree of Charity towards God ought to be the highest, first in respect of the object, or as they say objectively, that is, willing a greater good to him than to any. 2. In regard of esteem, or as some speak, appretiatively, that is, preferring him and his will before all other things, even our own life. *Matt.* 10. 37. *Luc.* 14. 26. So that we rather choose to die than to transgress even the least of his Commandments. 3. Intensively, that is, in respect of the vehement endeavor, in the application of all the faculties to the loving of God. *Deut.* 6. 5. Thou shalt love the Lord thy God, with all thy heart, and with all thy mind, and with all thy strength.

21. According to this description of Charity it is rightly said of some Divines, that God is only to be loved: that is, simply, by it self and according to all the parts of Charity (namely with

affection of good will, desire of Union, and well-pleasnesse of enjoying in the highest degree) although our neighbor also is to be beloved in a certain respect, for another thing, in part and in a lower degree.

22. To this Charity is opposed that fear which hath torment, by the presence of God and fear of punishment to be inflicted by him, 1 *John* 4. 18. Perfect love casteth out fear: because fear hath torment.

23. Hence Charity being perfected casteth out fear. *Ibid.* Because that fear is an horror arising from the apprehension of evil, by reason of the presence of God: and so is opposed to Charity, which is carried unto God, as unto that which is absolutely good.

24. Secondly, there is opposed to it an enstranging from God, which is called by some hatred of abomination. *Psalms* 14. 3. *John* 3. 20. They are all gone out of the way. He hates the light, for as Charity consists in affection of union, so this enstranging is in disjunction. But that hatred of God is most contrary to the love of God, which is called hatred of enmity. *John* 13. 23, 24, 25. They have hated both me and my Father. For as the love of Charity is in good will: so this enmity against God, is in that that ungodly men do desire and will ill to him if it might be, that he were not, or at least that he were not such an one as he is.

25. For although if God be apprehended so as he is in himself, he cannot be the object of hatred; yet as he is apprehended as one that taketh vengeance on sinners, so far forth he is often hated of the same sinners: because in that respect he is most contrary to them, *John*. 3. 20. Whosoever evil doth, hateth the light, neither cometh to the light, least his deeds be reprov'd. For as the love of God is in the godly the cause that they hate impiety contrary to God; so the love of iniquity in the ungodly causeth that they hate God as contrary to their iniquity.

26. But the degrees by which men ascend to this height of ungodliness are these. 1. Sinners love themselves inordinately. 2. They will that which pleaseth themselves, although it be contrary to the Law of God. 3. They hate the Law: because it is contrary to this desire. 4. They hate God himself who is the giver and author of such a Law.

27. The love of this world also is opposed to the Charity towards God. 1 *John* 2. 15. Because this world agreeth not with God & his will. There *Verse* 16. If any love the world, the love of the Father is not in him. Because whatsoever is in the world is not of the Father.

28. For as the perfection of Charity is in this that the mind doth rest in God, so it must needs be against Charity that the mind doth rest in that which is contrary to God.

29. Charity is no more the form of other virtues, then any virtue commanding or ordering the acts of another is the form of it: but because those acts which in their nature do not respect God are referred to him by Charity, and in him such acts are perfected, therefore by a metaphor it is not amiss called the form of those acts, and of the virtues also from which they come.

30. But Charity cannot be the intrinsic call form of Faith: because in its nature it follows Faith as an effect follows the cause, it doth not go before as a cause doth the effect.

31. Neither is faith extrinsically directed toward God by love; but in its proper and internal nature it respects God as its object.

32. Justification of Faith doth in no sort depend upon Charity (as the Papists will have it) but upon the proper object of Faith.

33. Where Faith is said to work by love. *Gal. 5. 6.* It is not because all efficacy of Faith depends upon charity as upon a cause: but because Faith doth show forth and exercise its efficacy in the stirring up of Charity.

34. The particle, by, doth not there show a formal cause: but as it were an instrumental: as when God is said to regenerate us by the word.

35. That Faith which is without works is said to be Dead. *James 2. 26.* Not because the life of Faith doth flow from works: but because works are second Acts, 〈◇〉 flowing from the life of Faith.

36. Faith is said to be perfected by works. *James 2. 22.* Not with an essential perfection, as the effect is perfected by the cause: but by a complemental perfection, as the cause is perfected, or made actually complete, in the producing of the effect.

37. Because the object of Charity is the very goodness of God, as it is in it self, but Faith and Hope do respect God as he is propounded to us to be apprehended: therefore that inclination of the mind toward God which belongs to Charity, doth more evidently and constantly appear in weak believers, then the special acts of Faith or Hope: because the goodness of God is more manifest in it self, then the way of apprehending it; which is represented to us in this life, as it were darkly.

CHAPTER VIII.

Of hearing of the Word.

1. From these virtues of Religiō towards God, Faith, Hope, and Charity, there ariseth a double act of Religion which respects that spiritual communion which is exercised between God and us: Hearing of the word, and Prayer.

2. The reason or foundation of this distribution is in this, that we do affect God with religious worship, when we yield him due honor, whether this be by receiving that which he him self propounds to us, or by offering that which may be received by him according to his perfection; for in both respects we do that which is immediately, and directly honorable to God.

3. The first act of Religion therefore is about those things which are communicated to us from God: and the other is about those things which are yielded to God from us.

4. Hearing the word is a religious receiving of the will of God.

5. Therefore hearing is here taken for any receiving of the words of God, whether they be communicated to us by preaching, or by reading, or any other way, because God is wont to work in a singular manner, and by his own institution in the preaching and hearing of the Word.

6. Therefore this word ought not to be taken so strictly, that it should either chiefly, or necessarily include always the outward sense of hearing: but that it may note any perceiving of the will of God, and chiefly set forth an inward receiving and subjection.

7. The receiving of the Word consists of two parts, Attention of mind, and intention of will.

8. Attention is an applying of the understanding to perceive the revealed will of God. Acts 16. 14. The Lord opened the heart of *Lydia*, that she might attend to the things which were spoken by *Paul*. It is often called in the Scripture especially in the Old Testament, A seeking of the will of God, or of God himself, to set forth that great desire wherewith we should be carried to know God's Will, as to the finding out of something which we can by no means want. *Isaiah* 58. 2. Yet they seek me daily, and delight to know my ways; as a Nation which doth righteousness and doth not forsake the judgment of their God, they inquire of me the ordinances of Justice, they delight in approaching to God.

9. In this attention there needeth that providence whereby we may discern, what that is that God willeth. *Rom.* 12. 2. That ye may prove what is that good, pleasing, and perfect Will of God: which when it is perceived, we must not deliberate further, whether it be good, or to be observed or no: for the will of God itself is the last bound of all religious inquiry. *Gal.* 1. 15. 16. When it pleased GOD to reveal his Son in me, I did not consult with flesh and blood.

10. Intention is an applying of our will to a religious observance of the will of God already perceived. *Psal.* 119. 106. I have sworn and will perform it, that I will keep thy righteous judgment.

11. The purpose of the intention ought to be so strong and firm, that without all exception we be ready to observe whatsoever God will command. *Ier.* 42. 5, 6. The Lord be a true and faithful witness between us, if we do not even according to all things for the which the Lord thy God shall send thee to us: whether it be good, or whether it be evil, we will obey the voice of the Lord our God.

12. In respect of this intention the Law of God it self is said to be in the heart of a believer. *Psal.* 40. 9. & 119. 11. *Ier.* 31. 33. *Heb.* 8. 10.

13. This hearing that it may be right, ought to be from religious observance, bringing subjection of the inward acts, and inclinations of the mind. *Romans* 6. 17. From the heart ye obeyed that form of doctrine to which ye were delivered.

14. But that it may be truly religious, It is requisite, first that it arise from Faith, whereby we believe that to be the word of truth which God reveals unto us, and also are accordingly affected toward it. *Hebr.* 4. 2. The word being heard did not profit them, not being mingled

with Faith in them that heard it. *Luc. 24. 32.* Did not our hearts burn in us whilst he spake to us?

15. By this Faith we cleave to the word. *Psa. 119. 31.* And the word it self cleaves unto, and is engrafted in us, unto salvation, *James 1. 21.* That engrafted word.

16. Secondly the same hearing must flow from that hope, whereby we do embrace that which God hath promised as the word of life, also expecting life by it▪ *Deut. 32. 47. John 5. 39.* It is your life, ye look in them to find eternal life.

17. By this hope it comes to pass that the faithful bring forth fruit with patience. *Luc. 8. 15.*

18. In like manner it must have love joined with it, whereby we cleave to the same word, or to God revealing himself to us in that word as simply good. *Psa. 119. 97.* How do I love thy Law. *1 Thess. 2. 10.* They received not the love of the truth, that they might be saved.

19. In respect of this love the Word of God doth dwell plentifully in the faithful, *Colossians 3. 16.* So as they are also transformed into the form and fashion of it, *Romans 6. 17.*

20. Such an Hearing of the Word of God is the true, and proper worship of God. 1. Because it doth immediately and directly bring spiritual honor to God, for although the act of hearing is most properly directed to our receiving of the Will of God, yet because in the manner of receiving we do subject our consciences to God, therefore we give him that honor of power, and Divine truth in the acknowledgement whereof his religious worship is exercised. 2. Because it containeth a direct, and immediate, exercise of Faith, Hope, and Love, in which the worship of God doth most essentially consist.

21. Hence no word or sentence of men, ought to be mingled with the word of God, and propounded in the same manner with it, least by this means we do in some sort worship men instead of God.

22. Unto this hearing that pride is most formally opposed whereby one doth so affect his own excellency, that he will not be subject to the Will of God. For although this pride is contrary to humility of religion, and obedience, or obedience in general, yet it seemeth to be most properly opposite to them in this act of religion: because a proud man, as he is such, is so far from subjecting himself to the will of another; as to a Law, that he would have his own will instead of a Law. *Ierem. 13. 15.* Hear and give ear: be not proud; for the Lord hath spoken. *Ier. 5. 5.* They have broken the yoke, they have burst the bonds.

23. The proper act as it were of this pride is that contempt whereby one doth set at naught either God or the Will of God and observance of it, 2. *Sam. 12. 9.* Why hast thou despised the Word of the Lord, in doing that which is evil in his Eyes.

24. Hence pride is said to be the cause of all other sins, for a double reason. 1. Because all other sins are referred in a certain manner to that excellency which is seen in pride as to an end. 2. Because pride casteth away from it self in contempt the government of the word, by the power whereof alone sin is avoided.

25. Hence there is in every sin found some respect of pride, but especially in those which are committed upon deliberate counsel.

26. Hence also all consultation with the world; flesh or wisdom of the flesh in those things which pertain to religion, is opposed to the hearing of the Word. *Romans* 8. 7. *Gal.* 1. 16.

27. For as by pride men do altogether refuse to subject themselves to the will of God: So by these consultations of those things which are not after God, they do seek to themselves as it were other God's, to whom they may be subject.

28. The most accursed opposition to hearing of the word of God is in consulting with the Devils. *Isaiah* 8. 19. *Deut.* 18. 11, 12, 13, 14, 15. Where a certain religious Faith, and Hope due to God only is transferred either explicitly or implicitly to the enemies of God.

29. Hence it is that Faith is wont chiefly to be required in such consultations by those who are the masters of such Arts.

30. By virtue of this Faith there is a certain covenant entered into with the Devil, with some religion; if not openly and expressly, at least secretly and impliedly.

31. But although one have not a direct intention to ask counsel of the Devil, yet if he do that which either of its own nature, or by use and application which it hath doth infer a compellation of the Devil to receive his help or counsel, he is made partaker of the same sin.

32. Therefore all arts brought in by instinct of the Devil, for the knowing of secrets are in this respect to be condemned.

33. All divination therefore which is neither grounded upon certain revelation of God, nor the course of nature ordained by God in things created, is to be condemned.

34. All applying of things or words either to predictions, or those operations to which they have no disposition, either by their nature, or God's Ordinance, is to be condemned.

35. As the help of the Devil is sought by such like courses, they do contain in themselves a certain invocation of him, and so are opposed to calling upon God: but as certain revelation is expected, or a submission of mind used to the receiving and executing his commands, so they are opposed to the hearing of the word of God.

36. This communion therefore with the Devil is not only in this respect unlawful, because it is joined with fraud and seducing, but also because of its own nature it is contrary to true religion.

37. For we have not civil communion or fellowship with the Devil: religious communion we cannot have, nor not as some of old had with the good Angels, who are ministering spirits, for our good sent of God for that purpose.

38. Whatsoever therefore we do with the Devil besides those things which pertain to the resisting of him as the enemy of our souls, it makes to the violating of true religion, and is a certain perverse religion.

39. If he seem sometime to be subject to the command of men, by virtue of certain enchantments, it is only a show of subjection, that by that means he may more easily rule over men: therefore he doth not hinder, but only color that religious subjection which men perform to him in that communion.

40. All those do in part communicate with such sins, who by words, figures, & such like things of no sufficient virtue, do desire to cure diseases in others, or suffer such things in themselves or others for that end.

41. Sympathies, and Antipathies, and specifical virtues which are found in some things are hereby differenced from such enchantments, in that the common experience of all men, doth acknowledge these: there is some Faith required in those; but in these none.

42. A strong imagination doth peradventure concur in many to make these means effectual; but that also doth often arise from a certain religious Faith: neither can it effect anything in parents for children, or in men for Cattle, without a certain diabolical operation accompanying it.

43. They that are most given to the hearing of the word, as they do least of all care for such acts, so they do receive the least fruit by them.

CHAPTER IX.

Of Prayer.

1. Prayer is a religious representing of our will before God, that God may be as it were affected with it.

2. It is an act of religion, because of its own nature it yieldeth to him that is prayed unto that sufficiency and efficiency of knowledge, power, and goodness which is proper to God.

3. Hence it cannot be directed to any other beside God only, without manifest idolatry.

4. It ariseth first from Faith. *Rom. 10. 14.* How shall they call on him in whom they have not believed? Namely from that Faith whereby we do believe that God is first omniscient, who knoweth all things, and so the inward affections and motions of our hearts, for in them chiefly the essence of Prayer doth consist: secondly, that he is omnipotent, who can do what he will in fulfilling our desires; thirdly, that he is the author and giver of every good thing: Fourthly, that he doth allow and accept our Prayer through Christ.

5. Hence all our Prayers are to be offered to God in the name and mediation of Christ, by the power of a justifying, Faith. *John 14. 13. 14. & 16. 23.* Whatsoever ye shall ask of the Father in my name.

6. It ariseth also from that hope whereby we expect the fruit desired from our prayers from God. *Rom. 8. 23. 26.* We groan expecting the adoption: The spirit maketh request for us with groans that cannot be expressed.

7. Lastly, it ariseth from Charity, whereby we desire both to partake of and celebrate the goodness of God. *Psalm 34* 4. 9. Magnifie the Lord with me, and let us extol his name together. Taste and see that the Lord is good, blessed is the man that trusts in him.
8. Hence Charity to our neighbor also is necessarily required that Prayer be accepted of God. The fifth petition of the Lord's Prayer.
9. Prayer differs from hearing the word, in that hearing is conversant about the will of God, but Prayer about our will: in hearing the word we receive the Will of God, but in Prayer we offer our will to God, that it may be received by him.
10. But it is not a simple will or desire, but a representation of the will or the will exhibited and represented before God. For it is not sufficient to prayer, that we desire to have something, for so profane men, because they do most desire to have, should pray most; but there is required also a desire to obtain that of God, and a will to seek the same of him, and then a representing or insinuating of this desire before God.
11. But this representation is done first and essentially in the will it self, as it being converted to God, doth as it were by an act stretched forth, represent unto him its inclination and desire.
12. Hence the Prayers of the godly are called in the Scriptures desires, *Psal.* 10. 17. And unspeakable groans *Rom.* 8. 26.
13. In the second place and by way of sign; this representation is made in the understanding, as it conceiving an inward word, doth express the affections of the will before God.
14. Hence the prayers of the faithful are also called words, and speeches whereby they speak to God, not first and chiefly outwardly, but inwardly. *Hos.* 14. 2. Take unto you words, and turn unto the Lord. Say unto him, pardon, &c.
15. Prayer therefore is formally an act of the will: yet withal there is required to it both an antecedent act of the mind whereby we understand, what, of whom, for what, and how we must pray; and a consequent act whereby we conceive and express with a certain word of the mind, prayer it self.
16. Hence together with intention or the act of the will, there is also required attention in Prayer, both to God to whom we pray, and to the thing whereof we pray, and also to the Prayer it self; for we must not only pray with the Spirit, but with understanding also. 1 *Corinthians* 14. 15. I will pray with the spirit, I but will pray with understanding also.
17. This representation must be submisse and humble, for otherwise it would not be a religious praying directed from a subject Creature to the highest God and Creator, but either a command of a superior to an inferior, or a familiar conference as it were, such as is among equals. *Gen.* 18. 27. Behold now I would speak unto the Lord, although I am dust and ashes. *Psalm* 95. 6. Come let us bow, and fall down, and bend the knees before the Lord that made us.

18. The general end of Prayer is, that we may as it were affect or move GOD; whence it is that the faithful are said by their prayers as it were mightily to prevail with God, *Genesis* 32. 28. *Hos.* 12. 4, 5. And as it were to strike, *Rom.* 15. 30.

19. For although that difference is true which some put between those prayers which are directed to men, and those which are made to God: that they that pray to men do affect those to whom they pray, and in some measure dispose them to that which they desire: but those who pray to God, do not so much affect God as themselves, and dispose themselves to those things they desire: yet God is pleased so to commend the force and efficacy of Prayer to us, that he declares himself to be affected, and as it were moved with it. And that because our prayer is the means, by the interceding of which, and no otherwise, God will Communicate many things unto us, whence also they who ask something of GOD, are said to afford help to effect it, *2. Cor.* 2. 11.

20. For we do not therefore pray to God that we may make known our desires to him not knowing them, who understands always a far off. *Psal.* 139. 2. That is, when as yet they are not in our minds: neither that we may move him to our mind who was unwilling, with whom there is no change or shadow of turning. *James* 1. 17. But that we may by our prayer obtain that of him which we believe he is willing to. *1. John* 5. 14. This is our confidence which we have towards God, that if we ask him anything according to his will, he heareth us.

21. Hence the firmness and unchangeableness of God's providence doth not take away, but establish the prayers of the faithful, and the most sure apprehension of it by Faith doth not make the true believers slothful, but doth more stir them up to pray. *1. Chr.* 17. 25, 26, 27. Thou O my God, hast revealed to the ear of thy servant, that thou wilt build him an house. Therefore hath thy servant been bold to pray before thee, &c.

22. Hence also we must pray instantly and continually; instantly, because our prayer is a necessary means for God's glory, and our good. Continually, because such a disposition of will is never to be cast off, and the act of it also is daily to be exercised, as occasion is offered to us.

23. The adjuncts of Prayer are confession, and a promise made to God: for these two are always either expressly or implicitly used in every acceptable Prayer to God, and in every part of it.

24. For because we do by Prayer fly unto the mercy of God, as to the fountain of all good, either communicated, or to be communicated to us, in so doing we confess that we are miserable in ourselves and destitute of all good, because also we endeavor as it were, to affect and move God by our desires; therefore also we profess that our minds are suitably affected about the same things, and do promise them to be so affected for time to come; neither can such like affections be absent from our prayers, without a certain mocking of GOD.

25. Confession is an humble and penitential acknowledgement of our offense, guiltiness and misery. *Ps.* 32. 5.

26. The end and use of this confession is. First, that God may be justified and may have glory in his judgments. *Psa.* 51. 6. Secondly, that we may be disposed to obtain the glory of God. *Psal.* 3. 25. Thirdly, that the grace that is granted, may more clearly appear.

27. The manner is divers, according to the diversity of sinners. For sins not known, are to be confessed generally. *Psa.* 19. 13. But known sins specially, even according to the nature and grievousness of everyone, *Ezra.* 9. 14.

28. A promise required in Prayer is a testifying of a purpose agreeable to Prayer.

29. This purpose is a determination of the will to prosecute that with an earnest endeavor, which we pray to God that it may be, *Psal.* 119. 106. 112. Compared with the following verses.

30. But we prosecute that we pray for, both by those means which of their own nature are necessary to that end, and also by other means, the determination whereof depends upon contingent circumstances, and upon our election.

31. A promise of the latter kind made to God distinctly, and upon deliberate counsel, is by a certain appropriation called a vow.

32. Hence every vow must be, First, of a thing neither impossible, nor simply necessary, but which may be freely performed according to our pleasure by the ordinary favor of God. Secondly, of a thing neither evil nor vain, but lawful and good in respect of all circumstances. Thirdly, it must be referred only to God as the object to whom we vow, and to his honor as the prime end, although it may be ordered to ours, and others edification and use.

33. Prayer in respect of the manner is either ejaculatory, or a short lifting up of the desire, where the mind doth either not wholly, or not long attend Prayer. *Psal.* 129. 8. *Nehem.* 2. 4. Or a continued order of Praying.

34. That ought to be more frequent, as that which cannot be hindered by ordinary businesses; but this must be at set times, as being more solemn, and not admitting the distraction of other thoughts.

35. But both of them is either mental, or vocal.

36. Mental is that which is performed in the will, mind, and affection, without any sign purposely adjoined. *Nehem.* 2. 4. 1. *Sam.* 1. 13.

37. Vocall is that which draweth forth the inward desire of the mind even in words. *Hos.* 14. 2.

38. The voice is oft times necessary in prayer to express, stir up, continue, and increase the inward affection of the mind: for although the affection ought to go before the voice, and the voice to be conformable to the affection; yet whilst that it is religiously expressed by the voice, it hath a certain reflection upon the mind it self, whereby it is more enkindled, and

getteth greater strength. The voice also is necessary in its measure, that the body may together with the soul be exercised in this part of religion.

39. Hence therefore neither is that speech to be used which he that prayeth understandeth not, and whereby he cannot express his conceivings; for such a repeating of unknown words is not properly the speech of a man, because it is no more formed of the inward conceivings then those words which are sometime uttered by a Parrot, and so it cannot distinctly express the inward conceivings of the mind, in which prayer doth primarily consist.

40. Neither also must the speech be long, or repeating the same thing often. *Mat. 6. 7.* Unless it be out of the abundance of the heart; for then neither long prayers, nor divers repeatings are vain or to no purpose; but most acceptable to God: as doth sufficiently appear by approved examples of such prayers which are mentioned in the Scriptures.

41. Neither finally ought there to be such care of words which may any way diminish due attention, either to God, or to the subject matter, or to the inward affection of the mind.

42. In vocal prayer if it be solemn, there are also those gestures required which become the majesty of God, our baseness, and the nature of the matter it self.

43. Vocall prayer is either in prose, or in Meter.

44. In meter singing is joined, and therefore there must be more care of the speech and tone, then in prose.

45. But the melody of singing is ordained for a certain spiritual delight, whereby the mind is detained in the meditation of the thing that is sung.

46. For there is a more distinct meditation comes between the word, and the lifting up of the heart, then in other prayers: so that the next and immediate fruit of a *Psalm*, is our edification in Faith and obedience.

47. Yet because the lifting up of the heart to God is together required, *Simul & consequenter*, and going along with the thing that is sung, and it is also the end of that meditation; therefore we are said to sing in our heart to the Lord, *Col. 3. 16.* And *Psalms* that are sung have the consideration of Prayers.

48. But because this religious melody hath the respect of prayers: therefore it is not so fit, that the decalogue, and other such like which do not partake the nature of prayer be turned into Meter, and be sung instead of *Psalms*.

49. But because singing doth immediately respect our edification, and also doth set forth in its own nature, a certain gladness of the mind, *James 5. 13.* therefore the very same gestures which are meet in other prayers, are not required in such like exercises.

50. Secondly, prayer is either solitary, or with others.

51. In that which is had with others if it be prose, one goeth before in voice, and the rest follow in affection, and Faith, which they ought to declare, in the end, by saying, *Amen*. *Nehem.* 8. 7. *1. Cor.* 14. 16.

52. Hence, *Alternatio precum* enterchanging of prayers by Anthems: distribution of parts between the Minister and People; and repeating of words propounded by the Minister, by the subsequent voice of the people, is not to be approved.

53. But in the melody of singing, because it tendeth to our mutual edification, attention, and stirring up of pious affections among us one toward another, *Col.* 3. 16. Therefore all do join their voices together. *1. Chronicles* 16. 35. *Marc.* 14. 26.

54. In those prayers which are had with others, such speech must be used which is understood of others. *1. Co.* 14.

55. Hence that broken music which excludes understanding, must be absent from those sacred exercises of piety at least which we have with others.

56. The kinds of prayer are two, Petition, and thanksgiving. *Phil.* 4. 6. In everything let your requests be made known to God in prayers, and deprecation, with giving of thanks.

57. Petition is a prayer of that which is wanting, that we may obtain it *Matthew* 7. 7. Ask, and it shall be given you: Seek, and ye shall find; Knock, and it shall be opened to you.

58. Always that which we ask is wanting, either wholly, or in part, or in our feeling, or finally in respect of the act, or in respect of the continuance of it.

59. Hence, a sense of our emptiness and want, together with an apprehension of sufficiency, whereby our insufficiency may be supplied, is necessarily required to make a petition aright.

60. The virtue and efficacy of petition is not in deferring, or in satisfying, as the Papists would have it, but in impetration only.

61. To impetrate is properly to have the force of a means to obtain some good freely from another.

62. Therefore all good works, or all observance, although as it flows from Faith, hath some power to obtain blessings from God by virtue of that promise, whereby he appointeth a free reward to them; whence also Real Prayer distinguished from vocal & mental, is called by some a good work, although very improperly: yet petition, doth obtain in a special manner, not only as it is a chief part of obedience, but also because it hath in its proper nature this end and use, as it is a formal act of Faith and hope, by which we receive all good things from God.

63. But this impetration doth not properly respect the justice of God, but his mercy and kindness.

64. Hence we receive every good thing we ask, not from the hand of justice, but grace.

65. Petition, because it doth most formally flow from Faith and Hope, therefore it is in the same manner conversant about good things to be asked as those virtues are conversant about their secondary objects, that is, those things which they apprehend, are to be communicated to us from God.
66. Hence those things only are to be asked absolutely which are necessary for God's glory and our salvation: but other things with a secret subjection to the most wise disposing of God.
67. Hence both the manner, and particular time to communicate this or that upon us, ought not to be prescribed to God in our prayers; yet it is lawful to pray God to hear us speedily, *Psalm* 102. 3. Hear me speedily. Because he hath promised to do this, *Luke* 18. 8. He will avenge them quickly. Yet we may not define the fit time of this hastening.
68. But because petition flows also from Charity, hence those things also are to be desired, and asked in prayers, which do most make to the celebration of the glory and goodness of God.
69. Hence also we ask not only for ourselves, but for all other also, who either or may be partakers with us of the same goodness of God. 1. *Tim.* 2. 1, 2, 3.
70. The Patriarchs and Prophets did not only in their blessings pray well when they uttered their desires, but also did promise well in the name of the Lord; the *Hebrew* words are wont to contain both, Let God give, or God shall give. *Gen.* 27. 30.
71. Therefore although we may not peculiarly pray for the dead, because such prayer hath neither precept nor commendable example in Scriptures, nor finally any use or end: neither may we pray for all and everyone living collectively that they may be saved; because we know the contrary is determined by God; yet we ought not wholly to reject any man living in particular from the communion of our prayers, neither for any enmity, nor for conjectures, or probable signs of reprobation.
72. Petition is twofold according to the respect of the object or thing which is asked for it is either Apprecation, or Deprecation.
73. Apprecation is petitioning for good things to be communicated.
74. Deprecation is petition for evil things to be removed. Intercession which is joined to these two, 1. *Tim.* 2. 1. is a peculiar manner of deprecation, namely, when that evil which we desire to be removed is placed in some injury, done by men.
75. Unto deprecation there belongs, Complaints and lamentations, as adjuncts of it.
76. Complaint is a signification of our grief, of miseries as they are injuriously inflicted by men.
77. Unto these complaints imprecation is sometime joined, whereby we wish some evil to those who are authors of evil. But this is ordinarily no further lawful, then as it hath the

force of deprecation, for the removing some greater evil by that evil which we wish to them, but the prophetic imprecations were also predictions.

78. Lamentation is a signification of our grief, of those miseries as they are sent by God.

79. Sometime fasting is added to deprecation as an outward adjunct.

80. Fasting is an abstinence from the helps and comforts of this life, whereby humility is shown as it were in a real confession, and we are made the more fit to make more effectual prayers. *1. Cor. 7. 5. Joel 1. 14, 15, 16. Dan. 9. 2. 3.*

81. Hence fasting considered by it self is not a good work, and part of our obedience toward God, but as it disposeth us to make more free, ardent, and more continued Prayers.

82. Hence also the same measure and time of fasting is not equally profitable, and necessary to all and everyone.

83. Finally hence that way of fasting is most religious, when the whole mind is so attent to seek God, that thereby it is called a way from the thought and care of those things, which pertain to the life present.

84. Thanksgiving is prayer, of those things which we have received, that the honor may be given to God. *Ps. 50. 15. 23. I will deliver thee, that thou mayst glorify me. He that offereth praise doth glorify me.*

85. It is Prayer no less then petition, because whilst we give thanks to God, we do represent our will with a religious submission before God, that he may be as it were affected or moved, although not properly, to that end that we may receive something from God, but rather that we may refer something we have received unto him.

86. It is most properly of those things which we have received: because we must first be affected with the sense of a benefit, before we can give thanks to GOD in respect of it.

87. Yet thanks must be given, not only for those things which we have actually and really received, but also for those things we apprehend by Faith and Hope; partly because the promise it self of these things is a benefit, which in some sort is already said to be bestowed; and partly because the things promised are apprehended with that certainty, that they do affect the mind as things present.

88. Also that celebration of the praises of God belongs to thancksgiving, which is exercised about those perfections which are in God himself, and do shine forth in his works; but with a certain respect to those things we have received, namely as those perfections are arguments that do either illustrate that good which we have received, or confirm the bestowing of it, *Rev. 4. 8, 9. Holy, holy, holy, Lord God Almighty—the living Creatures gave glory, and honor, and thanksgiving to him who sate upon the Throne.*

89. Hence for the right performance of thanksgiving there is required. 1. A knowledge of the blessings of God. 2. An applying of them to ourselves by Faith and Hope. 3. A due estimation of them, together with an affection beseeming.

90. The proper end of thanksgiving is to give the honor to God, for all those things which we have received. *Psal.* 50. 15. For if we so think of the good things we have received, that we either rest in them, or glory in ourselves, or ascribe them only to second causes, then thanksgiving is corrupted.

91. Hence thanksgiving is a secondary end of every religious petition: for he that doth rightly ask anything of God, doth not only ask therefore that he may receive, much less that he may spend it upon his lusts, *James* 4. 3. But that that which is received may be again referred to the glory of God who gave it. *2. Cor.* 1. 11. You helping together by prayer for us, that for the gift bestowed upon us by the means of many persons, thanks may be given by many on our behalf.

92. Hence in every petition, thanksgiving for that benefit which is asked, is expressly or implicitly promised.

93. Hence thanksgiving in it self is more perfect and more noble then petition: because in petition oftentimes our good is respected, but in giving of thanks God's honor only.

94. Hence thanksgiving is more attributed to the Angels, and to the blessed Spirits in the Scriptures, then petition.

95. By this act we are said not only to praise, and celebrate God, but also to extol, bless, magnify, and glorify him, and the like: all which are so to to be understood, that they seth forth only a declaration, not a real effecting of those things they make show of.

96. If thanksgiving be more solemn, there must be sometimes a cheerful solemnity joined with it. *Esth.* 9. 19. For as a fasting when we deprecate a greater evil doth both cause, and testify our humiliation to be the greater; so in solemn joy for some special good communicated to us, outward mirth if it be moderate, and within the bounds of Temperance, doth make and testify the same to be the greater.

97. Evils as evils can neither be the object of petition nor thanksgiving: yet afflictions as they are so directed by God, that they do work together for our good, may have the respect of both.

CHAPTER X.

Of an Oath.

1. There be two manners of petition to be used upon occasion, which were brought in by reason of man's infirmity: an Oath, and a Lot.

2. But because these two manners are brought in upon such occasion, therefore they must not be usually frequented, but then only to be used where human necessity requireth, and a weighty and just cause is in hand.
3. An Oath is a requesting of God's Testimony to confirm the truth of our testimony. *Heb. 6. 13. 16.* Men swear by him who is the greater: and an Oath for confirmation is to them an end of all strife.
4. An Oath became necessary after the fall of man, because man by $\langle\phi\rangle$ had lost both that credit which ought to be given to his simple testimony, and that also which he ought to have given to the testimony of others.
5. That infirmity of man in giving credit to the testimony of others, is so great that it was in a manner necessary for God himself also to demean himself to confirm his testimonies by the form of an Oath. *He. 6. 13. 17.* Which was more then needed in respect of God's faithfulness, but not in respect of human infirmity.
6. Yet God seeing he hath not any greater or superior Judge, *Heb. 6. 13.* He cannot properly swear, but this is prescribed to him metaphorically: because all that perfection of confirmation which is found in the Oaths of men, doth most perfectly agree to those testimonies of God.
7. But God's Testimony is worthily called upon to confirm truth: because he is the highest truth who can neither deceive nor be deceived, *Heb. 6. 18.* It cannot be that God should lie.
8. Hence in an Oath the worship of religion is given to God, as he is both acknowledged the Author of truth, and to be conscious of all our roughts, as to whose eyes those things are naked and open which are most secret to all Creatures, & the rewarder of truth & falsehood, and who provides for all things by an admirable providence, as being the living God. *Deut. 6. 13* Fear the Lord thy God, and worship him, and swear by his name.
9. Hence we may not swear by any Creature, but by God alone, who only is omniscient, the only law giver, and rewarder of those things which pertain to conscience, and finally to be only religiously worshipped. *Mat. 5. 34. 35. & 23. 21. 22. James 5. 12.*
10. Yet everything considered in an Oath is not properly the worship of God, because it doth not directly tend to give honor to God: but to confirm the truth; but that request which is made in an Oath is worship, and in that respect to swear by the true God, doth sometime in Scripture set forth true worship. *Deut. 6. 13. Isaiah 48. 1.* And an Oath it self is wont to be called worship.
11. In this requesting of the testimony of God, he who swears doth make himself subject to God's vengeance and curse, if he give false testimony, that is, if wittingly he deceive. Hence in every Oath there is implicitly or expressly an imprecation or cursing contained, *Nehem. 10. 30. 2. Cor. 1. 23.* Entred into a curse and an Oath. I call God to witness against my soul.

12. Hence is that form of swearing, which is very frequent in the Old Testament. So do God to me, and more also in which words there is a general or indefinite curse contained, that the way of inflicting the evil may be committed to God.

13. Therefore there is so great religion of an Oath that it may admit no equivocation or mental reservation; which things may have their place in play or lighter jesting, but cannot be used in the worship of God without great impiety. For this is nothing else but to mock at GOD'S Judgment.

14. Hence also there can no release, properly so called, commuting, or dispensation, and absolution from an Oath, come from man: although some oaths which were either unlawful from the beginning, or afterward become so, may be by men pronounced to be void.

15. Because it is a testimony of a thing done, or to be done, therefore an Oath that confirms a testimony is distinguished into an assertory, and promissory Oath.

16. An assertory Oath is of a thing past, or present. 2. *Cor.* 1. 23. A promissory Oath under which a comminatory is contained, is of a thing to come. 1. *Samuel* 20. 12, 13, 14.

17. An assertory Oath, because it is of a thing already done, doth not bind to do anything, but doth only confirm the truth of the thing done.

18. But this assertion doth immediately respect the judgment of him that sweareth, being grounded on those arguments which are wont to be called infallible, so as an Oath that agrees with such a judgment, is to be accounted for true, although it should differ from the thing it self: because it doth not respect the thing it self, but by means of such a judgment: whence also the *Romans* did use that most considerate word I think, even then when being sworn they spake those things which they were sure of.

19. A promissory Oath hath in it the force of an assertory Oath, as it testifieth a present firm intention of the mind, but it doth moreover bind to do that which is declared to be intended.

20. But it binds so far only as one can bind himself, that is, to that which both *Defacto & dejure* in deed and in right, he may perform, and so must be always of a thing lawful and possible.

21. Such an Oath bindeth to the fulfilling of it, although the Oath was unlawful in respect of the manner, or the thing promised bring damage with it to him that promised. *Ios.* 9. 19. *Ps.* 15. 4.

22. But if the Oath be against the Commandments of God, it doth not bind: because an Oath ought not to be a bond of iniquity.

23. Yet an Oath made in some manner against the command of God doth sometime bind, as when the *Jews* to whom freedom was promised, did swear to be subject to strangers into whose power they came.

24. A promissory Oath whereby something is promised to man only for his sake, doth cease to bind, if he to whom the promise is made, doth either remit or take away that foundation whereupon it was grounded.
25. An Oath is lawful and honest for Christians. 1. Because it is of the Law of nature, or moral Law which is not abrogated. 2. Because it pertains to God's honor, and Charity to our neighbor. 3. Because there are commendable examples of Oaths used even in the new Testament. *2. Cor. 1. 23. Rev. 6. 10.*
26. Christ in the fifth of *Matthew* doth not condemn every Oath, but such as are rash, indirect, and made by the Creatures.
27. *James Chap. 5. Ver. 12.* Doth condemn the same abuse of an Oath, and not all swearing, whereby his repeating the words of Christ he doth manifestly show, that those words of Christ swear not at all, do make one sentence with those that follow; neither by Heaven, &c. And so are to be understood as joined together, not divided asunder.
28. Amen, Amen is not a form of swearing, but only of a grave asseveration. Those words, *Hebr. 6. 14.* Surely blessing I will bless thee, do not contain the form, but the matter only of that Oath which is, *Gen. 22. 16. 17.* neither doth the word, Amen, appear there, either in the *Greek* or *Hebrew*, as some have rashly imagined.
29. The words of an Oath are to be interpreted in the Court of conscience, according to the meaning of him that swore, if he dealt simply and candidly: if not, then according to his meaning, whom he would deceive, or to whom he sware. But in the outward Court the words of them that swear, are to be taken as they are commonly understood.
30. A perjured man is not to speak properly, but such an one, that either swears against his conscience or willingly and willingly departs from that which he did lawfully swear.
31. Faith that is confirmed by a lawful Oath, is to be kept, the same circumstances remaining, even to enemies, thieves, and Pirates: for if the respect of the persons doth not make the Oath unlawful: it cannot make it of no force.
32. An Oath that is extorted by fear, doth not cease to bind in that respect: because those acts which are said to be extorted from a man by fear, if they proceed from counsel, they are simply voluntary, although not absolutely *Spontaneous*, or of good will.
33. They that do not use reason so as they cannot understand the nature of an Oath, are not capable of an Oath.
34. To require an Oath of him who will swear by false God's, is not of it self a sin. *Gen. 31. 53.*
35. An Oath of a Christian made given concerning his innocence, which cannot be reprehended by any certain arguments, ought to put an end to controversies pertaining thereto. *Exod. 22. 11. Heb. 6. 16.*
36. A simple Oath made only in words binds as the most solemn Oath.

37. That solemnity which is used in some places in touching and kissing a book, is altogether of the same sort with the lifting up or stretching forth of the hand, that is, it signifies a consent to swear, and to the Oath it self.

38. The putting of the hand under the thigh of him that required an Oath, *Gen. 24. 2.* was not for any mystical significatiō of Christ, but for a sign of subjectiō.

39. Adjuring is (to speak properly) that whereby one doth draw another either to swear, *Gen. 24. 8.* Or to that religion which is in an Oath. *Numb. 5. 21. Matthew. 26. 63. 1. Thess. 5. 27.*

40. Therefore it doth most properly pertain to those who have power to require an Oath of others, although in a certain proportion it is also extended to that religious obtestation, which inferiors sometime use towards their superiors, and equals among themselves.

41. To adjure the Devills, is to exercise command over them, and so it is not lawful for any to exercise adjuration toward them, unless he have received special power from God to that purpose.

42. Those exorcismes which were used before Baptism even in the time of the Fathers, were superstitious.

43. The adjurings, or exorcisings of things without life, and consecrations of them to supernatural operations and uses, such as the Papists use in their holy Water, Temples, Bells and the like, are superstitious enchantments.

44. The adjuring of a man to accuse himself for any crime objected (which is used in that Oath which is called the Oath of Inquisition or *Ex •...fficio*) hath neither ground in the Scriptures, and is against the law of nature.

45. Neither is an indefinite adjuring to answer to all such things, as shall be demanded simply to be admitted.

CHAPTER XI.

Of a Lot.

1. A Lot is a requesting of a Divine testimony to decide some controversy, by the determining of an event to be manifested in a mere contingency. *Pro. 16. 33.* The Lot is cast into the lap: but the whole disposition of it is of the Lord. *And 11, 18.* A Lot maketh contentions to cease, and decideth among the mighty.

2. We call it a request: because it hath that nature, that it expects that use to which it serves from God alone; and in that respect it hath an immediate respect to his providence.

3. We define it by contingency, that we may avoid the error of those, who place the common consideration of a Lot in that manner of the efficient cause, whereby it is said to work by fortune.

4. For there are many fortuitous causes which do altogether differ from the consideration of a Lot: as when he finds gold, who digging sought for coles: also there are many Lots wherein fortune is no acting cause, as when the Lot depends upon the flying of birds, or some such like effects, which is produced by a cause that works of its own power.

5. Neither can it be Logically defended, that the very cast of a Die, or some such like effect upon which depends the consideration of a Lot, is always beside the intention or scope of the agent, which yet is necessarily required, to fortuitous chance.

6. But we do not place a Lot simply in contingency, but in mere contingency: because there are three degrees of things contingent: some often happening, some seldom, and some so far as we can understand, equally having themselves on either part: for in other Contingents there is some place left to conjecture by art: but in mere contingency there is none.

7. It is not therefore a fortuitous manner of the efficient cause which is said to rule in Lots, but either that blind fortune which was made a goddess by prosane men, and placed in Heaven, or the special providence of God, working that way that is hidden to us.

8. But seeing that in every Lot there is sought the determination of some question or controversy, and it is sought by mere contingency, in it self and in respect of us, altogether undetermined; it must needs be, that the very determination it self (whatsoever the actual intention of men shall be) be from the nature of the thing always sought from an higher power, having power to direct such contingencies, by certain counsel: and so in very deed the use of a Lot is an appealing always either to the true God, or to some feigned power, which is wont to be set forth by many by the name of fortune.

9. When therefore our Divines do teach that there is a certain extraordinary providence of God set over all Lots, they are not so to be taken, as if either those that used Lots did always directly, and distinctly respect such a providence, or as if God did always exercise such a providence: but that the Lot it self, of its own nature hath a certain respect to the singular, and extraordinary providence of God in directing of an event merely contingent, and in this sense their sentence is most true.

10. For seeing that in a Lot some judgment is expected by the common consent of all, and there is no power of giving judgment in contingent events, neither is there any other fortune judging then the certain providence of God, it must needs be that this judgment be in a singular manner expected, from God's providence.

11. Neither can mere contingency it self have the respect of a principal cause in deciding any question: neither can man to whom the event it self is merely contingent, direct it to attain such an end. It must needs be therefore that such direction be expected of some superior director.

12. Ad hereunto, that such is the order of proceeding in man's inquiry, that when men desire some question to be determined, & they have not certain means in their power for this determination, they seek it from some superior power: unto which manner of proceeding the consideration of a Lot doth altogether agree.

13. Neither can it stand, that he that worketh by counsel, intending a certain end and scope, by certain reason, can subject his action, either to fortune or mere contingency as it is such: for so counsel should be without knowledge, and indifferency undetermined should be a means of a cause determined.

14. Such an expectation and respect to the singular providence of God is manifestly taught. *Prov. 16. verse 33.* Whilst the action of every man about a Lot, is affirmed to be bounded in mere contingency. The Lot is cast into the lap, and in accurate discerning the whole judgment is referred to GOD. But all the disposition of it is from the Lord.

15. For although all things are otherwise referred unto God's providence in the Scriptures: yet nothing is wont to be referred unto it with such discerning, unless it have a certain singular respect unto it.

16. Neither doth it anything hinder, that the *Hebrew* word *Mischphath* is sometime wont to signify another thing beside Judgment: because it must always be taken according to the subject matter; and there is a certain judgment given to Lots by all who describe the nature of them.

17. Hence therefore a Lot ought neither to be used rashly, nor in sporting or lighter matters, nor in those controversies which are either vainer, or can be decided fitly by other ordinary means.

18. Neither therefore it is to be used ordinarily or without special revelation, to divining, nor to consult of alright, nor ordinarily of a deed that is past, but of a division to be made, or of an election lawful on both sides, which cannot otherwise be so fitly determined, that they whom it concerns would be pleased.

19. The opinion of them who defend playing Lots is sufficiently refuted by this one reason, that (by the consent of all) a Lot hath a natural fitness to ask counsel of God's providence in a special manner. For it cannot be that one and the same action of its own nature should be specially apt to so sacred an use, and yet withal should be applied to jests, and plays.

20. That reason whereby it is contended, that the use of a Lot is lawful in light and playing matters, because it is lawfully used in those civil controversies which are of lesser moment, hath no consequence: for although those civil controversies in which a Lot hath place, of themselves are not great, yet are made very great by the consequences joined with them or adhering to them: which cannot be affirmed of those spurring contentions.

21. The tithes of the living Creatures. *Lev. 27. 32.* The orders of priestly and Levitical administrations, *1. Chron. 26. 13, 14, &c. Luc. 1. 9.* Might bring with them great inconveniences, unless they had been determined by some Divine sentence: and in that respect they were appointed by Lot by God's institution.

22. It doth not appear from the nature of Lots, that they do most agree to the lightest things: for although we may not expect God's special determination unless we have before done so much as in us is to decide the question, propounded by ordinary means, yet by that our

endeavor weightiness is either not removed from the controversy it self, or not to be committed to a Lot.

23. The very nature of a Lot is holy, as of an Oath: therefore there is no need that it should receive special sanctification from any special institution. For although that contingency which is as it were the matter of a Lot, is not of its own nature holy, as neither Bread nor Wine ought to be so esteemed; yet in application to its use, it putteth on a certain sanctity, as the words of an Oath, and the elements in the Sacraments.

24. It is indeed free for Christians to use the Creatures to those ends to which they are naturally apt, or made apt: But mere contingency hath no aptitude of it self to determine any question, neither doth it take any aptitude by the consent of them who use it to that end. For in those Lots which are called extraordinary, and are acknowledged to depend upon God, & not upon men; the same consent is had in the same manner, and yet it adds nothing to a Lot.

25. None can show that a Lot is indifferent, unless he shall first demonstrate that there is in it no special appealing to God's providence.

26. Although also the matter of sporting things, is not tied to this or that kind of indifferent actions, yet it hath those bounds set to it self, that it can have no place in those things which do singularly pertain to communion with God.

27. It is altogether vain which is objected, that a Lot often repeated will have a divers event: for neither is this likely, if a Lot can be rightly iterated, neither doth every appealing to God's providence necessarily bring with it his special operation: and yet God even out of order is read to have sometimes answered diversely to those, by whom he was unseasonably tempted, *Numb. 22. 12. 20.* Go not with them: Arise, go with them.

28. But much vainer it is to object instead of an argument, that God cannot be drawn by us at our pleasure to exercise an extraordinary providence. For notwithstanding this, we may appeal to his extraordinary providence, when it pleaseth us.

29. Therefore playing at Dice is repugnant to religion, not only by the circumstances and by accident, but of its inward nature and in it self.

30. But under the name of the Dye are those plays also comprehended, which are grounded on mere contingency, although they be afterward governed by wit, industry or some art, as in Table, and Cards.

31. But those human exercises which are grounded upon art, but are in part subject to casualty in the progress, do greatly differ from Dice.

32. Whereas men are wont, by playing at Dice to be stirred up to swearings, cursings, and blasphemies, more then in other exercises, this cometh partly from the nature of the play it self: because the Lo... being often reiterated and often failing expectation, they think that that power which they imagine doth govern the Lot, is against them.

33. By the same reason also it comes to pass, that they that use those plays can scarce put an end or measure to them: because they who are inferior in the contention, have no reason to despair of their Lot, and sodo persist in a pertinacious expectation of their wished success.

34. Hence also those losses and inconveniences, by which other plays are wont to be made extrinsically vicious, in di... do depend partly upon the veruy nature of the play.

CHAPTER. XII.

Oftempting of God.

1. TEMpting of God is in a singular manner opposed to hearing the word and Prayer. *Psal.* 95. 7, 8, 9. To day if ye will hear his voice, harden not your heart, as in the provocation, as in the day of Tentation in the Wilderness: where your fathers tempted me, proved me, and saw my works. For seeing that in hearing the word and godly Prayer, we have communion with God, according to this will, if we seek such like communion beyond his will, then we are properly said to tempt him.

2. To tempt God is to make trial of foam Divine perfection in an unlawful manner. *Psal.* 95. 9.

3. This trial is sometime of the power of God, *Psal.* 78. 18. 19. They tempted God in their heart—and speaking against God, they said, Can God prepare a Table in the Wilderness? namely, when it is circumscribed by men, and bounds are set to it at their pleasure: at if he shall do this or that, which they would have him, then let him be accounted omnipotent, otherwise not. *Ps.* 78. 41. Who tempted God, and limited the holy one of *Israel*.

4. Sometime trial is made of the Knowledge of God, as when men privily do something doubting whether God know it or no, *Ps.* 94. 7. saying, the Lord seeth not, neither doth the God of *Jacob* regard.

5. Sometime it is of the presence of GOD. *Exodus* 17. 7. They tempted God, saying, Is the Lord among us or no?

6. Sometime it is of the providence of God, when men leaving ordinary means appointed by God, do yet expect that God should provide for them, at their desire, although he promised no such thing. *Mat.* 4. 7.

7. Sometime it is of the anger, justice and vengeance of God. *1. Cor.* 10. 22. Do we provoke the Lord to anger? which kind of tempting is in all murmuring, and strife against God o... those sent by God. *1. Cor.* 10. 9. 10. Neither let us tempt Christ. Neither murmur ye; whence *Massah* and *Meribah* were the names of the same place. *Exodus* 17. 7.

8. But tempting of God is sometime with an express intention to try God, as in unlawful casting of Lots, and whensoever we presume that of God which he hath not promised.

9. Sometime it is with a secret and implied consent, namely when that is done which of it self and in its own nature tends to this, that God may be tried, although he that doth it think no such thing.

10. And this is done two ways, First, when one willeth and expected anything to be done, and in the mean while refuseth the means that are necessary for it: as they do in natural things who would have health or continuance of life, and reject medicines, or food: as they also in supernatural things which would have grace and life, but neglect the Word of God, and Sacraments, with the like means of grace and salvation. Secondly, when one exposeth himself to danger without urgent necessity, from which he can in no wise or scarsly be delivered, except by a miracle from God: as they do in natural things often who seek vain glory in contemning death, and those in spiritual things who seem as it were to love the occasions, and enticements to sin.

11. This sin doth oft times flow from doubting or unbelief: because he who seeks such trial of God, doth not sufficiently trust the revealed word of God: but will undertake a new way to know the will of God; and so it is opposed to hearing the word, so far forth as it is to be received of us by Faith.

12. Sometime it flows from despair, when men not expecting the promises of God, by a disorderly hastening, will prescribe God, when and how he may satisfy their expectation: and so it is opposed to the hearing of the word, as it cherisheth divine hope in us.

13. Sometime also it flows from a base esteem and contempt of God: as when one playing and jesting will try whether God will manifest himself according to his desire: and so it is opposed to hearing of the word, as it hath in it a love, and fit esteem of God.

14. It flows also from a certain arrogancy and pride, whereby we refusing to subject our wills to the Will of God, do seek to make his will subject to our lust.

15. But it comes most often from presumption, whereby one is confident that God will do this, or that which he nowhere promised, or at least did not promise that he would do in that manner and with those means that they expect; whence also it is that every tempting of God is by some referred to presumption: and in respect of arrogancy it is opposed to prayer, wherein we do humbly represent our will to God, that it may be performed by him as he pleaseth.

16. But it is always opposed to some act of religion, whereby we depend upon the will of God: because when we tempt God, we do it that God may as it were depend upon our will.

17. To desire some special sign of God, with some special reason, inspiration, or instinct, is to tempt God, *Matth: 16. 1.* The *Pharisees* and *Sadduc...s* tempting him, required him to show them a sign from Heaven.

18. Yet to refuse a sign offered by God, is to tempt or weary him. *Is. 7. 11, 12, 13.* Ask a sign. I will not ask, neither will I tempt God. Ye weary my God. Humbly to seek a sign of God about some particular necessary thing, which otherwise is not sufficiently manifested, a believer may sometime do without sin. *Gen. 15. 8.* How shall I know that I shall inherit the Land?

19. Proving or purging of a suspected offense by trial of hot Iron, scalding water and the like, are temptings of God: for there is a certain miraculous showing of the power of God expected

or required in them to prove an hidden truth, without just cause: because there are other means appointed to find out men's faults, which also if they fail, such things may be unknown without any fault.

20. Of the same kind are single Duells, or monomachies, which of old were permitted by public authority, and are yet too much frequented: for in them the righteousness of the cause is committed to be decided by the singular providence of God from that success which he is thought to give according to his Justice, without any certain and just reason.

21. Beside these temptings which do properly pertain to trial, there is also a tempting as it were of inducement, towards God, when there is required, or expected help from him to commit some heinous wickedness.

20. Yet those inducements may fithly enough be referred to temptation of trial: because the Will of God is tried in them. They differ from others in this only, that that object about which the Will of God is tried, is an action in it self unlawful, in which respect, the honor of God is specially hurt and violated: because together with the temptation there is joined a certain most foul mocking of God.

23. Tempting or proving of God is sometime taken in good part, and is commanded, *Mat. 3. 10.* Try me now in this, saith the Lord of Hosts.

24. But this tempting is an act of Faith, leading us to obey and practice those things which God hath commanded; with expectation of that fruit and blessing which God hath promised.

25. This lawful tempting of God doth put back all the temptations of the Devil.

26. That unlawful tempting of God doth lay us open to the temptations of the Devil, neither are we ever overcome by any temptation of the Devil, unless we do in a sort tempt God.

CHAPTER XIII.

Of instituted worship.

1. INstituted worship is the means ordained by the Will of God, to exercise and further natural worship.

2. All such like means ordained of God are declared in the second Commandment, by forbidding all contrary means of worship devised by men, under the title of Graven and Image: which seeing they were of old the chief inventions of men corrupting the worship of God, they are most fitly (by a Synecdoche frequent in the Decalogue) put instead of all devises of man's wit pertaining to worship.

3. This worship doth not depend *In specie*, and immediately upon the nature of God, or upon that honor w•...ch by virtue of our Creation we owe to God, but upon the most free institution of God.

4. Hence this worship was divers according to the divers constitution of the Church; one befo•... Christ exhibited, and another after.

5. It is a means having relation to the natural worship, otherwise it were not worship, because one cannot give that honor to God which is due to him, as touching the essence of the act any other way then by Faith, hope, and Love, whereby we do receive from God with due subjection, those things he propounds to us to be received, & with the same subjection we offer to him those things which may be offered by us to his honor. But because the acts themselves are in a special manner exercised in those things, which God hath instituted for his honor, therefore there is in them a certain secondary worship, and a certain partaking of the former.

6. But it hath in respect to that natural worship the affection of an effect, which existeth by virtue of the former: and of a means and instrument, whereby Faith, Hope, and Love, (in which that worship is contained) do exercise their acts; and of an adjuvant cause whereby they are furthered, and also of an adjunct to which they are subjected.

7. But it is properly called worship, as it is a means and helping cause of that primary worship.

8. But because, the command of God being put, it depends and flows from the primary worship of God, therefore it is oft persuaded, and urged by those arguments which are taken from the inward and essential manner of worshipping God, as in the second precept. They that love me, and keep by Commandments. *Deut.* 10. 12, 13. What doth the Lord thy God require of thee, but that thou fear the Lord thy God, walk in all his ways, & that thou love him, & worship the Lord thy God with all thy heart, and all thy soul: observing the precepts of the Lord, and his Statutes.

9. That rule therefore of interpreting the Scriptures which is wont to be delivered by some is not universally true; that all those duties moral and immutable, which have moral and immutable reasons joined to them; except it be thus understood, that those duties do follow upon those reasons, no special command coming between. *Lev.* 11. 44. I am the Lord your God, that sanctify you, that ye may be holy, as I am holy •...t defile not therefore yourselves with any creeping thing.

10. No worship of this kind is lawful, unless it hath God for the Author, and ordainer of it. *Deut.* 4. 2. & 12. 32. Keep you all things which I shall command you, Ad not to the word which command you, neither take from it, everything which I command you observe to do: ad not to it, nor take from it everything which I command you observe to do: ad not to it, nor take from. 1. *Chron.* 16. 13. Our Lord broke in upon us, because we did not seek him aright.

11. That is declared in those words of the Commandment. Thou shalt not make to thyself: that is of thine own brain or judgment, for although that particle *to thyselfe*, doth sometimes either abound, or hath another force: yet here the most accurate brevity of these Commandments doth exclude redundancy, and it is manifest that the vanity of man's cogitations is excluded by other places of Scripture pertaining to the same thing. As *Amos* 5. 26. Which ye made to yourselves. *Numb.* 15. 39. That ye follow not after your own heart and your own eyes, which when ye follow; ye go a whoring.

12. The same is also declared by that universality of the prohibition, which is explained in the Commandment by a distribution of the things which are in Heaven above, or in the Earth beneath, or in the Waters under the Earth.

13. For none beside God himself can either understand what will be acceptable to him: or can add that virtue to any worship whereby, it may be made effectual and profitable for us; neither can there be anything honorable to God, which comes not from him as the author of it, neither finally do we read that such a power was at any time given to any man by God, to ordain any worship at his own pleasure. *Matthew 15. 9.* In vain do thy worship me, •...eaching for doctrines the precepts of men.

14. Hence implicitly and by interpretation of God himself, we make him our God, and give the honor due to God to him, whose authority or ordinances we subject ourselves unto in religious worship.

15. In this respect also men are sometime said to worship the Devil, when they observe those worships which the Devil brought in. *1. Cor. 10. 20. Levite. 17. 7. Deut. 32. 17.*

16. But we must observe that worship which God hath appointed with the same religion, as we receive his word or will, or call upon his name *Deut. 6. 17, 18. & 12. 25. 28. & 13. 18. & 28. 14.*

17. The means which God hath ordained in this kind, some of them do properly, and immediately make to the exercising and furthering of Faith, Hope and Charity; as public and solemn preaching of the word, celebration of Baptism, and the Lord's Supper, and prayer.

And some of them are means for the right performance of those former, as the combination of the faithful into certain Congregations or Churches, Election, Ordination, and Ministration of Ministers ordained by God, together with the care of Ecclesiastical Discipline.

18. Those former are most properly the instituted worship of God; yet the rest are also worship, not only in that general respect, as all things are said to be acts of worship and religion, which do any way flow from, or are guided by religion; but also in their special nature, because the adequate end and use of them is, that God may be rightly worshipped.

19. All these therefore both in general, and in special ought to be observed of us as they are appointed by God; for God must be worshipped by us with his own worship, totally and solely, nothing must here be added, taken away or changed. *Deut. 12. 32.*

20. That is a very empty distinction, whereby some go about to excuse their additions. That only addition corrupting, and not addition conserving is forbidden; because every addition as well as detraction is expressly opposed to observation, or conservation of the commands of God, as being a corruption. *Deut. 12. 32.*

21. Of like stamp also is that evasion whereby they say there is forbidden only addition of essentials, and not of accidentals: for first although there be accidents or certain adjuncts of worship, yet there is no worship to be simply called accidental, because it hath in it the very

essence of worship. Secondly, as the least commands of God even to *Iotaes* and *Titles* are religiously to be observed, *Mat. 5. 18. 19.* So additions which seem very small, are by the same reason to be rejected. Thirdly, *Moses* doth seal up even those laws of the place of Divine worship, of the manner, of abstinence from blood, and the like which must needs be referred to accidental worship if any such be, with this very caution of not adding, or taking away. *Deut. 12. 32.*

22. This observation is in a special manner called obedience, because by it we do that which seems right in the eyes of the Lord, although some other may seem righter in our eyes. *Deut. 12. 25. 28.*

23. There is opposed unto this instituted worship, as unlawful, that will-worship which is devised by men. *Mat. 15. 9. Col. 2. 23.*

24. The sin which is committed in will-worship, is by a general name called superstition.

25. Superstition is that whereby undue worship is yielded to God.

26. For in superstition God is always the object, and the end in some measure, but the worship it self i... unlawful.

27. It is called undue worship, either in respect of the manner or measure, or in respect of the matter and substance of the worship. In the former manner the *Pharisees* offended about the Sabbath, when they urged the observation of it as touching the outward rest, above the manner and measure appointed by God. And they also offended in the latter manner, in observing and urging their own traditions, *Marc. 7. 8.*

28. Hence superstition is called an excess of religion, not in respect of the formal power of religion, because so none can be too religious; but in respect unto the acts and means of religion.

29. This excess is not only in those positive exercises, which consists in the use of things, but also in abstinence from the use of some things, as from meats, which are accounted unclean and unlawful, and the like.

30. Yet every abstinence, even from things lawful, although they be counted unlawful, is not superstition, to speak properly, unless there be some special worship and honor intended to God by that abstinence.

31. This undue worship is either properly opposed to that worship, wherein instituted worship is directly put forth and exercised, that is, in hearing the word celebration of the Sacraments, and prayer; or to that which respects the means of it.

32. Unto the hearing of the word is opposed, first, A teaching by images devised by men. *Deut. 4. 15. 16. Is. 40. 18. & 41. 29. Ierem. 10. 8. 15. Heb. 2. 18.* Secondly, a vinting of traditions as they are propounded as rules of religion, *Mat. 7. 8.*

33. Religious teaching by Images is condemned, first, because they are not sanctified by God to that end: secondly, because they can neither represent to us God himself, nor the perfections of God; thirdly, because they debase the soul, and turn away the attention from spiritual contemplation of the Will of God; fourthly, because if they be once admitted into the exercises of worship, the worship it self by the perverseness of man's wit, at least, in part, will be transferred to them: as it is declared in those words of the Commandment. Thou shalt not bow down to them, nor worship them.

34. Of like kind with Images, are all those ceremonies, which are ordained by men for mystical or religious signification.

35. For such ceremonies have no determinate power to teach, either by any power put into them by nature, or by divine institution: but they can receive none by human institution, because man can effect this neither by commanding, seeing it is beyond his authority, nor by obtaining, seeing GOD hath promised no such thing to him that asketh.

36. Neither can men take to themselves any authority in ordaining such ceremonies, from that, that it is commanded to all Churches, that all things be done decently, and in order. 1. Cor. 14. 40. For neither the respect of order nor decency requires, that some holy things should be newly ordained, but that those which are ordained by God, be used in that manner, which is agreeable to their dignity; neither do order and decency pertain to holy things only, but also to civil duties; for confusion and indecency in both are vices opposite to that due manner which is required to the attaining the just end and use of them.

37. To the Sacraments are opposed. 1. Sacrifices properly so called, whether they be bloody or unbloody, as the Papists fain of their Mass: for after Christ exhibited, all old sacrifices are abrogated: neither is there any new ordinance, because the sacrifice of Christ being once offered we have no need of other types, then those which pertain to the exhibition and sealing of Christ bestowed on us, which is sufficiently by God's ordinance performed in the Sacraments, (without Sacrifices.)

38. Also the ordination and use of new seals, o... ceremonies sealing some grace of God is opposed to the Sacraments: for it belongs to him to seal grace, to whom it belongs to give it.

39. Unto prayer is opposed that relative use of Images, whereby God is worshipped at them, or before them, although the worship is not referred to the Images themselves, as some say, subjectively, but objectively by them to GOD alone.

40. Superstition of this kind is called idolatry. *Exod. 32. 5. Psal. 106. 20. Acts 7. 41.*

41. If they be idols, which are in themselves worshipped instead of God, it is that idolatry which is against the first Commandment; but when the true... God is worshipped at an Image, or in an Image, this i... idolatry, which is against the second Commandment.

42. For although in respect of the intention of hi... that worshippeth, he doth not offend in the primary or highest object, yet from the nature of the thing i... self he always offends against the formal worship o... God, and interpretatively also a new God is fain... for the

object, who is delighted with such worship, an... religious worship is given also to the Image it self, although it be not done with that purpose that that worship be lastly bounded in the Image, but that it be by that directed also to God himself.

43. Hence we must not only shun this idolatry' as well as that absolute idolatry▪ which is against the first Commandment: but also the very idols, and idolothites, or the things that are dedicated to Idols, and all the monuments properly so called of Idols, 1. *John* 5. 21. 1. *Corinthians* 8. 10. & 10. 18. 19. 21. 2. *Cor.* 12. 6. 26. *Numbers* 33. 52. *Deut.* 12. 2. 3. *Exod.* 23, 13.

44. Superstition of the second kind is in human forms of the Church, such as are Churches that are visibly integrally, and Organically, Ecumenical, Provincial, and Diocesan, brought in by men; as also in the Hierarchy agreeable to them, and orders of religious persons, who are found among the Papists, and in functions, and censures which are exercised by them.

45. The audaciousnesse of those men is intolerable who either omit the second Commandment, or teach it ought to be so maimed, that it should be read now under the New Testament. Thou shalt not adore nor worship any likeness, or Image.

CHAPTER XIII.

Of the manner of Divine worship.

THE adjuncts of worship especially to be observed are two: The manner which is contained in the third Commandment, and the time which is commanded in the fourth Commandment.

4. But these two are so adjuncts of religious worship, as that in a certain secondary respect they partake the definition and nature of it, because by the observation of them not only that honor of God, which consists in the natural and instituted worship of God is furthered; but also a certain special honor is yielded to him as far forth as they are joined to the other, both by his command, and by a direct and immediate respect.

3. The manner of worship in general is the lawful use of all those things which pertain to GOD.

4. But the lawful use consists in this, that all thing•... which pertain to worship be so handled, as is agreeable to the Majesty of God.

5. For whereas it is forbidden in the third Commandment, Thou shalt not take the name of God i•... vain; by the Name of God all those things are under stood, whereby God is made known to us, or re veales himself, as men are wont to be known one t•... another by their names: so that the Name of God co•... taines all those things which pertain to the worship <◇
> God, whether natural, or instituted. *Act.* 9. 15. That h•... may bear my name among the *Gentiles.* *Deut.* 12. 5•... The place which the Lord shall choose to place his na•... there. *Mich.* 4. 5. We will walk in the Name of t•... Lord our God. *Mal.* 1. 11. 12. *My name shall be gr•... among the Gentiles.*

6. But seeing to take this *Name in vain* is either t•... take it rashly, that is either without any end propou•... ded, or without a just and fit end: or to take it in vain that is, not in that

manner which is required to the judgment, namely, the honor of God; there is withal commanded that we sanctify the Name of God, that we use all holy things in that manner which is suitable to their holiness and dignity. *Isaiah* 1. 13.

7. That suitable manner is, when those circumstances are used which the nature of religious things requires.

8. We define this manner by circumstances; because the essential manner of virtues, and of the acts of religion is contained in the virtues and acts themselves and is directly commanded in the same precepts with them; but that accidental manner which is in circumstances, seeing it is in some sort separable from the acts of Religion, and yet is necessarily required to them, that they may be acceptable to God, is in a special manner commanded in this third Commandment.

9. These circumstances are either inward or outward.

10. The inward are either antecedent, or going before; concomitant or accompanying with; consequent, or following after.

11. The circumstances going before are a desire, and stirring up of the mind, or preparation in a due meditation of these things which pertain to that holy thing, which is to be handled. *Eccles.* 5. 1. 2. Take heed to thy feet when thou enterest into the House of God: Bee not swift with thy mouth, and let not thy mind hasten to utter a thing before God.

12. But this preparation doth most properly pertain to those acts of religion, which are more solemn: for meditation it self whereby the mind is stirred up, is an act of Religion, but it doth not require another preparation also before it, for so we should proceed without end: but those acts which are of their nature less perfect, ought to make way for the more perfect and more solemn acts.

13. Hence before public and solemn hearing the word and prayer, private prayer is required, and also before private prayer, if it be solemn, there is required some meditation also of those things which pertain to our prayers, whether in respect of God whom we pray unto, or in respect of ourselves who are about to pray, or in respect of the things themselves which are to be asked.

14. The circumstances that are concomitant or that accompany with, are Reverence, and Devotion.

15. A certain general reverence of God is necessary to all obedience, which respects the authority of God that doth command; but this reverence is proper to the acts of Religion, which hath respect to the holiness of those things about which we are exercised.

16. This Reverence contains two things. 1. A due estimation of the excellency of such things. 2. A fear of too much familiarity, namely, whereby such things might be unworthily handled by us.

17. Devotion also contains two things. 1. A certain singular readiness to perform all those things which pertain to the worship of God. *Psal.* 108. 23. O God, I will sing with a fixed heart. I will awake right early. 2. A suitable delight in performing those things. *If.* 58. 13. If thou shalt call the Sabbath a delight.

18. Hence also a greater care and of another kind must be had in hearing the Word of God, then in receiving the Edicts of Princes; And in calling upon the Name of God then in supplications, which we make to men whomsoever.

19. The circumstances that follow after are two. 1. To retain the force and taste as it were, of that worship in our minds. 2. To obtain with all our endeavor, the end, and use of it.

20. The outward circumstances are those which pertain to order and decency. 1. *Cor.* 14. 40. Let all things be done decently and in order.

21. But the general rule of these is, that they be ordered in that manner which maketh most for edification. 1. *Cor.* 14. 26.

22. Of this nature are the circumstances of place, time, and the like, which are common adjuncts of religious and civil acts.

23. Therefore although such like circumstances are wont to be called of some rites, and religious or Ecclesiastical ceremonies: Yet they have nothing in their nature, which is proper to religion, and therefore religious worship doth not so properly consist in them, however the holiness of religious worship is in some sort violated by the neglect, and contempt of them: because that common respect of order and decency which doth equally agree to religious, and civil actions cannot be severed from religious worship, but the dignity and majesty thereof is in some sort diminished.

24. Such like circumstances therefore which of their own nature are civil or common, are not particularly commanded in the Scriptures, partly because they come into men's common sense, and partly because it would not stand with the dignity and majesty of the Law of God, that such things should be severally prescribed in it. For by this means many ridiculous things should have been provided for by a special Law, as for example, that in the Church assembly one should not place himself in another's bosom, spit in another's face, or should not make mouths in holy actions. Yet they are to be accounted as commanded from God. 1. Because they are commanded in general under the Law of order, decency and edification. 2. Because most of them do necessarily follow from those things which are expressly appointed by God. For when God appointed that the faithful of all sorts, should meet together to celebrate his name and worship, he did consequently ordain that they should have a fit, and convenient place wherein they may meet together, and an hour also assigned at which they may be present together; when also there is a Minister appointed by God, to teach others publicly, it is withal appointed that he have a seat, and that situation of his body, which is meet for such an action.

25. Those things therefore which pertain to order and decency, are not so left to men's will, that they may under the name of that, obtrude what they please upon the Churches: but

they are partly determined by the general precepts of God, partly by the nature of the things themselves, and partly by those circumstances which do offer themselves upon occasion.

26. For divers circumstances of order and decency are such, as though there be no public institution of them, yet they ought to be observed of everyone, neither can men forbid them without sin.

27. But those constitutions by which many circumstances of this kind are wont to be determined, about, place, time and the like, are rightly said to be by the best Divines partly Divine, and partly human: because they are partly grounded upon the Will of God, in respect of the chief and primary reason of them, and they depend partly upon the prudence of men, in respect of particular observation of those things which are agreeable to the Will of God: yet so that if there be no error of man in making that determination, that constitution is to be held as simply Divine. For it is the Will of God, that the Church meet at that hour of the day, which (all circumstances considered) is most convenient. If therefore there be no error in observation of the circumstances, that hour which by their due consideration is assigned for meeting, must be acknowledged as if it were appointed by God.

28. The special manner of the worship of God must be specially determined, as the special nature of every religious action doth require.

29. Hitherto pertaineth the right manner of hearing the Word of God, calling upon his name, receiving the Sacraments, exercising Ecclesiastical Discipline, and of performing all those several things, which pertain either to the natural or instituted worship of God. *Ezech. 33. 31. Mat. 13. 19. 1. Cor. 11. 27. 29. Isaiah 66. 5.*

30. But because in Oaths the manner of swearing is wont to be chiefly respected, therefore (not without all reason) it is wont to be by many referred to this place in the third Commandment, although of its own nature it pertain to the first. *Leviticus 19. 12. Mat. 5. 34. 2. Chron. 36. 13.*

31. Contrary to this due manner in the general is. 1. That vice which is called of some *Acedia loathing*, whereby one loatheth Divine or spiritual things. 2. *Tim. 4. 3.* Which is opposed to that desire, whereby we ought to have an appetite to spiritual things. 1. *Pet. 2. 2.*

32. 2. That slothfulness whereby one shuns that cheerfulness and labor that is required to Divine things. *Rom. 12. 11.* Which is opposed to that stirring up and heat of mind, whereby Divine things are to be prosecuted. *Rom. 12. 11. & Psal. 57, 8, 9.*

33. 3. Neglect and contempt of holy things, and the abuse of the same to filthy sporting, and light matters, all which are opposed to that reverence due to holy things, *Luc. 19. 46.*

34. 4. Dulness and wandering of mind in exercises of worship. *Heb. 5. 11. Ezech. 33. 31.* And it is opposed to devotion, such as was in *Cornelius, Act. 10. 2.*

35. 5. Rashness or lightness in using, either the name, or titles of God, or those things which have some special respect to God. *Ier. 23. 34. Luc. 13. 1.* And it is opposed to that prosecuting of a just end, which ought to be present with reverence in the use, of such thi...gs. *1. Cor. 11. 17.*

36. 6. Forgetfulness. *James 1. 24, 25.* Which is opposed to the receiving of fruit, and abiding of the virtue which ought to follow the acts of religion.

37. 7. Confusion, which is opposed to order and decency. *1. Cor. 14. 33.*

CHAPTER XV.

Of the time of worship.

1. THE most solemn time of worship is now the first day of every week which is called the Lord's day, *Rev. 1. 10. 1. Cor. 16. 2.*

2. And it is called the Lord's Day, by the same reason that the holy Supper of the Eucharist is called the Lord's Supper. *1. Cor. 11. 20.* Namely because it was instituted by our Lord Jesus Christ, and it must be referted to the same Lord in the end and use of it.

3. It is necessary that some time be given for the worship of God, by the dictate of natural reason: for man must needs have time for all, especially his outward actions; neither can he conveniently attend Divine worship, unless for that time he cease from other works.

4. Thus far therefore the time of worship falls upon the same precept with the worship it self; for as when God created the whole world, he is said also to have created time together with it; so also when he commanded, and ordained religious actions, he did also withal command and ordain some time or necessary circumstance.

5. That some certain day is to be ordained for the more solemn worship of God, this is also of moral natural right, not unknown to the very heathen, who had always through all ages their set and solemn feast days.

6. That this solemn day ought to be one at least in a week or in the compass of seven; this belongs to positive Law, but yet it is altogether of unchangeable institution: so that in respect of our duty and obligation, it hath the very same force and reason with those that are of moral and natural right, and so it is rightly said of the Schoolmen, to belong to moral right; not of nature, but of Discipline.

7. That this institution was not ceremonial, and temporal; it appears sufficiently by this, that it hath nothing proper to the *Jews*, or to the time of the ceremonial Law; for none can, or dare deny, but that such determination might be made, at least for a moral reason and benefit, because although natural reason doth not dictate the very same determination as necessary, yet it dictates it as convenient, as it doth apprehend it to be fit that the worship of God be frequently exercised, and it cannot but acknowledge this determination in respect of the frequency of the days to be in this respect convenient.

8. The same also is manifest by this that from the beginning of the Creation, when there was no place for ceremonies that had respect to Christ the Redeemer the seventh day, or one of seven was set apart for the worship of God, *Gen.* 2. 3.

9. For whereas some do contend, that this was spoken by a prolepsis or anticipation; or that the seventh day was at that time sanctified in the mind and purpose of God, not in execution: or that then there was a foundation laid of that sanctification to come; and not the obligation or Law it self. This may be refuted by divers arguments. For 1. This anticipation never came into any man's mind, who was not before anticipated with prejudice about the observation of the Lord's Day. The *Jews* of old did never dream of it; whose received opinion was, that this feast was 〈 in non-Latin alphabet 〉 among all Nations from the beginning of the World. *Philo* 〈 in non-Latin alphabet 〉 . 14. In the New Testament there is no such thing taught or declared. The authors themselves of this opinion do grant it to be probable, that some observation of the seventh day, did begin from the beginning of the Creation. *Suarez de diebus Fest.* The best interpreters (*Luther, Calvin, &c.*) Whom none will affirm to have offended on that side in giving too much to the Lord's Day, do simply, and candidly acknowledge, that the seventh day was sanctified from the beginning of the World. 2. There can be no example given of such like anticipation in all the Scripture: for although the name of certain places are sometime used, proleptically, especially in the book of *Genesis*, yet there is no mention at all of such a proleptical Institution, either in that book, or in any other of the whole sacred Scripture. 3. The words and phrases of the very place evince the contrary. *Gen.* 2. 2, 3. For the perfection of the Creation is twice joined together with the sanctification of the seventh day in the very same manner and phrase, as the Creation both of other Creatures and of man himself, is joined with their blessing. *Genesis* 1. 21. 22. 27. 28. 4. Neither the purpose of God, nor a naked foundation of the thing it self sufficeth, to ground and uphold such a phrase of Sanctification and Benediction. For by this reason it might be said, that God sanctified Water, Bread and Wine for the Sacraments of the New Covenant, from the time that he gave the promise of breaking the Serpents head by the seed of the woman. *Genesis* 3. 15. For then God did purpose to seal that covenant of grace by such seals, some foundation of which seals also was laid partly in the promise it self, and partly in the creation of those thi•...gs which might actually be used to such sealing. 5. From such a foundation laid in the first Crea•...ion, the Prophet gathers a perpetual rule and Law. *Malac.* 2. 15. Did he not make one? and why one? To seek a godly seed. So in like manner may we: did not God rest the seventh day? and why the seventh day? to sanctify the seventh day to God. 6. Upon this very thing the arguing of the Apostle seems to be grounded, *Hebrews* 4. 3, 4, 5, 7, 8, 9. Which is thus. There was a double rest mentioned in the Old Testament, whereof the godly were made partakers in this life. One was of the Sabbath, and the other was of the Land of *Canaan*: but *David Psalm* 95. promissing rest, speaketh not of the rest of the Sabbath, because that was from the beginning of the World: nor of the rest in the Land of *Canaan*, because that was past, not to be expected. To day therefore he understands a certain third rest, that is, eternal in Heaven.

10. Neither doth it anything hinder this truth, that it is not recorded in the History of *Genesis*, that the observation of the seventh day was solemnly kept by the first *Patriarchs*. For

1. All and everything which was observed by them for a thousand and five hundred years, neither could nor ought to be particularly declared in so short a History as is that of *Gensis*. Also after the Law of the Sabbath delivered by *Moses*, there is no mention in the book of *Judges* and some other Histories, of the observation of it. 2. If this very thing be granted that the observation of this day was for the most part neglected, yet this ought no more to make the first institution doubtful, then *Polygamy* of the same times can show that the sacred Laws of Wedlock were not equal in time with the very first marriage. 3. Before the promulgation of the Law in Mount *Sinas*, the observation of the Law is propounded and urged, not as a new thing, but ordained of old. *Exodus* 16. 24. 30. Which although it may be affirmed of sacrifices and some other ceremonial observations, yet in the Sabbath, there seems to be for the reasons before put, a certain respect had unto the first institution, which was equal in time with man's Creation, which is also declared in the 30. Verse in that word of the time past, hath given you, &c. 4. Among the very Heathens, there were always those foot-steps of the observation of the seventh day, that it is more then probable, that the observation of the seventh day was delivered them from those *Patriarchs* whose posterity they were.

Josephus in his last book against *Appion*, denies, That there can be found a nicity either of the *Greeks* or *Barbarians*, which had not taken the resting from labor on the seventh Day, into their own manners. *Clemens Alexandrinus Lib. 5. Stromat.* doth demonstrate the same thing also: 〈 in non-Latin alphabet 〉 . That not only the *Hebrews*, but the *Greeks* also observe the seventh Day. *Euseb. de praeparatione Euangelica lib. 13.* affirmeth, that not only the *Hebrews*, but almost all as well Philosophers as Poëts, did know that the seventh day was more holy. *Lampridius in Alexandro Severo*, tells that on the seventh day, when he was in the City, he went up to the Capitol and frequented the Temples. Neither is it far from this purpose that holy days were wont to be granted to children in Schools on the seventh day. *Lucianus in Pseudologista, Aulus Gellius. li. 13. cap. 2.* And some heathen Doctors, were wont to dispute only upon the Sabbaths, as *Suetonius* relates of one *Diogenes, lib. 3. Hesiod. lib. 2. Dierum.* 〈 in non-Latin alphabet 〉 . *Li...s* 〈 in non-Latin alphabet 〉 .

5. The former forgetfulness or carelessness, and neglect of this day, is easily seen to be reproved by that same horratory word, which is used in the beginning of the fourth Commandment. Remember.

11. But the right, and moral perpetual authority of this institution is most of all declared from this, that it is expressly commanded in the Decalogue; for this is a most certain rule, and received among all the best Divines; That moral precepts were thus differenced from ceremonials and Iudicalls, that all and only moralls were publicly proclaimed before all the people of *Israel* from Mount *Sinai*, by the voice of God himself, and afterward also written, and written again as it were by the finger of God himself, and that in Tables of stone, to declare their perpetual and unchangeable continuance; Christ also doth expressly testify that not one Iot, or tittle of this Law should perish. *Matthew* 5. 18.

12. That which is commanded in the fourth Commandment, is not indeed of a moral nature in the same degree and manner altogether with those things that are commanded, for the

most part in all the other Commandments; because it belongs to positive right, whence also it is, that whereas the three former Commandments were propounded negatively, by forbidding those vices unto which we are prone by the pravity of our nature, this fourth Commandment is first propounded affirmatively in declaring and commanding that which in this part pertains unto our duty, and afterward negatively, by forbidding those things which are repugnant to this duty; which also is in part the reason of that admonition which is specially prefixed before this precept, Remember the Sabbath day, that is, Remember to keep this day, as it is explained, *Deut. 5. 18*. Because it may more easily be forgotten, seeing it belongs to positive right, then many other things which are more natural. Yet this positive right upon which this ordinance is grounded, is Divine right, and in respect of man altogether unchangeable.

13. Those who turn this fourth Commandment into allegories of a cessation from sins, and from the troubles of this life, and such like, and thence do fain a fourfold, or a fivefold Sabbath, according to their manner, who play with Allegories, they attribute nothing at all to this member of the decalogue, which doth not as well, and much more properly agree to many Jewish ceremonies, which are now wholly abrogated.

14. But those that would have this precept ceremonial (as they would have the second to be also) besides that they are sufficiently refuted, by those things which have been spoken before, they contradict the express testimony of Scripture, which affirms that ten words, or moral precepts are contained in the decalogue, *Exod. 34. 18. Deut. 4. 13. & 10. 4*. Where they leave only nine, or rather eight.

15. They who would have that only to be moral in this precept, that some time, or some certain days, should be assigned to Divine worship, do no more make this ordinance to be moral, then was the building of the Tabernacle and Temple among the *Jews*. For by that very thing this was declared to all to be the perpetual Will of God, that some fit place is always to be appointed for Church meetings, and public exercises of Divine worship: so that by this reason, there is no more a moral precept given touching some time of worship, then there is given touching the place, and so neither that indeed (which only they leave in the fourth precept.) Thou shalt observe Feast-days, ought anymore to be put in the Decalogue then this, Thou shalt frequent the Temples.

16. Moreover, the yearly Feasts, new Moons, and the like ordinances, which were merely ceremonial, do contain that general equity also in them, and do still teach us that some certain and fit days ought to be appointed for public worship: finally, by this reason God should by this Commandment command several men, nothing at all: for seeing the institution of days by this opinion is only commanded immediately, and it is not in the power of private men to ordain these or those days for public worship, by this, means nothing at all should be commanded but at their will who are in public office: neither should anything be commanded them in special, but only in general, that they do according to their wisdom in setting apart days to public worship, so that if it seem good to them to appoint one day of twenty or thirty to this use, they cannot be reproved of any sin in this respect, as if they broke this Commandment.

17. If there were ever anything ceremonial in the Sabbath in respect of the very observation of the day, that is to be accounted for a thing added to it, or a constitution coming extrinsically, beyond the nature of the Sabbath, and the first institution of it; and so it nothing hinders but the institution of the seventh day was simply moral: for so there was a ceremonial respect of some type added to some other Commandments, as in the authority of Fathers, and the first borne of Families, which pertain to the first Commandment, there was a certain adumbration of Christ, who is the first begotten among the Sons of God.

18. Neither yet doth it certainly appear in the Scriptures, that there was any ceremony properly so called, or type, in the observation of the seventh day: for whereas *Heb. 4. 9.* there is mention made of a spiritual Sabbatism, prefigured before by a type, it is under the respect of a type referred only to the rest promised in the Land of *Canaan*, and by comparison of things like to the rest of God; but in no sort, or in the least signification is it referred to the rest commanded in the fourth Commandment, as unto a type or shadow.

19. But whereas in *Exod. 31. 13. 17.* And *Ezech. 20. 20.* The Sabbath is called a sign between God and his people, it cannot thence be made a type or representation of any future grace: Because 1. A sign doth often note the same that an argument, or instruction, as also the most learned interpreters do note upon. *Exodus 31.* It is a sign between me, &c. that is, an instruction. So our mutual love is a sign that we are the Disciples of Christ. *John 13. 35.* But it is not a type. 2. The Sabbath in those places is not said to be a sign of something to come, but present, as every visible concomitant adjunct is a sign of the subject being present. For in the observation of the Sabbath there is a common, and public profession of that communion which is between God and us: as therefore all solemn profession is a sign of that thing whereof it is a profession, so also the Sabbath is in that common respect called a sign.

20. And this is the most proper reason, why the observation of the Sabbath is so much urged, and the breaking of it so severely punished in the Old Testament: namely because there was in the Sabbath a common and public profession of all Religion; for this Commandment as it is a close of the first Table of the Law, doth thus summarily contain the whole worship of God, whilst it commands a certain day for all the exercises thereof. *Isaiah 56. 2.*

21. There were many ceremonies ordained about the observation of the Sabbath: but the observation of the Sabbath was no more made ceremonial by them, then it was judicial or political, because of those judicial Laws, whereby it was then provided that it should be celebrated most religiously. *Exod. 31. 14.*

22. That accommodation of the fourth Commandment unto the special state of the *Jews*, which was in the observation of the seventh day from the beginning of the Creation, doth no more make the precept it self ceremonial, then the promise of the Land of *Canaan*, made to the people of *Israel*, That thou mayst live long in the land which the Lord thy God giveth thee, makes the fifth Commandment ceremonial: or more then that Preface, I am the Lord thy God which brought thee out of the Land of *Egypt*, makes all the Commandments ceremonial.

23. It may indeed be granted that a more strict observation of the Sabbath was commanded in those days, applied to the time of Pedagogy and bondage, which is not of force in all ages; yet this hinders not, but the observation it self is plainly moral and common to all ages.

24. Yet there can be nothing brought out of the Scriptures, which was at any time commanded about the strict observation of the Sabbath to the *Jews*, which by the same reason doth not pertain to all Christians, except the kindling of fires, and preparing their ordinary food. *Exod.* 35. 3. & 16. 14. And those precepts seem to have been special, and given upon particular occasion; for there is nothing said about the kindling of fire, but in the building of the Tabernacle, which God would declare was not so holy a work, but it might and ought to be intermitted on the Sabbath day. Neither is there any mention of the preparing of victuals, but when Manna was by a miracle sent from Heaven, which was also by a miracle preserved on the Sabbath day. And by the History of Christ it appears very likely that he did approve of preparing victuals, done by kindling of a fire, upon the Sabbath day. For being invited by the *Jews* to a feast which was had on the Sabbath day, he refused not to be present. *Luc.* 14. 1. &c.

25. Whereas the reason of the Sabbath doth sometime seem to be referred to the delivering of the people of *Israel* out of the captivity of *Egypt*, it doth not turn the Sabbath into a ceremony. For 1. All the Commandments are in some sort referred to the same deliverance, as appears by the Preface of the decalogue. 2. It doth not appear that the Sabbath it self had any singular relation to this deliverance, but that there is mention made of the deliverance, out of *Egypt*, *Deut.* 5. 15. For that reason only, that seeing the *Israelites* had been servants before in *Egypt*, they ought the more readily and willingly grant this time of rest to their servants.

26. Whereas the last day of the week was of old observed; this was anciently ordained by God from the time of the first Creation, because God did that day cease from the works of Creation.

27. Whereas the last day of the week is now changed into the first day, this was not done by human, but Divine authority. For he only can change the day of the Sabbath, who is Lord of the Sabbath, that is, Christ. *Marc.* 12. 8. Whence also that first day which succeeded, is properly called the Lord's Day.

28. If this Lord's Day be granted to have been of Apostolical institution, yet that authority which it is Built upon, is nevertheless divine; because the Apostles were no less guided by the spirit in holy institutions, then in propounding the doctrine of the Gospel, either in word or writings.

29. Also seeing this institution was grounded upon no special occasion that was to continue for a time only, whereby it might be made temporary, it doth necessarily follow, that the mind of the Ordainers was, that the observation of this day should be of perpetual and unchangeable right.

30. Yet it is more likely that Christ himself was the author of this institution in his own person. 1. Because Christ was no less faithful in ordering his whole house, or the Church of God, as touching all things that are generally necessary and useful then was *Moses*, *Heb.* 3. 2. 6. But no Christian can with any reason deny that the observatiō of this day is generally profitable, & in some sort necessary for the Churches of Christ. 2. Because Christ himself did often appear upon this very day to his Disciples gathered together in one place after the resurrection, *John* 20. 19. 26. 3. Because he poured out the holy Spirit upon them this very day, *Acts* 2. 4. In the practice of the Churches in the time of the Apostles when there is mention made of this observation of the first day, *Acts* 20. 7. *1. Cor.* 16. 2. It is not remembered as some late Ordinance, but as a thing a good while received among all the Disciples of Christ. 5. The Apostles did in all things deliver those things to the Churches which they had received of Christ, *1. Cor.* 11. 23. 6. This institution could not be deferred not one week after the death of Christ, and that law of one day in every week to be sanctified according to the determination of God himself remain firm: which law hath been demonstrated before to be of perpetual right. For the Jewish Sabbath was in respect of the determination which it had to the seventh day abrogate in the death of Christ: For whereas it is read that the Apostles sometime after were present in the assemblies of the Jews that day of the Sabbath, *Acts* 13. 14. & 16. 13. & 17. 2. & 18. 4. they did that chiefly in that respect, because then was the fittest occasion to preach the Gospel to the Jews; as also afterward the Apostle did greatly desire to be at Jerusalem on the day of Pentecost, *Acts* 20. 16. because at that time there was the greatest concourse of the Jews to be in that place. 7. If the institution of the Lord's day was deferred so long, till the Apostles had made a separation from the Jews, and had their meetings apart, *Acts* 18. 6, 7. & 19. 8. as some would have it; then all that space of time which came between the death of Christ and this separation, which was above three years, the fourth Commandment had bound none to that observation of any day: because the Jews day was already abolished, and by this opinion there was no new brought in the room, and so there were only nine precepts in force all that time. 8. The reason it self of this change confirms the same, which is by the consent of all referred to the resurrection of Christ: namely, because this day the creation of the new world or the world to come, *Heb.* 2. 5. in which all things were made new, *2. Cor.* 5. 17. was perfected, so that God did now in Christ rising again from the dead, cease or rest from his greatest work. As therefore in the beginning of the creation, when God rested from his works, he then blessed and sanctified that day wherein he did rest: so also it was meet that that very day wherein Christ did rest from his labors, himself also should sanctify the same day. Neither is that easily to be rejected which is urged by some of the Ancients, out of *Ps.* 118. 24. *This is the day which the Lord hath made;* for in that very place is treated of Christ's resurrection, as Christ himself interprets, *Mat.* 21. 42. 9. It was also most meet that the day of worship in the New Testament should be ordained by him, by whom the worship it self was ordained: and from whom all blessing and grace is to be expected in all worship.

31. They who account the observation of the Lord's day for a tradition not written, they are hereby sufficiently refuted. 1. Because there is no one thing which depends upon tradition not written of such moment, as is the observation of the Lord's day, by common consent,

and the consent of all Christians almost. 2. By this means there is a door opened to bring in divers superstitions, and human devices into the Church of God, or at least to prop them up when they are brought in. 3. Many among the Papists are ashamed of this invention: for although all the Papists to cloak their superstitions, are wont to give too much to Ecclesiastical traditions, yet in the observation of the Lord's day that impression of Divine authority appears that it hath compelled not a few of them, to ascribe it not to any human, but to Divine right.

Banns in 2. 2. q. 44. a. 1. Author supplementi adsummam Pisanam verb. Dominica; Abbas in cap. licet defer. n. 3. Aug. ver. feria. n. 3. Silvester. ver. Dominica q. 1. 7. Alexander also the third Pope of Rome in the very Canon law, *deferriis cap. licet* affirms, that the Scripture as well of the old as New Testament, hath specially deputed the seventh day for man's rest, that is (as *Suarez* interprets *de dieb. fest. cap. 1.*) both Testaments have approved the manner of deputing every seventh day of the week for the rest of man, which is to depute the seventh day formally, although materially the same was not always deputed: and in this manner it is true that that seventh day in the old law was the Sabbath, and in the new is the Lord's day.

4. They among themselves who account the Lord's day among traditions do account baptizing of children also, and that with greater show in the same place and number. But all our Divines, who have answered the Papists touching those examples of traditions, do always contend that those institutions and all other which are of the same profit and necessity, are to be found in the Scriptures themselves.

32. Those things which are wont to be brought on the contrary out of the Scriptures, *Rom. 14. 5. Gal. 4. 10. Col. 2. 16.* do nothing at all hinder this truth. For first, in all those places the observation of some day to religious use by the ordinance of Christ is no more condemned or denied, then the choice of some cerraine meat to a religious use by the ordinance of the same Christ: but no Christian is so void of all reason, that he would conclude out of those places, that the choice of bread and wine in the Lord's Supper for a religious use, is either unlawful, or not ordained by Christ: neither therefore can anything be concluded from them against the observation of the Lord's day by the use and institution of Christ. Secondly, the Apostle *Rom. 14.* doth expressly speak of that estimation of days, which did at that time breed offense among Christians; but the observation of the Lord's day which the Apostle himself teacheth, hath at that time taken place in all the Churches, *1. Cor. 16. 1. & 2.* could not give any occasion of offense. Thirdly, it is most like that the Apostle in that place doth treat of choosing of days to eat or refuse certain meats: for the question of that dispute is propounded verse 2. of meats only: in the 5. and 6. verses, the esteem of a duty is joined with it as pertaining to the same thing, and afterward through all the rest of the Chapter he treats only of meats, making no mention of days. Fourthly, in that place to the *Galatians*, it is expressly treated of that observation of days, months, and years, which pertained to the bondage of weak and beggarly elements, *Chap. 4. 9.* but it was far from the Apostle, and altogether strange to Christian religion so to account any precept of the Decalogue, or any ordinance of Christ. Fifthly, in *Col. 2.* it is specially & expressly treated of those Sabbaths which were of the same kind with new Moons, and were ceremonial shadows of things to

come in Christ: but the Sabbath commanded in the Decalogue and our Lord's day are altogether of another nature, as hath been before demonstated.

33. Neither is Christian liberty at all diminished by this opinion, (as some without cause do seem to fear) for it is not a liberty, but a licentiousness not Christian, if any think themselves freed from the observation of any precept of the Decalogue, or from the institutions of Christ: and experience also teacheth that licentiousness, and neglect of holy things doth more and more prevail, where a due respect is not had of the Lord's day.

34. Neither also was *Adam* subject to any bondage, because he was tied to sanctify the seventh day by a special observation.

35. But as the beginning of the old Sabbath was at the evening; because the Creation also began at the evening, because the common mass was created before the light, and the cessation of the day from the work of Creation began also at the evening; so also the beginning of the Lord's day doth seem to begin from the morning of that day, because the resurrection of Christ was betimes in the morning, *Mark. 16. 9. John 20. 1.*

36. For the right observation of this day two things are necessary, rest, and the sanctification of this rest.

37. The rest which is required is a cessation from every work which might hinder the exercises of Divine worship: we must therefore abstain that day. 1. From all these works which are properly called servile: for seeing such works were of old by name excluded, in all other solemn feasts, *Levite. 23. 7. 8. 25. 32. 36. Numb. 28. 25.* much more were they excluded from the Sabbath.

38. But it is ridiculous by servile works to understand sins or mercenary good works, or done (after the manner of servants) for reward (as some do understand them by a certain Allegorical sport:) for sins are not forbidden and unlawful at some certain times, but always and everywhere: neither doth it pertain to the fourth Commandment to deal with all sins to be forbidden; although this may in some sense be granted that divers sins do take some aggravation from thence if they be committed upon so holy a day, *Isaiah 28. 4.* those evil works also which are done upon fear or hope, that is altogether servile, have in respect of their manner the same nature with other sins.

39. But servile works are properly those, to the performance whereof servants or servile men are wont to be used, such as are mechanick works, and all those to the performance whereof great labor of the body is required, as to plough, to dig, &c. 2. Besides these works there are forbidden also upon that day all works that are ours: as is gathered from the opposite concession which is given in the fourth precept, *S... days shalt thou work and do all thy work.*

40. Whence we may gather with the words following, on the Sabbath day thou shalt do no work: that all those works are forbidden which are properly called ours, although they be not to speak strictly, servile, or mechanickall.

41. Now those are our works which pertain to the uses of this life, that is, which are exercised in natural and civil things, and do properly pertain to our gain and profit: of which kind are those which of their own nature are not servile but liberal, as studyings, exercises of liberal arts; much more those which are common to free men and servants, as to Journey, to handle civil causes, &c.

42. For so this phrase is explained, *Isaiah* 58. 3. Ye do that which delighteth you, that ye may exact all your labors, that is, ye do carefully your own matters, Verse 13. doing thine own ways. But because *Esayas* in that Chapter doth also and chiefly treat of wicked actions, and those works which are unlawful at all times, as appeareth verse 6. Therefore some godly Divines do seem to err, who are wont to gather out of that place, that every word or thought that is human, or pertains to men, used on the Lord's day, is to be accounted sin: for all human words, deeds, or thoughts upon that day whereof that Chapter handleth, (whether it be the Sabbath properly called, or a solemn feast) are not there judged to be impertinent, and in that respect simply reprehended; but those only which are wont to concern our gain, either simply unlawful or repugnant to holy exercises, as appears verse 3. & 6. Concerning such servile and vulgar works there is such a strict law, that upon the Sabbath day men may not go on in their work, no not in time of plowing and harvest simply; that is, at those times which are most opportune and as it were necessary for man's life, *Exod.* 34. 21. Nor in those things which do mediately and remotely pertain to holy things, as was the building of the Tabernacle, *Exod.* 31. 13. Much less is it lawful to enter into any ordinary journey, *Exod.* 16. or to frequent Marts or Fairs, *Nehem.* 13.

43. Yet here are excepted; 1. All those works which belong to common honesty: for seeing at all other times we ought, so especially upon that day which is specially dedicated to Divine worship, to be have and carry ourselves decently: all those things which do simply partaine thereunto are understood to be permitted. 2. Those things which are imposed on us by some singular necessity, *Mat.* 12. 11. In which number notwithstanding those things are not to be accounted, which men make or fain to themselves as necessary: but those things which it appears to be necessary and unavoidable, by the providence of God, and which we are not aware of, that is, when such a necessity urgeth as the Scripture itself allows as a sufficient cause to do any ordinary thing. 3. All those works which do directly respect the worship and glory of God, *Mat.* 12. 5. *John* 5. 8, 9. For in that case those works which are of their own nature servile, do pass into the nature of holy actions, neither are they properly our works, but God's works.

44. This rest, although in it self absolutely considered, it is not, neither ever was a part of worship; yet as it is commanded of God as a certain necessary thing unto his worship, and is referred also to it, so far it is a part of that obedience which pertains to religion and the worship of God.

45. The sanctification of this rest and day is a special applying of ourselves to worship God, upon that day which is intimated in those phrases, He sanctified that day, and it is a Sabbath to the Lord thy God.

46. Here public worship ought chiefly to be respected, whence also it is that the Sabbath is called an holy Convocation, *Levite. 23. 13. Acts 13. 14. & 15. 23. & 16. 13.* But that that public convocation of the Church ought to be had both before and after noon upon the Lord's day, it appears sufficiently, by that double burnt-offering of the Sabbath, in the morning and the evening, *Num. 28. 9.*

47. But the rest of the day ought to be spent in exercises of piety: for although there was of old an offering peculiar to the Sabbath, yet the continual or daily offering with his drink-offering was not to be omitted, *Num. 28. 10.*

48. Also the public worship it self seeing it is most solemnly to be celebrated, doth necessarily require these exercises of reading the Scripture, meditation, prayer, holy conferences and contemplation of the works of God: whereby we may be both more prepared to public worship, and that worship may be made truly effectual to us.

49. Contrary to his ordinance of the Lord's day are all feast days, ordained by men, they being accounted for holy days, as the Lord's day ought to be accounted.

50. For it is most agreeable with the first institution, and with the writings of the Apostles, that one only day in the week be sanctified.

51. The Jews had no feast days rightly sanctified, but by divine institution.

52. Yet any days may be piously turned into occasion of furthering the worship of God.

53. Also when God by his special judgments calls to more solemn fasting, those days are to be accounted as it were for extraordinary Sabbaths:

54. Contrary also to the observation of this day and all transactions of business, exercises, feasting, sports, and such like, whereby the mind of man is this day drawn away from the exercises of religion.

CHAPTER XVI.

Of Justice and Charity toward our neighbor.

Thus much of Religion: Justice follows, which is contained in the Second Table.

1. Justice is a virtue whereby we are inclined to perform our duty due to our neighbor. So the duty of children towards their parents is said to be just, *Ephes. 6. 1.* And the duty of masters towards their servants is called right and equal, *Col. 4. 1.* And all those things which we owe to our neighbor, are performed in living justly.

2. But justice in this place is not taken most generally, as setting forth every duty to another: for so it contains even religion it self: for that justice which is said to be general, is no other thing then virtue in general; as hath been before declared; when we did show that justice was the chief among the general affections of virtue: neither must it be understood most particularly to respect the quantity either of the thing deserved or received, for so it contains only a few duties of the second table, namely those whereby like is returned for

like: but it is here used in a certain middle way, whereby it sets forth the mutual duty between those who are bound by the same right; in which sense it contains all the force of the second Table.

3. It hath for the object our neighbor, that is, everyone whether man or Angel also, who is or may be with us partaker of the same end and blessedness, *Luke* 10. 36, 37.

4. Hence neither holy men, whatsoever they shall be, nor Angels themselves can be a fit object of religion, or of that religious worship which is commanded in the first Table, but only of Justice or of that duty that is due to our neighbor which is contained in the second Table: whence also those arguments taken from the nature of the thing, do exclude all adoration of the Creatures. *Acts* 10. 26. Rise, for I myself also am a man: *Revel.* 22. 9. See thou do it nor, for I am thy fellow servant, and of thy brethren the Prophets, and of those that keep the words of this Book, worship God. *Rev.* 22. 9.

5. Both in this number and name, everyone is by proportion included even in respect of himself; for everyone is first a neighbor to himself, then to others. Whence also it is that there is no singular precept given whereby a man may be ordered toward himself: for whilst he is rightly ordered toward God, and toward his neighbor, he is also ordered toward himself; but with this difference, that that disposition whereby any is made fit to perform his duty to God and his neighbor, pertains to his perfection; but he must also perform the same duties both to his neighbor and himself, (but not to God, and himself.)

6. But because that manner whereby duties are to be exercised toward our neighbor, is with respect and affection to their good; hence this same virtue is called charity toward our neighbor. *Matt.* 22. 29. *Marc.* 12. 31.

7. In this charity there is always love of union, of wellpleasement and good will, as in that love which is toward God; but there is also added oft times the consideration of mercy, when the misery of our neighbor is respected, which hath no place in our charity toward God.

8. But this band of Justice and affection of Charity ought always to flow, and be derived from Religion toward God; for seeing Religion gives the chief honor to God, it causeth that obedience be given to his will in those things also which do immediately respect the Creatures; whence all they who neglect their duty towards men, are denied to honor God, but rather do contemn him. 1. *Sam.* 2. 30. Also charity towards God which is contained in Religion, doth of its own nature produce charity towards men, as they are in some sort partakers of the Image of God: whence also we are said to love God in men, and men in God, which is one reason of that phrase, beloved in the Lord.

9. Hence nothing is properly due to man which is contrary to Religion. *Acts* 4. 19. & 5. 29. Whether it be right in the sight of God to obey you rather than God, judge ye: we must obey God rather than men.

10. Hence also the truth of Religion cannot consist with the neglect of Justice, and Charity toward our neighbor. *James* 1. 27. Religious worship, pure and undefiled before God and the Father, is this, to visit the fatherless, and widows in affliction. 1. *John* 4. 20. 21. If any one say

I love God, and hate his brother, he is a liar. This Commandment have we from God, that he that loveth God, love his brother also.

11. Hence finally religion is best proved, and tried by Justice, according to the frequent use of the Scripture, which argument notwithstanding doth serve much more certainly for negation, then affirmation, if it be understood of the outward works & offices of Justice: because such works of Justice may be sometime present, where true religion is wanting; but if true religion be present, they cannot be wholly absent.

12. By the same reason also unjust works do more argue a man to be ungodly, then those which are just do argue a godly man: whence the works of the flesh are said to be manifest. *Gal. 5. 19.* Which is not affirmed of the fruits of the spirit, *Verse 12.*

13. The order of this charity is this, that God is first and chiefly to be loved by charity, and so is as it were the formal reason of this charity toward our neighbor: next after God we are bound to love ourselves, namely with that charity which respects true blessedness; for loving God himself with love of union, we love ourselves immediately with that chief charity which respects our spiritual blessedness: but we ought to love others whom we would have partakers of the same good with us, secondarily as it were; moreover others may be deprived of this blessedness without our fault, but we ourselves cannot; therefore we are more bound to will and seek it for ourselves then for others.

14. Hence it is that the love of ourselves hath the force of a rule or measure unto the love of others: Thou shalt love thy neighbor as thyself.

15. Hence it is never lawful to commit any sin for another's sake, although our offense may seem small, and to be a chief good, which we should seek to another: for he that wittingly and willingly sinneth hateth his own soul. *Prov. 8. 36. & 29. 24.* He that sinneth against me, offereth violence to his own soul. He that partaketh with a thief, hateth himself, and he that hearing cursing declareth it not.

16. Among other men none indeed ought wholly to be removed from the embracing of our charity, who is capable of blessedness; for if we love God above all things, no enmities will so far prevail with us, but we may love our very enemies for God. *Mat. 5. 39. Rom. 12. 17. 1. Thess. 5. 15. 1. Pet. 3. 9.*

17. But among men those are more to be loved then others, that come nearer to God, and in God to ourselves. *Galatians 6. 10.* Let us do good to all, but especially to the household of Faith.

18. But because they that believe, are more near both to God, and to us also spiritually, then those who do not as yet believe, therefore also are they more to be beloved.

19. Yet this is so to be understood, that it be referred to the time present and the immediate affection; for we may will the same good to some other as much or more in time to come, the grace of God and faith coming between; in which sense that affection of the Apostle concerning the *Israelites* is to be taken. *Rom. 9. 3.*

20. If among those that are to be beloved there be no apparent disparity neither in respect of God, nor in respect of us, then they are equally to be beloved.

21. But if any apparent disparity appear, either in their nearness to God or to ourselves, then he who exceeds in any nearness, is more to be beloved, that is, when we cannot exercise the act of our love alike toward all, we are more bound to place our love on those whom God hath by some special nearness or communion commended to us, then on others. Therefore although we ought equally to will the salvation of others; yet the exercise and care of this will is chiefly due to those, that are near joined to us in some special respect; as a Soldier although he ought to wish well to all his fellow Soldiers, yet he is bound to take most care of those who are of the same band, and are next adjoined in the same Rank. This appears in that example of *Paul*, who did more fervently desire the conversion of the *Israelites* than of other Nations; of which affection he gives this one reason, because they were his brethren, and kindred according to the flesh. *Rom. 9. 3.*

22. Yet in this prerogative of charity we must wish to those that are near unto us, rather those good things which pertain to that conjunction, whereby they come near unto us, as spiritual good things to those who are most spiritually joined to us, and natural good things to those with whom we have a natural nearness; not that those kind of good things are in our desires to be separated one from another, but because the very kind of conjunction, is as it were a link from God whereby he stirs us up to bestow our pains chiefly in this or that kind.

23. Hence it follows, first. That kindred in blood, *Caeteris paribus* other things answerable, are more to be beloved than strangers, in those things which pertain to the good things of this life: and among those that are near in blood, those that are the nearest to be most loved.

24. Secondly, that some special friend is more to be beloved, than an ordinary kinsman in blood, at least in those things, which pertain to the common duties of this life, because friendship may be such that it may make a nearer conjunction than consanguinity itself considered by itself. *Prov. 18. 24.* For a friend is nearer than a brother.

25. Thirdly, that parents are to be loved more than any friend, because the nearness of parents is greater than of friends as touching the communicating of those things which are most intimate to us. *1. Tim. 5. 4.* If any widow have children or nephews, let them learn first to show piety towards their own house, and to recompense their parents: for this is honest and acceptable in the sight of God.

26. Fourthly, that parents are more to be beloved than children, in those good things which ought to redound from the effect to the cause, as Honor, Esteem, Reverence, Thankfulness and the like. But that children are more to be loved than parents in those things which are derived from the cause to the effect; of which kind are, Maintenance, Promotion, Providence and the like.

27. Fifthly, that husbands and wives are to be loved more than parents or children, in those things which pertain to society and union of this life; for that is the greatest nearness,

whereof it is said, they shall be one flesh. *Gen. 2. 24. Matthew 19. 5.* Therefore shall a man leave his Father, and Mother, and shall cleave to his Wife, and they shall be one flesh.

28. Sixthly, that they that have deserved well of us are more to be beloved then others, and among thosesuch as have communicated spiritual good things to us are most to be beloved: let him that is taught in the word communicate to him that taught him, all good things, *Gal. 6. 6.*

29. Seventhly, that a community or whole society is more to be beloved then any number of it, because the conjunction of a part with the whole is greater then with another part; and therefore, that a prince whose life and safety is necessary or most profitable for the common good, is more to be beloved, then any or divers of the common people, nay more then ourselves in temporal things. *2. Sam. 21. 17.* Thou shalt go no more with us to battle, least thou quench the light of *Israel. Lament 4. 20.*

30. There be two Acts of charity toward our neighbor: Prayer for his good, and working of it. *Mat. 5. 44.* Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which hurt you and persecute you.

31. This Prayer as it respects the honor of God, pertains to religion in the first Table: but as it respects the good of our neighbor, it pertains to Justice, and Charity toward our neighbor in the second Table.

32. We must pray for all those good things, which religion commands us to wish to him, whether they be spiritual, or corporal.

33. In this praying is included not only petition, but also giving of thanks, whereby we praise God for the good things which he hath bestowed on our neighbors. *Romans 1. 8, 9, 10.*

34. To his praying is opposed that imprecation which tends to the hurt of our neighbor, which is called cursing. *Mat. 5. 44.*

35. Working of good toward our neighbor is an endeavor, concerning him, tending to his good; whence also it is called good deed. *Matthew 5. 44.* And love in deed. *1. John 3. 18.*

36. This working is distinguished from praying; because although prayer be also an endeavor tending to the good of our neighbor, yet is not immediately exercised about our neighbor, but is directed unto God.

37. Yet unto this working those endeavors must be referred which are exercised about other Creatures for our neighbors sake: for then there is an efficiency in our actions of the same reason, as if it were exercised immediately about our neighbor himself.

38. Now this endeavor is either, by moral persuading, or real effecting.

39. An endeavor of moral persuasion is in propounding of good to be performed with arguments by which he may be stirred up to it.

40. And this is by admonition, and good example.

41. This admonition is taken generally for any warning, which is used by words, whether it be to procure and perform good to our neighbors, or to drive away and make up any hurt.

42. Therefore it contains in it our duty to teach and admonish. *Colos.* 3. 16. To observe others that we may whet them to love and good works. *Heb.* 10. 24. To exhort them also daily. *Heb.* 3. 13. To comfort them against sorrow and grief. 1. *Thess.* 4. 18. And to correct them in a brotherly manner, if they be overtaken with some offense. *Gal.* 6. 1. *Rev.* 19. 17.

43. But this brotherly correction is then to be used; when we certainly know that the evil to be corrected is committed, when there is hope of some fruit, or good to follow upon our correction, either by the amendment of our brother that is fallen, or by preserving of others from partaking of the same; lastly, when there is fit opportunity in respect of time, or person, and the circumstances.

44. Unto this admonition is opposed consent, or communion with others in their sins. *Eph.* 5. 7. 11.

45. One is said to be partaker of another's sin nine ways; which are thus set down in Latin.

Iussio, consilium, consensus, palpo, recursus,

Participans, nutans, non obstans, non manifestans.

That is summarily, consent is given to sinners, by counseling, defending, helping, permitting when we can hinder, and by holding our peace when we may profitable speak. *Rom.* 1. 32.

46. Good example is a representation of a good work, whereby others may be stirred up to perform the like. 1. *Tim.* 4. 12. *Tit.* 2. 4. 7. *Mat.* 5. 16. 1. *Pet.* 2. 12.

47. To good example scandal is opposed. 1. *Cor.* 10. 32. 33. Give no offense to the *Jews*, to the *Gentiles*, nor the Church of God.

48. A scandal is a representation of an evil work whereby others may either be stirred up to sin (whence it is called 〈 in non-Latin alphabet 〉 , or a cause of stumbling) or to be hindered or slackned from doing good, (whence it is called 〈 in non-Latin alphabet 〉 or a cause of weakening) and that is properly called a scandal, 1. *Cor.* 8, 9, 10. Take heed that your liberty be not an occasion of stumbling to the weak, &c. *Rom.* 14. 21. Wherein thy brother stumbleth, or is offended, or is made weak.

49. There is in every evil work which is made known to others, the respect of a scandal. *Mat.* 18. 6, 7, 8. Whosoever shall be an offense. If thy hand, foot, eye cause thee to offend. If thy brother sin against thee.

50. There is also sometime a scandal in a work of it self lawful, if it be not expedient in respect of others. 1. *Cor.* 8. 13. If my meat offend my brother, I will never eat flesh, least I offend my brother.

51. But an indifferent thing is said to be expedient, or not expedient, when all circumstances considered, it maketh, or maketh not to the glory of God, and edification of our neighbor.

52. There is no human authority that can make that action lawful, whereby a scandal is given to our neighbor.

53. But then a scandal is said to be given: either when some manifest sin is committed, or at least that which hath evident show of sin is committed, so that it becomes known to others; or when that is rashly committed which is not necessary by God's Command, and yet brings spiritual hurt to others: but much more if the perverting or troubling of our neighbor be by that very action directly intended.

54. But if there follow offense, not from the condition of our work, but from the pure malice of others, then it is called an offense taken, as that of the *Pharisees*, which is not our sin, but of those who are offended. *Mat: 15. 12, 13, 14.* Knowest thou not that the *Pharisees* were offended at that saying? Let them alone: they be blind leaders of the blind.

55. But although this offense taken cannot be avoided by us; yet an offense given may and ought. For God never lays upon his a necessity of offending.

56. That scandal whereby one is said (metaphorically) to offend himself, or to give occasion of sinning to himself, is by proportion referred to an offense given.

57. A real effecting or procuring the good of our neighbor, is when we ourselves perform something which of it self tends to the good of our neighbor without his help coming between. *Heb. 13. 16.* To do good, and to distribute forget not.

58. But although all acts of Justice ought to have charity joined to it, yet there are some wherein Justice doth more shine forth, and others wherein charity doth more rule.

59. Hence that distinction ariseth whereby some offices are said to belong to Justice strictly taken, and some belonging to charity; of which difference and formal distribution we have Christ the author. *Luke 11. 42.* Ye pass by judgment and the love of God.

60. Those are the acts of Justice which have in them the confideration of a debt and equality in respect of others.

61. Those are the acts of charity whereby the good of another is respected more then our debt.

62. The offices of Justice, are before, and of straighter obligation then they which are of charity.

63. Hence we are more bound to pay our debts, then to give anything of our own; and he that offends another, is more bound to seek reconciliation then he that is offended.

64. There is in many things a double respect of Justice, one whereof respects the next end, and words of the Law, that bindeth, which is called Justice in the most strict sense; and the other, respects the remote end and reason of the Law which is called equity or 〈 in non-Latin alphabet 〉 .

65. The parts of this Justice are two, one whereof gives to everyone his own, and it is called distributive Justice, the other restores to everyone his own, and it may be called emendative Justice.

66. Distributive Justice cannot be rightly performed without a right judging of things and persons, and a meet comparison of things to things, and persons to persons, from whence ariseth that proportion which they call geometricall.

67. Unto distributive Justice is opposed acceptation of persons, whereby one is preferred before another in the distribution of good due, without just cause.

68. Emendative Justice is either Commutative, or Corrective.

69. Commutative Justice is equality of the thing given, and received.

70. Corrective Justice, presupposeth some Injustice, and it is either civil or criminal.

71. Civil doth chiefly correct the injustice of the cause.

72. Criminall doth chiefly correct the injustice of the person.

73. To corrective Justice pertaineth revenge, and restitution.

74. Revenge is an act of corrective Justice, whereby punishment is inflicted on him, who hath violated Justice.

75. The end hereof ought to be the amendment or restraint of the offender, quietness and admonition to others, and so the preserving of Justice, and of the honor of God. *Deut.* 13. 11. & 17. 13. & 19. 20. & 21. 21. That all *Israel* may hear, and fear, and do no such iniquity in the midst of thee.

76. Restitution is an act of corrective Justice, whereby another is set again into the possession of that thing of his own whereof he was unjustly deprived.

77. Hence an action binding to restitution must be against Justice strictly taken, and not against charity only.

78. To this injustice injury is opposed.

79. To charity is evil will opposed, whether it be formal by a direct intention or virtual by interpretation.

80. Unto this ill will pertaines unjust discord, which if it break forth into separation, especially in those things which pertain to religion, it is properly called Schism.

CHAPTER XVII.

Of the honor of our Neighbor.

1. Iustice toward our Neighbor doth either immediately affect him or by means of some action.

2. Justice which doth immediately affect our Neighbor, doth either respect the degree of that condition in which our Neighbor is placed, or the condition it self absolutely considered.

3. As it respects the degree of it, it is called honor which is commanded in the fifth Commandment: which is said to be the first Commandment with promise, *Eph. 6. 2.* Either because it is the first of the second Table, or because it is the first Commandment in all the Law that hath a singular and proper promise joined to it.

4. Here society of men among themselves is supposed and established, private or oeconomick, and public or politick, wherein one ought to serve another being joined together in mutual duties of Justice and charity, that they may exercise and show towards men that religion whereby they worship God.

5. Hence that solitary life which certain Hermites have chosen to themselves as Angelical, and others embrace for other causes, is so far from perfection, that unless it be persuaded by some extraordinary reason (and that for a time only) it is altogether contrary to the law and will of God.

6. But because human society is as a foundation to all other offices of Justice and charity which are commanded in the second table of the law: therefore those transgressions which do directly make to the disturbance, confusion and overthrow of this society, are more grievous sins, then the breaches of the several precepts.

7. But although political society be established of God as well as Oeconomick, yet as there is some certain form of this Oeconomick (as also of Ecclesiastical society) prescribed to all people, it is not so of political; but it is left to their liberty, that (so as they preserve their power whole) they may ordain that society, which makes most for the establishing of religion and justice among themselves.

8. And this is one reason why there is mention only of parents in the fifth precept; because Oeconomick society only (which is plainly natural) should remain one and the same throughout all ages, and nations: unto which that also is added, that this is the first degree, wherein is the fountain and seminary of all society; whence also the authority of all others in superior power is set forth and mitigated by the name of Father, *2. Kings 2. 12. & 13. & 13, 14. Gen. 41. 8. 43. 1. Sam. 24. 12. 1. Tim. 5. 1.*

9. Honor is an acknowledgement of that dignity or excellency which is in another with a due testification of it.

10. It is called both an acknowledgement and testifying, because it consists neither in outward observance only, nor in inward only, but in both.

11. It is said to respect excellency or dignity, because we are not affected with reverence, but upon the apprehension of some excellency.

12. Hence that duty which is due to those who are placed above us in some eminency, is commonly and most properly set forth under the name of reverence: but by a synecdoche it

sets forth every duty wherein the degree of dignity or excellency of another is respected, whether that degree be inequall in respect of us, or equal, *Rom.* 12. 10. In honor preferring one another, *1. Pet.* 3. 7. Let men likewise dwell according to the knowledge of God, giving honor to the woman as to the weaker vessel; according that *1. Pet.* 2. 17. Honor all men.

13. But it hath the first place among those duties which are due to our neighbor; First, because it comes nearest to the nature of religion and piety wherewith we worship God, whence also it is called religion or piety, not only by profane authors, but sometime also in the Scriptures, *1. Tim.* 5. 4. Let him learn first to show piety to his own family, &c. Secondly, because it is the bond and foundation of all other justice, which is to be performed to our neighbor: for by virtue of this duty of those degrees which it doth respect, men lead a quiet and peaceable life with all piety and honesty, *1. Tim.* 2. 2. which doth also seem to be the proper reason of that promise which is adjoined to this fifth precept, that thou mayest prolong thy days upon earth, because without this mutual observance of superiors and inferiors among themselves, it could not be expected that the life of man should abide in its state.

14. Honor, as it respects the knowledge and opinion of others of him that is to be honored, is called fame, *Eccles.* 7. 1. or a good name, *Phil.* 4. 8.

15. Hence honor as it is the external good of a man, doth not really differ from fame, but only in reason.

16. That office of honoring which we owe to all, is to preserve that state of dignity which they have, without being hurt.

17. Unto this office those vices are opposed whereby the fame. of our neighbor is hurt.

18. The good name of our neighbor is hurt when that estimation which ought to be had of him is diminished, *1. Cor.* 4. 13. Being defamed we pray. *2. Cor.* 6. 8. By honor and dishonor, by evil report and good report.

19. We may diminish it either with ourselves conceiving ill of him without just cause, which is called rash judgment, *Mat.* 7. 1. *1. Cor.* 4. 3. or with others also.

20. The good name of our neighbor is diminished with others, by words, deeds, gestures, or other signs.

21. This also is done sometime directly and formally, with an intention to hurt, and sometime virtually and indirectly, or of the nature of the thing, or by circumstances adjoined.

22. When the fame of another is hurt by imputation of an evil of the fault or of punishment, if it be in his presence, it is called either a reproach, or derision, or a slander; if it be in his absence, it is called detraction.

23. Detraction is directly exercised about the evil of our neighbor four ways. 1. When a fault is falsely laid upon him. 2. When a secret fault is discovered without a just cause. 3. When a

true crime is too much beaten upon. 4. When the deed is not disallowed, but the intention is blamed.

24. It is indirectly exercised about the good of our neighbor four ways also. 1. Denying that good which is to be given to our neighbor. 2. Hiding it. 3. Lessening it. 4. By praising it coldly.

25. The former ways are contained in his verse,

Imponens, augens, manifestans, in mala vertens.

26. The latter in this verse,

Qui negat aut minuit, tacuit, lau dat que remiss.

27. The good name of our neighbor is restored by retracting, or desiring pardon, or sometime also by recompensing of it.

28. The duties of h...our, belong some to unequals, some to equals.

29. Among unequals, it belongs to superiors to excel in well deserving, but to inferiors to reverence and give thanks.

30. Inequality is either in some simple quality, or in authority and power.

31. Inequality in a simple quality, is either in respect of age, or in respect of gifts.

32. They that are above others in age, ought to go before them in grave example, *Tit. 2. 4.* That old women teach the younger women to be sober.

33. They that excel in gifts, ought readily to impart the same to the profit of others, *Rom. 1. 14.* I am a debtor both to the Grecians and Barbarians; to the wise, and the unwise.

34. They that are above others in power, are those who have right to govern others, whence also power is wont to be called jurisdiction; whose duty it is to administer justice and charity toward others in a certain eminent way, according to that power which they have committed to them, *Job 29. 14.* 1.... I put on justice, and my judgment covered me as a robe, and as a Diadem. I was as eyes to the blind, and as feet to the lame, *Col. 4. 1.* Masters, do that which is right and equal to your servants.

35. This justice is administered in charity, by protecting and ruling.

36. Protection is an application of power to defend others from evil, *Isaiah 32. 2.* And a man shall be as an hiding place from the wind, and a covert from the tempest, &c. Whereunto also pertains that providence whereby they provide necessary things for them, *1. Tim. 5. 8.*

37. Ruling is an application of power to further others in good, *Romans 13. 4.* He is the minister of God for thy good. *1. Tim. 2. 2.* That we may lead a peaceable and quiet life in all godliness and honesty.

38. This ruling is exercised in directing and rewarding.

39. Direction is a propounding of that which is right and good, that it may be observed, *Ephes. 6. 4.* Fathers, bring up your children in the nurture and admonition of the Lord.

40. Unto this direction pertains the making and promulgating of good laws in whatsoever society of men it be.

41. Rewarding is a recompensing of that obedience which is performed or denied to direction, *1. Pet. 2. 14.* both to take vengeance on the wicked, and for the praise of them that do well. So *Rom. 13.*

42. Here distributive and emendative justice doth most shine forth: for although the justice in other men is the same, with that which is exercised in those superior, yet it doth most shine forth if it be administered with a fit power.

43. Hence the right of revenging doth not properly belong to others then those that have super-eminent power, *Rom. 13. 4. 1. Pet. 2. 14.* by whom when it is rightly exercised, it is not the revenge of men, but of God, *2. Chro. 19. 6.* Take heed what you do for ye judge not for men, but for the Lord, who will be with you in the judgment.

44. They that are in higher power, ought to provide for the commodities of them over whom they are set in respect of their souls, that they may have means of salvation, *Ephes. 6. 4.* In respect of their bodies, that they may have food, raiment, and fit dwelling.

45. And these are either private persons or public.

46. Private, are the husband in respect of the wife, parents in respect of children, and master in respect of servants: where the power of the husband is moderated with a certain equality: the power of the master is merely commanding: but the paternal power is as it were mixed.

47. They that are in public authority, are either ministers or magistrates.

48. But there is this difference between magistrates and ministers of the Church. 1. Magistracy, (of this rather then of the other kind) is an ordinance from man: but the ordinance of ministers is from God, which is declared in the Scriptures, when the power of magistracy although it be ordained by God, *Rom. 13. 1.* yet it is called an human creature, *1. Pet. 2. 13.* which name doth not at all agree to the lawful ministers of the Church. 2. Magistracy is an ordinance of God the Creator, and so belongs to all kind of men: but the Ecclesiastical ministry is a gift and ordinance of Christ the Mediator, and so doth not properly and ordinarily perraine, but only to those who are of the Church of Christ. 3. A magistrate hath jurisdiction joined to his government, and so (if he be the supreme magistrate) upon just cause he may make and abolish laws, and commit jurisdiction to others: but th ministers of the Church (considered in themselves) are merely mandatory, that have nothing of their own, but whatsoever they do lawfully, they do it as in Christ's stead who commands them, and so can neither make laws, nor commit that power which they have received to others. 4. It belongs to magistrates to procure the common good both spiritual and corporal of all those who are committed to their jurisdiction, by politick

means, and a coercive power, 1. *Tim.* 2. 2. but it is ministers duties to procure their spiritual good who are committed to them by Ecclesiastical means, *Acts* 20. 28. *Heb.* 13. 17.

49. But they cannot be exactly distinguished, in the things themselves, the persons and causes, about which they are occupied: for there is nothing, person, or cause so Ecclesiastical, but in some respect it may pertain to the jurisdiction of the magistrate; neither is there any action so secular (so it be done by a member of the Church) but, so far as it respects obedience to God, it may pertain to the taking notice of by the Church.

50. Therefore the exempting of Ecclesiastical men (as they are called) from the jurisdiction of the civil magistrate, as also the unloosing then from obedience due to Magistrates, and Parents, brought in by Papists under a pretence of Religion and perfection, is altogether contrary to the perfect Law of GOD.

51. In respect of this ruling which comes from the power of superiors, there is due from inferiors, subjection and obedience. *Hebrews* 13. 17. Obey your leaders, and submit yourselves.

52. Subjection is an acknowledgment of their authority. 1. *Pet.* 2. 18. *Eph.* 5. 22.

53. Obedience is the performance of those things that are prescribed. *Eph.* 6. 1. 5.

54. This obedience ought always to be limited according to the limits of power, which the superior commander hath.

55. Hence we must not obey men in those things which are against the command of God, for we must obey in the Lord, *Eph.* 6. 1. And in the fear of God. *Col.* 3. 22. Or also against the command of those superior persons who have greater authority then they.

56. Hence also that obedience must not be blind, or without examination of the precept: but an inferior ought to enquire so far as is requisite for the matter in hand, whether the precept be lawfull, convenient and binding. *Acts* 4. 19.

57. But if the precept be not lawful then an enduring of the punishment wrongfully inflicted, hath the place and force of obedience. 1. *Pet.* 2. 19. 20.

58. In respect of the good that is communicated either by the gifts, or by the power of superiors, inferiors do owe submissive thankfulness.

59. Thankfulness is a desire to recompense benefits received.

60. For it is a certain welwishing affection, having respect and proportion, to the benefit of another, yet so that it must not be contained in the affection it self, but must be manifested in answerable endeavor.

61. Thankfulness indeed is the common duty of all men, who have received any benefit from others, but there is a certain singular way of thankfulness, of inferiors towards superiors, which is declared in that word, when thankfulness is said to be submissive.

62. Hitherto pertains the relieving of their necessity, whether they stand in need of substance, help, or counsel. *Gen. 45. 9*•...
63. This thankfulness, which respects those by whose benefit we do under God subsist, namely our parents, and country, or those who sustain the same person with them, is called piety. 1. *Tim. 5. 4.*
64. The duty of equals towards all their equals is, that one prefer another in honor: *Rom. 12. 10. Ephes. 5. 21.*
65. Friendship is towards some that are joined nearer in love and communion. *Prov. 18. 24.*
66. The beginning of all honor to be given to our Neighbor, especially of that which is due to superiors and equals, is humility.
67. This humility as a virtue, whereby one doth so moderate his esteem of himself, that he will not in any kind attribute anything to himself above that which is meet for him. *Phil. 2. 3.* In humility of mind thinking everyone better than himself.
68. Unto humility is opposed pride and envy.
69. Pride is an inordinate affection of a man's own excellency.
70. This affectation of a man's own excellency if it be exercised about good things that we have, it is called boasting: if about those things which we would seem to have, it is called arrogancy: if about the fame and esteem which we seek with others, it is called vain glory: if about dignities, it is called ambition: if about the undertaking of matters, which are beyond our strength, it is called presumption.
71. Envy is a sorrow for the good of our Neighbor, because it seems to diminish our own excellency. *Num. 10. 29.*
72. For if there be fear of another's good, because we see some evils like to come from thence either to others, or to ourselves, it is not envy, but an honest fear, *Prov. 28. 28.*
73. If the cause of sadness be not that another hast good, but that we have not, and that good is to be wished for by us, then it is not envy, but emulation. *Rom. 11. 14.*
74. If the cause of sadness be the unworthiness of him, who enjoys that good, then it is not properly envy, but indignation. *Pro. 29. 2.*
75. Yet all these affections if they exceed measure, are wont to be noted in the Scriptures under the name of envy. *Psal. 37. verse. 1. 7. Pro. 3. 31.*

CHAPTER XVIII.

Of humanity toward our Neighbor.

1. Iustice which respects the condition of our Neighbor absolutely considered, doth either respect the person of our Neighbor, or his outward commodities.

2. That which respects his person doth either respect his life, or his purity.
3. That which respects his life is humanity, and it is commanded in the sixth Commandment. For seeing here man's life is properly provided for, or as the Scripture speaks; *Gen. 9. 5, 6.* The soul of man and the blood of man; all that duty which is here handled is rightly set forth under the man: of humanity.
4. This Commandment doth not properly treat of the life of the brute Creatures, because they are in man's power, *Gen. 9. 2. 3.* Neither have they common society with man: yet because a fit disposition toward the life of man doth infer some respect to another image of his, which is found in other living Creatures: and cruelty against them is wont to declare a certain inhumane disposition, or by little and little accustom to it: therefore clemency and inclemency towards the brute Creatures, doth, pertain also hitherto as a certain appendix.
5. Humanity is a virtue whereby we are inclined to preserve the life of our Neighbor, and quietness thereof by lawful means.
6. But this is performed two ways, namely by supplying things helpful, and hindering things hurtful.
7. But seeing the life of man which ought to be preserved is twofold, spiritual, and corporal, hence the duties of humanity are some spiritual, and some corporal.
8. The spiritual duty is to do all things according to our power, which may further the edification of our Neighbor.
9. Of this kind are, prayer; good example and admonition, which are required of all.
10. For although these immediately in regard of their next end, be general duties of charity, yet mediately and in respect of the remote end, they pertain to the furtherance of the spiritual life of our Neighbor. *James 5. 20.*
11. There is the like reason, of ceasing from due offices pertaining to the salvation of our Neighbor, of consenting with other in their sins, and of offense given to them, which are sins opposed to those duties: for these do always hurt the spiritual life of our Neighbor, *Ezek. 3. 18. & 13. 19. & 33. 6. 8. Rom. 14. 15. 1. Cor. 8. 11.*
12. But although as the soul is more noble then the body, so the spiritual life is of greater price then the corporal; and so those sins which do make against the spiritual life of our Neighbor are greater, (an equal comparison being made) then those which hurt the body: yet they do not so really pertain to the hurting of our Neighbor: because hurting and bodily death it self is wont to be brought on men, by necessity of coercion: but spiritual death cannot be brought upon one by another unless he be in some sort willing and do consent, so that is own action is the immediate cause of it.
13. Also it is required of superiors that have power, and authority, that they study to further the salvation of inferiors by their authority.

14. There be divers degrees of our duty toward the corporal life of our Neighbor, that it may be kept quiet and safe.
15. The first degree hereof is, in those virtues which do keep us far from any hurting of our Neighbor.
16. Of this kind, are Meekness, Patience, Longsuffering, and placableness, or pardoning of wrong.
17. Meekness is a virtue which doth moderate anger. *Prov. 17. 1. Cor. 13. 4. Numb. 12. 3.* Now the man *Moses* was very meek; above all men who were on the face of the Earth. *Gal. 5. 22.* The fruits of the spirit restraining of anger, goodness, gentleness.
18. Unto this is opposed, slowness and wrath.
19. Slownesse is a want of Just anger. *1. Sam. 12. 13.*
20. Wrath is an inordinate stirring up of anger. *Gen. 49. 7.* Cursed be their anger because it was fierce, and their wrath because it was cruel. *Eccles. 7. 10.* Be not hasty in thy spirit to be angry, for anger resteth in the bosom of fools.
21. The degrees of wrath are, provoking of the mind waxing hot, and hatred.
22. Patience is a virtue which moderates anger that is stirred up by grievous wrongs. *Luke 21. 19. Colossians 1. 11. 1. Thess. 5. 14.*
23. Long-suffering is a continuance of patience, although it have been long provoked. *Proverbs 14. 29. & 15. 18. & 16. 32.*
24. Placableness is a virtue whereby we do easily forgive a wrong done to us. *Mat. 18. 21. 22. Luc. 17. 3. 4.*
25. The second degree of this duty is in those virtues, which do cherish society of life, as, concord, and benevolence which hath joined with it, courtesy, affability, and equanimity.
26. Concord, is a virtue whereby we do easily agree with others in those things that are good. *Philippians 1. 27. & 2. 2. & 4. 2.*
27. Benevolence is a virtue whereby we wish all things prosperous to others. *1. Cor. 13. 4.* Charity is kind.
28. Unto these are opposed discord, dissention and enmity, &c. *Gal. 5. 20.*
29. A third degree of this duty is in those endeavors whereby the life it self of our Neighbor, is defended, furthered, and cherished.
30. An endeavor to defend, promote, and cherish the life of our Neighbor, doth contain all those duties, whereby we may be conserving causes of the life of man. *Prov. 24. 10.*
31. Unto these are opposed all those sins, whereby the life of men is hurt, as fierceness, cruelty and the like. *Pro. 20. 10.*

32. All these are contained under the name of Homicide.

33. Homicide is the unjust killing of a man.

34. Now that killing and hurting also is unjust, which is either not done by a just authority, that is, that that is public, or which is equal to public; or not upon a just cause, or not in due order, or upon an intention that is not just; for those four conditions ought always to concur to a just killing; if one of them be wanting, Homicide is committed.

35. Also rash anger must be referred to Homicide, so far forth as it tends to the hurting of the life of our Neighbor. *Mat. 5. 22.* Whosoever is angry with his brother unadvisedly.

36. But in those words it is given to understand that all anger is not condemned, for that only is reprov'd which is rash, that is, which hath no just cause, or observes no just measure. Otherwise the force of anger, as zeal of God, is often commended. *Gen. 30. 2. Ex. 11. 8. & 16. 20. & 23. 19. Numb. 16. 15. & 31. 14. 2. Kings 13. 19.* And hatred it self, *Psalms 139. 21. 22.*

37. This is for the most part peculiarly belonging to the sixth precept, that those things which are forbidden, may sometime (in another consideration) be not amiss, and sometime well and rightly done in obedience toward God.

38. So he that killeth another upon mere chance, to whom he gave no cause, whilst he is about a lawful work when and where it is lawful, fit diligence being used, doth not sin. *Deut. 19. 5.*

39. Such also is the reason of a necessary defense, so as desire of revenge be wanting. For this is an unblameable defense granted to everyone.

40. Sometime also God is obeyed by killing. *Deut. 13. 9.* Namely when it is done by authority, and command from God. *1. Sam. 15. 18. 19.*

41. No man hath power from God, by common Law to kill that man of set purpose whose innocence he knoweth of.

42. Neither is there any power of man, which can give sufficient authority to any subject, to slay him, whom he knows to be innocent, and not to deserve death.

43. Therefore a war can never be just on both sides, because there cannot be death on both sides.

44. Neither is it lawful in any war to intend their occasion who are not in some sort partakers of such like cause.

45. But if there be present a lawful cause, together with a just authority and intention, and a just manner be used, the war it self, or warfare, is not against Religion, Justice, or Charity, *Num. 31. 3. 1. Sam. 18. 16. & 25. 28. 1. Chron. 5. 22. Luc. 3. 14. Rom. 13. 4. 1. Pet. 2. 14.*

46. Also the same conditions observed, it is lawful for those who have skill in weapons. 1. *Chron.* 5. 18. *Psal.* 143. 1. To offer and apply their help to lawful Captains; to make war. *Luc.* 3. 14. 1. *Cor.* 9. 7.

47. No Law of God permits any one to kill himself.

48. Yet it is lawful and just sometime for one to expose himself to certain danger of death.

39. Nay sometime the case is wherein one may and ought to offer himself to death. *Jonah* 1. 12.

CHAPTER XIX.

Of Chastity.

1. Iustice which respects the purity of our Neighbor is Chastity.

2. Chastity is a virtue whereby the purity of his person is preserved in respect of those things which pertain to generation. 1. *Thess.* 4. 3, 4, 5.

3. The parts of Chastity are two, shamefastnes and honesty.

4. Shamefastnesse is a part of chastity drawing back from impurity, which is in the same sense also called bashfulness.

5. Honesty is a part of chastity leading to those things, which become purity.

6. Shamefastnesse and honesty are radically in the inward choice of a man, but significatively in the outward conversation.

7. Hence chastity is chiefly named shamefastness, as it doth take away the outward signs of impurity: and it is called comliness, as it putteth the outward signs of purity.

8. Unto shamefastness, modesty is chiefly referred, and to comeliness gravity.

9. Modesty is a virtue whereby we contain ourselves within the bounds of fleshly desire.

10. Gravity is a virtue whereby the *decorum* of purity is observed.

11. Chastity is virginall, conjugal, or viduall.

12. But this distribution is not of the *Genus* into *Species*, but of the adjunct into his subjects.

13. For chastity is the fame in respect of the essence in all, but it admits some accidental differences, according to the different states of those by whom it is observed.

14. For virginall is that which ought to be kept by a virgin until she contract marriage. 1. *Cor.* 7. 34.

15. Conjugal is that which ought to be kept in wedlock, *Tit.* 2. 5.

16. Viduall is that which is to be kept by Widows. 1. *Tim.* 5. 7.

17. Unto conjugal chastity marriage lawfully contracted and observance is referred. *Mat. 19. 6. 1. Tim. 2. 14. Heb. 13. 4. 1. Pet. 3. 1, 2, 4.*

18. For this is the difference between single estate and married, that though chastity may and ought to be observed in single estate, yet single estate of it self maketh nothing to chastity: but wedlock hath both of it own nature a certain purity in it self, as it is an ordinance of God, and also by virtue of that institution, it becomes a means, to preserve purity and chastity.

19. Marriage is the individual conjunction of one man and one woman by lawful consent, for a mutual communion of their bodies, and society of life among themselves.

20. It is of one man with one woman, *Genes. 2. 22. Malac. 2. 15. Mat. 19. 4, 5. 1. Cor. 7. 2. Levite. 18. 18.*

21. For that perfection of friendship, and mutual offices, such as marriage is cannot be had but between one and one.

22. Therefore *Polygamy*, even that which was in use with the ancient Fathers, was always a violation of the Laws of Marriage, neither was it of old tolerated by God by any other dispensation, then that whereby he is wont to tolerate men's, infirmities, and ignorances, and to turn them to God.

23. To a lawful consent is required first, that the persons to be joined be fit: Secondly, that the consent it self be agreeable to the nature of the thing and the Law of God.

24. That the persons may be fit is required. 1. A just distance of blood, *Levite. 18.*

25. For nearness of flesh hinders marriage by reason of a certain special reverence due to our own flesh, contrary to which is that conjugal familiarity which is signified in that phrase. Do not uncover her nakedness. *Levite. 18. 6. 7. And following.*

26. That distance of degrees, either of kindred or affinity, which is propounded, *Levite. 18.* to be observed, is of common and perpetual right; for the violation of it was among those abominations, wherewith the *Gentiles* themselves are said to have polluted the Land. *Vers 37. 28.*

27. Yet it is not in all things of such essential moral right, but it may admit exception, either upon mere necessity urging, as in the beginning of the world, or upon a special command of God. *Deut. 25. 5.*

28. Spiritual kindred or nearness (as they call it) brought in by the Papists between him that baptizeth, or the God-father, and the God-son or God-daughter, as they call them baptized, as an impediment of lawful matrimony, is an idle, and tyrannical devise of superstition.

29. Secondly, there is also required in the person that is to contract Matrimony, ripeness of age, *1. Cor. 7. 36.* Which if it should be wanting, she could not contract other covenants of less moment, much less this so great a covenant.

30. That this consent be conformable to the nature of the things, there is required aforehand. 1. Consent of parents, if they be as yet in their power, 1. *Cor.* 7. 36, 37, 38.
31. 2. Consent also of the persons contracting ought to proceed from certain & deliberate counsel, without compulsion or deceit.
32. This conjunction is said to be individual, because from the nature of the thing it self, it hath the same ends with the life of man, *Rom.* 7. 1, 2, 3. 1. *Corinth.* 7. 39.
33. They therefore that have concubines, who do contract between themselves, for a time, do not marry according to God's ordinance and allowance, but do filthily elude it.
34. Neither doth this perpetually depend upon the will only and covenant of the persons contracting: for then by consent of both parts, a covenant so begun may be unloosed again, as it useth to be between master and servant: but the rule and bond of this covenant is the institution of God, whence also it is in the Scriptures sometime called the covenant of God. *Prov.* 2. 17.
35. This institution of God whereby he establisheth the individual fellowship of husband and wife, doth respect the good of mankind in a just conservation of it by a certain education, and hereditary succession of children, which cannot be done without an individual conjunction of parents.
36. Therefore lawful marriage cannot be unloosed before death, without most grievous guilt of him who is the cause of it.
37. No not infidelity or heresy in either part doth give a just cause of separation. 1. *Cor.* 7. 12, 13.
38. But if one party make separation with obstinate pertinency, the other party in that case is freed. 1. *Cor.* 7. 15.
39. This conjunction is for the communication of bodies, because there is in marriage first sought an holy seed. *Malac.* 2. 15. And secondarily a remedy against carnal desires which are now since the fall in men, who have not a singular gift of continency, so unbridled, that (unless they be helped by this remedy) they do as it were burn them, that is, make them unfit for pious duties, and make them run headlong to unlawful and foul mixtures, 1. *Cor.* 7. 2, 9.
40. Hence the body of the husband is said to be in the power of the wife, and the body of the wife in the power of the husband, so that they ought to give due benevolence one to another without defrauding, 1. *Cor.* 7. 3, 4, 5.
41. Hence also the vow of single life, as it takes place among the Papists, is not a vow of chastity, but of diabolical presumption, a snare of the conscience, and the bond of impurity.
42. Also society of life, and that most intimate, for mutual comfort and help, is among the ends of marriage: for seeing a man must leave his father and mother, and cleave to his wife,

Gen. 3. 24. And seeing the woman is said to be made a meet help unto man. *Gen.* 2. 18. This helping society doth not only pertain to the propagation of mankind: but it must be extended to all the duties of this life.

43. All these are mutual between the husband and wife, and ought to be observed of equal right, as touching the essence or sum of the matter, yet so as that difference of degree which comes between the husband and the wife (that the husband govern, and the wife obey) be observed in all these things. 1. *Pet.* 3. 7. 1. *Cor.* 11. 7. 8. 9. 10. *Eph.* 5. 33.

44. Unto chastity luxury is opposed in a more strict sense, whereby it sets forth an unlawful use of those things, which pertain to generation, which in the same sense is called, uncleanness inordinate affection, and evil concupiscence. *Col.* 3. 5. Lasciviousnesse. *Rom.* 13. 13. The disease of concupiscence 1. *Thess.* 4. 5.

45. Unto Luxury are reckoned all the helping causes, effects, and signs of it as unchaste looks. *Job* 3•... 1. *Pro.* 9. 13. 2. *Pet.* 2. 14. *Mat.* 5. 28. Noddings, Kissings, Embracings, Touchings, Dancing, Showes, Songs, Gestures, and the like. *Gal.* 5. 15.

46. Unto the helping causes of Luxury are referred, Gluttony and Drunkenness. *Rom.* 13. 13. *Ezech.* 16. 49. *Prov.* 23. 31. 33.

47. Unto the effects, and signs of it are referred lasciviousnes, and lacivious habit, *Prov.* 7. 11. And obscene speech. *Eph.* 5. 4.

48. The kinds of Luxury are. 1. Scortation, which is the mixture of a single man with a single woman, 1. *Cor.* 6. 16. Whether it be *Stuprum*, whoredom, which is the deflouring of a woman otherwise honest: or fornication properly so called, which is the mixture with a dishonest woman, or a whore. 2. Adultery, when at least one of the persons offending is married or betrothed. 3. Incest, when those are mixed together which are near in the flesh. 4. Rape, when force is added to Luxury. 5. Mixture against nature.

49. Adultery is most properly and essentially against marriage, the band and covenant whereof it breaks of it own nature; and so is the proper and just cause of a divorce, which is not to be admitted for many other sins, although they be more grievous.

50. A just devorce doth dissolve the band it self of marriage.

CHAPTER XX.

Of commutative Justice.

1. Iustice which respects the outward benefit of our Neighbor by a certain appropriation is called commutative Justice, because it is chiefly used in changings.

2. This Justice is a virtue whereby every man's own is given to him in external commodities.

3. Now that is said to be every man's own, whereof he hath a lawful dominion.

4. Dominion is a right to dispose perfectly of a matter so far as Laws permit. *Matth.* 20. 15.

5. There be two parts of a perfect dominion, propriety and the use of it. *Luc. 20. 9. & 10. 1. Cor. 9. 7.*
6. Now these are sometimes separated, so as the propriety is in one, and the use for a time in the power of another.
7. This Justice is exercised, in the getting and using.
8. The Justice of getting depends upon the cause of the dominion.
9. The cause and reason of a dominion is called a title.
10. A just title is a just occupying, an inheritance, a gift, a reward, or a contract.
11. A just occupation is a lawful taking of things which were belonging to nobody before, yet may become some bodies.
- 12 Those things are said to belong to nobody which are not possessed, neither are in any ones dominion.
13. In this sense all things are said to have been common in the beginning of the world, and also after the flood: because they belonged to no man by possession or peculiar dominion, and so were propounded in common to everyone that did first take or occupy, whereunto also pertains, that blessing of God upon man-kind. *Gen. 1. 28.* Fill the earth and subdue it, and bear rule over every beast, and over all fowls of the Heaven, and over all the beasts that creep upon the Earth, which is also repeated after the flood; Be fruitful, increase and fill the Earth.
14. Of the same condition also are now those Islands of the Sea, and parts also of the continent which were never inhabited.
15. Of the same right also are all those things which did once belong to somebody, but afterward ceased to belong to any, which are wont to be called things vacant or forsaken.
16. But things that are lost are not to be accounted with these, unless there have been due diligence used to find out the true owner: for otherwise although they be not corporally detained from another, yet in right, with will and mind they are possessed.
17. Hence those wares that to lighten the Ship are cast into the Sea, or are by some Ship wrak brought to shore, are not to be accounted for things vacant or forsaken.
18. Unto this occupying is captivity referred, which is an occupying caused by right of war justly undertaken.
19. An inheritance is a succeeding into the goods of another, by virtue of his just will, *Levite. 25. 45. 46. Num. 27. 8. 9. 10. & 11.*
20. A gift is a free bestowing of a good thing. *1. King 10. 10. & 13.*
21. A reward is the recompensing of a work done.

22. A contract as it pertains to this place, is a communicating of a good thing upon an agreement binding to it: the form of which is, I give, that thou mayest give, or I give that thou mayest do, or I do that thou mayest do, or I do that thou mayest give.

23. Unto possession by contract is to be referred. 1. Buying, when a thing is had upon a certain price, 2. Letting, when the use of a thing is granted for a certain reward. 3. Borrowing, when a thing is taken to be rendered freely again, in the same, generalled *mutuum*: or to be restored in the same special, called *commodatum*, to which a pledge or *depotum* may be reckoned.

24. About these matters a lawful occupation, or course of living, is conversant belonging to all men, except those who enjoy public offices, of whom we have spoken before at the fifth Commandment: for such occupations of life, although they do from the nature of the thing pertain to the common good, and ought to be thither directed by men; yet they do with all belong to the private good of this life in getting, and keeping the goods of this life. *Eph. 4. 28. 2. Thess. 3. 11. 12.*

25. All are bound who are not exercised in greater, offices, and do not prepare themselves to them, to exercise some such occupation. 1. *Tim. 5. 13. Gen. 3. 10.* According to that of the Apostle, if any will not labor, let him not eat. 2. *Thess. 3. 10.*

26. Neither is it enough that one labor, unless he labor that which is good. *Eph. 4. 28.* That is, do follow that occupation of life, which agrees with the will of God and the profit of men: studying quietness and diligence. 1. *Thess. 4. 11. 12.* & 2. *Thess. 3. 12* Unto which are opposed slothfulness, voluntary beggary, vain, curious, unclean arts: and an unnecessary care of other men's matters, which is called *Busibodines*.

27. But to what singular kind, of occupation every one ought to apply himself, that depends partly upon the inward endowments & inclinations which he hath. 1. *Pet. 4. 10.* And partly upon outward circumstances whereby he is carried more to one course of life then to another.

28. But because there is a singular providence of God exercised in directing such matters; therefore everyone is rightly said to be assigned to this or that kind of life, as it were by God's reckoning.

29. But although in respect of this divine providence such a special occupation of life is wont to be by proportion called by Divines a vocation: yet this is not so to be taken, as if that vulgar men were as well separated by God to their occupations, as a believing man is to live well, or a Minister of the word to fulfill the work of the Ministry: for neither is there anywhere in the Scriptures, either any such thing declared, or the title it self of vocation, simply and properly given to any vulgar occupation.

30. For the Apostle, 1. *Corinth. 7. 20.* When he makes mention of vocation, doth not set forth any certain occupation of this life, (for circumcision, and uncircumcision, service and freedom, are not occupations of life or just callings) but he distributes, as it were, the calling of the faithful, by the subjects, when he shows that some are called being servants, and some

being free, as appears *Verse 24*. Where he unfolds the variety of calling by that divers state and condition, in which the called are found, neither doth he there command that everyone abide in that state in which he was called: for he permits a servant to aspire to freedom, *Verse 21*. But he teacheth that there is no difference of a free man and a servant, in respect of Christ and Christian calling, *Verse 22*.

31. In the defect of such possessions poverty consists, and riches in the abundance of them, *1. John 3. 1*.

32. Riches lawfully gotten, though in their own nature they be not moral good things, yet they are good gifts of God. *Prov. 22. 4*.

33. And poverty hath the respect of a punishment or affliction, *Prov. 21. 17*.

34. Therefore there is no perfection, in casting away or forsaking riches, unless the special will of God require it. *Acts 20. 25*.

35. But euangelicall poverty which is spiritual, may consist with great riches, as in *Abraham, Job, &c*.

36. Also propriety and distinction of dominions is the ordinance of God and approved of him. *Prov. 22. 2. 2. Thess. 3. 12*.

37. In this right of dominion both in getting and using commutative Justice is exercised, the sum whereof is that we possess our own, not another's, and that without the hurt of others.

38. But the foundation of this Justice is placed in the lawful keeping of those things we have.

39. Unto this keeping is required parsimony and frugality, *Prov. 21. 15*.

40. Parsimony is a virtue whereby we make only honest and necessary expenses.

41. Frugality is a virtue whereby we order our matters, with profit and benefit.

42. The perfection of this Justice properly flowing from Charity is in Liberality.

43. Liberality is a virtue whereby we are inclined to communicate our commodity freely to others, by the Will of God. *2. Cor. 8. 14. Rom. 12. 13. Levite. 25. 35. Ps. 37. 19*.

44. Unto liberality pertains not only a free giving, under which is comprehended the forgiving of a debt: but also free lending. *Luc. 6. 34. And hospitality, Rom. 12. 12. 1. Pet. 4. 9*.

45. Alms properly so called doth consist in this liberality, when it is done upon taking pity on the calamity of our Neighbor.

46. Theft in the larger signification is opposed to a just title of dominion.

47. Theft is an unjust taking away of that which is another man's against the will of the owner. *Eph. 4. 28*.

48. Taking away comprehends, taking, detaining, and damnifying.

49. A thing is said to be another's, which is another's, either in respect of propriety, power, or possession.

40. In divers causes the owner upon right of humanity is supposed to consent, to the bestowing of some part of his goods, although he hath not actually testified his consent, and then the respect of theft ceaseth. *Deut. 23. 24. 25.*

51. But seeing that which is another man's is taken away either secretly or by force: hence there are two kinds of this sin, namely theft specially so called, and Rapine or Robbery. *Exod. 22. 1. Hos. 6. 8, 9. Luc. 8. 21. 1. Cor. 6. 8, 9.*

52. Unto theft is referred all fraud which is used in buyings, or sellings, or in any other unlawful getting.

53. Theft in the common wealth is *Peculatus* when things that belong to the community are taken away, and *Annonae stagellatio*, when the buying and selling of corn or other things is made dearer than is fit, by monopolies, or the like arts.

54. Unto rapine are referred oppression: *Isaiah 3. 14.* and extortion. *Luc. 3. 14. 1. Sam. 2. 12.*

55. Unto parsimony and frugality is opposed profusion, which is an immoderate bestowing of those things which we have.

56. Unto liberality is opposed covetousness, which is an immoderate keeping of those things which we have, *Prov. 11. 24.* Or a greedy desire of those things we have not, *1. Tim. 6. 9.*

CHAPTER XXI.

Of telling Truth. Veracity.

1. Iustice which doth affect our Neighbor mediately, is Veracity and contentation. For by that our Neighbor is affected, by means of his credit, and by this by means of some work or action of ours belonging to some Commandment going before.

2. Veracity is a virtue, whereby we are inclined to observe truth in giving testimony, *Mat. 23. 22. Eph. 4. 25. Psal. 15. 2.*

3. Of this telling truth in giving testimony, the ninth precept doth properly handle, and not of those things only or chiefly which pertain to the fame of our Neighbor; For fame pertains to that honor, the consideration whereof is had in the fifth precept: neither is it to be put after riches and the profits of this life, whereof it was handled in the eight Commandment. *Pro. 22. 1.* Neither doth a testimony true or false pertain to the same of others only, but also to their possessions, and life it self. *Pro. 30. 14.*

4. It is also manifest that the words themselves of this precept do most directly respect proceeding in judgment, *Numb. 35. 30. Deut. 17. 6. & 19. 15.* In which places many other things are handled beside fame, although they ought also to be extended to all public, politick, and sacred testimonies. *1. Cor. 15. 15. John 1. 7. 8. 15. 19. 32. 34.*

5. Hence actions in places of judgment, have not only approbation, but also direction from this precept; namely that judgments ought always to be grounded on fit testimony, (unless there be that evidence of the matter which needs to witness) or at least strong and violent (as they call them) presumptions, which are equal to testimonies.
6. The words of a testimony must always be used in that sense as they are understood, or are thought to be understood by those to whom the witnesses endeavor to give credence, without equivocation, doubting, or mental reservation.
7. Truth in a testimony is threefold. 1. When that which is said is conformable to the thing which is in hand. 2. When it is conformable. 3. When tis conformable both to the thing and to the mind.
8. The second truth is that which is most properly looked at in a testimony and in veracity: yet the third is required in those things, a certain knowledge of which we are either bound or profess to have.
9. This veracity is in a simple assertion, or in a promise.
10. The truth of an assertion is always thus farnecessary that if we affirm anything, it do consent with the mind and our judgment.
11. Also sometime an assertion it self is necessary when either Justice or Charity requires it of us.
12. Justice requires it in public judgments of the Judge, of the plaintiff, the defendant, of the witness, of the advocate, the notary, and the proctor, and out of judgment when we are bound to bear witness by some special right.
13. Charity requires this when good comes to our Neighbor by it, without equivalent hurt to ourselves or others.
14. Truth of a promise is called fidelity.
15. Fidelity is a virtue, whereby we are inclined to keep constantly our credit given.
16. This Fidelity is the foundation of civil Justice, and all agreements, and contracts: for a reciprocal promise is a contract.
17. To the truth of a testimony is opposed a Lye. *Eph.* 4. 25.
18. A lie is properly a testimony, whereby one pronounceth otherwise then is in his heart. *Act.* 5. Whence is that phrase in Scripture of a double heart, of a man that is a liar. *Psal.* 12. 3.
19. But because a thing pronounced, doth not consist only in outward words, but chiefly in their sense; therefore the same words which are true in one sense, in another sense become a lie. *Mat.* 26. 61.

20. Ironies, fables, jests, repeatings also of false things, and the like are not lies, because they are not testimonies; and they are not testimonies because they are not confirmed by the credit and authority of the speaker.

21. An intention of deceiving, although it do almost always accompany a false testimony, yet it is not of the essence of it, neither is it necessarily required to a lie; for although one know that he with whom he hath to do cannot be deceived by his lie; yet if he have an intention in speaking to affirm that which is false, he lieth no less then if he had hope of deceiving.

22. An intention of hurting doth indeed increase the mischief of a lie: but it maketh not the nature of it: for if a man out of jesting or a desire to please and be officious, confirm that by his credit which he knows to be false, it is a lie: pernicious of its own nature, if not others, yet to the author himself: as it is in those who are given to flatteries or boastings, or are delighted in confirming monstrous fables or fictions unto others.

23. An intention to speak that which is false, makes a lie, although that which is spoken be most true.

24. The asseveration of a thing incertaine for certain, is accounted with a lie although we think it to be true.

25. Also that secrecy whereby one doth not speak the truth when Justice or Charity requires it, doth partake of the nature of a lie.

26. But when neither Justice nor Charity requires to give testimony, then the truth or part of it may be concealed without sin. *Ier. 38. 27.*

27. Among lies, those are more heinous, in which the testimony is more solemn, as in public judgments, which are chiefly respected in the words of the ninth precept, in sacred matters, and in the like. *Matth. 26. 59. 1. Cor. 15. 15.*

28. Hence subscriptions, testimonies, or commendatory letters, given against the known truth are foul lies.

29. That dissembling which consists in deeds or signs, and not in words, is not properly a lie: unless the same either of their own nature, or by some certain appointment, have the force and use of speech: as, 1. *Sam. 20. 20. 21. 22. Mat. 26. 49.* Because such deeds and signs that are not verbal, have no certain and determinate signification, so as they can have the force of a testimony.

30. Therefore such dissembling is sometime lawful, as in warlike stratagems. *Ios 8.*

31. But it is made unlawful when in respect of the end or manner, it fights with religion, Justice or Charity.

32. Unto fidelity is opposed perfidy or unfaithfulness.

33. A lie is committed in a promise, if there be not an intention of doing that which is promised, unfaithfulness is committed, if there be not an answerable endeavor to perform

the same: therefore a lie and unfaithfulness, may be joined together, and they may be also severed.

34. When a testimony toward our Neighbor is confirmed by an oath, then the oath is an adjunct of that testimony: and although it do in it self respect God only, yet in this use it respects our Neighbor also.

35. Therefore perjury in such a testimony is directly and immediately a sin against reverence due to God: but mediately it violates also that Justice which is due to our Neighbor.

36. Asseveration is the manner of a testimony whereby the sincerity of the witness, and the certitude of knowledge which he hath of the thing witnessed, is declared: whence also it is not unfitly by some called a protestation, because it produceth a witnessing by explication.

37. Therefore in an asseveration there is not a second contestation coming to the former as there is in an oath: but an illustration of one and the same thing.

38. Neither is there any calling upon God in a mere asseveration, which is essential to an oath.

39. Yet an asseveration is not convenient but to the more grave testimonies, for it is as it were a middle degree between a simple testimony and an oath.

40. We must most of all abstain from those asseverations our common speech, which have some show of an oath.

CHAPTER XXII.

Of Contentation.

1. Contentation is a virtue, whereby the mind doth rest in that portion that God hath given him. 1. *Tim.* 6. 6. *Heb.* 13. 5. *Phil.* 4. 11.

2. This contentment is commanded in the tenth Commandment, as appears by the words themselves, neither is it any way meet that this Commandment be referred to that inward and original purity of righteousness, which is the fountain of all obedience; for that is not generally commanded in any one Commandment, but in all: neither doth it more pertain to the second table which is the condition of this precept, then to the first.

3. Yet because of all virtues which are contained in the second table there is none more internal, or more intimate to primitive righteousness then contentment, and we are as it were lead by the hand from this, to contemplate and seek that: therefore that purity is not unfitly by occasion of this precept handled here.

4. Unto this contentment is joined joy for the prosperity of our Neighbor as of our own. *Rom.* 12. 15.

5. In that contentment and joy consists the top and perfection of all charity toward our Neighbor. In which respect also contentment is in a certain manner the perfection of

godliness and a godly man. 1. *Tim*, 6. 6. For godliness is great gain (〈 in non-Latin alphabet 〉) with contentment, or producing the perfection of co•...tenment.

6. Hence it is commanded in the last precept according to that order which proceeds from the more imperfect to the more perfect, and from that which is more known to that which is less known.

7. For this is a duty most perfect, and most unknown to us by nature, that whatsoever we conceive or will, it be joined with the good of our Neighbors.

8. Therefore although this of its own nature hath the first place among duties to our Neighbor, as the foundation of all the rest, yet because it is last in having a being in man corrupted, therefore it is commanded in the last place.

9. Unto Contentation is opposed concupiscence. *Heb*. 13. 5.

10. But by concupiscence is not understood the power and faculty of lusting, and desiring which is natural: nor the act or operation of that natural faculty which is also natural and lawful, neither the whole inclination of our nature which is corrupt, which is not specially condemned in any one precept, but in the whole Law: nor all those chief actual lusts which are inordinate, a great part whereof is contrary to religion and condemned in the first table; nor lastly, all lusts which tend to the hurt of our Neighbor, for those which have a deliberate consent, and purpose of prosecuting joined with them, are condemned in the several Commandments: But that desire whereby the mind is first instigated, and tickled, with desire of the good things which are our Neighbors, although it be not yet come into the mind to get them by unlawful means, 1. *Kings* 21. 2. *Marc*. 10. 19.

11. By reason of that affinity, or near consanguinity which those first motions of injustice have with original corruption, whence they do arise, they are wont by many to be as it were confounded with it. But. 1. Original sin, is as it were an inbred habit, perpetually dwelling in us, having it self in respect of the existence always in the same manner; whilst we live here; but these morions are transient actions proceeding from that habit. 2. That sin dwelling in us, is no more original, then a general principle of all vicious actions, but those acts, which are condemned in this place are manifestly circumscribed, as having respect only to our neighbor.

12. The Apostle himself, *Rom*. 7. doth plainly open this precept by a Synecdoche of the operations of sin, for concupiscence, *Ver*. 7. is the same with the affections of sinners, *Ver*. 5. And with concupiscence effected by sin, *Ver*. 8. And so must necessarily be distinguished from sin dwelling in him. *Ver*. 7.

13. Neither is it any marvel that the *Pharisees* (of whom *Paul* was one) did not acknowledge the first motions of concupiscence to be sins, seeing the same is yet stiffly denied by their cosen germans, the Papists.

14. They that divide this last precept of concupiscence into two, so as one is of coveting the house, and the other of coveting the wife, with that which follows in this matter. 1. They are

forsaken of all reason. 2. They are constrained either to root out altogether the second precept of the first Table, or to turn it at least into a needless appendix of the first, that they may seem to retain in some so... the number of ten words, or rather (which is evident in many or...) 〈◇〉 obs...ring the force of the second precept, they may with some show remove it from themselves, and their superstitions, they are constrained to tear in sunder this tenth precept. 3. They cannot certainly design which is the ninth, and which is the tenth precept, because in the repetition of the Law, *Deut.* 5. 27. Coveting of the wife is put before the coveting of the house. 4. They can declare no distinct injustice, between these covetings, whence also it comes to pass, that they themselves in explaining the decalogue, do always join or rather confound te ninth and tenth precept. 5. The very words of the decalogue, do expressly note one precept when they forbid one act. Thou shalt not cover, and one common object whatsoever is thy Neighbors.

15. There is referred to concupiscence as a cause, the inordinate love of ourselves, which is called 〈 in non-Latin alphabet 〉 . 2. *Tim.* 3. 2.

16. This self-love is the foundation and original, in a sort of all sins, not only against our neighbor, but also against God himself. 2. *Tim.* 3. 4.

17. This concupiscence is that which is distributed by *John*, into that which is of the flesh, respecting those things which pertain to food and lust, and into that which is of the eyes, respecting those things which pertain to outward delight and profit: and into that which is of the pride of life, respecting those things which pertain to the glory and pomp of this world. 1. *John* 2. 16.

18. Unto joy and well-pleasnesse in the prosperity of our Neighbor is opposed, envy, or an evil eye, *Mat.* 20. 15. And 〈 in non-Latin alphabet 〉 or rejoicing in the hurt of our Neighbor. *Psal.* 17. 3. 4. *Obad.* 12.

19. In this last precept that perfection of Justice is commanded, which is in some sort explained throughout the whole 〈◇〉 ...e: as in the first precept of the 〈◇〉 ...e, all Religion is in a certain manner commanded, so that in the first precept of the first table i... contained that first and great Commandment, Thou shalt love God with all thy heart: and the second table like to this, thou shalt love thy Neighbor as thyself, is contained in the last of the second Table.

20. From this perfection which shines forth in any one of these precepts it is manifest, that a perfect and accurate fulfilling of the Law, is impossible even to the faithful, by that grace which is bestowed upon them in this life. For seeing (as it is well said) the rule and measure of our obedience is in affirmatives, Thou shalt love with all thy heart: and in negatives, Thou shalt not cover, both of which is impossible in this life, it doth necessarily follow, that none can exactly satisfy the Law.

21. In this life we know only in part, 1. *Cor.* 13. 9. And therefore we act only in part: we have received only the first fruits of the spirit. *Rom.* 8. 23. And therefore we cannot exactly observe a Law altogether spiritual. *Rom.* 7. 14. We carry about us flesh that lusteth against

the spirit, *Gal. 5. 17.* Therefore we cannot obey without concupiscence, inclining and drawing another way. Finally we are not perfect, *Phil. 3. Verse 12.* We cannot therefore perform perfect obedience: but we have always need to have that petition in the heart, and in the mouth, Forgive us our debts.

22. Yet it is truly and rightly said that the yoke of Christ is easy, and his burden light. *Mat. 11. 30.* And his Commandments are not grievous. 1. *John 5. 3.* Because the Law is there considered. 1. As it is observed by the faithful who delight in it. *Rom. 7. 22. Psal. 119. 14. 16.* Not as it ought to be observed; for that observation brings rest unto the souls of the faithful. *Mat. 11. 29.* Although imperfection cleaving to them is grievous and troublesome to them. 2. In respect of the spirit, not in respect of the flesh. *Matthew 26. 41. 3.* Remission of sin & of all imperfection which cleaves to our endeavors being joined with it. 4. In comparison of the Letter of the Law which killeth. 5. A comparison also being had of the reward appointed by God to imperfect obedience begun: in which sense even all afflictions are counted light. 2. *Cor. 4. 17.* The easiness therefore and lightness of the Law of God is not in the proportion of it to our strength: but in the grace of our Lord Jesus Christ, and the love of God together with the Communication of the Holy Spirit: which is with all those that love the Law God.

Amen.

FINIS

P-WA1-7. The substance of Christian religion, or, A plain and easy draught of the Christian catechism in LII lectures on chosen texts of Scripture, for each Lord's-day of the year, learnedly and perspicuously illustrated with doctrines, reasons, and uses - Ames, William, 1576-1633.

THE SVBSTANCE OF *Christian Religion*: OR, A plain and easy Draught of the *Christian CATECHISME*, IN LII. Lectures, on chosen Texts of Scripture, for each Lord's-day of the Year, Learnedly and Perspicuously Illustrated with *Doctrines, Reasons and Uses*.

By that Reverend and Worthy Laborer in the Lord's Vineyard, *William Ames*, Doctor in Divinity, and late Professor thereof, at *Franeker in Friezeland*.

LONDON, Printed by *T. Mabb* for *Thomas Davies*, and are to be sold at his Shop at the Sign of the Bible over against the little-north-door of *Paul, Church*, 1659.

To the Reader.

Some years are now passed, since it pleased divine providence to put a period to the life of Dr. *William Ames*, in whose death very many did interest themselves, as no indifferent mourners. Not only those, who either under the notion of Scholars or Friends were become his familiars; but universally all such, who had been sensible of enjoying the fruits of his labors: And who were fervent lovers of sound literature, purity of heavenly Doctrine, and godliness in sincerity of heart. Knowing indeed, that in *Ames*, the garden of learning had lost one of its choicest flowers, the fortress of truth, one of its stoutest defenders, Piety its most faithful favourite, the School a most able and reverent Doctor, and studious youth their most diligent instructor. That we have $\langle \diamond \rangle$ $\langle \diamond \rangle$ $\langle \diamond \rangle$ $\langle \diamond \rangle$, those, who have derived $\langle \diamond \rangle$ $\langle \diamond \rangle$ of learning from $\langle \diamond \rangle$ $\langle \diamond \rangle$ $\langle \diamond \rangle$; •...und •...able witnesses. In further testimony are those his elaborate $\langle \diamond \rangle$ in opposition to the Idolatrous tyranny of *Popery*, and the spreading gangrene of *Arminianism*, especially his *Coroni•...*, whereby he obtained the Crown in the conflict. As also those things which he Dedicated to both Religion and P•...ty; his *Marrow of Divinity*▪ his *C•...ses of Conscience, Explication of the Psa•...mes, Pe•...er, &c.* And these his *Catechistical Commentations*, which indeed he designed for the private use of his Scholars▪ upon whose entreaty he laid th•...n down: But things so eminently conducing to the *public*, were not to be confined to the narrower limits of *private* profit. Amongst those divers ways by which diverse do handle *Catechistical Doctrine*, this Author thought fit above all to make use of this method: He takes out of the Word of God a Text most apposite, resolves and explains it su•...inctly, then draws out examples containing Doctrinal instructions, and lastly, applies them to their several uses. If this shall be disgusted by some •...cer pa•...at, I entreat him onl•... by little and little to remit that prejudicate opinion, which he can deduce from nothing but a slight perusal; and must upon a more settled introspection confess, that in this Piece *Ames* hath most prudently chose, and dexterously handled, the most plain and regular method, for the Preachers function, and Christian instruction. But if any should please themselves with any other method, they may with little pains and exceeding profit produce a compliance between it and our *Amesian* System. The truth of this is sufficiently attested,

not only by our own Country men, but also by the *Dutch, French,* and others, among whose Catechistical Treatises this was and is in no small esteem.

I need not have taken thus much pains to premise a Prefatory Epistle, when indeed I am not ignorant how that the least knowing among us, will conclude me but weak to suppose, that I might induce them to prize this Piece by a second motive, when the Title hath already presented them with the name of *Ames*: But least a total silence should bring this Work at first sight to be questioned for spurious, I thought it not altogether unnecessary to usher it into the world with this short Preface.

Farewell.

A Catalogue of Books printed for, and to be sold by *Thomas Davies,* at the Bible over against the little *North Door* of *St. Paul's Church.*

THE History of this Iron Age, wherein is set down the true state of *Europe,* as it was in the year 1500. also the original and causes of all the Warrs and Commotions that have happened, together with a description of the most memorable Battels, Sieges, Actions, and Transactions, both in Court and Camp, from that time until this present year 1659. illustrated with the lively Effigies of the most renowned persons of this present time. folio.

Bp. *Andrew's* his Lectures, which he preached at *St. Giles Cripplegate,* and elsewhere; with a Preface written by Mr. *Th. Pierce,* Minister of *Brington* in *Northampton Shire.* folio.

A Commentary upon the whole Epistle of the Apostle *Paul* to the *Ephesians,* wherein the Text is learnedly, and fruitfully opened; with a Logical Analysis, Spiritual and holy observations, Confutation of Arminianism and Popery, and sound edification of the diligent Reader, by Mr. *Paul Bain,* sometimes preacher of God's Word at *St. Andrew's* in *Cambridge:* The fifth Edition, to which is added the life of the Author, and a Table of all the Doctrines. folio▪

Hewes his Phrases in English and Latin with an augmentation of several phrases by *A.... Rosse,* a Book very useful for all 〈◊〉 School▪...▪ octavo.

The Preachers pattern, 〈◊〉 〈◊〉 handling in 52. Lectures on chosen Texts of Scripture, the Substance of Christian Religion, learnedly and solidly illustrated, with apt Doctrines, Reasons, and Uses; By that late, famous Labourer in God's Vineyard, *Will. Ames,* Doctor in Divinity, and Professor thereof at *Franeker* in *Friezeland.* octavo.

Basilius Valentius his last Will and Testament, showing the ways he wrought to obtain the Philosopher's Stone, and taught it to his fellow▪Collegians. octavo.

Ougtrede Trigonometria, hoc est modus computandi Triangulorum latera & Angulos, ex Canone Mathamatico traditus & demonstratus. 〈◊〉 .

A Discourse of the Empire of *Germany,* and of the Election and Crowning the Emperor and King of the *Romans,* with the interests of the Electors, and the reasons why the present Emperor was lately chosen; By *James Howell* Esq. octavo.

A Discourse made in the solemn assembly of Nobles and learned men, at *Montpelleier* in *France*, of the cure of wounds by the powder of Sympathy, with the manner of making and applying the said powder; By Sr *Kenelme Digby* Kt. 12.

By whom also all sorts of Latin Books transported from beyond the Seas, are to be sold.

THE SUBSTANCE OF CHRISTIAN RELIGION.

The first Lord's day

Psalm 4. verse. 6, 7, 8.

There be many that say, Who will show us any good? Lord, lift thou up the light of thy countenance upon us. 7. Thou hast put gladness in my heart, more than in the time that their corn and their wine increased. 8. I will both lay me down in peace, and sleep: for, thou Lord, only makest me dwell in safety.

The scope of this Psalm is, to teach us by the example of *David* how we ought to carry ourselves, when we are compassed about with the greatest dangers. Now, two things are here performed by *David*, which make up the two parts of this Psalm. First, He prayeth for the turning away of imminent danger, *verse 1*. Secondly, He setteth out the effect of this his prayer, in the strengthening of his mind, which he attained to by this means: and of that in the rest of the verses.

This confirmation is declared by a double reason, First, By an adhortation, which he useth towards his enemies, *verse 2, 3, 4, 5*. Secondly, By a profession of his confidence that he had in God, from the sixth verse to the end of the Psalm. In this profession of his confidence, the Royal Prophet showeth, that he places his chief felicity in God's favor towards him. And this profession is, first illustrated from a comparison with a very unlike and vanishing care of worldly men, that they have concerning their own happiness or felicity, *verse 6*. Secondly, From the effect of God's favor; to wit, that it brings with its self wonderful gladness to the minds and consciences of those that have received it, *verse 7*. In which words the reason and cause is given of the former confession. And then this gladness is illustrated by a comparison of a less joy or gladness, which yet by the world is taken for a full joy; and that is, the joy that arises from the plenty and abundance of the goods of this life, *verse 7*. Lastly, this profession of the Prophet is illustrated from another effect, that it brings with it, to wit, security and safety from fear, and all cause of fear; the true cause whereof is placed in God's protection, *verse... 8*.

That all these things may be the better understood, we must know and observe, for the explication of the words, that by *many* in this place, *all* are understood▪ because what is here attributed to *many*, ⟨ϕ⟩ to *all*. Secondly, That by the word, ⟨ϕ⟩ ⟨ϕ⟩, is not here understood properly an external and vocal sp...ech, but the inward affections, desire, and endeavor; because this *saying* is affirmed of such also as abstain from outward speech, and perhaps cannot speak. Thirdly, That by this exclamation [*Who will show us any good?*] a

vehement desire is imported. Fourthly, That by *good*, all and everything is understood, which appears delectable, whether it seem profitable, pleasant, or any other way desirable. Fifthly, That by *lifting up of God's countenance upon us*, by a constant phrase of Scripture is understood, *the communication and manifestation of God's gracious presence and favor*; for it is a metaphor or speech that seems to be borrowed from the Sun arising and spreading abroad the beams of his light, whereby he brings a certain life... and gladness to all creatures here below.

Doctrines from hence arising.

Doct. 1. Our chief felicity and happiness ought above all other things to be regarded and sought after, and that throughout our whole life.

This Doctrine is thus raised and gathered; In that *David* proposeth this, as his only comfort which he regarded in the time of his affliction, and which he would regard all his life time. Now by the *chief good*▪ that properly is to be understood, wherein our felicity consists; in which felicity, is contained an affluence or fullness of all desirable good things. And this *chief good*, as it is imperfectly here attained to, and possessed in this life, is properly called our *consolation*, or *comfort*: It is called *Comfort*, because it is that, which as it were *strengthens* and *comforts* the mind, and makes it strong and firm against all oppressing pains, griefs and terrors, for *consolation* or *comfort* is properly a mitigation of pain and grief, or a remedy against sorrow and fear.

Reason 1. The first reason of this Doctrine, is; because in this chief good the end of our life doth consist; and the end in all things is chiefly to be looked on; because whosoever doth anything not in order to a fixed end, he doth it but rashly, and without reason. So he also, who lives without having his eye still fixed upon his chief good, lives but rashly and at random, and like unto a brute and unreasonable creature.

Reas. 2. Is, because from the regard we have to this end, all our actions are to be governed; whereof these only can be called right, which, as it were in a right or straight line tend to this end; and all others are wrong, and like crooked lines, or bypaths turning out of the right, and straight way. He therefore that lives without regard to this chief and last end, doth just as he, that intending to shoot at a Butte, would not yet look at the mark, but let his Arrow loose at random; or as he that would commit his Ship to the wind and waves, never looking to the load-star, or having any care of the haven whereunto he would arrive.

Reas. 3. Because the chief good is of chief excellency and worth, and therefore also deserves to have the chief place in our thoughts, studies, and cares. Whoso therefore neglecting this, suffer themselves to be taken up with other things, ▪are like unto children, who misregarding commonly things of ⟨◇⟩ worth, busy themselves altogether with ⟨◇⟩ ▪

⟨◇⟩ The use of this Doctrine is for reproof, against such as seldom or never think of the end and mark▪ whereunto their life should tend; and are not careful about that perfection▪ and chief good, whereunto they ought mainly to contend; and such men's lives are neither Christian nor rational, but rather brutish and bestial.

Doct. 2. Is this, That a man's chief good or happiness cannot be found in the goods of this life.

And this is gathered from *verse 6.* where this opinion of worldly men, that it may be found in such things, is rejected, as vain. The meaning of the Doctrine is, that a man's happiness consisteth not either in riches, or in honors, or in renown, or in power, or in any goods of the body; nor yet in pleasure, nor in any perfection of the mind, nor in any other the like created good.

Reas. 1. Because such goods do not make the man himself good, and therefore neither can they make him happy; but they are common to the worst of men, as well as to good men.

2. Because such goods are oftentimes the instruments and means of sin and misery.

3. Because there is none of them, which ought not to be referred to a further good: therefore in them cannot consist the last, chief, and perfectest good.

4. Because none of them can perfect the soul and spirit of man.

5. Because most of these goods are common to beasts with men; and yet beasts are not capable of happiness.

6. Because oftentimes it is a man's virtue and perfection to neglect and contemn such goods; so that such are the best and perfectest men, that make least account of these outward and worldly goods.

Use. The use is of reproof against such, who esteem as much of these goods, seek after them as lawfully, keep them with as great care, when acquired, and are as loath to leave them, as if they placed their true and only bliss and happiness in them.

Doct. 3. Is, That our true and chief good consists in our union and communion, that we have with God.

This is gathered from these words; *Lift up the light of thy countenance upon us, O Lord.* The meaning is, that God himself is our true chief good, as well effectively, as objectively; because he alone makes us happy, as the efficient; and makes us happy in himself, as the object; that is, by communicating himself unto us, according to that model of the Covenant; *I will be thy God: I will be thy rich reward:* And that our communion with God, is our formal or inherent happiness, which is wont to be called *the vision o... seeing of God,* and the *beatifical vision.* Now to see God, in Scripture-phrase, signifies not either the sight of the eyes, or the bare speculation and beholding with the understanding, but the full fruition and enjoyment of God, as far as ⟨◇⟩ makes for our blessedness. And to this fruition and communion we attain by Jesus Christ our Lord; and therefore this consolation must be referred to Christ, as to its cause; and all that belongs to our happiness, must be acknowledged to come by him.

Reas. 1. Because there is nothing else that can bring ⟨◇⟩ & solid quiet & peace to our souls, or satisfy ⟨◇⟩ ⟨◇⟩ of the nature of man; for all other things ⟨◇⟩ well noted by *Isa. 35. 2.* to be things unsatisfac...; where also on the contrary, the *fat* and ⟨◇⟩ ⟨◇⟩ of our souls, is

said to consist in this 〈◇〉 communion. And this same in like manner is preached unto us in several places of the Psalms, *That 〈◇〉 the Lord's House*, that is, in the communion that we have with God, our souls are filled as it were with f...t and marrow, *Psal. 83 6. and 65. 5.* And as any natural body, out of its own place, hath never that kindly and natural rest which it desireth: So also man standing without God, is as it were out of his own place, and so cannot rest with true and solid contentment. Also as nothing which is less can fill up the whole capacity of a vessel that is bigger; so nothing that is worldly can 〈◇〉 up the capacity of our souls, and that because our souls are of an higher and larger capacity, than 〈◇〉 whole world is.

Reas. 2. Because there is no other thing without or besides God, which for its self, is in the last place to be desired; For all things ought always to be referred to God, because he is the first efficient and last end of all things. Therefore as one going a journey, can never perform it, so long as he stays at half the way; but ought to proceed to the end thereof: So they, that stick either at any creature, or at any worldly matter, which are but parts of the way, whereby we ought to be led unto God; can never arrive at the end and perfection of their life.

Reas. 3. Because there is no other independent good; for he that trusts in him, that depends on another is not sure in his trust, because the other is uncertain, in that he depends upon another's pleasure.

Reas. 4. There is no other good, that can be imparted to all, and every man together and at once, that are heirs of happiness: For that which is wholly communicated to all, and everyone at once and together, ought to be infinite.

Reas. 5. Lastly, There is nothing else, which either in itself is free from all mixture of imperfection, or can keep us free from all kind of evil, or make us partakers of all sorts of good.

Use 1. Of Exhortation, to seek God and his face and favor above all things else whatsoever.

Use 2. Of Comfort for the faithful, who have God for their God, in Christ; for they are partakers of that chief good, and so are truly blessed or happy, whatever other ways befall them in this world.

Doct 4. Is; That joy that the faithful have from the commi...ion that they have with God, in its sweetness, surpasses all other human delights and Joyes.

This is gathered from *verse. 7.* and from *1. Pet. 1. 8.* from these places this Doctrine may be illustrated and cleared, as from the place cited, and such like.

Reas. 1. Because this joy is about the true and chief good; and other worldly joys are either about false and counterfeit goods; or about such, as in comparison of the chief, are but light and of no great value. There is a great difference between these joys as is between the fancy and affection of a child, that is moved by the picture, or resemblance of meat or drink, or of

some other delightful thing; and that affection▪ that men feel in themselves arising from the use of convenient & 〈ϕ〉 meat & drink, after great thirst & hunger.

〈ϕ〉 ▪ 〈ϕ〉 . Because the conjunction and presence 〈ϕ〉 this good, is •...ost intimate and inward to our 〈ϕ〉 ▪ for it doth not only tickle the senses, whether external, or internal; but it also seizes upon and possesses the soul itself, and spirit of our mind. Hence it is also, that in Scripture, Ps. 103. not only the soul, but all that is in a faithful man, is said to 〈ϕ〉 in God. In this respect, there is as much difference between this spiritual joy, and that worldly gladness that arises from other things, as is between the small besprinkling of the earth, with the Morning or Evening dew, and the through wet•...ing of it with a plentiful and seasonable rain.

Reas. 3. Because all other worldly joys are •...ding, temporary and but for a moment; and do often end in mourning and sorrow: Whereas, that spiritual joy endureth to eternity, as doth the good, from whose possession it ariseth: In this regard also, there is as much difference between this spiritual joy and gladness, and that of this world, as is between the flame of straw, or of thorns burning under a Pot, and the light of the Sun itself.

Reas. 4. Because worldly joy is overcome and interrupted by the travails and afflictions of this life, and much more by terrors and anguishes of Conscience: but this spiritual joy doth so overcome all other afflictions and swallow them up▪ that not only it makes a man to rejoice while he is in them, but also to rejoice of them and for them, Act. 5. 41. *I am.* 1. 2.

Use 1. Of Admonition, That we suffer not our selves to be deceived by the pleasures and delights of this world, so that they may not in the least take us off from seeking of God; as the Apostle saith, *That the afflictions of this world are not worthy that eternal weight of glory, which we expect in heaven:* For indeed we ought to think of the pleasures of this world, as not worthy to be compared with that spiritual joy, whereunto we are called in Christ, and in our God through Christ. For such as are led away by the pleasures of this life, from seeking that solid joy in God, do as if they should rest in the smell of meat or drink, and should so think to feed themselves, neglecting the solid food itself, until they perish for •...inger.

Use▪ 2. Of refutation against that carnal imagination of the world, whereby many think that there is no joy nor gladness in the practice of godliness, and so they shun godliness, and the care of it, as that which is full of sadness and melancholy: But the Scriptures teach other ways, that the godly are called to this, that they may always rejoice, *Phil.* 4. 4. and that they always are as it were, feasting with all gladness, according to that of *Solomon, Prov.* 15. 15. The proper cause of this error is, ignorance & a depraved sense of their sins, 〈ϕ〉 in this like unto an herd of swine, who make it their greatest pleasure and delight, to wallow in the 〈ϕ〉 .

Use▪ 3. Of Consolation for the godly, in that 〈ϕ〉 their outward condition is, yet they have 〈ϕ〉 of more true joy, than can be either felt, or understood by worldly men.

Use 4. Of Exhortation, that striving with our utmost endeavor, we must labor more and more to receive, and be sensible of this joy. Now the means..., which we ought chiefly to use for attaining and 〈◇〉 thereof, are these; 1. We must in good 〈◇〉 remove all hindrances of this joy; that is, that by repentance & a real amendment of life, we 〈◇〉 cleanse and disburthen ourselves of our sins. 〈◇〉 We ought to have a true care, that we daily make more sure and constant to ourselves our union and communion with God, by diligent examination and confirmation of our faith and hope. 3. That we 〈◇〉 much and often exercised in the religious meditation of God's Promises, which promise all good things to such, as have God for their God. 4. I...duceth much to this purpose, if in ourselves we exercise and excite this joy, in and by the daily praise of God's name; that is, as well in private as public thanksgiving, coming from the bottom of our heart, for all those blessings, with which God hath blessed us in Christ Jesus.

Doct. 5. That this joy... and this comfort brings a certain holy security to the consciences of believers.

This is gathered from the last verse of the Psalm. And this is that security, wherein the Apostle ...oasts and glories, *Rom. 8. If God be for 〈◇〉, who 〈◇〉 be against us, &c. For I am persuaded that nothing can separate me, &c. And David everywhere in the 〈◇〉; Why do I fear? God is my rock, &c.* This security differs much from carnal security, wherein men of this world lie and sleep. 1. Because true and praiseworthy security is grounded upon true faith, and not upon vain imagination. 2. Because it is bred in us by the Word and Promises, and by the preaching and knowledge of the word of God: It doth not proceed from traditions or men's dreams, and customs in sin, as that doth. 3. Because this security relies always upon God's protection, as it is in the Text, *Thou only makest me, &c.* it doth not rely on outward means, or on our own strength and wisdom. 4. Because this security is fed, cherished, and advanced by diligent use of calling upon God's name, and of all other means that God hath prescribed and appointed us

Reas 1. Because God's protection secureth believers from all evil, at least from the sting of it, by reason whereof it is only truly evil; for God hath all things, both evil and good in his own power.

Reas 2. Because God's presence brings all other good things with it, for God is so good in himself, that in himself virtually and eminently he contains all things, that can be called good.

Reas 3. Because God's goodness towards believers is unchangeable, so that there can be no danger of the changing of this happiness into misery.

Use, The use of this Doctrine, is for consolation to the faithful, to wit, that from this ground they 〈◇〉 and ought to depend upon God; and lay aside all those anxieties, whereby they may be discouraged from adhering to God with joy and gladness.

The second Lord's day

Rom. 7. verse. 7.

What shall we say then? Is the Law sin? God forbid. Yea, I had not known sin but by the Law. For I had not, 〈◇〉 that concupiscence or lust was a sin, unless the Law had said, Thou shalt not covet.

The Apostle, that he might stir up the faithful to a new obedience, had proposed to them the difference of their condition that are under the Law, and of them that are under Grace; to wit, that such as are under the law of the flesh and sin, bring forth fruits unto death; but such as are under the grace of the Spirit, bring forth fruits in a new obedience unto life eternal. But because of this opposition between the Law and Grace, some might gather, that there was then a very great agreement between the Law and sin; therefore in this seventh verse, this objection is preoccupied by the Apostle. 1. Then the Objection is proposed; *What shall we say? Is the Law sin?* 2. It is rejected with a certain kind of detestation; *God forbid.* 3. The case is plainly set down and resolved in these words; *I had not known sin, &c.* Where the singular effect and use of the Law is declared; to wit, that by forbidding and reproof, is begotten in man a sense and acknowledgement of sin, as of that which is contrary to its self; and therefore it cannot be the cause of sin.

The Explication. By the *Law* is understood in common▪ a *way and rule of walking*. Now this way and rule is imposed upon reasonable creatures by divine authority, and the greatest obligations that can be. And this is the Law, to wit, of God, which the Apostle here understands; especially the moral Law. By *sin* here is not only understood the transgression of God's will, but also all those things that follow upon such a transgression, which in this Chapter is defined by the name of *Death*, and is called sometimes *misery*: Sin is either known confusedly and speculatively only, or more exactly and practically. Now the accurate and practical knowledge of sin is here understood, whereby it is efficaciously concluded in our consciences, that sin is a detestable thing, and by all means to be avoided.

Doct. 1. Men of their own nature are so blinded, that although they be altogether drowned in sin and death, yet of themselves they cannot know it.

This is gathered from these words;

I had not known sin.

Reas. 1. Because the very *mind* and conscience of man, which is his eye and light, is corrupted after a twofold manner. 1. Privitively, In that it is deprived of that light, whereby it might rightly judge of itself, and of such things as belong unto its spiritual life. a. Positively, In as much as it is possessed with a certain perverse disposition, whence it often calls evil good, and good evil: For as the eye being put quite out feeleth nothing, and as the eye infected with humors, and depraved by the indispositions of the organe, sees all things otherwise than they are presented; so is it with the eye of the soul.

Reas. 2. Because the whole man is possessed with a certain spiritual distemper, and as it were with a drunkenness, and lethargick stupidity, whereby he is sensible of nothing rightly and spiritually.

Reas 3 Because we are so borne in sin, that in a manner it becomes natural to us, nor ever have had we experience of any other condition. As those that are borne with deformed and crooked limbs, and never saw aright and well proportioned disposition of all the members, do not know that their own limbs are deformed and ill proportioned, but esteem their distortion and disproportion to be the right proportion itself; even so is it in this case of sin, and corruption of nature.

Use 1. Of Admonition, that for this cause we might more and more humble ourselves before God, seeing that we are so miserable, that of ourselves we can never know our own misery.

Use 2. Is of Direction, to deny all our natural wisdom; that so we may fly to God, and seek wisdom from him, that we may know ourselves and him aright.

Doctr. 2. The only way to know sin aright, and the cause of our mysery is by the law of God.

It is gathered from these words,

For unless the law had said, &c.

Reas. 1. Because the law of God doth in some way enlighthten the eyes of our mind, *Psal.* 19.

Reas. 2. Because the law of God is the rule of our life, and is therefore the touchstone, not only of the straightness, but also of all the obliquity and crookedness of it.

Reas. 3. Because the law of God is set before us, as a glass, wherein we may clearly see our faces, 〈1 page duplicate〉 〈1 page duplicate〉 and quality. *James* 1. 23. Now it performs this use of a glass to us, by a comparison made between the perfection which the Law requires of us, and the manifold defects and deformities that are found in our life.

Questions hence arising.

Quest. 1. Whether did not some wise men, at least among the Heathen, know sin without this Law of God?

I answer; 1. That they were not altogether without this law of God, because in part they had it written and engraven in their hearts. But yet, 2. They knew not many sins, which by the Law might easily have been known. 3. They knew not sin under the first and most proper reason of it; to wit, as it was an offense against God; but only as it was repugnant to reason in man himself. 4. They knew not those spiritual miseries which accompany sin. 5. They did not know sin practically and efficaciously, so as to be by that knowledge driven to a spiritual humbling of themselves before God.

Quest. 2. In what manner doth this Law of God show us our sin?

I answer; 1. It showeth us our duty, or the will of God, that we should do. 2. It shows us our fault in transgressing of this will. 3. It shows us our guilt, whereby for this guiltiness we are bound over unto punishment. 4. It shows also the punishment itself: for the threatenings of the Law, wherein the punishments are contained and denounced, are parts of the Law, and belong unto its sanctification or ratification.

Use 1. Of Direction; that in passing judgment upon our lives, we follow not either our own fancies, nor the tenets and opinions of the vulgar, but the law of God alone.

Use 2. Of Admonition, that we often make trial of our life according to that law; and that as well for time past, for our greater humiliation; as for the time to come, for our caution and better direction in every part of our conversation.

The Third Lord's Day,

Rom. 5. verse. 12.

Wherefore as by one man sin entered into the world, and death by sin: and so death passed upon all men, in whom all have sinned.

The Apostles purpose in this place is to illustrate that Doctrine, which he had before taught concerning justification by *Jesus Christ*; for which end he makes a comparison of the likeness between this grace of our Lord *Jesus Christ*, and the sin of *Adam*, our first Father after the flesh. And the comparison runs upon the efficacy and effects of each of them: The Proposition of the Comparison is in •... 12. and the Reddition to that is after explicated by way of Parenthesis. In the Proposition, *Adam* is set forth, as the cause of a twofold effect; to wit, of the bringing in of sin, and of the bringing in of Death. And the reason of the Connection of these effects with that cause is given in the last words of this verse, to wit, from the conjunction that all had with *Adam* in that first sin; in these words, *In whom all men, &c.*

Doct. 1. Sin entered into the world, not by God's creation, but by man's defection.

This is manifest in the Text, by *man*, not by God, &c.

Reas. 1. Because God made man upright and after his own image; that is, not only free from all sin (which may in some sort also be said of all other Creatures) but also adorned him with all those endowments and faculties, whereby God's nature might, as it were in a portrait be expressed and represented; and by help whereof in keeping of the law, he might have attained unto a certain sort of divine blessedness or felicity. For as there is no fault in a portrait, so it be well drawn or made by a perfect workman, unless the fault be in the Original, from whence the portrait is taken: so also no fault could be in man created according to God's Image, and that by God himself, unless some fault be attributed to God himself, whose Image man is.

Reas. 2. Is, because God did not only prescribe a law unto man in the Creation, but also engraved it upon his heart; by which means it was, that man had in himself a most certain Testimony of his uprightness, in which and to which, he was created, and withal a most sufficient and ready means of living well and unblameably to God: For the law of God perfectly & purely written in the heart of man, is as it were a solemn Testimony registered in a Table or Book, that man was made fit and able to keep that Law. It is as it were the voice of God sent down from Heaven, whereby man was called and stirred up to observe that way of living, which is taught thereby.

Reas. 3. Because God added thereunto a pledge and Sacrament in the Tree of Life, whereby he would have that Covenant of the Law, written in the heart, more clearly confirmed also outwardly; to wit, that he would by the observation of his Law, first perpetuate man's life in this world unto the solemn justification of him, at his appointed time; and then advance him to a further and heavenly Felicity. And on the other side, he threatens Death unto him, in case he should depart from that Will and Law of God: all which had been done to no purpose, if man had been at first made by God himself, in any measure or manner sinful and perverse.

Reas. 4. So far was God from being the cause of sin in the first creation of man, that by no means it can be conceived, how God at any time can be the cause of any sin; because, seeing sin is a defect, it can have no other cause, but a deficient one; and God, seeing he is perfection itself, can no ways, nor ever be deficient.

Use Of Direction; that in all our speeches and thoughts we may keep God's glory untouched and unspotted, and confess that all the good we have comes always from him; but that all the evil that either we do, or suffer, ariseth not from him, but from ourselves.

Doct. 2. Through *Adams* first disobedience sin passed upon all his Posterity.

Nor did this happen only by way of imitation▪ as the *Pelagians* teach; but also by way of propagation or natural descent. This is proved by this Argument. If this had only come to pass by imitation, then the Apostle might as properly have said, that *Adam* with all his Posterity sinned in the Angels, who first fell from God; as to have said, that all men sinned in *Adam*; because they as much follow the example of the Angels, as of *Adam*. For it is expressly said, verse. 14. *That death (and so also sin) reigned over them, that sinned not after the similitude of Adam: that is, by the imitation of Adam; therefore verse. 19. men are said to be made sinners by Adams disobedience itself.*

The manner of this propagation is taken up and understood, 1. To stand in imputation, because that first transgression was held as the transgression of the whole nature of mankind: For as in the receiving of the benefits and endowments that belonged to all mankind, *Adam* bore the place and person of all men; so also it was but right and reason, that he should maintain their place, either in their conservation by obedience, or loss by disobedience, until they were capable of standing to, or falling from their primitive condition in their own persons. Herein he was as it were the Surety of all mankind, so that what he did in this business, was to be held valid by all, as done in their names. 2. The second degree of this Propagation stands in the derivation, or traduction of that corruption,

which by our first transgression seized upon the person of *Adam* himself. This corruption is usually called the languishing of nature, the seed or tinder of sin, the law of our members, the law of the flesh, lust and sin that dwells in us; but most usually original sin, because it cleaves unto us even from our first original, and is some way natural unto us, to wit, as in our nature corrupted; also it is the original of all other sins: for all actual sins flow from this as from their fountain.

This corruption first and principally consists in the privation of original righteousness, the absence whereof, so far as it is penal, is inflicted by God▪ but as it is a privation, having the nature of a fault, to wit, the loss of that rectitude, or right constitution, which we should have kept and preserved entire, it depends upon that relation, that all men have to *Adam*, and to his first sin.

Now that such corruption naturally is found in all men, is not only proved from Scriptures, but seems also to be confirmed by experience itself.

Reas. 1. For in all men there appears a manifest perversion of our wills, and inward appetite; as much as spiritual and truly good things are of no good relish to all animal and natural men: but the contrary evils, which of their own nature have no good relish, seem to them most sweet: Now as the perversion of the sensitive appetite doth denote bodily sickness; so the perversion of the inmost & most spiritual appetite, doth point forth unto us sickness that is inward and in the spirit. The same also may be observed of the perversion of the judgment and understanding, from whence come so many and shameful errors, whereby good is esteemed evil, and evil good.

Reas. 2. It is manifest that there is in all men a certain rebellion of the inferior and animal faculties and appetites against the superior and most spiritual faculties of the soul; which shows the fickness of the upper part, as not having strength enough to govern the lower; and again a disorder and confusion of the inferior faculties, whereby they will not be subject to their Superior. For as as every infirmity, debility and perturbation in the body, so also in the soul, hath its cause of sickness, disease, or certain corruption from the depravation of other parts.

Reas. 3. There may be observed in all, a certain natural crouching of ourselves to things that are below us; and a certain aversion and turning away from those, that are above us, and for which we were made; so that there are few amongst men, that live not more like beasts, stooping naturally to their belly-food, and bowing towards the ground, than according to the nature of man whose body was erected to look up to heaven and seek after God. Now as a crouching in the constitution and fashioning of the body, is a sign of a bodily sickness; so also this soul crouching of the spirit doth manifestly declare some foul sickness of the spirit.

Reas. 4. There appears manifestly in all men, a certain insensibleness from nature itself, in discerning of things truly good, and truly evil; howbeit there is a far greater sweetness in true spiritual good things, than in corporal; and a far greater bitterness and sowness in spiritual, than in carnal evils: Now this insensibleness and spiritual blockishness is a

manifest defect, and vice cleaving to us from our very original, even as the want of any outward sense is a great defect and fault of the body.

Reas. 5. Experience teacheth with how great difficulty and slowness men are stirred up to things that are truly good; therefore as it is the definition of a good habit, that makes a man ready and quick unto good works; so must it be an evil and corrupt habit, whereby the contrary comes to pass; because slowly and with difficulty men set themselves to any good endeavors.

Reas. 6. It is well enough known to all, that man hath not the power to do so much good, as he knows should be done, and as he desires to do: Wherefore when one hath not the power to move the members of his body, it is a manifest disease that hinders its motion; so where one hath not the power to move himself spiritually, it is a manifest spiritual disease; as when there is difficulty of corporal motion, and one moves his body with great pains, it discovers a great weakness of his body; even as this other doth a weakness of the spirit.

Use 1. For *Humiliation*, by reason of this misery.

2. Of *Exhortation*, that we rest not, till we perceive that by the grace of God we are freed from this misery.

3. For *Direction*, that in our Prayers before God; and in all parts of our care for amendment of our life, we may chiefly go about this, that not only in our outward words and works, as being but the rivulets and branches of our sin, we be reformed; but that in the fountain and root of this sin dwelling in us, we may be cleansed and renewed.

The Fourth Lord's Day.

Ephes. 5. 6.

Let no man deceive you with vain words; for because of these things the wrath of God comes upon the children of disobedience.

IN these words is contained an argument, whereby the Apostle labors to persuade all the faithful, that they may keep themselves from those sins, whereof he had made mention a little before. The Argument is drawn from an adjunct, that follows upon sin, to wit, the wrath of God, of which sins are not only the antecedents, but also meritory causes, certainly procuring it, as is intimated in these words; *For these things*: The connection of this effect with its cause, is limited and confirmed.

1. It is limited by a description of the subject, wherein God's wrath doth always pursue sin, in these words; *upon the children of disobedience*.

2. It is confirmed by rejecting of all vain shifts, in these words; *Let no man deceive you*.

The Explication, by *the wrath of God*. 1. Is understood God's vindicative justice. 2. His will to inflict punishment according to that justice. 3. The punishment itself, that is so inflicted.

And in this place most properly the punishment is understood, which in other places is often called death, distress, severities, hot anger, and the like. This wrath of God, is said to come against, or upon men, because as it were coming down from Heaven, it suddenly falls upon and overwhelms, and holds as entangled in a net the sinners; so that by no means they can escape it. In the same sense, that not unlike phrase is used, *Rom. 1. 18.* by the expression of the *children of contumacie or stubbornness*, upon whom this wrath comes, those sinners are understood, which can by no means be persuaded to leave their sins and seek God by true faith and repentance; where this is to be marked, that 〈 in non-Latin alphabet 〉 may be turned both *children of incredulity, and children of disobedience*; but it agrees better to this place, to be turned *children of disobedience and of rebellion*; because we read not this phrase, *the children of saith*, but of *obedience*, 1 *Pet. 1. 14.*

Doct. 1. Such men's condition is most desperate, because they are not only sinners, but also stubborn in their sins.

Its gathered out of these words; *Upon the children of disobedience or stubbornness*: So they are named here, as men, whose condition is much to be abhorred, and whose example and company is most to be shunned, as appears from *verse. 7. be not therefore partakers, &c.*

Reas. 1. Because such men serve a most miserable servitude to a very base Master, that is, to sin: for sin exercises a spiritual Kingly power and dominion over them, because they do all that the lusts of sin commands them; and can by no means be persuaded to shake off that slavish yoke; and so much the less, as they perceive that slavery, by so much are they the more fully under its command, because by this means it comes to pass, that their very will it self, and the spirit of their mind is possessed by this slavery and oppressed: For as a brute or a man that comes near to a brute, serving some cruel Master, takes no thought for that his condition, because of his stupidity; neither cares nor wishes for a better; is a more full and perfect slave, than some free-born and free-minded man, who is by force constrained to serve one, but yet under such servitude and force, keeps a free mind▪ even so it fares in this matter.

Reas. 2. Because such men are furthest off from repentance, and so from the kingdom of God, and from salvation: For repentance doth most consist in the turning of the heart from sin to God, by persuasion of the Word and holy Spirit: And to this temper the obstinacy and unrepentableness of such men, is flat opposite; who are not only not persuaded to turn to God, but are persuaded to the contrary; that such persuasion of converting is not to be embraced or regarded; for such are properly called the children of rebellion or disobedience. As therefore those diseases are most mortal, which admit of no cure, and are but the more exasperated, the more they are dealt with; even so also is it with such kind of men.

Reas. 3. Because these men do most grievously increase their guilt in this, that they withstand the means, that God hath sanctified for procuring their salvation: For while they will not suffer themselves to be persuaded to that conversion unto Faith and Repentance, they directly fight against God, and not only so, but in this very thing, that he would, and is some way striving, as it were, to save them.

Use Of Adm•...nition; That most of all we be careful of this stubbornness or rebellion, which is not only to be understood in common of that con•...umacy, whereby men refuse altogether to be converted; but also specially, and in every part of obedience: For if we perceive that God calls us to this or that special duty, tis then our part mainly to take care, that even in that, we present our hearts to God flexible and perswasible whereunto we are invited.

Doct. 2. Upon the children of disobedience, certainly and unavoidably the horrible wrath of God comes. This is clear in the Text without any collection made from it.

That this wrath is horrible, and altogether intolerable, the Scripture every were testifies, as *Heb. 10. 27. Apoc. 6. 16, 17.* and elsewhere. And the thing itself doth sufficiently show it, if we consider God's anger as to its intensness, extensness and duration; as to its intenseness, it is called in Scripture a consuming fire, *Heb. 12. 29.* Now this fire of the wrath of God consumes not lightly, or light things only as in the superficies, but as it is said, *Deutro. 32. 22.* God's wrath set on fire will burn down to the grave, &c. *Nah•...m 1. 6.* Where there is a most likely & pithy description. By all which descriptions is signified, that the wrath of God doth thoroughly pierce not only into the body, but into the soul and inward part of the spirit, for which reason in many places of Scripture, it is compared unto sharp arrows piercing into the heart its self, and consuming the spirit and life. As to the extension; this wrath of God contains in it all sort of evils, whether corporal or spiritual; whether in this life, or at the end of it, and in death, or at death. •...ither belong those catalogues or inventories of curses, that are found *Deutr. 28.* and *Levite. 26. 3.* As to the duration, *it remaineth upon impe•...ient sinners, John▪ 3. 36.* not for some short space, but unto all eternity, and without end: For as that obligation, whereby we are bound to render God all obedienees without end; so consequently the transgression whereby sinners break that obligation, is in a manner infinite & without end: so also the punishment, which taketh away its measure from the nature of the transgression, will be without end & infinite, and that as well in the privation of an infinite good, as in the endless duration of this privation or loss. Neither ought it to seem strange, that for a sin, which is committed in a short time, an endless punishment should be inflicted; because equity its •...elf requires this, that everyone should be deprived of that good, of which by his own fault he hath turned from. But every •...inner hath turned himself away from an endless good, by a fault he can never come out of by himself, and make an end of; and therefore it is but reason, that he be endlessly deprived of that good. And moreover, because he hath disturbed that order that God set & appointed; it is but ju•...tice if he never be freed from the punishment of this fault, until he have repaired God his honor; which an unrepenting sinner can never do unto eternity.

It ought not therefore to move any, that sin, which is but momentary, should be punished eternally.

Reas. 1. The committing of it, is as it were a spiritual wounding; and yet a wounding, in what •...ort time soever done, doth often leave behind it a wound of long duration, and often endless and eternal death.

Reas. 2. The committing of sin, is as it were a spiritual fall, or sliding; and yet the fall in short time passed, may be such, that thereby for a very long time, or without end, the party may remain in the depth or pit, whereinto he fell.

Reas. 3. The committing of sin, is as it were a •...ying with bands or thongs; whose nature is, that it may quickly be done, and yet forever keep the party bound, as long as the bands themselves remain unloosed, or unbroken.

Reas. 4. Tis as it were a bargain, in which the sinner for the enjoyment or use of some short pleasure, out of a madness sells himself into slavery.

Now from a bargain of buying and selling, though passed in a short time, the right is conveyed to the buyer forever; and the alienation is eternal or endless in its own way.

Reason 1. It is as it were the putting out of a lamp; for a sinner once drowning himself in the •...ilth of sin, puts out as it were the whole light of his mind; and a lamp once put out, though it be done in a moment, yet by virtue of that putting out, remains of its self endlessly extinct and put out.

Use 1. Of Condemnation, against such as remain in their carnal security and please themselves in this condition, over which perpetually hangs the so horrible wrath and anger of God.

Use 2. Is of Admonition, that with all care above all things else we go about this, to show this wrath of God, *Matt. 3. 7.* where also the way to shun it, is shown to be by repentance, *verse 8.* And yet this is not so to be taken, as if this shunning lay in our repentance, as it is our action, and as if that had some vircue of freeing from the wrath of God; for Christ alone is our enfranchizer from the wrath to come, *1 Thess. 1. 10.* We therefore truly flee from the wrath of God, when we fly to this mercy in Christ Jesus by true faith in him, and repentance unfeigned.

Doct. 3. All such speeches as promise impunity of sin, and indempnity from the wrath of God, are but vain and seducing.

This is also clear in the Text. Now that they are vain, hence it appeareth, because they are against his decree, and his will clearly revealed; and therefore can have no solid truth in them. And that they are seducing, is apparent enough also from the first author of such speeches. For the devil, when he would seduce our first Parents, promised them this impunity in these words; *Ye shall not die.*

The Fifth Lord's-day.

Rom. 8. 3.

For what the Law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh.

The Apostle in this place expounds, why the faithful may be freed from sin and death by Christ: The reason is given as it were from the cause moving God to this giving of Christ. And this moving cause was the neediness of our want, which appears in the defect of power in any other means to produce such an effect, as if the Apostle had said; because it was needful for us, to be delivered from sin and death; and yet this could be effected by no other means, therefore God performed it by Christ. The strength and necessity of this consequence depends upon the will of God, which tacitly supposeth, that God would not have mankind fall, utterly to perish, but to be restored again. The whole syllogism or reason is this. If by no other means fallen men could be restored, but by Christ, then that way was to be taken, because God would that some way it should be done: but the first is true; and therefore also the latter. The assumption is proved, to wit, that man could be restored by no other means; by the most likely instance of the law, which once had been of great power, and of force sufficient to bring man to happiness: For except Christ and the Gospel, never anything was given of God to man, that was more perfect and divine than the Law. That therefore which the Apostle says here of the law, hath the force of such an argument as this: If by virtue of the Law man could not be restored, than by no other means could he be but by Christ; but the first is true, and therefore the latter also. The Apostle both proves and expounds the Assumption at once, from the reason or cause of this defect or weakness of the law, to restore man; that it is not properly inherent in the law itself, but in our flesh or corruption, whereby it is, that we cannot fulfill the law, that so it might save us; much less by the Law rise up again from Death to life.

Doct. 1. It is the will of God, that miserable men may be delivered from their misery, and restored to life eternal.

This is here presupposed by the Apostle, as granted, and is used by him as the ground of his reasoning.

Reas. 1. Is taken partly from God's mercy, partly from his wisdom, partly from his power, and partly from the stability of his decrees: from his mercy God would relieve miserable men, therein to show the glory of his grace and free mercy, as it is called *Ephes. 1. 6.* the riches of his mercy, his great love, and the supereminent riches or treasures of his grace and bounty, *Ephes. 4. 7.* for unless God had helped miserable men, that were all drowned in sin and death, he had not accomplished above the half of his goodness and bounty towards mankind. For that bounty that was manifested in the creating of us, was neither fully completed in its last perfection and end, because no man by it arrived to eternal happiness; neither was it in its self the greatest, the highest, the fullest goodness of God; because an higher, fuller, and more surpassing sort of goodness appeared in the preservation of the elect Angels; and that also is far greater, which is now revealed in the Gospel, and brings perfect salvation to mankind that is fallen. Now this was most sitting, that the goodness and mercy of God should as well be perfected towards men, as his justice. From his wisdom God knew the best way, whereby he could conveniently help miserable man, and therefore it was meet that his wisdom should be made manifest in its effect. And this is it, which the Apostle everywhere teacheth, that in this mystery of the Gospel there was a wisdom of God, which was kept up,

and hidden from all the Heathen; which therefore by way of excellency, he calls *that wisdom of God*, into which the Angels themselves with desire and wonder are said to look, 1 *Pet.* 1. 12. For such was our misery, that not only we could not rise out of it ourselves by our own power; but could not so much as think upon, or devise a way or means, whereby we might be delivered: But this was the proper work of the wisdom of God himself conjoined with his own mercy. From his power also, he had the ability of helping and bringing to perfection therein, what he would. For so our redemption in Scripture is not only usually adscribed to God's grace and mercy, but also to his power. For the highest power and sovereignty was required to dissolve the works of the Devil, and the bonds of death and the grave, for raising of dead men to life again, for guiding and protecting them so, as they might be brought to life eternal, maugre all opposition of their enemy; and most of all for laying that groundstone of the whole, and uniting the second person of the Deity, his own Son, and the nature of man, into one Person. From the immutability also of his decree, it was in some sort necessary for God to procure their deliverance from death, whom from eternity he had chosen, and appointed unto life. Hence a twofold necessity of the restauration and liberation of mankind is rightly by some determined; on our part, the necessity of want; on God's part, the necessity of his immutability.

Use, Of Exhortation, that with all admiration we behold and look into this good will of God, and with all thankfulness as well in our thoughts, as in our speeches, all our life time we publish and praise it.

Doct. 2. The Law cannot deliver miserable men from their misery.

It is clear enough in the Text; and is grounded moreover on the following reasons;

Reas 1. Because the Law promiseth no good to miserable sinners, but only to just persons, and such as keep it.

Reason 2. Because in itself, it hath no force of taking away sin, but only of punishing it.

Reas 3. Because by no sinner can it be fulfilled, and that because of the weakness of the flesh, or the impotency of carnal and fallen mankind, as it is in the Text.

Reas. 4. Because though it might be fulfilled for time to come, yet by-past sins would take away all hope of receiving the reward of Life from the Law. Hence is it that the Law is called *a killing l...tter*, and the minister of death and of condemnation.

Use, Of Re...utation, against such as put their trust in their own works, and look for salvation from their good intentions and endeavors: which is the error of Papists, Remonstrants or Arminians, and Anabaptists, who cry up always *an honest life, and good works*.

Doct. 3. No sinner can deliver himself from this misery.

This is thus gathered, because none go above the Law. For if the Law cannot for the weakness of our flesh, then neither can we ourselves, for the same weakness of our flesh.

Reason 1. No debt can duly be blotted out by the debtor; till paid.

Reas. 2. Because, though any one never augmented his first debt, by sinning, yet should he in all this do no more, but pay what he owes, in so doing; and so could not by that means make satisfaction for his former transgression.

Reas. 3. Because, if man could not preserve himself, nor did not do it, in that integrity wherein he was created, it cannot reasonably be thought that now he can recover it again.

Reas. 4. If he could recover his first integrity, he would be as subject and easy to lose it again, as our first Father was at first.

Use, Of Direction, that we put no confidence in ourselves, nor in our own strength, but denying ourselves, we depend altogether on God's grace and mercy in Jesus Christ.

Doct. 4. No mere creature in heaven, or in earth, can deliver miserable men from sin and death.

It followeth from the Text, because no such creature is above the Law.

Reason 1. Because no external thing, that is a mere creature, hath in itself that worth, that it can be a compensation for sin to God's justice and truth, and so a price of redemption from death, *Mat. 16. 26.* Yea, *not all the world.* For that is it that is... hinted, *1 Pet. 1. 18.* where all corruptible things, amongst the best whereof are gold and silver and the like, are determined to be below the redeeming of man.

Reas. 2. Because whatsoever any mere creature, whether man or Angel, can do, owes all that for its self, and on its own behalf.

Reas. 3. Because if we were redeemed by a mere creature, for this very cause we should become the servants of that mere creature, and that of justice and gratitude; as we are the servants of Christ our Redeemer, because our Redeemer, as is already taught. But this would be an unworthy thing, and would infer a kind of contradiction to itself: For seeing man before his fall was not the servant of any creature, but of God alone; if by redemption he should become the servant of any creature, he should not be redeemed and restored into that perfect liberty, from which he fell; and so though redeemed (as we suppose) yet he should not be properly redeemed, that is, by redemption made free.

Reas. 4. The evils that are to be removed from us, are greater than can be taken away by any mere creature; as the wrath of God infinite and eternal, the guilt of sin confirmed by the force of an eternal law; the command that sin and death hath over us. Of these that is true which we have, *Luke 10. 21, 22.*

Reas. 5. The good things to be imparted, and before that to be purchased, are of greater worth, than that they can be communicated to us from any mere creature; as namely a righteousness going beyond the righteousness of the Law; and the resurrection as well corporal as spiritual; the communication of the divine nature, life eternal, and a happiness that surmounts that of *Adam* in his innocence; that is, a Kingdom that cannot be shaken, *Heb. 11. last verse.*

Use. Of *Instruction*, that in the business of our salvation we turn away our eyes from all creatures, and lift them up above in manner aforesaid to the fountain of salvation.

The sixth Lord's day

1 Tim. 3. 16.

And without controversy, great is the mystery of godliness▪ God was manifest in the flesh, justified in the Spirit, seen of Angels, preached unto the Gentiles, believed on in the world, received up into glory.

IN these words is contained an argument, whereby the Apostle endeavors to stir up *Timothy* to procure diligence and care in the Church of God. It is drawn from the object, if we consider *Timothy's* Ministry, which now ought to be busied about the greatest mysteries, and so to be exercised with greatest reverence, diligence, and care: Or from an adjunct, if the Church herself be considered, that was to be cared for by *Timothy*, whereof mention was made in the preceding verse; to wit, because a matter of all others, the greatest was concredited to this Church, to wit, the mystery of godliness; and so *Timothy's* greatest diligence and care ought to be bestowed upon the Church. In these words then properly is expounded the nature of the Gospel, 1. From its *Genius*, or general notion, that it is a *Mystery*; 2. From its end, that it is a *mystery of godliness*. 3. From the degree of its worth and excellency; that it is a *great, or noble* mystery. 4. From the most certain and undoubted truth of all these, in complexion and communication; *without controversy*. And all these are demonstrated by induction of the parts or members, that make up this mystery, as the whole. For seeing in every part there is something altogether singular and wonderful, it follows necessarily that the whole mystery is altogether admirable, and to be stood amazed at. These parts are they which are contained in these words; *God manifested in the flesh, &c.*

Doct. 1. Our Lord Jesus Christ is true God and true man.

This is clear from the Text, *God manifested in the flesh*; and that he is true God, appears from the following reasons.

Reas. 1. From plain testimonies of this sort, whereby the name of God is simply and absolutely given unto Him in the same manner altogether as unto the Father; as in this place, and so *Isa. 9. 6. John. 1. 1. R...m. 9. 5. 1 John. 5. 20.*

Reas. 2. From the divine properties that are given unto him, as *Eternity, John 1. 1. 7 5. Omnipotency, John. 3. 21. Phil. 4 14* and the like.

Reas 3. From the divine works whereof he is made Author; as of *Creatio... Col. 1. 16. the Sustaining of all things, Heb. 〈◇〉 . 2.* and of all sorts of miracles.

Reas. 4. From the divine authority that everywhere is given to him in Scriptures, as he gives authority to the *W...rd* and *Sacraments*, and other divine Ordinances.

Reas 5. From the divine Worship, Honor, and adoration that is due unto him, *He*... 1. 8. and in other places.

Reas 6. From that efficacy which by his Ministers, through the power of the Holy Ghost, he puts forth in the Preaching of this his Doctrine, as it is evident in our Text in these words, *justified in the spirit, preached unto the Gentiles, and believed on in the world.*

That he is true man, from hence is apparent enough, that he was made like unto us in all things except in sin, *Heb.* 4. 15. Why our Mediator ought to be true God.

Reason 1. Is that he might be able to sustain the weight of God's wrath, and perform the other divine duties, that belong to the perfecting of our Redemption and Salvation.

Reas. 2. That the works of his Mediation, which on our behalf he was to perform, might have divine virtue and worth from his person.

Why he should be also man;

Reas. 1. Is that he might be fit to suffer and do all those things which were necessary for the Redemption of men, and were below the divine nature alone to do or suffer.

Reas. 2 Because without effusion of blood, or death, whereof the divine nature is not capable, there could be no remission nor redemption, *Heb.* 9. 22.

Reas. 3. That the whole mystery as well of our Redemption, as of the deity itself might be some way made familiar to us, so as to be seen with our eyes, heard with our ears, and handled with our hands, 1 *John* 1. 1, 2.

Use 1. Of *Instruction*, That we may always keep a right and pure belief about the divine and human nature of Christ, both in our hearts, and in our mouths or confessions.

Use 2. Of *Comfort* to all such as are by true faith engrafted into Christ; because in him they are advanced into a state more than human, and are made partakers of the divine nature, 2 *Pet.* 1. 4.

Use 3. Of *Exhortation*, That we may more and more exercise ourselves in the religious contemplation, and study of this mystery; so will that love of God in Christ, which shines forth in this dispensation of God, confirm our hearts, that it will powerfully stir us up unto all care of thankfulness for glorifying the name of God and Christ.

Doct. 2. The nature of God and the nature of man were •...onjoynd in Christ into one person.

This is gathered from these words, *was made manifest in the flesh*, for thereby is signified the conjunction of the divine with the human nature, so that God, because not conspicuous in his divine nature, was made manifest in his human. This communication in respect of the divine nature, is rightly called an Assumption, Incarnation, Manifestation in the flesh, as in this place.

But in respect of both natures together, it is called an *union personal*, because these two natures are together united in the same person. In respect of the human nature, it cannot be called an Assumption (actively understood, that is an assuming, but passively only, that is a being assumed) nor a Deification, because the divine person existed from eternity, and took unto himself and adjoined the human nature (not the person) in time, because the human nature assumed, did never exist apart, and by itself, and therefore never had in itself the formal reason of a person; and therefore also it cannot be said *to have assumed* the nature, or person divine, but only to have been assumed by it; Seeing actions are of suppositions or persons, and not of the nature: But the divine person (not the nature properly) is said to have assumed the human nature, not the person. Therefore the human nature cannot so properly and rightly be said to be deified, as either the divine nature or person is said to be incarnate, or *made man*; for that is equivalent to *made flesh*, which the Scripture often useth. We read then in this place, and its like that God was made manifest, or visible in the flesh, that is, in the nature of man (for flesh there) by a *Synecdoche* signifies the whole nature of man, as well the soul as the body, and to the like sense we read that *the Word* was made flesh, *John* 1. 14. But we nowhere read that flesh was made God, or that the flesh or human nature was made invisible in God; although these things may be said, but not so properly, nor so freely from danger and abuse. But here we must not think, that for the union of the divine nature with the human, that therefore there was any real change properly produced or made in the divine nature, but relative and of reason, or notional only; all the real mutation being in the human nature only. For whatsoever is mutable is imperfect, but the divine nature is no ways imperfect. Therefore though the divine nature in Christ be under another relation or habitude, than before the incarnation; yet that is for no real change in itself, but in the human nature assumed: As the Sun is called *illuminating* from his action that he hath on the air, which was not before (let us suppose this) and yet the Sun is not thereby changed in itself, but the air only is changed. In this conjunction, when the flesh or human nature is said to have been assumed, is so to be understood, that not only the essence of human nature is assumed, and all that necessarily follow the essence, but that also were assumed all the weaknesses, qualities, and common or universal defects (which follow not from nature, but from sin) *that are in themselves sinless, and as they are sinless only and penal*; and these only are excepted that have in them the nature of sin, or tend of themselves to sin.

Reas. 1. Because the mediatory actions of Christ ought to be both human and divine, and all his actions are of the person, as of the principle which acteth; though they be of this or of that nature, as of the principle whereby, or by virtue of which they are extracted from *the person* Therefore the divine and human nature ought jointly to subsist in one and the same person.

Reas. 2. This union of the divine and human nature ought to have been most intimate, and of all unions the highest, because the perfection of the person assuming, from which the union flowed, was absolutely the greatest, but the inwardest union with him that could be, was personal; Therefore also that union of men with God, that flows from, and depends upon this union, is of very great perfection, though not personal. Therefore next unto the unity of the

three persons in one divine nature, there is no other union of more things, more in ward and perfect, than is this of two natures in one person, in Christ.

Reas. 3. The essential worth of the mediatory obedience and passion of Christ, which properly agreed to him, according to the human nature, ought to have been also in some kind divine; but that divinity of worth is derived from the person, or this union; as the esteem of all the actions and passions depends upon the person; and therefore the human nature ought to have subsisted, and been sustained in the nature or person divine.

Use 1. Of Instruction, for directing and establishing our Faith, about the person of Christ, that we may neither here imagine confusion of the natures, nor multiplication of the Persons in any sort; but the union only of two natures into one and a single person, to wit, the second person of the Trinity, which is the primary principle of Christian Faith.

Use 2. Of Direction, that in seeking union and communion with God, wherein our whole happiness doth consist, we wholly adhere to Christ above; because there alone we have the certain and manifest foundation of this union between God and men, so that in this very respect Christ may no less truly be called *the way*, than the *truth*, and the *life*; because as he hath the truest and highest union of man with God; so is he the *way* because of this union, whereby we may come to the beatifical union, which is our eternal life.

Doct. 3. This of the divine and human nature in Christ, is a mystery most divine.

It is called a mystery, 1. As it contains in itself that divine wisdom of highest and rarest price, or that treasure of wisdom, 1 *Cor.* 2. 6, 7. 2 *Cor.* 4. v. 7. 2. Because this wisdom is a thing hidden and remote, not only from human sense, but also from our understanding and comprehension. 1. *Cor.* 2. 7. 8, 9, 10. it is called a depth for this cause; so also *Eph.* 3. 8, 9. And it is called hidden or secret, 1. because it was not possible for the wit of man or Angels to have so much as thought upon, or devised such a means of Redemption and Salvation, much less to have gone through with it. 2. Because it was not revealed to the Church herself for many ages, but under a certain veil, and sparingly. 3. Because by ourselves now in the light of greatest revelation, it is not understood but very imperfectly, and in the least part of it. 1 *Cor.* 13. 12. in part; a little but in comparison of the whole; as in a glass, and like a riddle, do we know here, for the darkening and lessening of our knowledge by sin, which is signified by these phrases.

The *Reason* why this wisdom is not fuller comprehended, is not in the darkness of Scripture, as some blasphemously will have it: but partly in the depth of the thing itself, and partly in the blindness of our minds; 2 *Cor.* 4. 4. unto the depth of the thing itself belongs this, that in Christ's person highest power with lowest weakness; greatest glory with greatest humility, highest justice with highest mercy, eternity with novelty of being, agree together, and abide in one subject.

Use Of Admonition, that we suffer not the nature of our Faith to be troubled in any sort with vain speculation of human reason, whereby this mystery is wont to be opposed: For though it hath nothing in it contrary to reason; yet it contains many things above reason, and the

capacity of the mind of man: other ways it would not be a great mystery, as here it is called, but the vulgar and common verity.

Use 2. Of Exhortation, that we may seek from God the spirit of wisdom and of revelation in the acknowledging of him, that the eyes of our minds being enlightened, we may perceive so much of this mystery as is needful for us unto salvation, and glorifying of God's name as it requires, *Ephes. 1. verse. 17. 18.*

Use 3. Is of special Admonition, to the Ministers of the Word chiefly, that with all reverence and religious faithfulness, they behave themselves in their charge, because they are called to this, to be Stewards of this great mystery, *1 Cor. 4. 1.* where this reverence and fidelity are pointed out to them.

Doct. 4. All true godliness depends on the belief of this mystery, so that there is no true and solid or sound godliness without this belief: neither can this belief be true and solid▪ unless it have also true godliness joined with it.

This is gathered from that title; *the mystery of godliness*: because godliness both riseth up to this Faith, and floweth down from it. This most practical doctrine, is the general use of all the rest that went before.

Reas. 1. Because in this mystery appears God's greatest goodness, grace, mercy and love; which if they be rightly taken up, cannot but stir up our minds unto care and zeal of honoring, loving and adhearing to God, and pleasing him in all things, wherein he hath shown us, that true godliness consists.

Reas. 2. In this mystery is contained both the merits and efficacy or power, by virtue whereof men are regenerated, that they may live acceptably to God and Christ; that is, godlily.

Reas. 3. Because in Christ we have the perfectest pattern of all godliness, and with all the perfectest doctrine, which is called the doctrine of godliness, or according to godliness.

Use The use of Reproof, against such as profess the faith of this great mystery, but in the mean time most foully profane it, and make it to be blasphemed through their impiety.

The seventh Lord's day

Acts 16. verse. 31.

And they said, believe on the Lord Jesus Christ, and thou shalt be saved and thine house.

IN this Text is contained *Paul* and *Silas* their answer to the question proposed by the Jailor concerning the way how to be saved; wherein these two things are proposed: 1. An act absolutely necessary for attaining of salvation, to wit, that of Faith, *believe*, say they: and this act is declared by its proper object, *our Lord Jesus Christ*. 2. The effect, that is certainly to follow upon this act, is set down, and that is the salvation of him, that believeth.

Doct. 1. All are not saved by Christ, but such only as are united or grafted into Christ by Faith.

It is gathered from this Text; in that one careful how to be saved, is sent to Christ, to believe in him, and so to have union with him by this belief, that he may be saved.

Reas. 1. Because although there be sufficiency enough in Christ, and in abundance, to save all, and any man; yet this sufficiency is not reduced to efficiency or into act, unless a due application be $\langle \diamond \rangle$ ▪ as neither meat nourisheth, nor physic cureth, nor cloth covereth, nor silver maketh rich, unless they be rightly applied to the party to be nourished, cured, clothed and made rich: so it is in this business.

Reas.•.... As the first *Adam* neither received, nor lost his righteousness, and life, but for such, as were some way, that is, virtually in him, and afterwards actually descended from him, or were in union of the same blood with him: so also the second *Adam* Christ restores not righteousness and life, but unto such as are in him, to wit, engrafted by Faith, and adhere unto him by the union of one and the same spirit. Hence it is, that effectual vocation, whereby this application of Christ, or this conjunction with him, is brought to pass, doth in order go before, not only our glorification and salvation, but also justification and all sound consolation, that we have concerning salvation.

Use Of Admonition, that we may chiefly care for and go about this, that we may both be and remain in Christ, and live in him; because without this union with him, we cannot come to be saved. The sign or mark, whereby we know, that is ordinarily, or according to the order of means appointed, that this or that man is in Christ, is this, if drawing virtue from Christ, as a branch drawing spiritual •...ap from the stock, he hath care to bring forth fruits to him and in him, *John 15. verse* $\langle \diamond \rangle$, 4.

Doct. 2. Faith is the tie whereby we are first united to Christ, and engrafted into him.

This Doctrine is couched in the Text, in the word *believe*: for there are three ties of Union, whereof there is need in our conjunction with God, and Christ; the *Spirit*, *Faith* and *Love*. The *Spirit* is that tie, whereby Christ layeth hold upon us, and tieth us to himself. *Faith*, is that tie whereby we lay hold upon Christ, and apply him to ourselves, and is always the effect of the spirit in some measure. *Love*, is the band of perfection, whereby we wholly give over ourselves to Christ, and consecrate ourselves to his will, and is the effect of both the former: Amongst these, Faith is the first bond by which we lay hold on Christ. For though it follow the operation of the Spirit, as its effect, in that respect, it is called the gift of God, and the gift of the Spirit of God; yet it goes before both Love and Hope that are saving.

Reas. 1. Because the proper nature of Faith is, to be a spiritual hand, whereby we lay hold on, and receive that good, that is needful to us for salvation, *John 1. 12.* where to *believe* is meant to *receive*, that the true office and nature of Faith may be se•... forth.

Reas. 2. Because a Faith receiving Christ, doth also receive life in Christ, and Faith is the principle of our spiritual life, according to that of the Apostle, *The just shall live by Faith*.

3. Because Christ is not proposed unto us to salvation, but in the promise of the Gospel; and the proper and immediate end and fruit of this proposal, is to make Faith, or to gain belief;

and so the first receiving as well of the promise, as of the thing where about the promise is, is by Faith.

Use Of Direction, and that such, as upon another occasion the Apostle hath *Eph. 6. 16.* to wit, that above all things we be careful to acquire, keep, and increase true Faith.

Doct. 3. The adequate object of Faith, as it justifies, is Jesus Christ, as offered in the Gospel for righteousness and life; or the mercy of God in and through Jesus Christ thus offered.

It is evident in the Text. The explication is, that although with our understanding we ought to assent to all things that are contained in the word of God; and especially to those that are contained in the promises of the Gospel; yet the power of justifying us doth proceed from no other object, but from Christ alone: And so Faith, though it look at other objects also, yet it justifies not, nor absolves from guilt of sin and death, but as it looks at Christ alone, as offered us to that end.

Reason 1. Because Christ alone is our Righteousness and Redemption; but our justification consists in the application of this Righteousness and Redemption; Therefore Faith in that respect justifies, as it looks at Christ and applieth him.

Reas. 2. Because if all other things revealed in Scriptures, and to be believed by us, belonged to our justification, as objects of justifying faith; then not only the belief of the creation would justify us, but also the belief of man's falling into sin, and of being dead therein: And so Faith about sin and death should as well justify us, as Faith in Christ.

Reas. 3. Unless Christ be looked upon by Faith, Faith hath nothing in it, why it should more justify us, than any other virtue, or grace and gift of God, as charity, temperance, and the like.

Use 1. Is of *Refutation*, against such as attribute justification to Faith, as it is an act and part of our obedience, as a condition required of God. For thus the strength and life of justifying Faith is destroyed, and Christ is robbed of his glory, and the consciences of Christians of their solid comfort and tranquility of mind.

Use 2. Is of *Direction*, that we may always set the the eye of our faith directly upon Christ, or on the grace and mercy of God in him, that so we may from him draw Righteousness and Salvation.

Doct. 4. Justifying & saving faith consists not properly in any knowledge, but in certain, solid or sound affiance or trust.

Justifying Faith is an act and fruit of the experience of Faith; and not the first affiance and trust, that justifies. Our Doctrine is hence gathered, in that the object of Faith in this place, is no intellectual or logical truth, as such; but some *good*, as the object of the practical mind & of preelection, viz. the means of salvation, which is a single or incomplex term (as Logicians call it) in these words; *on the Lord Jesus Christ*; where not anything of or about Christ, but Christ himself is the object. Next, because Faith is said to be busied about this object, as

about a prop or stay; so that the heart of a man otherwise destitute of all help, and about to run into despair, casts itself upon Christ, as a stay, that by him it may be sustained and upheld; which is intimated by this phrase, *believe in our Lord Jesus Christ*. By affiance, we understand not any assent or act of the understanding about logical truth, or affirmation, or negation; nor yet properly the confident expectation of the will, which is assigned to our hope, and confidence therein contained, or from thence arising; but that act of the *will* or *heart*, which properly is called *e...ection* or *choice*: whereby we rely upon Christ, repose and rest on him, and adhere to him, as a fit and sufficient Mediator, by whom we may be saved. By this affiance we are said everywhere in the Old Testament to be united or joined to God, as *Isa.* 48. 2. & 50. 10. And by this affiance properly we come unto Christ, *John.* 6. and are said to receive Christ, *John.* 1. 12. which things cannot be affirmed of any complex knowledge, or assent of the understanding, whether general or special. It is true, that such a knowledge, on the behalf of such as belong to Christ, is a necessary antecedent, and the cause of this faith, and affiance that justifies; and so in that respect, it hath the title of this faith as well in Scriptures, as in commn discourse: But yet when Faith is considered precisely as it justifies and saves, then it is understood either as an act or as a disposition of the *will* or *heart*, which follows the foresaid knowledge, and for *the begetting whereof that knowledge doth serve*. From this affiance if it be lively and vigorous, and joined with fitting knowledge, there follows a certain persuasion of remission of our sins; and therefore true Faith useth often to be described by this persuasion; especially when the controversy is with Papists, who oppose this persuasion, as a vain presumption. Yet this persuasion is not properly justifying faith, but an *act of hope and experience* (rather a fruit) in him, who already is justified. It is also such an act, that for some time may be wanting, where yet true justifying faith is, though insirm, as experience in the godly teacheth; and therefore it ought not to be proposed in the essence and definition of justifying Faith, least so the weak consciences of some believers should thence be heavily troubled, as if they had not true faith, when they feel themselves to have no such certain persuasion of the remission of their sins. It will appear then to any rightly weighing all things, that justifying Faith, as such, is properly, *the affiance of the hear, not any complex knowledge, or judgment of the understanding*.

Reason 1. Because nothing in the whole Gospel is promised to any that hath yet no affiance or trust in Christ; before this affiance therefore, nothing can be known, that hath the virtue to justify, until it be trusted on; and therefore no knowledge going before this faith of affiance, can justify.

Reas. 2. We cannot conceive any knowledge before this affiance, which is not found sometimes in such as are not justified: As for example, such as have a spirit of illumination and light, but not of regeneration; and therefore fall away afterwards from that glory, which inseparably follows justification, sinning against the Holy Ghost.

Reas. 3 Because in every part of Religion, and so in Faith also, these two things are distinguished; to wit, to know and to do. To know what is to be believed, and what all ought to believe; and to give assent to truths that are to be believed, is not yet to do that which believing imports, and is the proper obedience of Faith itself, which is the root of all other

obedience, and therefore jointly to be understood under this, as both comes from Faith, *Rom.* 1. 5. And in very truth such is the formal reason of obedience in true Faith, that under this name and nature it ought to be referred unto the will properly, because it is the part of the will, and not of the understanding, to obey.

Reas. 4 Because by this act of the will, we have an inward union with God in Christ, even as amongst men there is a greater conjunction, by a constant inclination, and affection of the will, than by the judgment of the intellect.

Reas. 5. Because the act of faith is such, that by it we cast ourselves wholly upon Christ, or upon the mercy of God in Christ. But the act of the understanding properly and immediately doth not transfer *the whole man*, but the act of the will, which *alone* therefore properly is called the act of *the whole man*: Nor can it be here answered that Faith is an *aggregate thing*, consisting partly of knowledge, and partly of affiance; because unto such aggregate things, single and distinct operations cannot be attributed, as are attributed unto Faith. For example, the health of the whole body, hath no distinct operation, but is conceived as a single thing, extends itself alike to soundness of all, and of every part; and as holiness, as it is in this, or that virtue, hath no distinct and single operation. Moreover, no more reason can be given why knowledge & affiance should make up one aggregate thing, than knowledge and hope, or knowledge and love, or than knowledge and justice or temperance. Besides all this, however knowledge be aggregated with true Faith, yet because a great part of this knowledge which goes before affiance, is found also in the Devills themselves, neither yet can any knowledge be shewn that goes before affiance, which is not found in some unregenerate persons; no reason admits, that this knowledge should be an essential part of Faith, and of the spiritual life, because it is found in them that have no part of spiritual life.

Use. Is of *Exhortation*, against Papists, and others, who know nor acknowledge no other faith, but knowledge, and a certain material assent, which yet may consist with greatest diffidence, and most wretched desperation.

Use 2. Is of *Direction*, that we may enquire of the knowledge of the truth, which is necessary for us unto Faith, and to Salvation; and that we be wary that we rest not on any bare knowledge; but then think we have true Faith only, when according to the knowledge of the truth, we rely upon Christ with our whole heart for salvation, to be obtained by him alone.

Use 3. Is of *Consolation*, to those who with all their heart strive to rest upon Christ, and yet cannot for a time, or presently and certainly persuade themselves, *That God is reconciled unto th...m*, for such have true Faith, though weak. For this certainty of persuasion, is the effect of a more strong and perfect Faith, whereunto also in their own time such believers shall be brought.

A Question is here propounded; By what means is such a Faith begotten, and promoted in our hearts?

Answer. This Faith is properly begotten in us by the Holy Ghost, through the Ministry and Preaching of the Gospel, because Faith is above nature, while we believe these things that

surmount all reason, and are lifted up above ourselves by Faith, as the Apostle saith, that *Abraham hoped above hope*, that is, beyond human, natural, and ordinary hope; so also they that truly believe, believe beyond belief, or above belief. It is begotten in us by the Gospel, because in the promises of the Gospel Christ is offered and exhibited to us; and the efficacy or power of the Holy Ghost accompanieth the preaching of the holy Gospel. Now from these things it followeth, that such have not true Faith, who either believe nothing above what is natural, or in a supernatural way, or else have not their Faith from the Gospel and word of God.

Doct. 5. Such as truly believe in Christ, may and ought to be sure of their salvation.

This is gathered from the connection between the antecedent and consequent, in the Text; *believe and thou shalt be saved*. For as particular men while they remain in their particular sins may be assured, that for that time they are subject to the curse of God; so may some believers be particularly assured, that they are partakers of eternal blessing and salvation. For as that other assurance of the curse, comes from the Law towards impenitent sinners, or breakers of it; so this other assurance of the blessing, comes to repenting and believing sinners, through the promises of the Gospel. The whole order therefore of this consolation, whereby we may be certain of salvation, is as followeth; in such a *Syllogism* (wherein both will and understanding have their parts) whereof the proposition stands in the assent of the understanding, and makes up a dogmatical Faith. The assumption is not principally in the compounding understanding, but in the single apprehension and will, so as to make it true and of force to infer the certainty in the conclusion; which the heart doth by this act of affiancing, that being the property of justifying Faith, and thus existing in the heart. The conclusion is also principally & ultimately in the single apprehension and will, or in the heart, by the grace of hope; and both it, and the experimental reflection join'd with it (which is in the understanding, and the other also, by this reflection) are the effects of the experimental knowledge and reflection of our understanding, in the assumption upon the true existence of the single term in the heart or will, which bears the whole burden of the assurance.

Use, Is of great *Consolation* to believers, whereof they are Sacrilegiously robbed by Papists and all such, who impugn this certainty of salvation.

The eighth Lord's day.

Mat. 28. 19.

Go ye therefore, and teach all Nations, baptising them in the name of the Father, and of the Son, and of the Holy Ghost.

IN this verse is contained that principal command, which Christ left to his Apostles and Ministers; and it consists of two parts; whereof, in the first, the preaching of the Word; and in the other, the administration of the Sacraments is commanded. The chief scope of both parts is shown in the last words; to wit, *That men may be taught and confirmed in the true faith*

and obedience of the Father, Son, and Holy Ghost. From this place was the *Creed* taken and framed, which is called the *Apostles Creed*▪ but as to the foundation of it in these words, not first taught by the Apostles, but to the Apostles by Christ himself, at that very time, when he spake those words: 2. By the Apostles at the command of Christ to all Christians, for a rule of Faith, and a *badge*, whereby Christians should be discovered▪ as well fro... Heathens, as from Jews and other Sects. Nor was there any other or longer *Creed* than this, contained in the words of our Lord, in the times of the Apostles, and of the Church that next followed their times. But afterwards diverse Heresies laid a necessity upon the Church of adding diverse articles to this *Creed*, not that they should be new additions to the old Faith, but needful explications of the same. Hence it is, that all things that are now contained in the *Creed*, are referred unto these three heads, which are set down in these words; viz. either unto the Father, or the Son, or the Holy Ghost.

Doct. 1. Though God be one in essence only, yet is he three in persons; the Fathe•..., the Son, and the Holy Spirit.

Reas. 1. Because in this place Faith is presupposed, and prered, for baptising one of age, whereby he believeth in the Father, Son, and Holy Ghost, and this same Faith, is as it were sealed by Baptism, as with a seal; and the open profession of this Faith is solemnised by this *Badge*, or *Confession*, and *Creed*, that our Lord himself taught, and gave in command. And these things were not done for once, or in a temporary way, but by an unchangeable Institution, and perpetual Covenant, they were delivered to the Church to be observed through all ages, as necessary foundations of salvation. The consequence of this argument hath certainty and confirmation from thence, in that divine Faith and spiritual neither ought•..., nor is anywhere used in Scripture to be directed to any creature, but to God alone.

Reas. 2. Because one and the self-same authority and power is attributed to the Father, the Son, and the Holy Ghost. For when the Word is preached and Baptism administered, not only in the name of the Father, but likewise also of the Son, and of the Holy Ghost; It is manifestly shown, that by the authority and power of this most holy Trinity, Baptism with other the like sacred Institutions, were delivered to the Church; and that for the same authority they are by all men to be received and acknowledged, with religious subjection of souls and consciences thereto. The reason of this consequence is, because however supplication useth to be made in some parties name, without respect had to his authority, and power, and with respect only to the grace of God, to whom we make our supplication, yet when an Institution is published as a Law, and proclaimed in the name of this, or that party, the authority and power of him in whose name this was done, is always declared, and is used as a sanction or means to make inviolable the Institution.

Reas. 3. Because an operation truly divine, and an omnipotency is here attributed to these three, while they are set out and acknowledged as the authors of all the spiritual good things, which are imparted to the faithful, and in Baptism are signified and sealed. For in vain had mention been made of their name and authorities in that solemn promise, unless they had the power and faculties to perform and perfect the things promised.

Reas. 4. Because in this place we are taught to invoke the Father, the Son, & the holy Spirit, that by their grace and power Baptism may have its due effect, in the same manner almost, as the same is done in the Apostles salutation: *The grace of our Lord Jesus Christ, the love of God the Father, and the communion of the Holy Spirit be with you all.* And the reason of the variety or little difference that is between the these forms, seems to be this; that in Baptism, where authority and power are regarded, there the first place is given to the Father; but in the salutation aforesaid, where regard is had to the receiving consolation, whereunto none doth attain, unless he first come to Christ, & lay hold of his grace, that by him he may be reconciled to the Father, and made partaker of the Holy Ghost, there in the first place mention is made of the grace of Christ; and then afterwards of the love of God the Father. The strength of this whole argument hangs on this, that invocation of, or praying to, and the worship of God, belongs to none but to God alone.

Reas. 5. Divine honor and glory are not only here given to the Father, but also to the Son, and to the Holy Ghost, in as much as all baptized in these names, are directly consecrated to these three, that they may always live unto the Father, Son, and Holy Spirit. And hence are these Apostolic phrases, wherein the faithful are said not only barely to live to God, but also to live to Christ the Son, and to the Spirit of God. This reason is confirmed from hence, that neither it is lawful wholly to consecrate ones self to any other, but to God, and this also is the Tenor of the New Covenant, that God be acknowledged for our good, and we be to him forever his people. Hence also hangs the direction of our whole life, that we may always have this proposed to ourselves, to be serviceable to his glory in all things, whereunto we were consecrated from the beginning.

Use Of Instruction, that we may always keep this rule of Christian Faith, safe, pure, and unviolated, against all the gates of hell, as the chief principle and foundation of salvation, on which both our Baptism, and all things that in our Baptism are signified and sealed, do depend.

Doct. 2. The divine essence, and all its essential attributes, and all divine works external, equally agree to the Father, Son, and Holy Spirit. It is gathered from the Text.

Reas. 1. Because the same name, the same honor, the same power and glory is attributed to the three.

Reas. 2. Our Faith is here in like manner directed towards all, as the same in Father, Son, and Holy Spirit.

Reas. 3. All things that belong to the divine essence, are such, as can neither be multiplied, nor divided, nor admit of variety of degrees, for their immensity and perfection. If therefore at all they agree to the Son and Holy Ghost, as that they do is apparent from what hath been said; it must needs be that they agree to them identically, that is, in the greatest equality they are one and the same.

Use, Of Direction, That in exercises of our Faith, Hope, Charity, and in all parts and appurtenances of *religious worship*, and the practice of godliness, we lift up our minds as

much as can be, not only to the name of God in common, but distinctly, to the name of God the Father, the Son, and the Holy Spirit, as equally in all our addresses to be honored and celebrated.

Doct. 3. Between these three persons there is a certain distinction, as to the form and manner, or order of subsisting.

It is gathered from the Text; because they are disposed or set in a copulative enunciation. For if there were no distinction between them, then would that copulative be impertinent; and it would have no more ground for it, than if one should say, in *the name* of the righteous God, and the merciful God, and the omnipotent God, &c. Which are not to be taken in propriety and rigor of conjunction, but exegitically. They differ then from the essence, as essential, or substantial concretes do from their abstracts. They differ from themselves as relatives, and some ways as unlike; this unlikeliness or dissimilitude, is in certain as it were, of their individuant and characteristic proprieties, which are not inherent qualities, but relative affections or properties. As to the point of order, the Father is the first, the Son the second, the Holy Ghost the third, not in order of time, or of nature properly so called, but in order of *origination*. Hence is it, that such works, wherein the beginnings of things are most apparent, are attributed to the Father by appropriation, as the creation. But those things wherein the second, and successive dispensations or procurations are most conspicuous, are attributed to the Son; as redemption: and such, wherein the perfection and last consummation are manifest, are attributed to the Holy Ghost, as our sanctification, and glorification.

Use, Of Direction, That as well in receiving such blessings as are bestowed on us by God, as in performing the duties of Religion and Obedience, we have regard to $\langle\diamond\rangle$ observe this distinction, as much as may be, to the glory of God, and our own consolation. For this is every way a divine meditation, whereby the hearts of the faithful are singularly affected, and lifted up, if they well ponder with themselves, that in the descent or coming down on us of God's benefits, whereof we are made partakers, the beginning is taken from the Father, the progress is by the Son, & the accomplishment is through the Holy Spirit. And moreover the ascent or sending up of our duties to God, which we owe to him; the beginning is taken from or through the Holy Spirit, the progress is made by the Son, and termination or resting is made by the Father. For thus through the Holy Spirit his teaching, and assisting or helping us, we begin to pray; that is, conceive and make our prayers here; and our prayers so conceived or made, ascend, and enter into Heaven by Jesus Christ; and lastly, they are ultimately heard and accepted by the Father.

The ninth Lord's day.

Rev. 4. 11.

Thou art worthy, O Lord, that thou shouldst have glory, and honor, and power; because thou didst create all things, and for thy pleasure they are, and were created.

A Reason is given in these words, why all glory should be given to God; and it is taken from the effects. For that is more praise-worthy, that it be taken from the effects, because the power and virtue of the cause, whereunto the praise is due, exists and is properly seen in its effects. The effect of God is creation, which in this place is illustrated, First, By his effects, which are declared by the universality conjoined with them in these words; *because thou didst create all things*. Secondly, From his manner of creating; that God out of a wise purpose created all things; *and for thy pleasure, &c.* Thirdly, From the adjunct of duration or lasting, and for thy pleasure *they are*, and were created. For one thing is understood by the words, *they are*, and another by, *thou createdst, &c.* as might be evident from the tense, *thou createdst* in the preter-tense; *they now are* in the present-tense, by which the duration of things is evident.

Doct. 1. All things that now are in the world, were produced and made out of nothing by God.

Reas. 1. Scriptures evidenceth this truth.

Reas. 2. Partly also all nations testify it, because there is no Nation which believeth not, and tells us not something concerning its beginning.

Reas. 3. The world itself witnesseth this of itself, for as much as in all creatures almost there appeareth such imperfection in their power and mutability, whereunto they are subject, that of themselves they could not have their own act and first existence, but of necessity they must depend upon some *pure* and perfect act, and that is God.

Reas. 4. The world also witnesseth this same, for as much as in its parts a certain perfection appeareth, which is such, as that it cannot be the first, and yet it is such as must needs be from the first perfection. Such are these perfections that use to be observed in this sentence, *whereby all things are said to be made in number, weight, and measure*: Where, by *measure* is meant the perfection that each thing hath in itself; and *number* that which is referred to others, as to defect or excess; and *weight*, that of motion and inclination that all have to their own ends and uses, as well particular to themselves, as common to others and the whole.

Reas. 5. Lastly, all right reason confirms the same, because in all order of causes, and things existent, common reason brings us to one first cause, and to one first existence. Besides it implies a manifest contradiction, to conceive the world to have been eternal. For if the world was from eternity, then infinite days were before this day, and so these days are not yet ended, and consequently this day exists not, because it cannot exist but after the other days before it were ended, and gone. Also, if the world was from eternity, there was no one day of the world, before there was a thousand years of the same world, because in eternity no point or moment of time can be defined, before which there were not many thousand of years: But this is a manifest contradiction, that one year of the world that is made up of many days, *should be together, at once with the first day; or that there is no day of any year before which there was not a thousand years; or lastly, that there were as many thousands of years already, as there were days in the world.*

Use 1. Is of *Instruction*, that in this part of our faith, we study more and more solidity to ground and strengthen ourselves, because this ground being well laid, our faith and affiance doth much more easily & freely make progress about all such things, as God hath revealed in his Word, that either he hath done, or will do about this world, or some parts of it, or other things that require the like might and power to that which was snewed in the creation of the world.

Use 2. Is of *Admonition*, That we suffer not our minds to cleave to this world, or stick there, but that we lift them up higher, and adhere to him, that made the world. For it were a very great folly and perverseness, if after we know that all these things were made by God, we love the world better than God, and for the love of the world should forsake God.

Doct. 2. God of his wise purpose and good pleasure created all things, not out of any necessity.

It is gathered from these words; *and for or by thy pleasure or will, &c.* There be some Philosophers that have said, that all created things do come from God by way of emanation, as little rivulets come and flow from their Fountain. But that which doth proceed in this kind, must be part of that River from whence it flows, which cannot properly be affirmed of things created, if we reflect on God the Creator. Others are of opinion that the universe came from the Creator, even as the form or fashion of him that looketh into a glass passeth from him into the glass. Neither is this fitting to be affirmed, because the universe is in no other subject, as the shape is represented in a glass or mirror. Others have said, that the universe went from God, as a shadow from its body. But this is altogether impertinent, because a shadow goes not out of its body, but follows it by a privation of light, and by reason of the interposition of the opacous or gross body between the light and that place. Others have said, that the universe went forth from the Creator, like $\langle \diamond \rangle$ the footstep is made by the print of the foot of one that walks. But God had nothing without himself, upon which by his walking he could imprint such a footstep. All these had a good intention, though they spake not accurately and properly enough. For even as these comparisons are otherwise profitable to raise the mind of man in the contemplation of the eminency and majesty of God the Creator: For they point out the eminency of the Creator to be incomparably greater, than that of the whole universe itself; and the vanity, or at least littleness of all things, even such as seem greatest in the world, if they be compared with God's perfection. For they are in respect of God as little streams, or as little droppings are in respect of an ever and overflowing Fountain, or of the whole Sea; or as a light resemblance of ones feature appearing in a glass, is in respect of the solid substance or party himself, and as dark and vanishing shadows in respect of a most firm body; Lastly, also as the footstep of a man imprinted on the sand, is in respect of the living man himself. These same comparisons show also, that the world and all its parts, or all things in this universe, are certain tokens and way-marks, •...s it were leading us to the Creator, as the streams leads to the fountain, the image in the glass shows the man's face, and the shadow respects the body; or brings one to find it out, as the footstep of the foot doth to the man. But the holy Scripture leaving these comparisons, is wont to make use of a truer and fitter one, when it says, that the world so came from the Creator, as the workmanship from the workman, and every building from its builder, *Heb.*

11. 10. Now every workman doth what he doth of a determinate reason, purpose and will, in as much as he is a workman. And in this sense it is said both in our Text, and everywhere else i... Scripture, *That God made all things by his word, of his determinate purpose of mind and will.* Yet there is this difference between other Artists and God, that all other artificers bring to perfection their works by divers motions. For so soon as they have taken up a purpose with themselves to make some work, first, they move their own members; secondly, by their members they move other external instruments; thirdly, by these instruments they move the matter unto the form, or act, which they intend to imprint upon it. But God perfects his work with *saying* and *willing*. And this is it that the Scripture everywhere inculcates to us, *Psal. 33. 6, 9, &c.*

Reas. 1. Because there is nothing in the world, that hath a necessary connection with the divine essence; and so nothing external comes from God by any necessity of his nature, but from his wisdom and free-will.

Reas. 2. Because this is the noblest and perfectest way of working, to work advisedly and with a freewill.

Reas. 3. In the beginning of the Creation there was nothing, that could have the place either of matter or of instrument; nor can we conceive in God any other power really distinct from his understanding and will. This therefore is of necessity to be granted and believed, that God created all things out of his own free wisdom and will alone.

Use 1. Is of *Instruction*, for by this foundation we may forearm our faith against the curious queries of some men, who are used to ask, or wonder why the world was not created before that time, in which it was indeed created; or why such a part of it was not in such and such a manner? The Scripture answers, that God created all things by his own free choice, wisdom, and will; so that in this work, he was neither subject to any necessity, neither should any other reason be inquired for, beyond or above his free will.

Use 2. Is of *Direction*, that from this consolation, we establish our Faith about all things that he hath revealed in his Word, that he will do. For howbeit they may seem very improbable or impossible to our staggering reason, yet seeing God doth whatsoever he wills, and he made the whole world only with saying and willing, it is not to be doubted of, but that he will most truly perform all such things as he hath said, that he will do.

Doct. 3. By the same efficiency whereby God created all things, he sustains also, and preserves all things in being.

From these words in the Text; *and for thy pleasure, or by thy will they are.* Heb. 1. 3. Acts 17. 28. *In him we are or have our being.* For as in the beginning, when God cherished the world of waters, or the waters, the spirit moved upon them, and so did sustain, conserve and cherish them; even so also perpetually the same spirit sustains, governs, and cherisheth all created things. Now God is said to sustain and conserve created things, not only indirectly, as he removes and hinders from them causes that would corrupt or destroy them; but also directly, as he gives a conserving power for continuance of their existence. Neither doth he

this alone by means, as he sustains an infant by its nurse; and a building by its pillars; but also immediately, in as much as being most inwardly present to all things, he furnisheth the means themselves with all their efficacy, when at his will they concur, and doth also many things himself for their conservation, for the doing whereof there is found no virtue at all in any means. This sustaining of all things is rightly by some called *maintenance*, because thereby God *•...olds as it were in his hand* the creature, that it fall not back to that nothing from which it was at first brought by that same hand. For as if one with his hand lift up something from the ground, unless he hold it also, after it is lifted up in his hand, of its own accord, it will fall again to the ground: so also after that God by his omnipotent hand, lifted up the creature from nothing, with the same hand he upheld it also, otherwise it would fall back and return to nothing again.

Reas. 1. Because sustentation is a sort of continued creation. For creation brings it to pass, that a thing first is; and sustentation brings this about, that the same thing yet is: So that creation hath almost nothing in it beyond sustentation, but only a newness of being, wherein it is terminated. The same omnipotency therefore and power of God, is required unto sustentation of things, which was required at first to their creation.

Reas. 2. Because to be, or to exist, agreeth so imperfectly to the creature, that if it were removed or separated from the *first being*, whence the beginning of its being was, it would presently cease to be. For as in the enlightening of the air, the light is so received by the air, that so soon as ever the Sun is removed from it, whence this illumination dependeth, the air presently ceaseth to be illuminated; so is it in this busiess.

Reas. 3. Because God is so universally and inwardly the cause of the creature, that he is not only in place of an external efficient cause, but also of an internal, and doth no whit less communicate to things their being, than matter and form, which are other internal causes, and essential too, which being taken away, the essence and being of such things is taken away itself. Although therefore many effects consist or keep their being, when their efficient causes are removed or cease'd, as a building remains after the death of its builder; yet without the presence and power of God the creature can no more consist and keep its being, than without its matter and form.

Use 1▪ Is of *Direction*, that we may strive to open the eyes of our mind, and may pray that by the grace of God they may be more and more opened, that we may see both God in ourselves, and in every other thing in some manner. For that is it which the Apostle teacheth, *Act. 17 27*

Use 2. Is of *Admonition*, that for this cause we take heed to ourselves, that we sin not against God, because we are held up, in and by the hand of God. If therefore witting and willing we offend God, it is even as if a child out of petulancie should hurt his Fathers face, while he is held by his Father in his arms, and in his bosom.

Doct. 4. All the glory that can be given by a creature to God, is due unto him *•...y reason of his only creating and •...ustaining of all things.*

It is out of the Text; *Thou art worthy*, &c. Where this glory is expounded by three words, which design one and the same thing, though in a diverse manner, because no one word can be found, which can sufficiently mark out the duty of a creature to God its Creator.

R...as. 1. The reason in general is, Because the greatest perfection of all divine power appears in the work of Creation, and such things as therefrom depend. Now by how much the more the power of the cause appears in the effect; by so much the more praise and glory is due to the efficient cause. The... First, God's goodness appears, for whose sake chiefly he is ever to be glorified; because what ever good is in the creature, all this is derived from God's goodness; and it is nothing else as it were, but a certain slender scent, that is breathed from the infinite goodness of God, and flows from it. This is some way pointed at in these words; *God saw all that $\langle \phi \rangle$ made, and they were very good.*

Secondly, His greatest and infinite power appears in the Creation, in that by his word, and his command he made the whole world suddenly, and of nothing, or matter praeexistent.

Thirdly, His highest wisdom also appears, in that he made all things, not confusedly, that there should be and remain a Chaos; but in all perfection of order and proportion; so that to one who attentively considers things, so much wisdom appears, not only in the fabric of the whole, but in the disposition of the parts in one man, or in one flea, as all the wisest men in this world can never be able either to in...itate, or to explicate, or by all the diligence they can use, sound the bottom of it.

Use, Is of Exhortation, that with heart, •...ind, and work, we study always to give this glory unto God, that he deserveth, and which justice requireth from us; to which we are perpetually called and stirred up by all creatures in heaven and in earth.

The tenth Lord's day.

Rom. 11. 36.

For of him, and through him, and to him are all things.

THE Apostle brings an argument here to prove that which he had before put, viz. That God owes no man anything. He proves it from the opposition thus; the cause owes nothing to its effect; but contrarily the effect owes all to the cause. Now God is as the cause, not as the effect, in respect of all things whatsoever, that either are, or are done in this world. But God as a cause comes under a threefold reason or notion; as 1. either of a procreating cause; $\langle \phi \rangle$ \rangle •...im are all things: or 2. of a conserving and directing cause; *and through him or by him are all things*: or 3. of a final cause, or for which; *and to him, or for him are all things*. In the first notion, creation is attributed to him; in the second sustentation and gubernation of all things; in which two, the providence of God doth properly consist: in the third notion, perfection and conservation of all things is attributed to God; in which the end and accomplishment of creation, sustentation, and gubernation is seen and consists.

Doct. 1. God 〈ϕ〉 a sure providence, whereby he takes care for all•... things▪ and directs them to his own glory.

It is 〈ϕ〉 from the Text, in as much as all things by him, and for him are 〈ϕ〉 〈ϕ〉 directed.

〈ϕ〉 . 1. Because God is the 〈ϕ〉 of things from reason and wisdom of the greatest excellency, 〈ϕ〉 from any necessity of his nature, nor yet from 〈ϕ〉 ca•...ualtie or coercion. And in such a cause, there is always a regard had to the end, and an efficacions willing of it, together with an ordering of the means for attaining of that end accordingly.

Reas. 2. Because if God had only made the creatures, and had no care of them afterwards, or did not direct and govern them, the work of creation had been but idle, vain, and as done in jest. For workmen use not to take pains to perfect a work, and then neglect it, unless from too much leisure, and sport, or pastime they do it; which agreeth not to God.

Reas. 3. Unless God directed and governed all things that he created, his work would be imperfect, as not bringing it to its destinate end. It would also be subordinate to the operation or influence of some other upon it, that is not the principal, as we see it is among men. For he that makes a Ship, and directs, and governs her not afterwards in her •...ailing; his work about her, it is but imperfect, and as it were vain, and his art and work is subordinated to the art of sailing, which doth the other and better sort of the work about that Ship.

Reas. 4. Common experience teacheth, that there is some present and powerful wisdom everywhere, that is efficacious in its workings and intentions, whereby creatures are directed in their operations. For without it, the kinds of all things could not have been preserved, and propagated under the same forms and figures, parts and dispositions, through all generations. Without it also, creatures that want reason, could not be directed to tend to some certain end unknown to themselves, and to possess certain places most convenient for them, and to seek the order and preservation of the universe or whole, rather than their own particular. Without this providence it cannot be understood, how some beastshave such instinct, & as it were some beams of a certain wisdom imparted unto them, as they have; as may be seen, in Ants, Bees, Spiders, Swallows, Storks, of which the Scripture itself speaks, and in many other beasts, which are rightly said to be borne, as it were with a Law, a Book and a Lantern; with a Law, which they follow and observe constantly▪ in all their operations, in which Law a certain art and wisdom manifestly appears. With a Book, wherein they have that Law written down to them, because it is ever present with them, and indeed written or engraven on their souls. With a Lantern also, because at all times they so radily read therein, and perceive all such things, as agree to their condition.

Use 1. Of Information, that we may have a care solidly to establish our Faith in this behalf, because providence is amongst the first principles of Religion, whence the glory of God

mainly depends, and our affiance, patience, reverence, humility, and all the rest, that belong to the real practice of religion.

Use 2. Of Direction, that we lean not to our own, or to other men's wisdom and providence, but to apply ourselves always to lay hold on the providence of God, that we may rely on it in all things.

Doct. 2. The providence of God includes in itself not only the intention, but also the attainment of its end.

For all things are no less certainly *for him*, than they are either *by him*, or *from him*.

Reas. 1. Because divine providence is most perfect, and therefore always attains what it intends properly. For that is the imperfection of man's providence, that it often attains not its end, but is hindered by some other causes.

Reas. 2. Because if God attained not his purposed end, then would he suffer some change in his blessedness and happiness of condition; because it is a more blessed thing to have all ones desires and purposes fulfilled, than to fall beside some of them.

Reas. 3. Because thence also would follow diminution of God's eternal knowledge. For no wise man proposes that to himself to be attained, which from the beginning he knows, that he shall never attain.

Use 1. Is of Refutation, against such that turn divine providence into a human providence.

Use 2. Of Consolation to all believers, to whom God hath promised, that he will provide and see for them, so as all things at last shall turn to their good and eternal happiness.

Doct. 2. This providence of God extends itself to all things. This is clear in the Text.

Reas. 1. It is as much extended to all in the world as a good and wise master of a family, hath a care (as much as in him lieth) of all things, that are done in his house.

Reas. 2. It is extended to everything that was created of God. For in the same manner providence follows upon creation, as the Apostle teacheth that provision doth upon procreation, and seeing to children and others in the family, 1 *Tim.* 5. 8. For God in some sort is called the Father of all things that he created.

Reas. 3. He hath a care of all noble and great things, because the direction of such makes evidently for his glory.

Reas. 4. He cares also for the least and vilest things, as the hairs of our head, and the like, *Mat.* 10. 29. Because his wisdom being infinite, these cannot escape it. As from the greatness of them, his being is not helped, so from the littleness of them, he is not hindered to care for them. Oftentimes also, from least things, very great things depend, and from vile or base things, a noble change followeth, either for the better or for the worse.

Reas^a 5▪ This providence is extended not only to things that of necessity are, or must be, but to contingents also, or things voluntary; because contingents, they are mutable, and subject to many casualties, coming from the course of many causes, & do most of all require the government of a superior power, that they may be rightly ordered, left all should run into confusion. And voluntary things are of a most noble operation, and of a higher nature, than any natural things are, and therefore most of all do depend upon God's care for them and over them. And these things are so cared for of God, that their nature is not thereby overthrown, but established and governed. For it is rightly said of divine providence, that though it attains to its end *with strength*, yet even in doing so, it disposeth all things *sweetly*; that is, according to the nature of all and each, that he himself put into them in the Creation, and yet conserves and governs by his providence. For there is nothing in God's providence that brings a necessity upon anything properly so called; but only a certainty which no ways withstand the nature of contingency and liberty.

Reas. 6. This providence is extended not only to things good, but also to evil; nor yet only to evils of punishment, but also to evils of sin; because, though evil was not created of God, and in this respect is not properly and in itself the subject of divine providence; yet because it comes from the creature of God, and of its own nature disorders the work of God, and is contrary to the order that God appointed, and therefore ought of necessity to be ordered and limited of God; otherwise the most noble work of God, if he had no care to the contrary, would run into great disorder: and because there is in sins the greatest confusion and disorder, therefore it is mo...t of all required here, that God exercise the power of his providence; in regard of whom only evil hath some kind of good in it; to wit, as far as it is ordered by him, and turned to good.

Use 1. Is of *Exhortation*, that we may always have our affiance firm, and immovable, and fixed on God; because, If God be for us, who can be against us? seeing all things are directed and governed of God.

Use 2. Is of *Admonition*, that we depend upon no creature, but upon God alone; because all things are governed of God. And then that we learn to reverence and fear God in all things, seeing his providence, that is to be revered and feared, hath a hand in all things.

The eleventh Lord's day.

Act. 4. 12.

Neither is there salvation in any other: For there is no other name under heaven given amongst men whereby we must be saved.

IN these words, is contained the reason of the answer, that *Peter* gave to the multitude being come together, to the question they made, about the good work done to the impotent man, *verse 9*. The question was, How he was healed, and delivered from his sickness? The answer was, that he was made whole by the name of Jesus Christ; that is, by that divine authority and power whereof Jesus Christ was the author. The reason of this answer and deed is taken

from the nature and power of Jesus Christ, which is shown & declared in this verse, from its effect; to wit, that it brings salvation as well spiritual as corporal to men. And this effect is so affirmed of this cause; that is, of Christ, that it is denied of all others: So that there are two assertions contained in these words; whereof the first is, that Jesus Christ offereth salvation to men: The second, that no other can bring salvation. The reason of both assertions is given, because *the name*, that is *the power and authority of saving*, signified by the name *Jesus*, is given to him and to none else. For by *name* in this place, as it is referred to Christ, Christ himself is understood, as signified by that name of Jesus or Savior; as by the name of God, God himself is oft thus understood in Scripture; but withal the power and authority of Christ to *save*, is made known in more illustrious persons, titles, and solemn stiles, whereby is declared their quality, and what they import. For the signification of the name *Jesus* is here taught. Lastly, regard is had to our Faith▪ which properly looks at the name of Jesus Christ, and of God the Father, that is Christ and God the Father as they are proposed to us, and as it were named in the Gospel.

Doct. 1. Jesus Christ saveth us from all our sins.

This is it that is signified by the appellation of his name; and is proper to the name, containing in itself the whole sum of our Redemption, and its application: The end also of his incarnation, humiliation, and exaltation. Now Christ saves us by his satisfaction, merit, and efficacy. By satisfaction, because he removes the guilt of sin and wrath of God, that were the hindrances of our safety, and could not be removed by us. By his merit, because he procures to us the favor and right to all those blessings, that use to be communicated to the sons of God. By his efficacy, because by his Spirit he effects indeed, & works all in us that belongs to our salvation. In this sort therefore doth he save us from all our sins, as to the guilt, to the punishment, and to the andduration, to the defilement.

Reas. 1. Because he was given of God his Father for this end; that is, he was for that end eternally predestinated, from the beginning promised; in the fullness of time exhibited, for this end, I say (as himself professeth) that *he might save sinners*; in which speech the Apostle *Paul* glorieth much, as in a ⟨◇⟩ ▪ 1 *Tim.*•.... 5.

Reas. 2. Because he was fit every way to produce this effect; that is, to procure this salvation; which follows most certainly, even from this, that he was for this end sent of God. For God sends none to perform any duty, whom he instructs not, and makes fit for the accomplishment of it▪ Hither belongs also, all that before was said of the divine and human nature of Christ; and what hereafter shall be said of the spirit resting upon him without measure, and the like.

Reas. 3. Because willingly and of his pleasure he gave himself to the performance of all these things, that were necessary for our salvation.

Use 1. Is of *Direction*, that we may yield up, and give over ourselves wholly to Christ to be saved.

Use 2. That with all *Admiration* of the grace of our Lord Jesus Christ, we may live to him; that is, as being saved by him, we may yield him all thankfulness, and strive to do him all honor and homage to his glory.

Doct. 2. Beside Jesus Christ, there is no Savior.

This is expressly enough in the Text: *Neither is there salvation in any other &c.* There are no other Savior's neither in whole, nor in part, nor joint with him. There are no other causes of our salvation, neither subordinate, nor ministrating, properly so called. Not total.

Reas. 1. Because none is like, or equal to Christ, that could do the same that Christ did for our salvation. For he is the only begotten Son of the Father, the only *Imm•...new*, God with us, God-man in one person, the only Medrator between God and man, 1 *Tim. 2. 5.*

Reas. 2. Because God gave and proposed none oother Savior to us, as it is in the Text.

Reas. 3. Because if there were any other Savior, then such exclusive assertions could have no place, as everywhere occur in Scripture. *Whosoever believeth not in Christ, he shall dy: The wrath of God shall abide upon him: Without him we can do nothing,* and the like. Nor yet Mediators in part.

Reas. 1. Because Christ perfectly saveth those that believe in him, so that they need not in any sort to seek salvation in any other, *Heb. 7. 25.*

Reas. 2. Because our salvation cannot be so divided into parts, that part from one, and part may be sought from another; for so it might come to pass, that one might be partly saved, and partly damned. Neither yet subordinate, and ministering causes. Because properly he saves us by himself, *Heb. 1. 3.* Now the Savior's that were typical; and the Ministers of the Word, who now also are said to *save* many, together with the *Word* and *Sacraments*, which save also; all these are only said to save, because they are the adjuncts and instruments of this only Savior, serving him in the application of salvation before purchased by himself; not that they are causes together with him of his salvation, and have in themselves power and virtue of saving any, if we speak properly.

Use 1. Of *Refutation*, against Papists, who many ways join other Savior's to Christ: as, 1. While they thrust Angels and blessed spirits upon us for Savior's, to be religiously invocated. 2. While they teach men to place their trust and hope in satisfactions of men, and pardons or indulgences of *Roman* Bishops. 3. While they will be saved by themselves by merit of their own works, and place in them some faith and confidence.

Use 2. Of *Exhortation*, that in every great and less•... part of our salvation we not only fly to Christ, but depend also purely, only, and wholly on him, saying with the Psalmist; *Whom have I in heaven but thee, and I delight in none on earth beside thee.* *Psal. 73. 25.*

Doct. 3. All that is made known to us in Scriptures concerning our Lord Jesus Christ, to be done, ought most of all to be done by us, as bringing salvation to our souls.

For in this sense it is said in the Text not simply *that Jesus saves us*, but that the name of Jesus Christ doth it; that is Jesus Christ, as he is proposed to us in Scriptures to be apprehended by Faith.

Reas. 1. Because such is the nature of our Faith, as it differs from sight, which we are to have in the life to come, that it is not carried simply and absolutely to Christ, but only as he is proposed to us in God's Promises.

Reas. 2. Because in the word of God nothing is taught of Christ, which doth not directly make for our Faith, and for advancing and confirming of our salvation, *John. 20. 31.*

Reas. 3. Because that charity and thankfulness that we owe to Christ, requires this, that we make high esteem of all things that belong to him; seeing other ways we are not worthy of him.

Use 1. Is of *Reproof*, against the slowness and sluggishness of our minds, who can hear and read many things concerning Christ, without any affection, or lifting up of our hearts to him.

Use 2. Is of *Direction*, that we may get unto ourselves that knowledge of the name of Christ, that may be sufficient to us in all our necessities; and that we put this in practice and use it, when we are pressed either with our sins, or our inward corruptions, or the Devils temptations, or the worlds allurements, or with afflictions, or when we are in the midst or danger of death. For thus in the name of Christ we have a Magazine or rich Well, from which at all times, or any occasion we may draw, or take something of salvation, according to that of the Prophet, *Isa. 12. 3. When ye have drawn waters with joy out of the Wells of this salvation; ye shall say, &c.*

The twelfth Lord's day.

Acts 2. 36.

Therefore let all the house of Israel Know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ.

THIS is one of the last parcells of that first Sermon, which the Apostle *Peter* made to the Jews after Christ's resurrection. It contains the principal conclusion of the whole Sermon, as appears by the *illative* particle, *Therefore*; and the necessity of the consequence itself, *certainly know, therefore, &c.* The conclusion itself is, that Jesus is *the Lord himself*, and *the Messias that was promised*. The arguments from which it is deduced, are testimonies of preceding Prophets, and the present effusion of the holy Spirit, which could be the effect of none other, but of *Christ the Lord* or the Messias.

In the conclusion itself two things are explicated; the function or charge of Christ; and the calling to that charge. The function is included in these titles, *Lord* and *Christ*; the calling is declared in this, that he is said to *have been made* Lord and Christ, and constituted so by God. We have three names here, that are attributes of our Savior, *Jesus, Christ*, and *Lord*, which also

elsewhere use commonly to be joined in Scripture; and between them this distinction may be observed. *Jesus* is his proper name; *Christ* is his name of authority; and *Lord* his name of power. *Jesus* points at the end which our Savior had before him; *Christ*, the means and way how to come to that end; *Lord*, the perfect execution and attainment of that end: Between *Christ* and *Lord* there is no real difference, nor yet so great a notional difference, as is between *Christ* and *Jesus*. The *Lordship* or dominion, is as it were an adjunct following that function, which is designed by the titles of *Christ*▪ *Messias*, or *Anointed*. But between *Christ* & *Jesus* this is the difference, that *Jesus*, as before hath been said, designs the *end*, and *Christ* the *means and manner* of attaining it. *Jesus* denotates *Christ's* action on our behalf properly; and *Christ*, his perfection for it, and reception of that dignity from the Father.

Doct. 1. Our Savior *Jesus* was ordained and constituted by the Father for the performing of all these things, that were necessary for our salvation.

It is hence gathered, that he is said to be made *Lord* and *Christ*; that is to say, that *Messias*, whom all the Prophets from the beginning of the world foretold and preached that he was to come, for procuring and perfecting the salvation of man; and whom all the faithful with great desire looked for, the only author of their salvation. The things that were necessary for our salvation to be brought about, are contained in these three functions, which are intimated in the name *Messias* and *Christ*; to wit, of *Prophet*, *Priest* and *King*.

Our Savior was the anointed Prophet.

Reas. 1. Because by outward Ministry he proclaimed and revealed the whole counsel of God about our salvation, *Deut. 18. 8 John. 15. 15. & 17. 8.*

Reas. 2. Because inwardly he illuminates the minds, and opens our hearts, that we may be taught of God.

Reas. 3. Because he told us all things to come, that are necessary to be known, and belong to his Church and Kingdom.

Our Savior was also the anointed Priest.

Reas. 1. Because by offering up of himself he reconciled us to God.

Reas. 2. Because he yet effectually intercedes at the hands of the Father for us.

Reas. 3. Because he makes us and our imperfect works acceptable to God, by the virtue of his own oblation and intercession.

Our Savior is also the anointed King.

Reas. 1. Because he overcame and gloriously triumphed over all the enemies of our souls and of our salvation.

Reas. 2. Because as Prince and head of his Church he governs the same, protects and conserves her by his efficacious power.

Reas. 3. Because he shall with the greatest glory perfect the government, protection and salvation of his Church, deservedly shall at last not only be called and acknowledged King, but King of Kings and Lord of Lord's.

Use 1. Is of *Information*, that by true Faith and distinctly we may see that in Christ, which in all our necessities may supply our wants. If we would have our ignorance and blindness taken away, that we may fly to Christ, as our Prophet, to be taught of him; and to seek wisdom from him; who is himself the wisdom of God. If we be pressed with the guilt of our sins, and be accused by our own consciences, that we may fly to the blood and oblation of Christ our Priest, which he made of himself for us. If we would attain anything from God, that we may use Christ, as our Intercessor. If lastly, our own weakness, and strength of our enemies discourage and terrify us, that we may look to Christ our King, by whose help all the faithful shall become more than Conquerors.

Use 2. Is of *Consolation*, that we never give place to despair, because God hath provided for us so sufficient and able a Savior.

Use 3. Is of *Admonition*, that by no means we separate such things, as God hath conjoined in Christ. And they are separated by such, as either seek for knowledge only, but care not to be cleansed from their sins, nor to be subjected themselves under the obedience of Christ, as King; or seek only remission of their sins, in the name of Christ, but neglect knowledge, and other means of this, and refuse flatly to bear Christ's yoke, or to acknowledge his Scepter and Crown.

Doct. 2. Christ was called to perform all the duties of these offices.

It ariseth from these words; *God made this man Lord and Christ*. This calling contains in it, his election, preordination, mission or sending, and all other things, that belongs to preparation, inauguration, confirmation, and consummation of *this anointed one now sent*. By virtue of election, and preordination, or predestination, Christ was Mediator from all eternity. By virtue of this purpose revealed, he exercised the office of Mediator, immediately after the fall of *Adam*. By virtue of his mission or sending, in the fullness of time he was manifested; and after he had manifestly and openly exercised these functions upon earth, the time appointed for that end, he was taken up to the greatest glory and dignity, in which with great glory and majesty he yet exercises these functions that become so divine and exalted a Mediator. Whence also in the Text▪ where Jesus is said to be made Lord and Christ, a singular respect seems to be carried to this exaltation of Christ, after and in which he came as to the consummate possession of this his *dominion*, in respect whereof he is called *Lord and Christ*.

Reas. 1. Because none could or ought to usurp or assume to himself this honor, but he that was called of God, *Heb. 5. 4, 5, 6.*

Reas. 2. Because the whole nature of Christ's mediatory office stood in this, that he should do the will of the Father, *Heb. 10. 7, 9.*

Reas. 3. Because in Christ an example is set down of that procedure, which God observes in us to be brought into life and glory by him. For our life and glory have their first foundation in God's electing of us, and begins at his effectual calling of us.

Use 1. Is of *Information*, for the establishing of our Faith; because we may certainly know, that God made Christ every way fit for accomplishing our salvation.

Use 2. Is of *Consolation*, against all terrors and tumults, whereby either our salvation or the Church of Christ is impugned; because we ought certainly to know, that Christ is made Lord, & hath all power of restraining his enemies at his own pleasure. If therefore nothing at present appear, from which we may be confirmed against such temptations; yet we ought to live by this Faith; according to that, *The just shall live by Faith*.

Doct. 3. All that by true Faith rely upon Christ, are made partakers according to their measure, of the dignity of Christ.

This is hence collected, that the Apostle so earnestly exhorts to this faith; especially if we compare this conclusion with the occasion of the question, as it is explicated, *verses 17, 1•••*. For they are some way partakers of the fruition and dignity Prophetical, as they have the Spirit of Christ; as *ver. 17 18* is apparent, by which Spirit they are taught all things, *1 John. 2. 27* So that in some sort they may discern all things, *1 Cor. ••• 15*. Secondly, they are made partakers also of the function and Priestly dignity, as it is granted to them, to offer unto God Sacrifices and Oblations, while they offer themselves to God, *Rom 12. 1*. And while all that they can, & have, they dedicated & consecrated to God; & lastly, while they continually cause to ascend unto the presence of God the sacrifice of praise and thanksgiving. Thirdly, they are made partakers of the Kingly dignity, *1 Pet. 2. 9. Apoc. 1. 6*. As they have through the grace of God got the dominion over themselves, nor are servants anymore of this world, but rather masters of it; and as lastly, they are heirs of heavenly glory, and receive the right and first fruits of it in this life.

Reas. 1. Because so great is the spiritual and mystical union, that believers have with their head, that they must of necessity some way or other participate of his dignity, as the members of the body partake of the dignity of the head, and as the Wife participates of the dignity of her Husband.

Reas. 2. Because all things that Christ doth as Mediator, he doth them for us, and to our good, in our name, and in a manner in our person; that is, representing, and standing in our stead.

Reas. 3. Because so great is the love of Christ towards his own, that he would have that is his, as far as can be, to be communicated to others.

Use 1. Is of *Information*, that we may understand the force & reason of this name, whereby we are called *Christians*. Now believers were rather called *Christians*, than *Jesus•••s*, because as hath been said, *Jesus* properly denotats Christ's action of *•••aving* us, but *Christ* the receiving of that *offi•••e*; so that we are not made *saviors of ourselves* so much, as fitted receivers of this salvation from him. For what he doth as our *Jesus*, this he doth not communicate to us, but

only the fruit of it; but what he received as our *Christ* therefore he received it, that to us he might some way communicate it, and make us fit to receive it of him. Such therefore alone are truly Christians, that have spiritual and effectual communion with Christ, or with God in Christ.

Use 2. Is of *Admonition*, that we make not the divine name of *Christian* to be dishonored and blasphemed by the filthiness of our life and manners.

The thirteenth Lord's day.

Mat. 16. 16.

Thou art Christ the Son of the living God.

This is *Peter's* answer to the question propounded by Christ to the Apostles. The question was about their judgment and faith, as to the person of our Savior. In the answer, there is contained the confession of the Disciples concerning Christ, and together with this, a description of Christ. In this description the person of our Savior is described; 1. From his office, *Thou art Christ*. 2. From his essence, which is pointed out to us by his essential relation to that principle, from whence he came forth. This principle is God, who is illustrated by his attribute of life, *the living God*. The relation of our Savior to God, is that of a Son to a Father; *the Son of the living God*. And he is also illustrated by a tacit comparison of that unlikeness, that is between *this Son* and others that use to get the same name also: And this comparison is illustrated to us in the particle prefixt to Son; *the Son*, or *that Son*.

Doct. 1. Jesus Christ is the coeternal or natural Son of God.

He is called the Son of God, because he proceeds from the Father, not by way of creation, but by way of generation. And generation is here used by similitude or proportion, that this emanation of the Son from the Father, hath with that production, which a child hath from its parent; in the comparison of which similitude or analogy, as in all others that are attributed to God, the perfections only of the denomination are to be understood to agree; and all the imperfections and defects are to be removed in our thoughts. Hence, that which is proper to corporal generation, that he who begets, doth it with some transmutation; and that the thing begotten, is something out of the begetter; these are not to be imagined in this divine mystery; nor that which is found in the spiritual generation, in, or by a creature; to wit, that the thing begotten is of another essence from that of the begetter, as in the production of *the word of the mind* in human understanding. But the perfection that is in the generation of a body; to wit, that the begotten be in essence and nature like unto the begetter, is here to be conoynd with that perfection that is found in spiritual generation of creatures; to wit, that the begotten be in the begetter, by the most inward and inseparable way of being so; and so we come highest to apprehend, that which can be conceived or apprehended of this divine generation of the Son by the Father. For Christ proceeding from God the Father, hath the same common nature and essence with him, and is his substantial image, *Heb. 1. 3*. Yet he remains still in the Father, and the Father in him, without total

separation of either from other, as God understanding himself, is in God understood by himself; and God understood by himself, is in God understanding himself.

Use 1. Is of *Consolation*, towards all believers▪ because while they have communion with Christ, who is the Son, and heir of all the goods of the Father, they may thence see their felicity; to wit, that they are coheirs with Christ in the heirship of life and eternal glory, *Rom.* 8. 7.

Use 2. Is of *Admonition*, to all, that they hear the voice of Christ with all submission, according to that command sent down from heaven, *This is my Son in whom I am well pleased, hear him.*

Doct. 2. Christ is the Son of God in a far more perfect, and a divine way, than any creature is.

This is from the particle *The*, or *That Son*. The reason is, because Christ is the Son of God by nature, not by adoption, or creation. Christ is called the natural Son of God, not because in his first or proper nature he is the Son of God; for so the good Angels may be called the natural Sons of God, if they be compared with men, who now after the fall, are not thus the natural Sons of God, but only in their *second nature* and generation; that is, their regeneration and adoption: but Christ is the *natural Son* of God, because the Father begot him, not of free choice, or decree of wisdom and will going before, but of *natural necessity*, as light engenders light. Moreover Christ hath the same most single and singular nature with the Father; whereof there can be no resemblance found on earth, in any creature, but that which is imperfect. Therefore Christ is also called *the only Son of God*, and *the only begotten*. For though as to the general denomination, he hath many, whom he vouchsafes to call brothers; yet as to the special manner▪ and foundation of this filliation of his, he hath no brothers at all, or like unto himself, nor can he have any.

Use 1. Is of *Direction*, of our Faith and thoughts •...bout Christ. For though we use the same words of Christ, and of ourselves, in relation to God, for the •...overty and want of peculiar, and more proper expressions; because God is called the father of Christ, and our Father; and we together with Christ are called the sons of God; yet we ought always to conceive all divine perfection in these titles and words, that are attributed to Christ; and in the same, as attributed unto us a far inferior dignity, yet which is sufficient enough to our consolation.

Use 2. Is of *Information*, how we ought to seek all that belong to our adoption, and happiness, only in Christ, and by him. For because Christ is that son of God, in whom is the principality, and all the excellency of divine filliation, or sonship; therefore in him, and by him, we always ought to seek all▪ our participation of this dignity, that we can have, or may crave.

Doct. 3. Christ is the supreme Lord in the Church of God.

Though this be not expressed in our Text, yet because it is in order conjoined with the antecedent words in the Apostles Creed (commonly so called) it will be conveniently in this place joined to the preceding matter. It is thus gathered from our Text; *Peter* in the words set down had regard to the *Messias*, whom all the Prophets had preached, that he would be a *King*, a *Lord*, and a most glorious *vindicator* or *restorer* of his people And hither also the

particle *the* or *that* looks in part. For such a Messiah the Jews at that time did look for, as appears from *John*.•.... 10. *Thou art that son of God, thou art the King of Israel*; as also in the words of the High-priest, *Mat. 26. 63*▪ And Christ in his answer following, explains the matter, how that his dominion is contained in these words.

Reas. 1. Because Christ is one and the self same God with the Father; and God is the Lord of all that he made, as well in the order of grace, as of nature; so also Christ is Lord of them all by right of creation; for by him all things were made, and by right of sustentation, because he sustains all that he made, with his mighty hand, *Heb. 1. 3.*

Reas. 2. Christ he is Mediator, is Lord of the Church by right of Redemption. For he that redeemed the whole, bought the whole man to himself; therefore he hath him in whole & in part in his power, and that by a debt of justice; whereunto also accrues another debt of thankfulness: Whence it comes to pass, that a redeemed one wholly yields and gives up himself to his Redeemer.

Reas. 3. As Christ is considered, as the party to whom we subject ourselves, and oblige our truth and fidelity to him by a most holy Sacrament, oath or vow sealed sole•...lie with an outward badge or confession; so he is our *Lord* by right▪ of *contract* or *bargain*, of *Covenant*, of our religious assurance or truth giving, & of our promise. And for these two last reasons, more *peculiarly and specially* he is everywhere in the New Testament called *our Lord*, even when he is together named with the Father and with the Holy Spirit, viz. because he alone is thus our Lord in our nature, he is only our Lord, who thus only redeemed us. Lastly, we in special manner choose him to be our Lord, in our *calling to Faith*, by our answer of a good conscience, as *Peter* calls it; whence it is also, that we are called *Christians*, or subjects of Christ, and his Kingdom and call upon his name, as his name is called upon us, and professed that he is our Lord.

Use 1. Is of *Instruction*, to establish our Faith, concerning the Godhead of Christ; because none either can or may be called our Lord absolutely, or God of the Church, except God alone. For,

First, God only is the Lord of man's life, and of such things as belong to the goods of nature. For Magistrates and Commonwealths are only by God's institution keepers of the lives of their subjects under them, in order to the public good of all: and every Citizen or Subject is but a tutor and keeper of his own life, and no absolute Lord, or maker of it.

Secondly, God only may use, or apply to his use the whole man according to his own free arbitrement.

Thirdly, The things that belong to the goods of grace, are of a more noble rank, than those of nature. If therefore God alone be Lord of this natural life, than much more must it be granted, that he is only Lord of grace and spiritual life.

Fourthly, He that dischargeth the part of Lord of the Church of God, ought of necessity to be omniscient, omnipotent, and omnipresent, because to him belongs to have the care over the Church, and all its members dispersed over all the earth, and under the whole compass of

heaven, and to direct them in all their ways, and defend them against all sorts of evils, and lastly, to heap upon them all sort of good to their happiness. Seeing then this is the sole...e title of Christ, that he is *Lord* in the Church of God, it follows necessarily that he is also essentially and by nature God, and not by office only.

Use 2. Is of *Consolation*, to all the faithful, that they have him for their Lord, who gave himself to the death for them.

Use 3. Is of *Admonition*, that we subject ourselves wholly to this Lord, and his will; and do him all honor in all and every part of our life and conversation.

The fourteenth Lord's day.

Mat. 1. 20.

But while he thought on these things, behold the Angel of the Lord appeared to him in a dream, saying, *Joseph*, thou son of *David*, fear not to take unto thee *Mary* thy wife, for that which is conceived in her, is of the Holy Ghost.

These words contain a reason given by the Angel of the Lord, why *Joseph* should receive his wife *Mary*. And the reason is, from removing the cause, for which *Joseph* might have been induced to put her away. Now the cause was, that she appeared to be with child by another than her own husband. This cause is removed, by putting another unblamable cause in its place; and this cause is determined by the Angel to be the Holy Ghost. The effect then is placed with its causes in this enunciation. The effect then is Jesus Christ, as to his human nature. The causes are two; to wit, the Holy Ghost, and the Virgin *Mary*. *Mary* is the efficient cause less principal, and supplier also of the material cause; but the Holy Ghost is the most principal and first cause, which brings the less principal efficient, and the material together into acting, for the production of this effect.

Doct. 1. Christ the Son of God took unto himself into the unity of his person, the nature of man truly such, together with the conditions of human weakness.

This is taught in the Text. When it is said, *In time a man born and begotten of a woman*▪ it is but the same expressed in these words of the *Creed*, *conceived of the Holy Ghost, and born of the Virgin Mary, &c.* He might have assumed the nature of another creature, as of Angels; he might also have assumed man's nature in its greatest perfection, as *Adam* was made (who was never in propriety of speech) either conceived, or born an infant. But it was his pleasure to assume the nature of man truly such, and in this manner of sinless imperfections, and not of Angels.

Reas. 1. That he might do man's business and work; that is, make satisfaction for them, and save them.

Reas. 2. He would also take this our nature in its weak and low condition;

First, Because he would come down (as far as could be without sin) into the same very place and condition, out of which he intended to lift us up higher.

Secondly, That by this means he might some way sanctify all the states and conditions of human life, least any might imagine that any such low^a estate separateth a man from communion with Christ.

Thirdly, That he might leave this to us in his own experience as a pledge of his knowledge and like sufferings and affections with us, from whence he might look upon our infirmities.

Use 1. Is of *Information*, for establishing our Faith on this behalf, that we give no place to phantastical imaginations of Heretics, who impugn directly or indirectly, and fight against the human nature of Christ; which sort of errors are some way countenanced by Papists, in their Doctrine of Transubstantiation; and by Ubiquitaries in theirs of Consubstantiation, in as much as they attribute omnipresence and other the like divine attributes to the human nature, which is no way agreeable unto the same.

Use 2. Is of *Exhortation*, to extol and solemnly to praise the grace of our Lord Jesus Christ, with all admiration and thanksgiving, who not only vouchsafes to become man for us, but also in the nature of man disdained not to become an infant, to be conceived, and born after our manner; and to undergo other the like infirmities and humiliations for our sake; it is that the Apostle points at, *Heb. 2. 16, 17.*

Use 3. Is of *Consolation*, that we should make no difference between an infant newly conceived, or born, and a perfect man, or one of age; or between any other conditions of the nature and life of man, as to our interest in Christ, as if any sinless condition of nature could make us less regardable by him, \diamond exclude us from him. For Christ descended to the lowest and imperfectest sinless degree and condition of the life of man; in that he was, 1. conceived; and 2. shut up in his mothers womb the ordinary time of other births; and 3. born.

Doct. 2. Christ assumed this human nature from *Mary*, as from his Mother.

For though he is said in the Text to be *begotten in her*; yet elsewhere he is said to be *made* after the flesh of the seed of a woman; and a woman is said to have conceived him, and to have born him as her son; hence also he is called the son of *Mary*, the son of *David*, the son of *Abraham*, and the like; whereby that phrase is expounded, and the truth of it confirmed.

Reas. 1. He should have been born of a woman, as of his mother, to the end that that first Evangelical promise of *the seed* of the woman, that was to tread down the serpent's head, might be fulfilled.

Reas. 2. It was according to right that he was born of *Mary*, that so it might be certain, how he descended of the Tribe of *Judah*^a and of the Family of *David*, according to the promises, and prophesies that went before of him.

Use 1. Is of *Refutation*, against Anabaptists, and such like, who phantastically think that the humanity of Christ only passed through *Mary*, and was not assumed from her nature. Of which imagination the first reason seems to have been, that some simple men could not conceive, how any could without sin be born of a woman after the fall. But the Anabaptists afterwards, though they took away this ground of their error, of denying original sin, yet they adhered to this conclusion of mere willfulness, without any reason.

Use 2. Is of *Information*, for directing our Faith about Christ's son-ship. For he is the Son of God and the son of man both, yet so, as he is not two sons, but in a certain way *twice one son in one person*. The first, from eternity; the next, in time; and consequently two ways a son, as both by generation eternal, and by generation in time; yet but one son of God, and of man, because but one person, who according to his divine nature is the Son of God, and according to his human nature is the son of man: So is every man twice a Son, in essence first to father and paternal generation, and then to mother and maternal generation.

Doct. 3. Christ was born of *Mary*, remaining still a virgin after he was born.

This is gathered from the scope of the words; the question being about this, whether *Mary* were a virgin or no; and the words of the Angel were to assure him, that she was.

Reas. 1. Is, that this might be a singular and miraculous sign to the whole house of *Israel*, and this is it that is pointed at, in *Isa*▪ 1. 14.

Reas. 2. That the prophetesies going before of this thing might be fulfilled.

Reas. 3. That God's omnipotency in this so divine a mystery, and principal a work of God, might be evidently shewn. Now it was not difficult to the power of God, that a son should be born of a virgin. For seeing all second causes act by their virtue which they received from God, it is not to be doubted, but that God can produce all these effects, without this o•... that cause co-operating, which other ways use to exist by them. Yet not only the power of God appeared in that work, but also his wisdom, to which it was most agreeable, that so singular a substance of human nature, should in as singular a manner be brought to pass, that differed from all others. For in three manners all men were made before, 1. Without the concurrence of either man or woman, as in the creation of *Adam*. 2. Without the concurrence of woman, as in the production of *Eve*. 3. By the concurrence of man and woman, as in all ordinary generation afterwards. And this only is the proper and peculiar one of Christ, *by and of a woman*, without concurrence of a man.

Reas. 4. That it might easily appear how the contagion of sin might be removed from the human nature of Christ.

Use, Is of *Confirmation*, for strengthening of our Faith about the person of Christ; to wit, that he was both the Messiah of old promised, and the promised seed of the woman in that peculiar manner, as that promise seems to have intended; to wit, the son of man; that is, of a woman descending of *Adam* and other men in ordinary way, but made mother of a son not vulgarly or after the common manner, but miraculously and without the company of a man

begotten, and born; so that from his first conception all things were in him supernatural; about which our minds being busied, ought always to be lifted up to supernatural contemplations, laying aside carnal and worldly thoughts.

Doct. 4. The Holy Ghost was the principal efficient cause of this generation.

It is from these words in the Text; *is of the holy Ghost*; the particle *of* denotes not any material cause, but the efficient; so that *of the Holy Ghost*, signifies as much, as if it had been said, by the power of the Holy Ghost, and his operation. Now this is attributed to the Holy Spirit for these reasons.

Reas. 1. Because it was a miracle; and all miracles by appropriation are attributed to the Holy Spirit.

Reas. 2. Because the principal work here was of Sanctification, forasmuch as the lump of the human nature, which was to be assumed by Christ, was in a singular manner sanctified and cleansed from all spot of sin, and all Sanctification peculiarly attributed to the Holy Spirit.

Reas. 3. Because the Holy Spirit was without measure to rest on, & to dwell in Christ. It $\langle \diamond \rangle$ but reason therefore, that the Holy Spirit should prepare and make such a dwelling for himself, as he also prepares his dwelling in the sons of God by adoption.

Quest. It may be th...n questioned, whether Christ may be called the Son of the Holy Ghost?

Ans. It cannot be said; 1. Because it would bring some confusion of relations and proprieties personal in God, and in the persons. 2. Because the Holy Spirit neither produced a new person, when he made Christ to be begotten, or generated; neither produced the nature, which he produced, after his own nature, or of the same essence with his own.

Use 1. Is of *Direction*, in our Faith, and in all our thoughts, that we have of Christ; that we admit of all that is in him, to be spiritual, holy, and full of mystery; nor that we ever doubt of any part of this mystery; because all this, as it is above common order, so is it above the reach of common nature. Yet we may always receive and conceive this, that none of all these things are above the divine power of the Holy Spirit; nor anything impertinent or unfitting in that thing, which is wholly managed by the Holy Ghost.

Use 2. Is of *Direction*, in our practice, as to the certainty of our salvation; which depends upon this, if we be sure, that we are conformable to Christ in his nativity, life, death, and resurrection. And from thence is the beginning of this conformity to be taken, if we be spiritually regenerated by the Holy Spirit, as Christ was borne of *Mary* through the efficiencie and operation of the holy Ghost. And this is the self same thing, which the Apostle *Peter* admonisheth us to, *that we study to make our vocation and election sure.*

The fifteenth Lord's day.

1 Pet. 3. 18.

For Christ also hath once suffered for sinners; the just for the unjust; that he might bring us to God, being put to death in the flesh, but quickened by the Spirit.

AN argument is brought in these words, whereby all Christians may be persuaded, that undeserved afflictions are patiently to be born. The argument is taken from the greater to the less, in which also is contained the force and nature of a simily, or example, and also of some dissimilitude. For such Logical assertions are oft joined together in the same thing, as they make to the same purpose. The argumeat is this; If Christ that was just, hath suffered for sins, and for unjust men, then much more ought we to suffer afflictions imposed upon us; but the first is true, and therefore the latter also. Christ considered in himself is the greater, and his sufferings are the greater; and so the argument is from the greater. But considered as our head, and Savior, he hath the place and nature of a simily or example to be imitated by us in tolerating afflictions, so it is an argument from a like, or from an example. Lastly, considered as just, suffering for the sins of others that are unjust, he is altogether unlike unto us; and so also some force and emphaticalness of this argument is from the unlikeness. They are ordered in this enunciation, in which as the assumption of the *Syllogism*, the cause is contained with the effect; to wit, Christ with his suffering. For though suffering of its own nature be an adjunct of the sufferer; yet as it's voluntarily admitted and undertaken it is an effect. Yet these arguments are so ordered, that they have mixed with them the affection or property of the argument so called, from *diversit*. For Christ and his passions of their own nature are dissentaneous; When therefore it is said, *Christ suffered*, it is as if he had said, *Though Christ were the Son of God, yet was he not fr...e from* ⟨ϕ⟩. That this may be the better understood, it is to be known, that suffering in this place, and in such others, is attributed to Christ by the ⟨ϕ⟩ of *Synecdoche*▪ of the more general for the special; and that it signifies the special suffering of a grievous evil: Then are these two very dissentaneous between themselves, that Christ should suffer a great evil: Now that he is said to have *suffered for sins, and for the unjust*; the particle *for* designs the cause of his suffering, and that is threefold; a meritory or material, a formal cause and a final. The meritory cause, because Christ suffered for the things, which the sins of unjust men had deserved. The formal cause, because for our sins Christ was induced, as the form, as of divine imputation; as of that which by God was imputed; so of the suretyship undertaken by Christ, or that form which by Christ was undertaken, or accepted to be accounted his, when he underwent these sufferings. Lastly, also the final cause, because for this end set before him, or for this very purpose Christ suffered, that he might take away the sins of unjust men, and make unjust men to become just, and so might bring them to salvation.

Doct. 1. Christ the Lord suffered all these evils of punishment, which were due to us for our sins.

This is not so to be understood, as if in kind and particularly he had undergone all the evils, but in value only, and generally; in the sum or upcast of all, and in that which was equivalent and equipollent to all; and so, he is said to have suffered all the evils of punishment.

Reas. 1. Because he suffered generally all sorts of evil; to wit, as well spiritual in the agony and horror of his mind, as corporal in his body; and the extreme, as well positive, as privative, both in a kind of loss, and in kind of sorrow or feeling.

Reas. 2. Because he suffered from all, from whom any evil could be inflicted. He suffered from men, as well Jews, as Gentiles; as well his own domestics, as forrainers; he suffered from the powers of darkness and Hell, which were the murderers from the beginning, and the authors of all these evils, which Christ suffered from them, and their instruments; lastly, he suffered from God himself, whose cup full of wrath he drunk out.

Reas. 3. Because he suffered in every part of himself, every way that he could suffer. For he suffered in his soul horrors and unspeakable sorrows; he suffered in his body hunger, thirst, nakedness, wounds, spitting, stripes, and buffetings, and whatsoever witty malice and cruelty could devise.

Use 1. Of *Direction*, that continually in meditating on the passion of Christ, we may look upon the singular and incomprehensible goodness, grace, love, mercy, justice and wisdom of God, by which he sent his eternal Son to suffer such things for us, and for our salvation; and together also the abundant grace of our Lord Jesus Christ, who was willing to it, and did suffer so many and so grievous things for us.

Use 2. Of *Exhortation*, that from the consideration of this suffering of our Lord and Savior, we strive to stir up ourselves powerfully, that we may daily have more faith and hope about grace and our salvation to be perfected by Christ; and that our hearts may be kindled with greater heat of love towards God and Christ, and with greater zeal of the glory of his name; lastly, that with more courage, constancy, and patience, we bear all the troubles of this life, for Christ's sake, who suffered all things for us.

Doct. 2. Christ suffered all these things, neither out of any necessity of nature, neither by constraint, neither by casualty and chance, but of his own free choice of wisdom and will.

This is gathered from the Text, in that it is put amongst Christ's praises, as an example of obedience, that he thus suffered. But there is no place for praise, nor obedience, in such things as one suffers out of necessity, or chance, without the free consent of the will.

Reas. 1. Because this was the will of the Father, whereunto he would conform his will in all things, so far forth as he laid this charge upon him.

Reas. 2. Because this was the very thing, for which Christ came into the world, according to the form of covenant made between the Father and the Son, *Isa* 53 10.

Reas. 3. Because in this consisted the most perfect obediences, which is the way to the most perfect glory, *Phil* 2. 9.

Object. Every evil of punishment is against the will of the sufferer; but what Christ suffered for us were very great evils of punishment; They were therefore suffered against his will.

Ans. That evils of punishment are said always to be against the will of the sufferer;

First, Because they are against his natural inclination. For therefore punishment is only evil, because it tends to the destroying of nature, and so is against inclination of nature, whereby everything seeks the conservation of itself.

Secondly, The evil of punishment is against the will of the sufferer, conditionally; to wit, if by no other means the sufferer can attain to his wished end; but it is not always against his will absolutely. The first had place in Christ, because these passions were against the inclinations of nature, since otherwise they had brought him no pain; and they were also against his conditional will, as appears by these words; *Father, if it be possible, let this cup pas... from me*: But they were not against his deliberate, determinate, and absolute will. The reason is, because he suffered all out of obedience to the Father, and of love to us, and our salvation.

Use.... Of Instruction, how we may from this ground arm our minds against those temptations, that use to come by occasion of Christ's sufferings. For in this respect Christ was a stumbling stone unto the Jews, and foolishness unto the Grecians. But if we will well weigh with ourselves, that Christ suffered all these things not out of coercion, or any necessity, or any external violence, but from the obedience of love towards mankind, and that he might give us a most perfect pattern of obedience in his own person: We shall be so far from finding any stumbling block, or foolishness in these sufferings, that on the contrary, nothing could be found that was, or is more suitable to the Savior of the world.

Use 2. Of Exhortation, that calling seriously to mind this grace of our Lord Jesus Christ, out of thankfulness and mutual love to him, we may be ready with all willingness and cheerfulness of mind to undergo all sufferings, and afflictions for his sake.

Doct. 3. Christ's sufferings were an expiatory Sacrifice for our sins.

This is it, which is said in the Text, *That he suffered for sins, for the unjust*▪ that is, he had the virtue to take away the punishment from us, the guilt also and the spot, and to acquire to us the favor of God, and righteousness, and life eternal. It is the same that useth to be signified by satisfaction, by merit, by redemption, by restitution, or restauration made by Christ.

Reas. 1. Because this was the covenant between the Father and the Son, that if he would undergo that obedience for us, then we should be freed from our disobedience, and death, and should live thorough him, *Isa. 53. 10.* For this suffering was the perfecting of all his obedience.

Reas. 2. Because Christ by his suffering made satisfaction to divine justice, and repaid God as much of his honor in our name, as he had suffered in it by our sins. Therefore God's justice is now appeased; the grace of God hath had its free course, that it may derive all good upon us.

Reas. 3. Because that Christ now by virtue of his passion and consummate obedience, as it were of his own right that he acquired, makes intercession with the Father for us, that we may be, and live with him, *John. 17. 24.*

Use 1. Of *Consolation*, to the faithful against the guilt of their sin, and terrors of their conscience, that arise from sin. For in Christ, and his sufferings, we have a remedy against these wounds, that are other ways deadly.

Use 2. Of *Admonition*, that we would detest all sins, as things that brought our Savior to death, and would have brought a thousand deaths upon us, unless he had turned them away from us.

The sixteenth Lord's day.

Joh. 10. 17, 18.

Therefore the Father loveth me, because I lay down my life▪ that I may take it up again: None taketh it from me; but I lay it down of myself. I have power to lay it down, and I have power to take it up again. This commandment received I from my Father.

CHRIST in these words expounds what he had said before of the duty, effect, and sign of a good Shepherd; to wit, that he lays down his life for his sheep. This he had applied to himself, *verse 15.* where two things were propounded; 1. The Object, to which this laying down of the life is referred, or which be those sheep of Christ? 2. The manner of this laying down the life. This is explained in the 16, and these two following *verses.* The death of Christ, or laying down of his soul or life, is explicated from the efficient cause; which is Christ himself. *I lay down my life.* 2. From the manner of doing of it, that Christ is a cause voluntary, and doing it from a counsel and deliberation, not of coercion. *None taketh it from me, but I lay it down.* 3. From the adjunct of this efficiency; that he did it not of weakness, but from power. *I have authority to lay it down.* This is shewn from another effect that follows this; to wit, from his resuming it again, or his resurrection. *I have authority to take it up again;* as if he would say, he that so lays down his life, that with power he takes it up again, he lays it not down out of coercion with weakness; but voluntarily of his own accord he doth it: But I so lay down my life; *ergo.* Which is illustrated here from the impulsive cause; the Fathers commandment. *This commandment I received of my Father.* 4. From the end, and effect; to wit, the Fathers love and delight, or complacency in this. *Therefore my Father loveth me, because &c.*

Doct. 1. Christ so far humbled himself for us, that he underwent death itself for us.

I lay down my life, &c. Now he underwent a double death for us; a spiritual, and a corporal death. The spiritual is about Christ's *descent into Hell*▪ This consisted in the separation of God's favor from the soul of Christ for a time, not really, but as to sense and feeling, and that influence, from which comfort useth to be felt; as also in impressions of divine wrath, which with horror did strike all the faculties of the soul; so that for the time the soul was at so low an ebb and concussion of all its happiness, as any creature could be, that was without sin formally inherent in itself. The death of the body is that which consists in the separation of the soul from the body; the confirmation and continuance was in the burial of Christ. Now such was the separation of the soul from the body in Christ's death, that the conjunction and

union of both of them with the divine person, remained the same that it was before; as if one drawing a sword, held the scabbard in the one hand, and the sword in the other▪ there would be there a separation between the scabbard and the sword; but of neither of them from the man, that so held them: So also in this mystery, there is a separation of the soul from the body; but neither of them was separated from the divine nature, nor person, but the person still sustained both in the unity of itself, as one person with him. The reason is, because if there had been any such separation from the di: vine person, then the second person had ceased to be God-man, and so could not for that time have been our Priest or Mediator. Also a new incarnation or assumption had been made again, in the resurrection of Christ. It is most true therefore, which is in the mouths of many Divines, and used proverbially almost; *That what the Son of God assumed he never laid aside again.*

Reas. 1. Because the perfection and consummation of humiliation is in undergoing death, *Phil. 2 8.* And this also was the first reason, why he did not only undergo death, but the most vise, contemptible, and contumelious death; that is, the death of the Cross, as in that place is more especially set down.

Reas. 2. Because his charge of redeeming us required this; to wit, that he should pay that price to divine justice, which we did ow, and so be subject to the same punishment, that we were liable to. And this was also the reason, why he chose the death of the Cross, that he might show, that he did not barely sustain death, but that cursed death that was due to us, and that in our place, or for us, *Gal. 3. 12.*

Reas. 3. That by the most convenient way he might procure the death of sin in us, by assimilation, and making us conform to himself, *Rom. 6. from verse 1. to the 8.*

Use 1. Is of *Information*, for directing of our faith; •...o wit, that while we seek remission of our sins, and reconciliation, and salvation in God; we so have our faith in Christ, that we may be specially united to him in his sufferings, blood-shedding, and death, *Rom. 3. 25.*

Use 2. Is of *Consolation*, to all those as have such true faith; because they are out of all hazard of death or condemnation, according to that of the Apostle, *Rom 8. 34.*

Use 3. Is of *Direction*, 1. In the study of Sanctification, that with Christ we may dy to sin. 2. In the study of all obedience, love, and humility, according to the example of Christ, in whom all the perfections of these virtues we have marvelously shining to us in a most eminent and excellent way.

Doct. 2. Christ ordained his own death from certain wise deliberation and power, to dispose of it as he pleased.

I have power to lay down my li...e. From which words it appears first, that the death of Christ was voluntary. For though it was violent also, as it came from external agents, and was against Christ's internal natural inclinations; and in some sort natural also, as it was wrought by external causes naturally producing such an effect: Yet it was voluntary, not only as to the willing disposition, and choice of it, whereby Christ set himself to suffer it; but

also as he suspended his own power of hindering it, and averting death, and so gave way and power to the enemies inflicting it, in which respect also his death may be called miraculous, or wonderful; because he himself, who was dying, ordered his own death, and willingly admitted the same: So that by doing he suffered, and by suffering he acted, and had his own action in it all, without which he could not have suffered by any creature whatsoever.

Reas. 1. Because it became him to dy so, that was God. For since the human nature subsisted in the f...me person with the divine, nothing could befall the human nature either in doing, or suffering, but as the divine willed and ordained it.

Reas. 2. Because otherwise Christ in his death had not been together both Priest, Sacrifice, and Altar. For though it be the part of a Sacrifice to be passive, and to be offered up to the Father; yet it is the part of the Priest by being active about it, and ordering the whole, to offer up the Sacrifice.

Use 1. Is of *Information*, for arming our faith against temptations and scandals, which use to arise hence, in that Christ, in whom we believe, as our God, was subject to death. For Christ died not of weakness and coercion, but by certain resolution, and of his own proper will and power; so that the divine nature and power of Christ appeared not only in his resurrection, but if the thing be rightly considered, had as great a hand, and was as evident in his death also.

Use 2. Is of *Direction*, for our preparation to undergo death, in whatsoever way God would have it come to pass. For from these two things that were in Christ, that he both willingly underwent death; and then also ordered it himself; the first of these lies upon us all, out of duty; that we be ready at such time, and such manner to dy, as God is pleased we should. The other, though it cannot be performed by us, because we have not the power of laying down our lives, and ordering our deaths; yet by faith, and holy desire to our comfort, we ought to seek this of God, and look for it, that in Christ, who ordered his own death for us, he would order our death unto our salvation, and unto his own glory.

Doct. 3. Christ underwent this death by his Fathers command.

It is in the Text; *This command I received of my Father.* And this command was neither any of the law of nature, nor of the moral, ceremonial, or judicial; but it was a peculiar condition of the mediatory office, that was laid upon Christ by the Father, and of his own free consent. It was therefore a command to the Messiah alone, as he was our Mediator.

Reas. 1. Because as by disobedience of the first *Adam* sin and death entered into the world; so by the obedience of the second *Adam*, righteousness and salvation should be brought us; and as the disobedience of *Adam* was the breach of the command given to him; so also the obedience of Christ, was to be in the keeping of that command that was given him with his office of mediatorship, or whereby the office itself was also imposed upon him.

Reas. 2. Because in Christ we were to have such an example of obedience, as was most perfect in keeping the commandments of God.

Use 1. Of Resutation against the superstition & presumption of popish Monks, who have devised a kind of perfection in obedience of councils, beside and beyond that, which stands in keeping of the commandments of God; when yet Christ himself, that hath given us the whole pourtraict and pattern of perfect obedience, confesses, that he went no further than to obey that, which the Father commanded him.

Use 2. Of Admonition, that we may set ourselves to follow Christ in this point, that we may even unto death itself, cleave fast unto the commandments of God.

Doct. 4. God the Father loveth Christ for this obedience.

This is in the Text; *Therefore the Father loveth me*; that is, is delighted with this obedience, and so delighted, that he commends it to be looked upon by every Christian, and all such as are Christ's.

Reas. 1. Because by Christ's death, God was most glorified by Christ, *John. 12. 18. and 17. 4.*

Reas. 2. Because by that death of Christ, the counsel of God was fulfilled, whereby he had from eternity appointed in himself to communicate his grace and glorious good will unto men, *Ephes. 1. 5, 6, 7, 9.*

Use 1. Of Resutation, against such as use to conclude from such phrases, whereby God is said to love men for this, and not for that; that such men's works were the first causes of God's love. For Christ was the Son of God beloved of him from all eternity; and yet the Father is said to have loved him also for his obedience.

Use 2. Of Consolation, to all such as are in Christ by Faith. For as the Father loveth Christ, so will he also love them, that are in Christ.

Use 3. Of Exhortation, that with all cheerfulness we stir up ourselves to obey God; because God loveth such as obey him.

The seventeenth Lord's day.

Joh. 10. 17, 18.

17, I lay down my life, that I may take it up again.

18. None taketh it from me, but I lay it down of myself. I have authority to lay it down, and I have authority or power to take it up again. This commandment received I of my Father.

SEeing the Text is the same, that it was before, the same analysis, that was there, may here also serve, and be made use of.

Doct. 5. Christ rose again from the dead.

For this is it, that is understood in the Text, by *taking up his life again*. For this taking up again, is a reunion of things that were separated before: And in this reunion of the soul and body, there was a change or motion from an inferior condition to a superior of that, which

was before in a better also or superior to this, from which the change is now: And therefore it is properly called a *reassumption*, or taking again, and not barely a resurrection. The form then from which this change was made, was from his state of humiliation; and the form to which, was the state of exaltation and glory; the subject of this transmutation or motion was Christ's human nature, which had fallen unto the lowest and abjectest condition of his humiliation. Christ's own body arose again from true death, and from the grave: And his soul also is said to have risen again, as it was now restored and reunited unto the body, and so delivered from the state and dominion of death; or as delivered from the privation of its act in the body, wherein there was some diminution in its relative perfection. There were two parts of this resurrection, revivification or a quickening again of the human nature, by the renewed union of soul and body; and its going out of the grave, to make it manifest, that it was restored. This resurrection was confirmed moreover by Angels, by the Scriptures, by Christ himself, and by the assent and eye-witness, or experience of many witnesses, in divers apparitions reiterated from time to time during the space of forty days.

Reas. 1. Because it was unbeseeing and impossible that the Son of God, and author of life, could be long detained by the power of death, *Acts* 2. 24.

Reas. 2. That by this means Christ himself might be *justified in the spirit*, or according to the spirit of holiness, that is by the power of his God-head *justified to be God as well as man* in one person; justly and fully declared and proved to be God, by his raising of himself again from the dead, *Rom.* 1. 4. 1 *Tim.* 3. 16. and might show that we were justified by him from our sins, for which he died, and rose also again to show that he had overcome for us, and delivered us from them, *Rom.* 4. 25.

Reas. 3. That being now alive, he might powerfully apply to us, what before he had purchased by his death, *Rom.* 5 10.

Reas. 4. That he hereby might be the cause, foundation, and sign of assurance, and earnest to us of our resurrection, as well spiritual, as bodily, *Rom.* & ▪ 1 *Cor.* 15. 12, 13, 14.

Use, Is of *Information*, for the direction of our faith, that believing in Christ unto justification and salvation, we may so lay hold on Christ's death, that we still also look upon his resurrection, wherein his victory for us was shewn, and his power over death, and efficacy to work in us appeared, and which renders his death full of comfort to us, *Rom.* 5. 34. 1 *Pet.* 3 2.

Doct. 6. Christ's resurrection came to pass by his own proper virtue and power.

It is clear in the Text; *I take it up again; and I have power of taking it up again.* For this is the difference between Christ's resurrection, and that of others; that they rise again by the power of another, to wit, of Christ, as many, as are his: But Christ by his own power, as Lord of life and death, and therefore hath the disposing of both, as he sees good. Neither doth it make anything against this truth, that it is often said, *that God raised him again* from the dead; and *the Spirit of God.* For the works of the Trinity from without are undivided, common to all the three Persons.

Reas. 1. Because what is thus attributed to God, is therefore also attributed to the Son together with the Father, and Holy Spirit, and is not taken from him, as is clear by our Text.

Reas. 2. When Christ is said to be raised by God, or the Spirit of God, then properly his human nature is considered, as raised by Father, Son and Holy Spirit, though not always all three expressed; but now one, now another: But when he is said to have raised himself, his divine nature and person is spoken of and considered, as raising his assumed human nature, together with the Father, and the Spirit.

Reas. 3. Because by the Spirit and glory of God whereby Christ is said to be raised; no other virtue or power can be understood, than that of the *divine nature*, which was in Christ.

Use 1. Of *Information* to confirm our faith about the person of Christ. For he that by his own power •...rose from death, cannot be a bare man only; but must of necessity be acknowledged to have been God also. For the raising of a dead body, is no less divine a work, than the creation of a live body. He that raised himself from the dead, at the same time while he was dead in one of his natures, yet had life, and the fountain of life in his other nature; to wit, the divine, at his command, whereby he did so great a work, as to raise his other nature to life again. As Christ therefore by his death proved himself to be true man; so also in and by his resurrection, he proved himself to be the eternal and natural Son of God, and true God especially; not by office only, and that most manifestly.

Use 2. Of *Consolation* to all such as are in Christ. For they are in him, who hath virtue and power to raise them again from the dead, and to give them eternal life, *John* 6. 39, 40

Doct. 7. Christ's resurrection was for us, or to do us good.

This is hence gathered, because in the Text, the common end of laying down his life, and taking it up again for all, is mentioned. For, for such as he laid down his life, for such also he took it up again. Now the resurrection of Christ turns to our good, in another way than his death doth. For his death hath the account of satisfying and deserving for us: But his resurrection not so, but it hath the place and account of a samplar and efficient cause, and some way of an efficacious and powerful applier and perfecter.

Reas. 1. Because Christ in his resurrection represented some way all the elect of God, and by a virtual containing had them all in himself, and brought them all back from death.

Reas. 2. Because the same Spirit, that raised Christ again from the dead, by a certain sort of communicating the same resurrection, quickened as well the souls, as bodies of the faithful, that they may be made conform to the likeness of his resurrection, *Rom* 8. 11.

Reas. 3. Because that same Spirit quickens us by the power and virtue of the resurrection of Christ.

Reas. 4. Because the whole reparation of our nature will be after the image and pattern of the resurrection of Christ, *Rom.* 6. 5.

Use 1. Of Consolation, because in the resurrection of Christ, as brought to pass for us, or for our good, we have our victory over Death, Devil, Sin, and Hell, and all our Enemies, ready purchased and prepared for us. It is not therefore left to us to fight, that we may overcome, but only in sincerity that we may mind this, to lay hold on the victory already acquired by Christ for us, and that in the same manner we may strive to keep it, prosecute it, and more and more put ourselves in perfect possession of it by faith in Christ.

Use 2. Of Admonition, that by no means we suffer sin to reign in our mortal bodies, but that we may spiritually imitate such as arise from the dead.

The eighteenth Lord's day.

Mark 16. 19.

So then after the Lord had spoken unto them, he was received up into heaven, and sat on the right hand of God.

HEre is explicated a singular act of Christ, after his resurrection: Where mark, 1. The motion, wherein the act is designed. And 2. The thing brought to pass by that motion. The motion is but the means: The thing done by the motion, was its end. The motion was as it were the way: and the thing done by it, the end of that way, and the rest and perfection, that was to be attained by it. This motion was Christ's ascending into Heaven: The thing brought to pass by it, was Christ's sitting down at the right hand of God. The motion then is described from the *term* to which it was made, which was *heaven*; But the *term* from which it was, is also understood, which was the earth. The thing done by this motion, is also explained by its adjuncts; to wit, Christ's *glory* and *power*, and his *quiet* and *settled* possession of these; all which are metaphorically signified in these words; *He sate down on the right hand of God*. For the *placing on God's right hand*, signifies a communication of divine glory and power; and *sitting* on his right hand, denotates the quiet and settled possession of this glory and power.

Doct. 1. Christ ceased to be upon earth by his bod...lie presence after the fortieth day after his resurrection.

This is clearly enough signified in the Text; by these words, *He was received up into Heaven*; that is, *...e ceased to be here upon earth*. The time is here but generally intimated, *Act. 1. 3.* We say, *by his bodily presence*; because by his spiritual, and divine presence, by his Godhead and his Spirit, he is present with his own in a gracious manner, according to his promise, *Even unto the end of the world*, *Mat. 28. 20.* We call it also his *bodily presence*; rather than his *real presence*, because *real presence* is more properly opposite to an imaginary, or feigned presence only, than to a divine and spiritual.

Reas. 1. Because it because not Christ to abide longer upon earth, when now he had left off to be earthly, as he was in the state of his humility: Which leaving off to be earthly, we understand not of the *substance of his body*, but of the manner, quality, and suit or garb, as it were of his body, which now from earthly or infirm, was turned to be heavenly and glorious.

Reas. 2. Because his bodily presence had not been for our good, but rather to our hurt, for as much as the Spirit, the Comforter, his true Vicegerent here upon earth, could not be poured out, and given, before Christ did ascend into Heaven, *Job. 16. 7.*

Reas. 3. Because Christ had now done the work, which he had to do upon earth, for glorifying his Father there; and therefore was now to return to that he had before the world was made, and manifest it by exaltation of his human nature, as much as before he had hidden it, by laying it aside as it were, during the days of his weakness, or humility, *John. 17. 4.*

Use, Is of Refutation, against Papists, Ubiquitaries, and other false Prophets, who designing some definite and determinate places upon earth, dare say, behold, here Christ is bodily, and behold, there Christ is bodily, according to that of *Mat. 24. 23.*

Doct. 2. Christ, when he left the earth, went up into the highest Heavens.

This is clear enough in the Text, compared with other Scriptures, where the Heaven of glory and of bliss is called the highest Heaven, and the third Heaven, which is all one.

Reas. 1. Because it is most fit, that his human nature, which is now made immortal and glorious, should be seised and possessed of a place, that was convenient for itself, and its condition; and such was only the highest, or third Heavens: the other two being subject to corruption, or to a change.

Reas. 2. As he opened that Heaven for us, which was shut upon us for our sins; so it was expedient, that by his own proper ascension and going thither, he should make this plain unto us.

Reas. 3. He ascended, that he might on our behalves also take possession of the Kingdom of Heaven, and might raise us to certain hope, that thorough him, we should come to the same place and condition.

Reas. 4. He ascended, that he might dispatch such other things, as yet remained to be done for us. Now such were his intercession, and mediation at the right hand of his Father, for us; his giving, and sending, and shedding abroad of his Spirit, to supply his room, and to be the comforter of his; lastly, the universal government of all things for our good; and the like.

Use 1. Of Refutation, against such as fain Christ's human nature so to be in Heaven, as that yet it is together and at the same time bodily upon earth. For that he might ascend to heaven, it is clearly said, that he was *received up into Heaven*; and therefore that he might ascend into Heaven, he left the earth. For if the consequence be good, where unto the good Angel dictates; *He is arisen*; therefore, *he is not here*; to wit, in the grave: Then no more doubt can be made of this consequence; *he is ascended into Heanen*; therefore is not here on earth.

Use 2. Of Direction in our Faith, and worshipping or adoration of Christ; to wit, that we think not now carnally and in an earthly manner of Christ, but worship him in spirit and in truth, as placed in highest glory, and divine power in the Heavens.

Use 3. Of Admonition, that we may remove our minds and affections from things earthly, and set them upon things heavenly, and that are above, where Christ our treasure, sits at the right hand of the Father, that there, and with him our conversation may be, *Mat. 6 21. Col. 3. 1. Phil. 3. 20.*

Doct. 3. Christ in Heaven hath the possession of all highest glory that a created nature can be capable of.

This is hence gathered, in that he is said to be seated on the right hand of God; whereby is signified, that unto God himself he hath the next place in dignity, and so not only above all men, and their blessed spirits, but above the glorious Angels themselves.

Reas. 1. Because Christ's human nature, of which we here peculiarly speak, came next up in dignity to God himself, by free grace, and personal union and communion with the God-head; and therefore it was most meet also, that in pr...eminence of glory and dignity, he should be next unto God himself.

Reas. 2. Because Christ is the head of all Saints and blessed ones, both men and Angels; from whom is derived all dignity & glory upon all such as are gathered together in one body under him, as the Angels also are. It was needful therefore, that as he received the Spirit of grace without measure; that so also he should be adorned with glory and majesty above all other creatures.

Reas. 3. Because both the grace and glory of the Church, tends to the glory of Christ; as the glory of Christ tends to the glory of God, *1 Cor. 3. 22, 23.*

Use, Is of Consolation, to all the faithful in Christ; because not only the glory of the head redounds to the glory of all its members, but we have also a sure promise concerning this, that as in this life we are partakers of the sufferings and patience of Jesus Christ, so also in the life to come, we shall be made partakers of his glory, *Rom. 8. 17.*

Doct. 4. Christ together with his highest dignity, bath also highest power.

This the Text evidenceth, in as much as God's right hand signifieth his power; and sitting down on his right hand, signifies the highest communion and society with God in this power, that can be.

Reas. 1. Because dignity and power might so have the same degrees. For dignity separated from power, is no more but a dead title, and therefore seeing Christ hath highest dignity and glory, it follows also that he is endued with highest power.

Reas. 2. Because Christ is constituted Lord, as well to correct & govern, as to preserve & glorify his Church. He must therefore of necessity both have the power of right, and the power of strength, fitting and competent for these ends. For the Lord hath both a power of right, and of might, to exercise and put in execution all this, as well immediately, and by himself, as mediately, and by instruments, or servants. And this is that power that Christ professeth was given unto him, in Heaven, and on earth, *Mat. 28. 18.* Now it is given to Christ,

and agreeth to him most properly, as *he is Mediator*, or as *man assumed to the unity* of one person with God, but not so properly as God; and therefore it is said to agree to him, as *he is the son of man*, *John 5. 27.*

Use, Is of Consolation. For though this divine power of Christ be terrible to his enemies, yet to believers it brings firm hope, and affiance, and comfort; because as Christ himself saith, *John. 1. 9. 24.* such an one hath everlasting life, and shall not come into condemnation, but is passed from death unto life. And hither also tendeth, *Rom. 8. 34, 35.* when there the Apostle proves, that nothing can separate from the love of Christ; because he sits on the right hand of God.

Doct. 5. Christ hath the quiet and unmovable possession of this power

For in this sense it is, that he is said to *sit* on the right hand of God.

Reas. 1. Because he hath overcome all his enemies virtually; and shall actually in his own appointed time subdue them all fully, and bring them under the yoke.

Reas. 2. Because there is nothing on earth, or under the earth, can in the least trouble or molest this his possession.

Reas. 3. Because this state and condition of Christ is not only immortal and free from all change by virtue of Covenant and divine Promise, but also of its own nature, being now accomplished according to free Covenant; and such will the happiness of the least Saint be.

Use, This also is of *Consolation*, which though it may strike terror and amazement in the hearts of Christ's enemies, yet it raiseth and rouseth up the dejected and drooping spirits of all such, as put their trust and confidence in him; for he sitteth on the right hand of God in power and majesty, there making intercession for us.

The nineteenth Lord's day.

Mat. 25. from verse 31. to 39.

Vers. 31 When the Son of man shall come in his glory, and all the holy Angels with him, then shall he sit upon the throne of his glory.

32 And before him shall be gathered all Nations, and he shall separate them one from another, as a shepherd divideth his sheep from the goats.

33 And he shall set the sheep on his right hand, but the goats on the left.

34 Then shall the King say to them on his right hand, Come ye blessed of my Father, inherit the Kingdom prepared for you from the foundation of the world.

35 For I was an hungered, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in:

36 Naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me.

37 Then shall the righteous answer him, saying, Lord, when saw we thee an hungered, and fed thee? or thirsty, and gave thee drink?

38 When saw we thee a stranger, and took thee in? or naked, and clothed thee?

IN this place the acts or procedure of the last day are expounded. The parts are two; Christ's coming, and the end of his coming, which is the last •...udgement. In this last judgment; 1. The preparation thereto is described. 2. The execution of the sentence. In the preparation, Christ's majesty and glory, in which he shall then appear, is c•...iefly here set down; 1. From his train and attendance that shall wait upon him; consisting chiefly of the glorious Angels. 2. From his glorious Throne. 3. From the effect of this coming; to wit, to the gathering of all mankind together, and separating of the good from the bad. The sentence to be pronounced, is twofold; 1. Of salvation to the good. 2. Of condemnation to the evil. The sentence of salvation is declared; 1. From its causes. 2. From its adjuncts. The principal cause is God's good will, which is shewn; 1. From the effect of that grace or favor, that is the cause of our salvation, which is *the blessing of God*. 2. From the relatiou that thence ariseth; which is that of a Father giving an inheritance, and of a Son's receiving the same. 3. From the adjunct of time, that this salvation was not then first appointed for them, but prepared for them from the beginning of the world. The adjunct signs also, whereby this salvation is declared, are good works; which by the *Trope* or borrowed manner of speaking, called *Syne•...doche* of the special put for the general, by the learned, are designed by the works of mercy; and are amplified by that relation, which these works have to Christ himself, whilst they are exercised towards his members. The sentence of condemnation is quite contrary to the former, handled by the comparison and proportion of like things. The execution of the sentence, is briefly set down in the last verse of this Chapter.

Doct. 1. The universal or general judgment is most certainly to come to pass.

This judgment is called universal, that it may be distinguished from that particular one, which in some sort is exercised on the greatest part of men even in this life, upon everyone in particular, when they pass out of this life. For this comprehends all men together, and therefore is called universal. It may be also called universal, or understood so, because in it upon all men's and angels deeds, and matters generally without exception, sentence shall pass. It is also called the last judgment, because after it no new judgment is to be looked for; but the execution of that judgment only shall follow upon it.

Reas. 1. Because before that time the judgment of God towards men is not completed and fully perfected; because in this life through God's forbearance and long patience, evil men in joy many good things; and good men are oppressed with many evils. From this consideration many of the very Heathens themselves collected, that rewards and punishments were more justly and equally to be distributed, where it should be ill with evil men, and not well at all; and should go well with good men, and not ill at all. Which reason seems also to be confirmed by our Lord himself, *Luke* 26. 15. and the Apostle *Paus*, *1 Cor.* 15. 19. Now after this

life, while the Soul remains separate from the body, the judgment of God is not complete, nor fully accomplished, because it is not passed upon the whole man in his full being, as he was in this life, while he committed the things that were to be judged. Therefore another and fuller •...udgement than that on the souls departed only, followeth to be looked for, which is this last judgment, and shall be certainly in its own time.

Reas. 2. It is most convenient & agreeable to God's glory, that God in & by Christ, in a most glorious manner should make manifest before all, as well Angels as men, as well his mercy as his justice; that he might have the public and solemn glory of both mercy and justice; and this is the thing, that at that time is to pass come in that universal and last judgment.

Reas 3. This belongs also to the glory of God, the joy of the faithful, and just confusion of the unfaithful, that before their faces they may see the promises, and threatenings of God almost perfectly and accurately fulfilled, not only particularly on their own persons now in the body, as before death; but universally upon all others, both men and Angels: Which shall then only be, when this last and universal judgment shall be held.

Use 1. Of Information, that we take care to have our faith and hope solidly confirmed and strongly rooted about this article; least we be any ways troubled with profane blasphemies and mockings of Infidels and Heathens, who first cast down and trample upon the profession of this article by their life and manners; and then also by words and speeches fight and dispute against it: Concerning whom we are admonished by the Apostle St. Peter, 2 Pet. 3. 3, 4. &c.

Use 2. Of Admonition, that with all fear and trembling we watch over our ways, as those that certainly mind and look for the day of this judgment, 1 Pet. 1. 17. 2 Pet. 3. 11, 12.

Doct. 2. Our Lord Jesus Christ will be Judge in this judgment.

Reas 1. Because it belongs to his Kingly office and power, whereby he was made Lord and King; and had all judgment committed to him.

Reas. 2. Because Christ is he, from whom, and by whom the faithful have salvation adjudged unto them, even in this life; and from whom also unbelievers have death adjudged unto them. Now it is the same judgment, that in this life both ways is begun, and in the last judgment shall be fully manifested and perfected.

Reas. 3. Because at that time it is, that Christ should fully and actually triumph over all enemies and opposite power, and crown all his own servants, soldiers, and adherents. And this is most conveniently and gloriously done in form of public and solemn judgment.

Use, Is of Consolation, chiefly to the faithful, because they shall have him for their Judge, whom they received for their Redeemer, Justifier, Sanctifier, and Intercessor, or Advocate; from whom therefore they may with all confidence expect all good.

Doct. 3. Christ's glory at that time shall be incomparable.

It hence appears from the Text; that if the Angels so glorious shall then be his Ministers of State and attendants; and his Throne with all the rest of that procedure shall be so glorious, it must needs be, that Christ himself be excellent in glory above all that we can think of.

Reas. 1. Because the exercise of this judgment belongs to the manifestation of Christ's highest exaltation.

Reas. 2. Because the very end of his coming was to give glory to such as sought God in him. It is fit then that Christ appear in greatest glory.

Reas. 3. The majesty of the supreme Judge of the world, and the terror and confusion of his enemies, that they must be put to, require that he should come clothed in the greatest glory.

Use, Of Consolation, to the faithful, against the crosses and contempts, they are liable to in this world together with Christ; because as now they are partakers of the cross of Christ, so then they shall be partakers of his glory.

Doct. 4. In this judgment the condition of the godly and ungodly shall be quite unlike and opposite one to another.

This is taught in the Text; by the separation of the sheep from the goats; by the right hand and the left; by *...ome ye blessed, and go ye cursed.*

Reas. 1. Because there is a great unlikeness and opposition in the lives and ways of the godly, and ungodly, while they are in this world.

Reas. 2. Because there is a great dissimilitude or opposition between the promises that belong to the godly, and the threatenings that belong to the ungodly.

Reas. 3. Because there is great disparity and opposition between the manifestation of greatest mercy, and of greatest execution of justice.

Use, Of Admonition, that we separate ourselves from ungodly men, as much, and in such manner, as we can; that is, if we cannot separate in places, yet in internal affections, as well as external conversation, we should be as unlike unto them as can be in that wherein they are ungodly.

Doct. 5. The cause of any blessing to the godly, is the mercy of God; but the cause of any curse to the ungodly, is their own fault.

This is clear in the Text, when the godly are called *blessed of the Father*, But the ungodly, barely are called *ye cursed*, not of the Father, nor from the Father, nor from God; because though it is God that curseth them, yet the first cause of this curse is in their sins.

Reas. 1. Because all good is from God, who is the greatest good, and chiefly good in himself. But all evil of punishment ariseth from evil of fault; and this evil of fault is from the creature itself, breaking the Law and Order that God hath set to it.

Reas. 2. Because the blessing of life is the mere free gift of God; but the curse of death is the reward or wages of sin, *Rom.* 6. 23.

Reas. 3. Preservation from the curse, which is by God's favor, is necessary for our blessing; but to incur the curse, there is nothing more needful, but only to neglect or contemn that way, that leads unto the blessing.

Use, Of Direction, that we may always give God the glory in every good thing, that we either have, or seek, or look for; and always blame ourselves for any evil that befalls us.

Doct. 6. The blessing of the godly consists in the communion that they shall have with God in Christ; and the curse of the ungodly, in the separation of them from such communion:

This is plain in the words, *come ye blessed,* and *go ye cursed.*

Reas. 1. Because this is the end, whereunto all the godly look; desiring nothing more, than still to approach nearer, and nearer unto God. The ungodly, on the contrary, shun nothing more than God, and such things wherein God hath appointed to show and impart his gracious and singular presence.

Reas. 2. Because man's happiness not coming of man himself, is therefore to be sought from without himself, and that from his union or conjunction with the greatest good, and that is the cause and fountain of all good. Therefore of necessity it consists in communion with God; and from deprivation of this communion, greatest misery must needs follow.

Reas. 3. Because the perfectest act of our life, is that which is most closely and intimately carried towards God; as all that we do well consists in this, that therein we live unto God; and the privation of such acting, its want and absence all misery must accompany.

Use, Of Direction, that even in this life we may wholly be taken up with this, to seek communion with God, and shun and take heed of all separation from him.

Doct. 7. The certain signs and tokens of this blessing, are good works; and of this curse, are evil works.

This is largely and clearly laid open in the Text.

Reas. 1. Because good works came from the same grace or favor of God, from which the blessing itself comes upon them; and evil works joined with obstinacy and impenitency, comes from that same *malice,* and *malignancy,* which God hath cursed and adjudged.

Reas. 2. Because God of his free grace hath promised the blessing unto good works; and of his unspotted justice hath appointed the curse unto evil works.

Reas. 3. Because in good works there is a certain disposal and preparation of the way to obtain the blessing; and in evil works, there is not only the proportion of a way, but of deserving, or a mertitorious cause even unto the curse.

Use, Of Admonition, that we have great care of our actions through every part of our life, because according to them, men are either condemned or saved. For such as the life is, such is the end.

The twentieth Lord's day.

1 Cor. 6. 19.

What, know you not that your body is the Temple of the Holy Ghost *which is in you*, which ye have of God, and ye are not your own?

IN the words of the Text are contained a most powerful argument against Fornication and the like sins; and it is taken from the contrary end, because the end of Christian's bodies is quite opposite to this sin. And that end is declared from the subject possessed, and possessor and indweller of it, the Holy Ghost; The subject is again explained by a Metaphor of a Temple, because namely our bodies are as it were houses consecrated to him. And that this argument may be made the clearer and stronger, the Apostle adds, that so the holy Ghost is the possessor of this Temple, or house, that he himself also is the indweller of it. And both these relations that we have to the Holy Ghost, are illustrated from their efficient cause; to wit, that they are of God; and from their consequent effect and adjunct; to wit, faith and certain knowledge of these relations between our bodies and the Holy Spirit, in these words; *Know ye not brethren, &c.*

Doct 1. The Holy Ghost is true and coeternal God with the Father, and eternal Son.

The Text doth give many reasons for this Doctrine.

Reas. 1. Because to have one and the same spirit with God, is all one as to be glued or joined to God, *verse. 17.*

Reas. 2. Because a Temple is not lawfully consecrated to any but to God; much less could it be lawful that a man instead of, or for a Temple should be consecrated to that which is not God. But here such a Temple which is most sacred is said to be consecrated to the Holy Ghost.

Reas. 3. Because the Holy Ghost is so said to be in us, as that we become his of right; and of duty; that is, God's rightful possession, as the scope of the words clearly demonstrate.

Use 1. Of Information, for directing our faith arightly, not only unto the Father, and Son, but also unto the Holy Ghost, as the same one and true God.

Use 2. Of Admonition, that we diligently take heed to ourselves, that we neither contemn nor neglect any holy thing, that comes or is breathed from the Holy Spirit; as the whole Scripture is said to have come from the inbreathing, or inspiration of the Holy Spirit; and all the motions of godliness are only attributed to the Holy Spirit, as to their Author. Likewise all the gifts of grace are bred in us from and by this Spirit of grace. In these all therefore we must take heed, that in no wise we resist the Holy Ghost, or wittingly, and willingly sin against him.

Doct. 2. The Holy Ghost himself is given unto the faithful. This appears in the Text.

Reas. 1. In that our bodies are called the Temples of the Holy Ghost.

Reas. 2. In that he is said to be in us.

Reas. 3. In that we are said to have him, or to get him from God. Now the Holy Ghost is said to be given unto us, when he hath a singular relation unto us, and that for our good; that is, for our sanctification, & salvation of our souls; & moreover, because he powerfully works these things in us, that are agreeable to his most holy nature, and which can no way be derived to us from flesh and blood. And hence it is also, that the gifts of the Holy Ghost, are called the Holy Ghost also, by that *trope* or borrowed kind of speech, whereby the cause is put for the effect, which Scholars call a *Metonymy*.

Use 1. Of Exhortation, as well to thanksgiving to God, that gives so divine a gift; as to religious prayers, and calling upon God's name, that he would keep unto us, and more and more communicate to us this divine gift, *Luk 11. 13.*

Use 2 Of Admonition, to take heed of all such things, whereby the Holy Spirit is said either to be grieved, or extinguished; that is, from the grievousness of all such sin, as fights against the holiness of this divine Spirit, so that he cannot delight to dwell in us, but wholly, or in great measure withdraws himself from us.

Doct. 3. The Holy Spirit is not communicated to our souls only, but to our bodies also.

It is in the Text, when *our bodies are also called the Temples of the Spirit.*

Reas. 1. Because as Christ redeemed not our souls only, but the whole man; so also the Holy Spirit ought to bring into subjection and possession the whole man to God, and to Christ.

Reas. 2. Because many duties of a spiritual life must be performed by the body also, and therefore the body ought to be subject to the Holy Spirit, and as a vessel, or instrument, be wholly in his power.

Reas. 3. Because our bodies are made liable to sin, and by sin to death, from which we must be freed by the Holy Spirit dwelling in us, *Rom. 8. 11.*

Use 1. Of Admonition, that we suffer not sin to reign in our natural bodies; that we offer not our members weapons of unrighteousness to sin, but weapons of righteousness to God, *Rom. 6. 12, 13.*

Use 2. Of Exhortation, that we glorify God in our body, as it follows in the Text, *verse 20.* For we ought to have that care of our body in order to things spiritual, that is due to the Temple of God, as in the Text; and to an offering to be offered up in the Temple of God, *Rom. 12. 1.*

Doct. 4. The indwelling of this Spirit is a flat enemy to the 〈◊〉 of sin in us.

This is the consequence of the argument in the Text; to wit, that the Temple of God cannot be prostituted to whoredom and other such sins, without Sacrilege.

Reas. 1. Because there should be an agreement between the Temple, and him whose temple it is, or to whom it is dedicated, as it is, 2 Cor. 6. 16. what agreement hath the Temple of God with Idols? For by a like reason we may say; What agreement hath the temple of God with reigning sin?

Reas. 2. Because therefore the Holy Spirit dwells in believers, that he might impart holiness to them; and as his nature, and name, so also his indwelling and operation is an enemy to all ungodliness.

Reas. 3. Because if the Kingdom of sin should prevail in the Temple and dwelling of the Holy Spirit, this would turn to the disgrace, and disho... of the Holy Spirit himself. And this is indeed the thing, that is done, when some profane men blaspheme and mock at the name of God, & of the Holy Ghost, because of the unworthy carriage of those, that make profession to be led by this Holy Spirit.

Use 1. Of *Reproof*, against such as turn the Temple of the Holy Ghost into 〈◇〉 Den of Thieves, or into a Cage of unclean birds.

Use 2. Of *Admonition*, that we give no place to sin either in our souls or bodies, but as far as is possible, that we imitate Christ, who, as it is written, *Mat. 25.* did cast out of the Temple of God, even buyers and sellers, and the tables of money changers, and *John 2 15.* with a wl...ip drave out of the Temple sheep and beeves.

Doct. 5. *All the faithful ought: to have both faith and experience about this indwelling of the Holy Spirit in them.*

This is intimated in these words; *Do ye not know brethren;* that is ye ought not to be ignorant of this, but to believe this, and 〈◇〉 know it from your own proper experience, or fe...ling.

Reas. 1. Because this is amongst the greatest benefits that belong to our salvation.

Reas. 2. Because from this benefit depends the knowledge of all the rest that God hath freely given to us, 1 Cor. 2. 12. So that the same may here ...e said, that is said of Christ, 2 Cor. 13. 5. Know ye not that Christ is in you, &c. So here, Know ye not what the Holy Ghost is in you &c.

Use 1. Of *Direction*, that we try ourselves in this point, and never rest, as if it were well with us, until unto our comfort, we can perceive that the Holy Spirit dwelleth in us.

Use 2. Of *Exhortation*, that we study to have this knowledge lively and powerfully, according to the intent of the Apostle here, who intimates to us, that this knowledge, if it be such as it should be, cannot consist with whoredom, or any such like impurity of life.

The one and twentieth Lord's day.

Eph. 5. 25, 26, 27.

Vers. 25, Husbands, love your wives, even as Christ also loved the Church, and gave himself for it.

26, That he might sanctify and cleanse it with the washing of water by the Word.

27, That he might present it to himself a glorious Church, not having spot or wrinkle, or any such thing: But that it should be holy and without blemish.

IT is the Apostle's purpose in this place to stir up men to the duty of love to their wives. And he illustrates this duty and persuades it from the example of Christ's love to his Church; and in the example, the love of Christ towards his Church is declared from its effects; whereof the first is, that he laid down his life for her. The second is, the end and effect of the former; to wit, that by virtue of his death, he sanctified and purified the Church unto himself. The third is, the effect and end of both the former, that he namely makes her glorious. The fourth is, the conjunction and union that the Church hath with Christ; to wit, that she is his body, and of his flesh and bones, *verse 30*. The manner of which union and its nature is shewn to consist in a mystery, and not in any carnal or bodily way, but in a most spiritual and hidden way.

Doct. 1. The Church is the whole company and community of the elect.

This is hence gathered, because she is here described and designed by Christ's spiritual love to her, as ought the love of an husband to be to his wife. Now this love includes always in itself a differenceing of her beloved, separating of her from all other, and so it is nothing else but an election or choice made of her before others. This is to be understood of a company chosen unto eternal life. Now this company is considered of, two manner of ways: First, as election lies in the absolute and internal counsel of God. Secondly, as it is described and manifested by its effect of calling, and the blessing that follows on it. They that are chosen the first way they are members of the Church only virtually, and potentially to be such in time; but such a power as is determinate, and certainly to be brought forth into act in due time, by the decrees of God. Therefore the elect not yet called, are not yet actually, and in themselves formal members of the Church. The second way, as the act of vocation and effect of election is there, it makes men actual and formal members of the Church. Now that first effect of election internal, which is proper to the elect, is *effectual calling*▪ which 〈◇〉 a kind of external election as it were made in time. Therefore the Church hath her name rather from this *calling*, than from justification, sanctification, or glorification, unto which this accrues moreover, that by this means the company or community of actual believers is fitly designed, seeing that none are ordinarily called effectually, but such, as by actual faith answer that call.

Use, Is of Direction, how we may obtain to ourselves the certainty of our election; to wit, if we can be certain of our effectual calling; that is, be sure by inward feeling and experience of our true faith and unfeigned repentance, of their operations on, and in our hearts, and by the effects, that thence follow.

Doct. 2. This Church is the body of Christ.

Reas. 1. It is called his body by way of proportion or similitude, not unto a body politick, as is found in worldly Cities, or Commonwealths; but unto a natural body, such as is that of man.

Now it is called the body of Christ; for its most near union that it hath with Christ, as being as it were flesh of his flesh, and bone of his bone, as it is in the Text.

Reas. 2. Because of that dependence it hath from Christ, as its head. For as all sense and motion of a sensitive creature is derived from the head into every particular member, so also all spiritual virtue is derived by influence from Christ into his Church.

Reas. 3 Because of the union and communion that the faithful have amongst themselves in Christ, which is the communion of Saints; and the joints, whereby these members are coupled together. The bonds also of this conjunction, are the Spirit, Faith and Charity. By the spirit they are properly conjoin'd with God in Christ, and also amongst themselves: but by Faith they are properly conjoin'd to God in Christ only: and by Charity most properly, they are conjoin'd amongst themselves.

Use 1. Of *Consolation* to all believers, because they are made partakers of so great dignity, as to be assumed to the body of Christ; on which behalf, they may also certainly expect all good things from Christ.

Use 2 Is of *Admonition*, that we dishonor not this most holy body of Christ with our life and manners; but with all our care and diligence may go about this, that our conversation may be such, as is worthy of them, that have so near a conjunction with Christ and his most holy servants.

Doct. 3. The Church in that acception of the word, as she is mystically considered, is one only, holy and universally, Catholic.

These things are understood of her mystical estate, because in her visible or external estate, *she is neither one, nor Catholic, nor altogether holy.* These things are thus gathered from the Text: she is one, because she makes but up one body of Christ: neither hath he more bodies but one: She is holy, because she is said to be sanctified and purified by Christ, to wit, by separation from the world, by pardon of her sins in justification; by renovation of our inherent righteousness in sanctification of this life, and perfecting of it in the life to come. She is lastly Universal or Catholic, because all the elect or faithful of all Nations, and of all times, and places, make up but one and the same mystical body of Christ.

Use 1. Is of *Resutation*, against Papists, who wrest all, that are proposed to be believed and spiritually understood of Christ's mystical body, unto the Popish state of their Roman visible Church, which is neither one, because not now the same, that she was, when the Apostles wrote to her; neither holy, because by their own confession many Popes, that is, heads of the Roman Church, were most wicked beasts; nor is •...he Catholic, or Universal, because it implies a contradiction, that one particular Church, as the Roman properly is, should be Universal in any propriety of speech.

Use 2. Is of *Consolation*, to all believers; because in this very thing, that they are actual believers, they are members of this Church, that is proposed to us to be believed; and they are in the same condition, as to the main business, in which the Patriarchs, Prophets, and

Apostles, and all the Saints were, that ever lived, or shall live hereafter, in any place, or time of the world.

Doct. 4. Unto th...s Church all those benefits relate and belong, that Christ hath procured for men by his death.

It is gathered from hence; because Christ is said to have done all that he did, out of love to his Church.

Reas. 1. Because it was the wise purpose and intention of God, gloriously by Christ to communicate his grace unto certain men. For else the whole dispensation of Christ's incarnation, life and death, had been of uncertain success or event.

Reas. 2. Because Christ not only promerited this, but also brings it to pass, and that to perfection, by his efficacy or power.

Use, Of Consolation, chiefly to all true believers. For whatsoever is said of the whole Church in common, is extended unto each member of the same; because the Church is nothing else, but a collection of believers, or believers considered as gathered together, or conjoined in one body, or multitude.

The two and twentieth Lord's day.

Phil. 3. 20, 21.

Verse 20 For our conversation is in Heaven, from whence also we look for a Savior, the Lord Jesus Christ.

21 Who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself.

A Reason is given in these words, why believers should rather follow the true Apostles, than false Teachers; and it is taken from the comparison of unlike things. The unlike qualities, are a care for the things of the world, in false Teachers; and a care for things heavenly in the true Apostles. This care of the Apostle is illustrated by a double argument: 1. From the adjunct manner, which is set out to us, by the similitude of Burgesses. 2. From the efficient cause of this care, which is faith, and hope of the glory that is to come. This glory, again is illustrated: 1. From its principal cause, which is Christ Jesus. 2. From the subject of it, which is extended also to the body, and not to the soul alone. 3. From the quality of the body, which is pointed out to us, by a similitude with the body of Christ. 4. From the virtue and power of that efficient cause aforesaid, for producing such an effect; which is no other, than omnipotency; *according to that mighty power whereby*▪ &c.

Doct. 1. The resurrection of man's body is certainly to be.

This is taught in the Text; 1. In that a transmutation of our bodies is determined on. 2. In that it is said, they shall be made conformable to the body of Christ, which by its

resurrection was raised unto glory. The foundations or grounds of that article, are two; The power of God, and the truth of the Scriptures, as Christ himself teacheth in his answer to the Sadducees, *Ye err; to wit, about the resurrection, now knowing the Scriptures, and the power of God.* By the power of God, the raising of our bodies again, is possible; it being as easy to God to do that, as at first to make all things out of nothing; yea, as to make man out of the clay of the earth. For it is easy to conceive, that the same efficient cause, can again join the same principles, which once before he did conjoin, and moreover made them all out of nothing. As for the Scriptures, the truth and certainty of this resurrection is expressly declared by its testimony.

Reas. 1. Because man was created for eternity, and therefore must be set free from death, which assaults the whole race of man kind against its nature, that so it may again attain to eternity.

Reas. 2. Because the soul cannot come to its perfect and complete glory, by its reunion with the body; because it would be as it were maimed, as to such faculties, the operations whereof it exerciseth by the body; and so in some sort it should remain, as it were blind, deaf, dumb, &c.

Reas. 3. Because the equity of divine dispensation requireth this, that those bodies, which had their own share in the labors and works that belong unto this life; should also have their share in such rewards, as belong unto the end of this life.

Use, Is to establish our faith about this truth, which is one of the principal articles of the Christian faith.

Doct. 2. The same bodies that we had, as to their essences and natures, shall arise again; though not the same, as to their dispositions and qualities.

This is hence gathered, that in the Text our bodies are not only said that they shall be transfigured, by which phrase we are to understand, that the substance of our bodies shall remain the same, and that the outward figure or fashion, or manner of its disposition and complexion shall only be changed: But also that they are said that they shall be transfigured after the manner of Christ's body. For Christ had the same flesh and bones, which he had before, and this he made manifest unto his Disciples.

Reas 1. Because neither reward▪ nor punishment would have any place in the body after its resurrection, unless the very same bodies were restored to men, whereof they made use here upon earth before, either for doing evil, or doing good.

Reas. 2. Because other ways after the resurrection the party should not remain the same man, determinately this man, that man, or that he was before.

Reas. 3. Because it is as easy to God to glorify the same bodily substance that he had before, as any other.

Use, Of Resutation against such Heretics, who having almost blended their own dogmatical fictions and fancies with the true Doctrine, would also have our bodies after the resurrection not to be the same, but new ones, even as to their substance.

Doct. 3. Perfection, glory, and eternal happiness shall be given to believers, after that in the resurrection they shall be clothed with their bodies again.

It is in the Text. This glory is partly in the soul, and partly in the body; but in both there shall be a removal of all imperfection, and a communication of all perfection, which shall be thought fit for everyone to receive. In the soul shall be the fruition of God, whereby all desire of desirable things shall be in a certain eminent way satisfied. There shall be also an abundantly heaped perfection of all gifts and virtues, as is in the blessed Angels. This glory shall also so stream forth unto the bodies, that they shall be like unto heavenly bodies; which is the point chiefly expounded in the Text: *Our body shall be made conformable, &c.*

Reas. 1. Because it is God's purpose singularly to glorify himself in that supernatural blessedness that is to be given unto us.

Reas. 2. Because Christ already glorified, is not only the efficient cause, but the pattern of our glory. We shall not therefore have only such a likeness to Christ; as is between any effect and its cause, according to that maxim; *as the cause is, such is the effect:* But also that proportion which is between the pattern and its pourtraict.

Reas. 3. In order of dignity, by the bountiful appointment of God, believers shall next after Christ have their place together with the blessed Angels.

Use, Of Direction, that we may often set before our eyes in our meditation, the greatness of this glory, unto which we are called, that so we may both stir up thankfulness in ourselves to God, and a certain holy contempt and neglect of all things in this world.

Doct. 4. This resurrection of our bodies from the dead, and the glorification of them, shall be by the most powerful operation of Christ.

From these words; *According to that mighty power of working, he should transform, &c.* And this agrees to Christ, as he is one and the self same God with the Father.

Reas. 1. Because it is the work of that supereminent greatness of power, that is proper unto God, *ϕ* . 1. 19.

Reas. 2. Because that most wonderful quickening of our bodies, should come from the living, and alive-making God, who is the fountain and source of all life. Therefore in the same manner it is not attributed only to the Father, but also to the Son, and Holy Spirit, *Rom. 8. 11.*

This agreeth also to Christ, as he is Mediator, but still *as united unto God essentially;* also as he submits himself together with the human nature in one person, to be mediator, *John. 5. 26.* and 6. 40.

Reas. 1. Because it belongs to the Mediatory office of Christ, not only that by his merit, he should procure life eternal to us; but also by his powerful working actually bring the same to pass.

Reas. 2. Because Christ as Mediator is the head of his Church, from whom is derived and communicated to us the Spirit of life, whereby as well our souls, as our bodies are quickened; our souls especially in this life, and our bodies in the day of the resurrection.

Reas. 3. Because Christ as Mediator, and as *the Son of man* (but as united personally in the Godhead, in the Son of God) shall judge the world, *John*. 5. 27. Now this belongs to the power of the Judge, that he can bring before himself, and make the parties to be judged, to appear.

Use, Of Direction, that by all means we do this, as in our prayers, so in our meditations and other our spiritual exercises; to wit, that we may behold this supereminent power, and greatness of Christ's might, as the Apostle wisheth to the *Ephesians*, and to us, as one of the greatest gifts of God, *Ephes.* 1. 17, 18, 19, 20. For by this means, 1. Our faith and confidence in Christ is established. 2. We will be forearmed against all terrors of this world, and of Hell itself. 3. With all cherefulness we shall recommend our souls to Christ in well-doing, because he is able to perform all that he hath promised, all that we seek of him, and above all that can come into our thoughts.

Doct. 5. We should so look for this glory to come, in this present life, as that we lead in some sort an heavenly life •...ven here upon earth.

This is it, which is said in the beginning of the Text; *We behave ourselves as Burgesses, or Citizens of Heaven.*

Reas. 1. Because where our treasure, or chief good is, there will our hearts be also; and where the •...cart is, there will the whole man be. if therefore we have our treasure and chief good in Heaven, our heart will be in Heaven also; and our conversation will be heavenly.

Reas. 2. Because all these worldly things, whereabout men are busied, and most are drowned in, can never come in competition with the bliss of Heaven, neither as to their worth, nor as to their durance, nor by any love-worthy quality.

Reas. 3. Because to this we are called, that denying ourselves, and leaving the world; we may seek the Kingdom of God, and his righteousness, and glory.

Reas. 4. Because while we believe and hope in Christ, and have the eyes of our mind set upon him, as our Captain and pattern of our salvation, we must be changed into his likeness and image, 1 *John*. 3. 3. 2 *Cor.* 3. 18.

Use 1. *Of Direction*, for discerning of our condition, whether we have any such faith and hope, or no.

Use 2. *Of Exhortation*, to stir up and rouse our minds to a more earnest and diligent study and care of all godliness.

The three and twentieth Lord's day.

Rom. 3. 24, 25.

Verse 24 Bei...g justified freely by his grace through the r...demption that is in Jesus Christ.

25▪ Whom God •...ath •...et forth to be a propitiation, through faith in his blood▪ to declare his right•...ousnesse for the r•...mission of sins that are past, through the 〈◇〉 of God.

THE Apostle had before proved, that all mankind was unde•... most grievous guilt of sin, a•...d therefore had need of justification, that they might be saved▪ which justification also he had sh•...wn that it could not be had from any 〈◇〉, no•... from the Law; which he had set down as the conclusion of his discourse•... in the 20▪ verse of this *Chapter*▪ From then•...e he also 〈◇〉 〈◇〉 further, 〈◇〉 justification is of necessity to be 〈◇〉 in that way of the Gospel, which is proposed in Christ Jesus. The whole dispute may be summed up in this *Syllogism*▪ Men are either justified by Nature, or by Law, or by the Gospel: But neither by Nature, nor by the Law; and therefore of necessity by the Gospel. The Proposition is presupposed and tacitly understood, as manifest in itself. The Assumption is prov•...d in the first part of the *Epistle*, unto the 21. verse of this *Chapter*. The Conclusion is proposed and illustrated in that 21. verse to the end of that *Chapter*, and afterwards. The words in our Text set down, contain a description of this Gospel-justification▪ And it is described, 1. From its principal and highest cause, *God; Whom God appointed*. 2. From the manner of this cause, which consists not in comm•...tative justice, that gives like for like, or so much for so much; nor yet from distributive justice, which looks at the worth of men, and deals with them in a proportionable manner; but in mere and pure grace, or free favor; in these words, we are justified *freely* of his free grace, or *free favor*▪ where a singular emphasis or force of speech is laid on this part of the description, by this doubling or repetition, *freely*, and of his *fr•...e favor*. 3. It is is described from its impulsive, or meritorious cause, which becomes also in some sort the formal cause of our •...ustification; to wit, *our redemption ma•...e by Jesus Christ*. 4. From its instrumental cause; which is faith; *by▪ faith in his blood*. 5. From its final cause; which is the manifestation of the justice and mercy of God; *for showing of his justice, &c.*

Doct. 1. It is God that justifieth us.

He is said to justify us, not in that he in•...useth righteousness unto us, or makes us fit to do things that are just; which is the error of Papists, placing justification first in the infusion of the habits of faith, hope, and charity; and next in the good works that comes from those habits; with which they mix a certain sort of remission of sins: But therefore he is said to justify us, because by his judicial sentence he absolves us from the guilt of all sin, and accepts or accounts of us, as fully just and righteous for eternal life, by the righteousness of Christ, which he giveth us. This appears from hence, that this justification is used in Scripture to be opposed unto a charging with crimes, and unto condemnation; *Rom. 8. 33.* And this is done of God, as it were by these degrees. 1. In his eternal counsel and decree, because from eternity he intended to justify us. 2. In our head Christ rising again from the

dead, we were virtually justified, & in some sort actually; as in *Adam* sinning all his posterity were virtually condemned to death by the Law, and in some sort actually, because in some sort actual sinners. 3. He justifies us fullier actually and formally in ourselves, and not only in our head; when by his Spirit, and our faith the work of his Spirit, he applies Christ unto us, to our justification. 4. And further yet, he justifies us actually and formally to our sense and feeling, when by our own reflex knowledge, and examination of our estate, he gives us to perceive this application of Christ made, and so to have peace and •...oy in him.

Reas. 1. Because ou•... sins from which we ought to be justified, are done against the majesty of God, 1▪ *Sam*▪ 2. 25. And none can forgive an offense done against another, or an injury done to another, in a proper way of speaking.

Reas. 2. Because the guitt of sin depends on the obligation of the Law, and of divine justice and truth: And therefore cannot be taken away but by him that is above the Law, and knows what is agreeable to his own truth and meaning, in the first making of it.

Reas. 3. Because by justification we are received into the favor of God, and life eternal, and God himself (in some sort) is given unto us: all which can no otherwise be done, but by God himself alone.

Use 1. Of *Refutation*, against Papists, who set down manners and means of justification, from human tradition, and their own authority, unto •...retched men; as if it were in their power to justi•...ie men after what way they please, when it is God •...lone that justifieth, and that therefore prescribes •...he manner and means of justification only.

Use 2. Of *Consolation*, as it is set down, Rom. 8. 33. *Who shall lay anything to our charge, it is God that justifi•...th?* And verse 31. *If God be for us, who can be against •...s?*

Doct. 2. This justification is mere, pure, and infinite grace, or favor.

So in the Text; *freely, his free favor*. The grace of God in justification appears as it were by these degrees. 1. In that God pursues not his right against us and our sins, according to that rigor that his Law might have been taken in, and his revenging justice might have extended its self to; but left place for some reconciliation. 2. In that being himself the party offended; yet he himself of his own good-will both invented, appointed or ordered, and revealed both the manner and means of this reconciliation. 3. In that he spared not his only begotten Son, for procuring of this reconciliation. 4. That without any merits or worth of ours, he ingrafts us into his Son and our Lord Jesus Christ, and so makes us partakers of that reconciliation which is in him. This was altogether necessary, that our justification might be of free favor.

Reas. 1. Because it was impossible for the laws and the righteousness thereof to justify sinners, *Rom.* 8. *verse.* 1▪

Reas. 2. Because in the justification of a sinner is remission or pardon of •...in; and all pardon is of free •...avour▪

Reas. 3. Because in justification is a free Donation of righteousness, and of life eternal, which to sinners, cannot be done, but with especial grace and favor. The satisfaction made by Christ for us, withstands not the freeness of this favor of justification; because it was of free favor and grace, that Christ himself was given us, and by calling appointed to this satisfaction for us; and of his own free-grace also accepted of that calling.

Use 1. Is of Refutation, against Papists and many others; who will have our justification to depend upon our Works; which yet everywhere, by the Apostle are opposed to this free grace in our justification.

Use 2. Is of *Consolation* to believers, and repenters against all these shakings of mind, which they feel, or can feel from the unworthiness of themselves, that their own consciences tell them of; because our whole justification hangs on the free favor, or grace of God, and not upon our worth or merits.

Use 3. Is of *Exhortation*: 1. That we always flee to the Free-grace of God, as to the only garrison of our souls. 2. That from admiration of this grace of God, we always study to be thankful to God.

Doct. 3. The obedience of Jesus Christ imputed unto us, or given us, and so accounted ours, justifies or makes us righte... and is the foundation of all our righteousness.

It is in the Text, *By the Redemption made by Jesus Christ*. 1. For he that is justified by the Redemption <◊> other, as by paying a ransom: that price is conceived as it were to be paid for him who is redeemed. •... If Christ be the pacification in our justification, when we please God, as it is in the Text, then we please him for something, which Christ hath performed for our good. 3. If Faith justifies, as it hath relation to Christ, and the shedding of his blood, then there is something in his blood thus shed, or in his obedience unto death, by virtue whereof we are justified.

Now the obedience of Christ in respect of our justification, hath 1. the place of a meriting cause, which obtains it for us, because it was the means that God's justice required to be performed to him, before his grace could justify us. 2▪ It hath the place of the formal cause, in as much as it is so accepted and taken for ours, being given us by free-gift, and so made ours indeed, as that we are looked on by God, as truly clothed with it: when he pronounces the sentence of our justification: whence that phrase of the Apostle is, *Not having mine own righteousness, but that which is Christ's*, Phil. 3. 9.

Reas. 1. Is, because this is most agreeable both to the justice and mercy of God, jointly: For if our justification had stood in the bare remission of sin, without the imputation of a sufficient righteousness, or obedience for satisfaction to justice, then only God's mercy and favor had had place in this business, no regard being had of the justice of God, that satisfaction might be made.

Reas. 2. Because if we had been pronounced just without any imputation of a satisfying righteousness, or obedience performed, then there could have been no just ground of such a

sentence; to wit, that he should be pronounced just, which was no way just, neither by his own inherent justice or righteousness; nor yet by another's justification freely given him.

Rea. 3. Because by this means, we have in some manner a *divine righteousness*, or the *righteousness of God himself*; to wit, that which Christ, who is God, performed for us (not the essential righteousness of God, as *Soliander* dreamed) as God-man in one person; on which therefore we may rely, and with the greater confidence appear before God, and for it hope for all divine and good things at the hands of God.

Reas. 4. Because in this manner we the more own our salvation as wrought by Christ.

Use 1. Is of *Refutation* against Papists, Anabaptists, Remonstrants or Arminians, and almost all Sects and Sectarians, who all agree in this error, that our justification depends upon our works, and is not to be sought by the imputation of Christ's righteousness to us, or accounting his obedience ours.

Use 2. Is of *Exhortation*, unto due thankfulness towards Christ, by whose Redemption or ransoming of us, we are justified, and set free from sin and death, the wages of sin; and adjudged unto life and glory, above what any mere creatures righteousness could ever have deserved.

Doct. 4. The obedience of Jesus Christ is powerful for justifying of us, by being accepted and laid hold on by our Faith. It is in the Text.

Through Faith in his Blood.

Reas^a 1. The very nature and duty of Faith is to rely on Christ, or on the favor and mercy of God in Christ, for pardon of sins.

Reas. 2. Because by Faith, we are united unto Christ, and engrafted into him, that so we may be partakers of all the blessings, that in him are prepared for men.

Reas. 3. Because Faith receives, lays hold on, and embraces all the promises of God, and the things in them contained, offered, or proposed; amongst which pardon of sins, and justification in Christ hath a chief place.

The *Use* is of *Direction*, that it may be our only care in the business of our justification, to direct our Faith and confidence towards Christ, and to stir up and confirm it more and more, that we may thence have firm and abundant comfort.

The twenty fourth Lord's day.

James 2. 22.

Seest thou how faith wrought with his works, and by works was faith made perfect?

IN these words is contained the conclusion of that disputation, which *James* had against such as vant of Faith, that is, destitute of good-works: For the Apostle concludes, that such Faith is

of no worth unto justification: And this conclusion is often repeated, as *verse*. 14, 17. and 20. 22. and 24. under sundry forms of words; but to one and the same sense. Now this Conclusion which the Apostle proves, is not that good-works are any part, or cause of our justification before God, as Papists take it; nor yet (as many of our own think) that our works justify us before men, however that contain a truth in it; but this is the conclusion, *that justifying faith is such, that it worketh, and puts forth its operation by good-works.*

And it is proved 1. from a comparison of likes▪ from *verse*. 15. to the 18. 2. By another comparison of likes, to wit, of such a fruitless faith in men, and devils, *verse*. 19. 3. from the example and pattern of that faith that was in *Abraham*, *verse*. 21. of all which the conclusion is set down in this 22. *verse*. In which two things are determined, 1. That true and justifying faith is fruitful of good works. 2. That good works are the end and perfection of faith; for faith is said to co-operate with good works, because together with the command of God, it furnisheth its strength and force of working, for producing of good works: And that works are called the perfection of faith; it is not so to be understood, as if they were the internal and formal perfection of faith; as the form is the formal and essential perfection of everything: But in that they contain and show the external perfection of faith, in as much as they flow from it, and as every effect contains in itself some perfection of its course; to wit, as it partakes of the force and virtue that comes from the internal perfection of the cause.

Doct. 1. Our good works are no ways the cause of our justification, but the effects and fruits of a man justified.

It is gathered from the Text, for as much as works are the effects of faith: And faith and justification according to the nature of relatives, are at once or together in nature. A true believer and a justified man are the same thing. If therefore good works are the effects of a believer, then are they the effects of one justified also. And that works justify us not, is apparent from four reasons.

Reas. 1. Because believers are not now under the Covenant of works, and therefore cannot be justified by works▪ but are all condemned by them; if we stand to them in that point, because none of them come up to what the Law requires, and so are sinful and imperfect.

Reas. 2. Because all our good works are debts▪ and therefore they can never properly merit or deserve pardon.

Reas. 3. Because the good works we do, came not from our own strength, but from the grace of God.

Reas. 4. Because our best good works are in themselves imperfect, and defiled with many uncleannesses.

Object. 1. Our good works are perfect, as they come from the Holy Spirit, whose works are all perfect.

Ans. 1. If in respect of us they be imperfect, they cannot as ours be of force to our justification, though in some other respect they may be perfect.

2. That perfection which they have in reference to the Holy Spirit, doth not redound properly unto our meriting or deserving by them, because the holy Ghost is no ways united unto us, into one person, which is the only ground, why the works of Christ had a divine merit and worth in them; namely, because they were divine works, as being his, that was, as man personally united unto the God-head and person of the Son, so as they made but one person. The Holy Spirit, then though he be the principal cause of our good works, yet this is in its own manner, as an external efficient, as having no personal union with the party working.

Object. 2. Our reward is given according to our works.

Ans. That reward is not of our merit, but of God's free grace and favor. For there is a reward of servants and a reward of sons; the reward of servants looks not to the person, but to the merit, or desert of the work; but the reward of sons look•... at the person chiefly▪ and so is given of grace and good will to the person of the worker, more than to the merit of the work. For the Father in his Son crowns that with reward, which in itself deserves no such thing for the most part: Otherwayes he were unjust not to reward it so in servants likewise.

Use, Of Admonition, that we never glory in ourselves or our own works before God, but always acknowledge, when we have done all that we can; that we are but unprofitable servants, as our Lord himself teacheth us to do; and that we depend wholly on the grace of God▪ putting no trust in our own works.

Doct 2. Good works by a necessary coherence follow true faith.

It is gathered from this, that faith is to work together in and with good works, and by good works to be brought to its end. Now good works are necessary to a believer: 1. By necessity of precept, because God from that right and power he had to do so, was pleased to command us them. 2. By necessity of means without which we cannot attain the end: And that 1. In respect of God, or his glory, as the end, because without them we cannot attain to the enjoyment of God, nor to glorify him, as we should and must for that attainment. 2. In respect of the Church and others without the Church, whose edification without good works we cannot attain: and good men are edified by good works, as by examples, more and more; and to others a hoping light is as it were held out, whereby they may discern their right way. *Let your light so shine before men, &c.* 3. In respect of our own salvation, because good works are necessary to salvation though not as meritorious causes, yet as dispositions, qualifications, and ways, that must be had and insisted in, because our election and calling is to them, and by them our salvation, and these other are made surer to our consciences. For in them consists that way of a new obedience, and Gospel thankfulness, which only leads unto life; also as holiness not only internal, but also external, is such an inseparable disposition or qualification from such as are to be saved, as that without it, none shall ever see God to his comfort, or happiness. 3. They are necessary by necessity of the end; because election, redemption, vocation, tend and look to this end, that we may live to God, and to Christ, in all holiness and righteousness: And a necessity as well of thankfulness as of covenant lies upon us, that with all our vigor and with all our strength, we endeavor to

attain unto this end. 4. Good works are necessary by a certain sort of natural necessity. For just as good fruits come of a good tree, and sweet waters come from a sweet fountain, by a like manner and necessity, good works come from true faith. Or as our vital operations and motions do always accompany natural life; so also spiritual life, which is from faith, whereby the just man liveth, puts forth itself always in good works, as the proper operations and acts of a spiritual life. It may sometimes happen, that as in one in a swoon scarce any matter or operation doth appear, though yet the •...fe itself remain; so also by some extraordinary •...entation, for some time the seed of faith may remain in the heart of this, or that man, the fruits whereof can hardly be discovered. But this is 1. As much against the nature of faith, and of a faithful man, as sickness is against health and life. 2. It is an extraordinary case▪ by which we must not judge of the ordinary operations and fruits of faith, nor of its nature, or the necessity of good works. 3. In such a case both the degree of faith itself is deminished, and the comfort of it ceases for that time. 4. Although in such a case such fruits of faith appears not, as are required to our comfort•... yet it is hardly ever so overwhelmed, but that it hath some operation, at least in that fight, which then the Spirit hath against the flesh.

Use 1. Of Reproof, against such men's most vain presumption, as brag of a sort of faith of their own, that is separated from all care of good works.

Use 2. Of Exhortation, that with such considerations we stir up our minds to greater zeal and cheerfulness in every good work.

The five and twentieth Lord's day.

Rom. 4. 11.

And he received the sign of circumcision, a seal of the righteousness of the faith, which *he had yet being uncircumcis...d▪* That he might be th•... father of all them that believe, though they be not circumcised; that righteousness might be imputed unto them also.

THE Apostle in this place treats of the justificatification of *Abraham* which he so ascribes to him, that in him he sets down a pattern of justification to life▪ as well in respect of uncircumcised Gentiles, as of Jews themselves. For this end the Apostle observes, and proposeth to be observed, that faith was reputed to *Abraham* unto righteousness, while he was yet uncircumcised, or in the fore-skin. Against which Doctrine, because it might be objected, that then circumcision was of no use to him: The Apostle answers by a probation in this *verse*, and denies the consequence; and gives a reason of this his denial thence, because there was another end and use of that Sacrament. For he was not therefore circumcised, that by circumcision he might be justified, but that by circumcision, as by a seal and sign he might have his righteousness, that was before imputed to him, the better confirmed. We have then in these words a description of a Sacrament of the Covenant of grace. 1. From its general notion; that it is a sign. 2. From its differencing notion, in which it is described by the use and end of this sign. The end is designed. 1. From its manner of signifying; being not

only called a sign, but a seal. 2. From the object, or thing signified, which is the righteousness of faith, & the receiving thereof.

Doct. 1. The proper end and use of a Sacrament is, that it may confirm our faith.

This is hence collected; because Circumcision is here called a seal of faith, or of the righteousness of faith: For a seal, when it is set to Deeds, hath this proper use, that it ratifies and confirms them; that is declares them solemnly to be sealed.

Reas. 1. Because since Sacraments are fitly and conveniently referred to faith and to grace, they ought of necessity to tend either to the first begetting of grace, or to the confirmation of it. And the first is performed by the Holy Spirit in our first calling, by the preaching of the Gospel; and the Sacraments are not instruments of our first call; therefore they tend not to the first breeding of faith in us, but to the confirming and strengthening of it more and more in us, after it is first begotten in us.

Reas. 2. Because often faith is begotten, though Sacraments be wanting, if they be not despised: But in any ordinary way, it is never so confirmed and strengthened, as it is when Sacraments are joined with the Word.

Reas. 3. Because Sacraments properly belong not but to such as have faith already, and so can have no other use, but to confirm such parties faith, and to advance by it all other graces in them.

Use, Of Direction, what we ought to look to properly in the use of Sacraments; to wit, that by such holy Ordinances of God we may be more and more built up in our most holy faith.

Doct. 2. The Sacraments do no other way confirm our faith, or advance our salvation, then by way of sign and seal.

This is hence collected, in that the Apostle gives unto them this only way of operating in this place. Which that we may better understand, it is to be taken notice of, that a sign is either natural, or by institution or appointment; and that Sacraments are signs by appointment. Now in signs by appointment, the author appointing is always to be looked to, and the end of his appointing. For seeing any appointment is as a mean, it hath an essential relation and dependence as well to the efficient, by which it is directed, as to the end whereunto it is directed. The author and appointer of a Sacrament is God alone, because no creature can appoint one, seeing none can perform that which in a Sacrament is signed and sealed, nor •...ind God to perform it for them. The end of a Sacrament in general, is to help our infirmity, and a Sacrament helps it in a threefold manner.

Reas. 1. In respect of our understanding, whereunto they are notifying or knowledge-begetting signs, or as it were clear mirrours, wherein by the intermediate Ministry of our external senses we may behold the mysteries of God.

Reas. 2. In respect of our memory, whereunto they are admonishing signs, and as it were made perpetual remembrances or memorandums, by their orderly reiteration and renovation.

Reas. 3. In respect of our will, faith, and affiance, whereunto they are sealing signs, or most certain seals and pledges.

Use 1. Of Refutation, against Papists, who will have the Sacraments to work righteousness and grace in us, as physical instruments, by the work done.

Use 2. Of Direction, in the use of them, that our chief care may be, by these means to lay hold on, and more and more to apply to ourselves all these spiritual things, which by the Sacraments are signed and sealed unto us.

Doct. 3. The things which in the Sacraments are signified and sealed unto us, are in one word all the blessings of the New Covenant.

This is gathered from hence, in that the righteousness of faith is said to be sealed by the Sacrament of Circumcision. Now that righteousness by the *trope Synecdoche*, signifies all the blessings of the New Covenant, as appears from *verse 9.* where the imputation of this righteousness is called *the declaration of blessedness*. Now the same that is signified in one Sacrament, is also signified in another, as to the substance of the matter; though the manner be diverse; and so some benefits are more expressly signified in one Sacrament than in another.

Reas. 1. Because a Sacrament is after the fall a seal of the New Covenant, not as to this, or that part of it, but of the whole. For no Covenant, or Charter, though sometimes it may have many seals, uses to be confirmed as to one part of it by one seal, and to another part of it by another seal; but by all and every seal the whole is confirmed.

Reas. 2. Because Christ from whom every blessing floweth, is exhibited to us in every Sacrament. For as the Sacraments in the Old Testament, looked at Christ, as shadows do at their bodies; so also, and that much more clearly in the New Testament, we are both baptized into Christ, and have communion with him in his body and blood, in his Supper. And w...en Christ is exhibited, there all the blessings that are prepared for us in Christ, are together with him exhibited to us.

Reas. 3. Because the blessings of life and salvation cannot be separated from one another; as for example, effectual Vocation, Justification, Adoption, Sanctification, Consolation▪ and eternal Glorification. When therefore one of these blessings is directly represented, indirectly also, and by consequence all the rest are signified and sealed.

Use 1. Of Information; 1. That we may learn rightly to distinguish between complete Sacraments, and other Sacramental signs. For other signs and ceremonies, that do not signify and seal the blessings of the New Covenant, as they are such; though they are sacred signs, yet are they not presently Sacraments, to speak properly; that is, they are not of that nature and rank with Baptism and the Supper. That we have in great esteem Christ's most

holy Sacraments, because in them we go about no less, than all that belongs to our eternal happiness.

Use 2. Of Admonition, that we never separate what God hath joined together in the use of the Sacraments, which useth to be done by such, as seek only for remission of sins, but not for sanctification and preservation from sin; and that because they have not determined with themselves to amend their lives.

Doct. 4. By the Sacraments these blessings are not only signed generally, but also particularly to all that partake of them with true faith.

This is hence gathered, in that *A...raham* particular lie is said to have received the seal of *his own righteousness* in particular.

Reas. 1. Because the Sacraments are not so proposed to us, that they may seal on *this condition, that we have faith*; but they *alwayes presuppose faith al...eady* to be in us; and so then they are offered to confirm, and do singularly confirm it.

Reas. 2. Because to everyone in particular, and by name they are exhibited for their confirmation; and *not in common only*, as the Word is preached publicly.

Reas. 3. Because the manner of administration, and the Sacramental actions that belong unto them, as washing in Baptism, taking, eating, drinking in the Lord's Supper, consist in a particular application of the signs; and therefore also they signify a particular sealing of the things signified, unto particular persons.

Use 1. Is of *Comfort*, against scruples and doubts wherewith our minds are sometimes troubled. Because in the Sacraments duly administered to such as have right, God as it were from Heaven stretcheth out his own hand, and holds forth in it his grace, and all the spiritual blessings of the Covenant, alike unto everyone of us (thus participating) in our own proper and singular persons particularly.

Use 2. Of Admonition, that we neglect not the Sacraments, but diligently both prepare and fit ourselves for them, and then seek after them, & receive them; because to neglect them, were to neglect our own proper and singular consolation in particular.

Use 3. Of Direction, how we may rightly use the Sacraments; to wit, *...o* as in a singular manner, we seek our edification and advancement in this, that we see Christ there offering and giving his grace to us by name, and in particular, and accordingly, thus sealing to us in particular our salvation.

The six and seven and twentieth Lord's day.

Mat. 28. 19.

Go ye therefore and teach all Nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost.

HERE is expounded the command of Christ, which being now about to ascend into Heaven, he left unto his Apostles. It contains two principal duties. 1. The preaching and publishing of that Doctrine taught by Christ. 2. The administration of the Sacraments by him appointed. For in this place by Baptism (according to that usual borrowing of speech, called *Synecdoche*, that puts sometimes one sort for the whole kind, and sometimes contrarily) the other Sacrament of the Supper is understood; but here Baptism is rather named than the other: 1. Because it is the first Sacrament, and that of initiation, and receiving solemnly into the Church, on which the other for this cause doth depend. 2. Because it chiefly belonged unto the Apostles office, by themselves, or by others to see this Sacrament rightly administered, who were rather sent to plant, and gather or build Churches from their first beginnings, than to feed, govern, and further build, or advance them, after they were first planted. And Baptism belongs particularly to the first ingrafting into Christ, and to plan...ation; and the Supper unto feeding, and growth after planting. Now Baptism is expounded in this place... 1. From its object, or parties to be baptized▪ *Baptizing them*: that is, such as are already trained up▪ in Christ's Doctrine, or •...ade his 〈ϕ〉 or •...lars, as the Greek word signifies, 〈 in non-Latin alphabet 〉 , *make them my •...chollars*, or Disciples. 2. From the •...orme, or manner of doing it; to wit, *in the name of the Father▪ Son, and Holy Ghost*. By which form or model are designed: 1. The efficient causes, by whose authority Baptism▪ is exercised, and made effectual; and that is by the name, or authority and power of Father, Son, and Holy Ghost. •.... The union of the baptized, that they are to have with the Father, Son, and Holy Spirit, in the participation of all their graces of justification, sanctification, adoption, &c. that from the Father, in the Son, and by the Spirit, are derived unto all the heirs of eternal salvation; and in the profession and practice of all the outward Ordinances and means, that Christ taught them, whereby to attain to those inward gra•...es, and to keep, and advance them, by the same Spirit in the Son and from the Father.

Doct. 1. Baptism is the Sacrament of our ingrafting, and initiation or first reception into Christ.

This is hence gathered, in that all that are already taught Christ's Doctrine, and made his Scholars professedly, are the•... presently to be haptized, that so they may be registered as it were amongst the domestics or householders of Christ.

Reas. 1. This appears in that baptism came in the place of Circumcision; and Circumcision was the Sacrament of first admition amongst the people of God.

Reas. 2. In Baptism is represented the death of fin, and mortifying of the old man; a washing and cleansing from sin; and bringing of a man from death to life: All which do most properly denote our *first vocation* and therefore also Baptism is called by Scripture itself, the *Sacrament of regeneration*, or *washing of regeneration*.

Reas. 3. Because by our Baptism our first solem•... reception into Christ's *Family*, and *Kingdom* is represented; and therefore also we are said to be baptized *into Christ*; by this therefore Baptism is distinguished from the Lord's Supper, because however it seal the same blessings,

as to the main business that the other doth, yet it doth it not after the same manner, but Baptism denotates their beginning, and the Supper their progress and advancement.

Use, Of Direction, how we should make constant and perpetual use of our Baptism; to wit, if we take occasion often to meditate on it, and the graces of God sealed in it on God's part, and our return of universal obedience sealed too on our part▪ and of the favor God did us, thus solemnly to receive us into Covenant with him, and into his Church, the true confederates of God, or number of them that are saved by Christ; and if from this faith and belief, thus sealed and continued, we more and more study to take care in all things to walk worthy of this condition, and to glorify God in Christ, as becomes, and as he requireth of us.

Doct. 2. In Baptism by washing of water, our adoption, •...ustification▪ and salvation is sealed to us.

This is hence collected, in that our union in the form of Baptism is designed to be with the Father, Son, and Holy Ghost▪ for sealing our communion in those benefits, which flow from this union. And we are properly adopted by the Father, justified by the Son, and sanctified by the Holy Spirit.

Reas. 1. Because these three are directly necessary for us, that we may have true entrance into the Kingdom of God. For 1. We must be accepted of as God's children, that he may be our Father; which is by adoption. 2. We must be freed from the guilt of sin, by which we are separated from God; and this is done by justification. 3. We must be cleansed and purged from the remainders and corruptions of sin, whereby men are made unfit to enjoy God; and this is done by sanctification.

Reas. 2. Because the washing with water in Baptism designeth and some way respecteth our cleansing as well from the guilt, as corruption of sin, whereby we were made strangers to the estate of the Sons of God, that thence it may appear, that now by grace we are adopted, justified, and sanctified. Neither by any other visible sign could these things so conveniently have been shadowed out, as by the washing of water; because both of its own nature it hath a principal fitness to cleanse, and amongst all Nations it is ea•...ie to be had at hand, and then also it had been before sanctified under the Old Testament for such uses.

Use 1. Of Information, how greatly we ought to esteem our Baptism, wherein so great benefits or blessings spiritual, were first sealed unto us.

Use 2. Of Direction, that upon occasion of seeing Baptism administered at any time, we both with all devo•...t meditation on our own Baptism, lift up our minds unto the lively apprehensions of these blessings, of our adoption, •...ustification, & sanctification, namely; and withal think upon what is due to God from us, for so great benefits, and what we engaged in and by our baptism, to perform in all manner of holy, thankful and Christian obedience.

Doct. 3. Those saving blessings, which are signified in Baptism, do not properly depend on the washing of water, as to their real efficacies; but on the operation of the Father, Son and holy Spirit.

This is hence gathered, because by these words of the institution, our hearts as it were are commanded to be lifted up, that we may look for all the grace and efficacy of this Sacrament out of heaven, from Father, Son and holy Ghost.

Reas. 1. Because the Sacramental signs are no causes of grace, neither principal, nor instrumental, by any virtue or efficacy that is either inherent, or adherent in themselves; that is, are no physical causes (as the phrase is used & received in the Schools about this point) but only moral, and in a moral way put forth any virtue they have; to wit, in as much as they seal only that, which God the Father, in the Son, and by the Spirit worketh in us.

Reas. 2. Because our •...ustification and adoption, which consists in the remission of •...ins, and accepting of us into favor, are moral effects of their own nature, and not physical, and therefore cannot by any means be other ways produced than morally.

Reas. 3. Because it can no way be conceived, how these external elements of the Sacraments should physically work upon the soul to the production of spiritual effects, seeing themselves are but corporal, and therefore can only work physically upon th•... body. Indeed in holy Scriptures such spiritual effects use to be attributed unto such signs, as well in the Old, as in the New Testament; but this is only in the moral sense aforesaid, and by *trope* or borrowed speech, because of the union, or relation of likeness that is between signs, and things signified by them; from which union, or relation of likeness (grounded partly on the analogy between the things themselves; and partly, but chiefly on the divine institution) there ariseth, in common manner of speaking, almost such a mutual & interchangeable giving or communicating of the attributes, or qualities of each of these to the other, as is found in Christ between his human & divine nature, because of the hypostatical, or personal union between them: Though other ways there be no other union here, but of likeness and proportion between the sign, and things signified, or sealed, when the signs are rightly used; which performance or making present of the graces signified, depend wholly on the truth of God's institution and promise; and that in a moral way, as was said before, not properly physical; though this *Sacramental union* was devised by School Divines, or mistaken and imagined physical, for maintaining their corporal presence of Christ's body, in propriety of words, or their monster of Transubstantiation. And all forsooth, because the things that are proper to the signs, are sometimes attributed to the things signified; and countrarily, the properties of the things signified, are attributed to the signs: The true reasons, and manner whereof we have sufficiently explained.

Use 1. Of Refutation, against Papists, who in some•... sort turn the Sacraments into Idols, while not by •...rope or borrowed speech (which is usual, as we have declared) but in propriety of words, they give unto the the signs, and external elements, such things as are proper unto God.

Use 2. Of Direction▪ that in the use of the sacraments, we lift up always our hearts, and by faith and devout desires look for and seek from God such divine blessings, as are represented by the outward signs.

Doct. 4. All and only such are to be baptized as are the Disciples or Scholars of Christ; that is, that are of his family before, and as it were his householders, and therefore fit to be solemnly declared and enrolled for such.

This is hence gathered, because the Apostles are here commanded first to gather Disciples or Scholars unto Christ out of all Nations; and then to baptize them, after they were made such.

Reas 1. Because the Sacraments are appendices of the Word, so that they are often understood under it, in Scriptures; to wit, when the Gospel and word of the Kingdom are only mentioned; because they are appendants and connected to it: And hence it is also, that if the Sacraments be separated from the Word, they are of no value. Where therefore the Word is not received, the Sacraments cannot be received.

Reas. 2. Because the Sacraments are both privileges, and marks or badges of the Church; and therefore they belong not but to such as are members of the Church.

Reas. 3 Because a Sacrament cannot be a sealing sign, but unto such as have some grant to be sealed. But who so are no way partakers of Christ, they have no grant, or promise made to them, that can, or ought to be sealed unto them.

A Question here ariseth about Infants; Whether they are to be baptized, or not, seeing they cannot be taught, or instructed about faith?

I Answer, That the Children, or Infants of believers ought to be Baptized, because while they are yet Infants, as to the external privileges of the Covenant with God, they are accounted both persons and parties of, or belonging to their parents; and therefore they are of the family of Christ, or of the number of his Disciples. For if the Covenant made with *Abraham* be the same for substance; by which we are saved, and belongeth as much to us, and to our children, as it did to *Abraham*, and his posterity; then not only we, but our children also ought to be partakers of the seal of this Covenant. But the first is true, as appeareth by *Rom. 4.* and other places; and therefore the latter also is true. Furthermore, it makes to this purpose, that the grace of this Covenant after Christ's coming, is no way more straitened, or made narrow, than it was before his coming; but in many sorts made wider, larger, and more extended. What is objected about faith, which is required of such, as are to be baptized, it is no more the Baptism of Infants, than of old it was the Circumcision of them, which required faith as well as baptism, because it was by its institution a seal of the righteousness of faith, *Rom. 4. 11*▪ As therefore in Circumcision, distinct knowledge, faith, and profession of it, were not necessary for Infants; but the state of faith, and of its profession where they were born (by means of their parents profession) they were born, did suffice; so it is also in

Use 1. Of Confutation, against Anabaptists.

Use 2. Of *Comfort*, in respect of this great favor done us by God, even from our Infancy, whereby he deems not to receive ourselves, but also our children.

The eight and nine twentieth Lord's days.

1 Cor. 10. 16.

The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ?

The Apostle in the beginning of the eighth *Chapter* exhorted Christians that they would abstain from the unclean feasts of the Gentiles. In these words of the Text, after a digression, whereby he had prevented some objections, he brings an argument from comparison of likes, whereby he proves, that communication or partaking with Gentiles in their Idolatrous feasts, cannot be exercised without communion with the Idols themselves. The comparing argument proposed for illustrating and proving of this, is the Lord's Supper, wherein we have communion with Christ. The argument then comes to this: If in partaking of the Lord's Supper we have communion with Christ, then also in partaking of the feasts of Idols, we have communion with the Idols: But the first is true; and therefore the latter likewise. The Assumption is set down and explained in our Text; and it is explained by the parts of the Lord's Supper, or feast; which are *bread* and *wine*. The use of these is shewn, 1. From the things which they serve to signify, as things like unto themselves, and subjects or objects which they signify. 2. From the manner of signifying; that they do not barely signify, or represent only; but also ratify and seal a communion in, or partaking of the things signified. 3. From the reason, or cause whence this relation and connection between the signs and things signified, doth arise; which is the *blessing* of the signs, or by using of them, according as Christ did appoint.

Doct. 1. The Lord's Supper is a Sacrament of the New Testament, whereby our nourishment and growth in Christ, is sealed unto us.

This is hence gathered, in that bread and wine were the external signs appointed by Christ in this Sacrament, which are the chief means of bodily nourishment, as not only experience, but also the Holy Ghost teacheth us, *Psal▪ 10▪* Now, not bread alone, not yet wine alone is used, but both together partly that so the mystery of our spiritual nourishment might be better explained, by such a distribution of the whole into its parts; & partly, that the sufficiency of our nourishment might be thereby declared; to wit, that we need to seek nothing for it one of Christ.

Reas. 1. Because as we have the principle of grace and spiritual life in Christ; so also we ought to look for all progress and advancement in Christ by faith. And as the first is signified in Baptism; so this last is most fitly declared in the Lord's Supper. And this is it properly wherein the Supper differs from Baptism.

Reas. 2. Because for our often infirmities and falls, it was needful to us, that we had some Sacrament, for the frequent renewing of our confirmation, as indeed our faith stands in need of such renovation, and corroboration. But Baptism is not to be renewed, because it is enough once to be born again, as it was once to be born. Most conveniently therefore the Supper was instituted, often by us to celebrated, that in faith and all grace we might glow more and more, and be confirmed and strengthened therein.

Reas. 3. Because we receive from God all the increases of grace, so is it fit, that by public profession we acknowledge this, to the glory of his name, and stirring up of our thankfulness to him; unto which use the holy Supper doth most fitly serve us.

Reas. 4. Because that communion, which is between the members of the Church, as belonging to the same family, and as they eat all of the same spiritual food at the same table of their own and the same Master and Lord, cannot be fi...liar declared, than by such a sacred and solemn spiritual feast, or banquet.

Use 1. Of Comfort, that we may be refreshed because that in this manner, both by Word, and Sacrament or seal, we have this confirmed unto us, that all that is necessary to our nourishment, growth and advancement in grace, for attaining of spiritual perfection, is prepared for us in Christ, and is to be by him derived unto us.

Use 2. Of Exhortation, that we may diligently bestow all care and industry, that we may really and in operation attain this nourishment, growth and advancement in grace, which in this Sacrament rightly used, is exhibited unto us.

Doct. 2. This nourishment, which in Christ we receive, it by the working of fath.

This is hence gathered, in that we are said in the Text to have communion with the flesh and blood of Christ, which yet are not bodily present with us, but are only spiritually partaken of by faith, as is apparent by other places.

Reas. 1. Because by faith it is that we have union with Christ.

Reas. 2. Because by faith in Christ, we draw as it were, and suck unto us all grace and spiritual life.

Reas. 3. Because as the principle of our spiritual life is faith, so from the further intention and extension of this faith, depends our nourishment and growth in the same life. For all spiritual endowments & riches are not only vigorous, & grow cold, according as our faith is vigorous, and grows cold.

Use 1. Of Refutation, against such as will have Christ to be given us in the Sacrament by the outward work only bodily, and by the mouth to be received, whether we have faith, or not.

Use 2. Of Direction, that in the use of the Lord's Supper, we take great care to stir up our faith, because unto nourishment and growth, is not only required the habit and disposition of faith, but also the actual exercise of it, in so much that all, even believers and faithful, are

not worthy receivers of this Supper, unless they rouse up the faith that they have, and exercise it according as the exigent of that time and business doth require.

Doct. 3. For this spiritual nourishment in the Supper it is not required, that the bread and wine be substantially changed into the body and blood of Christ; nor that Christ be bodily present, in, with, and under the bread and wine; but only that they be changed ⟨◇⟩ to relation, and application or use; and that Christ be spiritually present only to such as partake in faith.

This is hence gathered, in that bread and wine are said to remain here in the Supper; and our communion with Christ, is in a sort said to be such, as Idolaters have with their Idols; which stands in relation only. Therefore Transubstantiation of Papists and Consubstantiation of Lutherans fight.

Reas. 1. With the nature of Sacraments in general, whose nature consist in a relative union, or likeness, as hath been explained; not in a bodily succession of the one in the others place, or a substantial change of the one into the other; nor yet in a bodily conjunction or presence of the one with, in, and under the other.

Reas. 2. With the analogy of this to the other Sacrament of Baptism, wherein neither Transubstantiation, nor Consustantiation useth to be made, nor is dreamed of to be made.

Reas. 3. With all the Sacramental phrases, or manners of speaking, used through all the Scriptures.

Reas. 4. With the human nature of Christ, which, with its essential properties safely can neither be everywhere, nor yet in so innumerable places, at once, as the Supper of the Lord useth to be given at one time.

Reas. 5. With the state and condition of the glorified body of Christ, which suffers not that the flesh and blood of Christ, should be divided or sundered, broken, devoured and chewed by the teeth, concocted and digested by the stomach, &c. handled in other such manner.

Reas. 6. With the revealed will of God, by which it is certain, that Christ remains bodily in the Heavens, and shall do so, until he come again to judge the ⟨◇⟩ and the dead.

Use.... Of ⟨◇⟩, against the errors and mad ⟨◇⟩ of such, as defend such monstrous Doctrines without any shame, as they were at first hatched and received without any ground.

Use 2. Of Direction, that in the use of this Supper we ⟨◇⟩ of no gross and carnal thoughts into our minds, as if the spiritual eating of, and feeding upon ⟨◇⟩ daily in the Word preached, were not the ⟨◇⟩ altogether as to the substance, with this in the ⟨◇⟩: For they differ only in this, that the ⟨◇⟩ eating differs only in the manner, or external adjunct of sealing, or obsignative exhibition, or ratification, from the others that are merely spiritual, and without this outward obsignation, in the Word preached, though it hath often the inward, and substantial obsignation by the Spirit, for which only the other was instituted.

Doct. 4. The only 〈◇〉 of this operative presence of Christ in the Sacrament, is that blessing, whereby we bless, 〈◇〉, or set apart to such an holy use, the bread and wine, according to Christ's appointment, who cannot but be 〈◇〉 with him own Ordinance, by his Spirit and operation, 〈◇〉 〈◇〉 his promise▪ when it is used, as he appointed

This is taught in the Text; *The cup of blessing, which we bless* &c. This blessing contains in itself, 1. The Institution recited and explained in celebration of the upper, as the ground of the whole action, and of the benefit and blessing, that is to follow on it. 2. A thanks giving for Christ, and for this his appointment, unto the Father, through him, and by the Spirit, that in this Ordinance we are more and more made partakers of Christ and his benefits. 3. A petition, wherereby the grace of God is sought, for directing and keeping us in the right use of it, and making this Ordinance powerful unto all the ends, for which it was appointed by him: And this is properly the consecrating of the signs, or outward elements.

Reas. 1. Because by this blessing, bodily things are separated from a common use, and are set apart to an holy, and so are consecrated, and sanctified.

Reas. 2. Because by these acts both the will of God by his institution, and our will or consent in this business, sanctified by our prayers, come both together and to one, for procuring spiritual power and operation in the forms or use of these signs.

Reas. 3. Because Christ himself did this, and commanded that we should do the same, that we doing so, may look for the spiritual blessing from him.

Use 1. Of *Resutation* against those kind of enchantments, or sorceries, that the Papists have put in place of this blessing or consecration.

Use 2. Of *Direction*▪ that in the celebration of this Supper, we may always have Christ's institution before our eyes with thanksgiving, and seeking of grace or favor, that we may approve ourselves in the right use of it; because from these comes all the blessing, and power of the Sacrament.

The thirtieth Lord's day.

1 Cor. 11. 28, 29.

Verse 28. But let a man examine himself, and so let him eat of that bread, and drink of that cup.

29 For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body.

THE Apostle in this part of his Epistle corrects many abuses, which had got some strength in the Church of *Corinth*; amongst which was the profanation of the Lord's Supper; and of the correction of it, this is the conclusion, wherein he expounds the duty of believers in receiving the Lord's Supper. This duty may be referred to two heads; whereof the 1. Is

concerning the action itself, whereby the faithful are made partakers of this mystery by eating and drinking. 2. Is about the manner of this action, which is specified to us in the word *⟨ϕ⟩*. And this manner is again contained in three acts, whereof the 1. is that which is set in the last place, that every communicant discern the Lord's body. 2. Is, that he try himself. 3. Is, that he furnish himself with such a disposition, as is worthy of so great a mystery. And these three acts are set down in these three words; *discerning the Lord's body; let a man examine himself; and he that eats ⟨ϕ⟩ drinks unworthily.*

Doct. 1. All our work, that is ours only in the Lord's Supper, is to eat and to drink the body and blood of Christ.

It is gathered from these words; *Let him eat of that bread, and drink of that cup; and not discerning the Lord's body.*

Reas. 1. Because this is the Sacrament of our spiritual nourishment in and by Christ.

Reas. 2. Because in the very institution of this Sacrament no other thing is prescribed, but that we should take, eat, and drink; to wit, as the signs with our bodies, so the body and blood of Christ spiritually or by faith, to the nourishment of our souls.

Reas. 3. Because nothing else is represented in the external signs and actions, but this nourishment on Christ, which by the institution of Christ, is in this Sacrament used.

Use, Of Refutation, against Papists, What the difference is between the Supper and the Popish Mass: because Papists have taken away the Sacrament that was instituted by Christ, and have set up in its place the Sacrifice of the Mass, that was devised by men. And this is the difference between a Sacrament and a Sacrifice, that the formal reason of a Sacrifice consists in this, that in it men offer something to God; and God receives something from men: But the formal reason of a Sacrament is in this, that God offers something to men by visible signs, and men receive it from God, on the conditions and manner that he offers it. In this Supper God offers Christ unto us for our spiritual nourishment; and we receive Christ as the food of our souls, by eating and drinking of him by faith. Hence the popish Mass is a mere stranger to Christ's institution, while they make its principal use to be a Sacrifice for the quick and the dead; and while they officiate their private Masses, wherein the people neither eat nor drink; while in the public Masses, they take away the cup from the people, so that though they eat in some sort, yet they drink in no manner; while they hold up the *Host*, or Sacrifice; that is, the consecrated bread and wine, rather to be adored and worshiped, than to be eaten, or drunk; while lastly, they do all this in an unknown tongue, so that the people cannot understand, either what, or how they should eat, or drink.

Doct. 2. That we may rightly partake in the Lord's Supper, it is chiefly required, that we rightly discern the Lord's body.

By this discerning of the Lord's body, is understood an act of the understanding, whereby we observe the difference between this bread, thus consecrated to be a sign, and exhibitiv seal of the Lord's body (that is of all his benefits and graces) to our faith, and common bread: Or

it is that judgment of our mind, whereby we have a right apprehension and pronounce right sentence concerning this whole mystery, or business. The want of this discerning is that which is reproved here by the Apostle.

Reas. 1. Because without judgment and prudence agreeable to the thing undertaken, nothing can be rightly, or perfectly, done or performed.

Reas. 2 Because in the Sacraments, where the external appearances are bodily and gross, and yet a spiritual mystery or secret (as to sense) lies hid in them, there is need of spiritual heed and judgment, that we may rightly pierce and dive into that spiritual secret itself.

Reas. 3. Because the want of this discerning, brings with it a profanation of this holy feast, as appears by the example of the *Corinthians*. For who so discern not what it is about which they are busied, can never fit themselves so, as to behave themselves arightly in handling of such a business.

Use, Is both of *Direction* and *Exhortation* together, that everyone earnestly set his mind and judgment arightly to discern, before he come to the table of the Lord; what it is, that is there done; and what it is that himself should there do. Now the special points, that ought by all communicants to be discerned, are these. 1. The occasion and necessity that there was, that Christ should be broken and given for us, and to us, which was no other but the deepest guilt of our sin, & heaviest punishment due to it; and the misery that to us would thence have followed. 2. The proper cause and reason of this donation, which was the infinite mercy of God towards us. 3. The manner in which Christ was given for us; which was both in body and soul to the sufferance of death [though they were the soul and body of God personally] that by this his obedience we might be both freed from death, and the consequent of its misery; and made partakers of all the blessings of grace, and glory, and happiness, which were in him prepared for us; and he had deserved to us. 4. The means by which Christ is thus applied unto us, and made ours; as in this Sacrament, externally by the signs of eating of bread, and drinking of wine, and internally, by the operation of the Holy Ghost, and our faith stirred up by him, to rely upon Christ for life, and nourishment and growth unto life eternal, and all the blessings aforesaid.

Doct. 3. The second duty required unto a right communicating, or partaking of this Sacrament, is that we seriously examine or try ourselves.

The object of the former duty was the Supper itself, instituted of God. The object of this is ourselves, wherein by a reflex act we behold and consider ourselves, that we may understand how our disposition and condition agrees, or disagrees with the nature and use of this institution. And this inquiry should be made with greatest care and diligence, as the word used for it, doth sufficiently express; wherein is properly expressed the Goldsmiths pains in diligently trying of silver and gold, that he may know true coin from false.

Reas. 1. Because it would be in vain to discern the Lord's body, unless we discern aright also, how ourselves agree with, or disagree from the Lord's body, and whether we have such requisites, as necessarily we must, for the saving participation of his body. For in the

Sacrament there is a mutual relation between the gift offered, and our receiving of it; nor doth it bestead us at all, to know of what sort, and how precious the gift is, unless we know also that ourselves are such, as to whom this gift doth belong.

Reas. 2. Because great is the deceit of man's heart, whereby men use to deceive themselves, while they think that all is right, although it be nothing so. It is needful therefore, that we diligently examine our own hearts, lest we be deceived with a false faith, and rest in a phancie and vain imagination instead thereof.

Reas. 3. Because it is not enough to our comfort, that we be sometimes well disposed to partake of these good blessings of God, unless we also discern this disposition to be in us. For our comfort dependeth not only on the presence, or having of grace; but also on our inward feeling, and perceiving that we have it: Which perceiving that we may attain to, it is needful that we seriously examine ourselves, and know what is in us.

Use, Of Exhortation, that we may have a care of this duty, and deal not too gently with ourselves, nor slightly; but bring all to a very punctual and rigorous trial. Now the special points that we ought to examine in ourselves, are these: 1. Whether we have knowledge and understanding of the things that belong to the institution of the Supper; that is, whether we rightly discern the Lord's body, as hath been taught in the precedent Doctrine. 2. Whether we have a true acknowledgement and repentance for our sins, from the guilt whereof we would be disburthened; *i. e.* the pardon whereof we seek to be sealed unto us in the use of this Sacrament. 3. Whether we have that faith, whereby we flee only to Christ, that we may be freed from 〈◊〉 sins. 4. Whether we be so far in charity, and love with our Neighbor, as that we carry no spite, hatred, malice, or revenge to his person, but can pray heartily for him to God, for his forgiveness (in case he be froward to convenient and fitting means of reconciliation) as for ourselves, though we may not outwardly testify our forgiveness of him in such case, where Ecclesiastical procedure cannot be had for fear of hardening him in his sin, or exposing ourselves and these mysteries to dirision; or because some other hindrance will not suffer us, as remote absence of the parties, and others the like; and can where occasion offereth, yea, are desirous to do him really all the good that we can.

Doct. 4. The third duty for right communicating, is that we have the disposition, that is worthy and fitting for so great a mystery.

It is gathered from these words; *He that eats or drinks unworthily.* Now the worthiness that is here required, is not the worth of quantity, or of merit; but of quality, or uprightness in the business; and of suitableness, as when St. John Baptist saith, *Bring forth fruits worthy of repentance;* he understands not fruits that deserve repentance to be given us; but are agreeable to true repentance; that is, true fruits of true repentance, and suitable to the nature of it.

Reas. 1. Because these mysteries cannot be unworthily used, but that the grace of our Lord Jesus Christ must needs withal be unworthily affronted, as it were by contempt. And hence it

is, that unworthy partakers are said to eat and drink judgment unto themselves; to wit, from God's wrath, who by this most unworthy ignomony put upon his Son, is provoked.

Reas. 2. Because no noble form is introduced ordinarily into matter, nor fitly disposed and prepared before; so the grace and comfort of this Sacrament, useth not to be received but by such, as are suitably disposed and prepared for it; so that who so comes unworthily, doth of necessity go unfruitful from this Sacrament, as to any solid fruits thereof.

Reas. 3. Because unfitness and unpreparation makes this most holy Ordinance become an occasion unto many of greater hardening in their sins. For as the preaching of the Gospel is to some a savor of death unto death, not of its own nature, but by their perverse dispositions; so also this Sacrament unto unworthy communicants, is not the cup of blessing, but occasion of a curse. Now the specialties that are required unto this disposition, are these: 1. A right and pure intention, whereby we look at all and only such ends in partaking of the Supper, as God looked at, in the appointing of it, and giving of it to us. 2. A good conscience, whereby we have a sure and firm purpose and resolution of obeying God in all things, commanded by him; and of shunning all sins, in obedience unto him. 3. An awful reverence flowing from the right discerning of the Lord's body. 4. Humility, which flows from a right examination of ourselves, whereby we cannot but perceive our own unworthiness. 5. A great desire to the spiritual good things, which are offered us in this Sacrament. 6. Thankfulness to God for the goods bestowed and imparted to us. 7. Charity towards our brethren, who are together with us partakers of these blessings in Christ; as in the former Doctrine were further declared.

Doct. 5. Whoso neglect openly these duties, are not to be admitted unto the Lord's Supper.

The one and thirtieth Lord's day.

Mat. 16. 19.

And I will give unto thee the keys of the Kingdom of Heaven: And whatsoever thou shalt bind on earth, shall be bound in Heaven: whatsoever thou shalt loose on earth, shall be loosed in Heaven.

IN these words is contained an explication of that promise, which Christ in the last preceding *verse* had made to *Peter*, of building his Church upon the Rock, and of the strength of that building, which the gates or power of Hell should not overcome. Now the building of his Church is signified by the instrumental cause thereof; that is, the Ministry of the Gospel. The strength or firmness of this building is shewn in the firmness it hath from Heaven, which is its principal cause. And the building of the Church by the Ministry is Metaphorically explained, by *the keys of the Kingdom of Heaven*, because the giving of the keys to bear, is the sign of power given over that House, or Town unto which they belong; therefore Christ most fitly designed the power of the Ministry, in such things as belong unto the Kingdom of Heaven by this simile. The confirmation or strength of this Heavenly building is explained from things compared in likeness; to wit, between the administration

of men about these keys; and the approbation thereof, and ratification by God. This parity or likeness is explained in two parts, according to the two uses that keys use to serve for, of 〈◇〉 and binding; and of opening and loosing.

Doct. 1. Christ appointed in his Church a certain order •...r rank of Ministers, for the building of her up, and keeping •...er in repair or strength.

He appointed a *Ministry*, not a *Magistry*, mastership or Lordly power; because he ordained not that any in the Church should do anything from or of his own authority, or according to his own pleasure; but only from and by the authority of Christ himself, who is the only King, Lord, and Lawgiver in his Church. He appointed a certain order.

Reas. 1. Because God is the God of order, and not of confusion, which ought to be far from his House.

Reas. 2. Because no other but the Lord of the Church had power to ordain any such thing; or make it effectual for its ends.

Reas. 3. Because thus it became Christ to show himself faithful in the House of God, as *Moses* was, *Heb 3*.

He appointed this order for the building of his Church, or keeping her in repair, or strengthening of her.

Reas. 1. Because he would deal with men in a man-like and moral manner, as was suitable to their nature. And this servanthip or Ministry is a moral means of building up and confirming the faithful.

Reas. 2. Because believers imperfections and diverse temptations, require such means, whereby they may be established and ordained in the faith.

Reas. 3. Because he would so put forth his powerful working by such earthen vessels, and weak means, for the greater praise end illustration of his grace.

Use, Of Information, that we understand how to esteem the Ministry of the Gospel; to wit, as a most holy and saving Ordinance of Christ ought to be esteemed.

Doct. 2. To this Ministry is adjoined a ministerial, or servant-like power, in things that belong to the Kingdom of Heaven.

This is collected from giving of the keys. For although by a key is sometimes designed supreme, or Lordlike power and command, as *Rev. 1. 18.* yet sometimes also a Ministerial power only, as *Isa. 22. 22.* And that it is so understood here is clear, in that Christ alone is King of his Church, and commander, endowed with supreme power. And by this he is distinguished from the Apostles themselves, *Mat. 18. 19, 20.* as also by this, that the Apostles everywhere profess themselves the Ministers of Christ.

Reas. 1. Because every order, rank, or degree instituted of God, hath some suitable power adjoined to it. As therefore a commanding or an imperial power is adjoined unto Empire or the State; so a ministerial power is adjoined unto Ministers.

Reas. 2. Because the building and keeping in repair, and strengthening and advancing the Church, in which the end of this Ministry consists, cannot be procured by men, but by such a power.

Reas. 3. Because the Kingdom of Heaven is of that nature, that it can be sub•...ect to no imperial or commanding power of sinful man, but to him only that is infallible, and imperable, God and man, Christ Jesus; and to a Ministerial or servant-like power of sinful men only.

Use 1. Of *Refutation*, against Papists, who give an imperial and commanding power to *Peter*, and to the Popes of *Rome*: which also they would fain pick out of this place. But the power here spoken of, is equally given, or joined to all the Ministers of the Word, and not to *Peter* alone, as they would have it. For, 1. *Peter* here represented the persons of all the Apostles, and of all Ministers of the Word, their successors; and in some kind of the whole Church. For as Christ thus proposed the question to them all, and had the answer given by *Peter* by the approbation and consent of them all, as that to which they adhered, and allowed as well as he, and therefore might be said to have been made in the name of all, he being the *senior*, and so often the speaker for all; so also in this promise instead of them all, Christ directs his speech to *Peter*. 2. This same power is solemnly given unto all the Apostles, and to their successors, *John*. 20. 23. 3. Unto every true Church this power is in some kind extended.

Use 2. Of *Direction* as well of Ministers, that they attempt nothing but from the command of Christ, as his Ministers; as of others, that they so look at Ministers, as they keep not still their eye upon their persons, and look no further; but that they lift up their eyes to Christ, whose Ministers they are, and love and honor them for his sake, and the employment he hath laid upon them, wherein, and as far as they carry themselves suitably to both.

Doct. 3. This power is properly exercised in binding and loosing, or in shutting and opening; that is, in retaining, or remitting of sins.

Reas. 1. Because the whole consolation and edification of the Church chiefly consists in the remission of sins given and granted unto believers, which is also set out and illustrated by retaining of sins, or denial of remission, which is denounced to unbelievers in the Church.

Reas. 2. Because all other duties that belong unto the Ministry depend on these, and may conveniently be reduced into them, either as means, effects, adjuncts, and the like.

Reas. 3. Because in these the excellency and worth of the Ministry of the Gospel do singularly appear; because that chief work of forgiving sins, which properly and absolutely agreeth only to God, is in some sort communicated to the Ministers of Christ, or made common to them with God; to wit, because the denunciation, testification, declaration, and certification

of forgiveness of sins, belongs unto the Ministers of Christ, by their office; and that in two ways; to wit, either in the preaching of the Word, or in the exercise of Discipline.

Use 1. Of Information, about the excellency and worth of the Ministry of the Gospel, that it may not be disgraced by Ministers themselves, nor condemned, or spoken against by others.

Use 2. Of Comfort to believers, because the whole Ministry of the Gospel labors for this, that believers may be ascertained of the forgiveness of their sins.

The thirty third Lord's day.

Ephes. 4. 20, 21, 22.

Verse 20 But ye have not so learned Christ:

21 If so be that ye have heard him, and have been taught by him, as the truth is in Jesus.

22. That ye put off concerning the former conversation the old man, which is corrupt according to the deceitful lusts:

The Apostle is here taken up in that most weighty exhortation, whereby he began at the entry of this *Chapter* to stir up Christians to that conversation, which agreeth unto their calling unto Christianity. And this exhortation he began *verse 17.* to illustrate from a comparison of unlike things. And the parties that are compared, are Christians, and other people: The quality wherein they are compared, is their manner and way of living. The unlikeness in this quality, is either in the principles and causes of living, or in their effects. As to their principles, Heathens are said to have all their faculties corrupted; and as to the faith, all their actions and motions are deformed. On the contrary, all the faculties of a Christian are renewed, and the motions of them holy and honest. The reddition or second part of this comparison, which belongs to Christians, is contained in these five *verses*, wherein the unlike condition of Christians and unbelievers is explained: 1. From its external cause, which is the Doctrine and Discipline of the Gospel, *verses 20, 21.* 2. From the internal causes, which is conversion and sanctification. This again consists of two parts: 1. The mortification and laying off of the old man. 2. Its vivification and putting on of the new man; that is, renovation of the whole man, each part is illustrated by its description, which are from their effects. The effects of the old man are corruptions and errors, *verse 22.* Of the new man, righteousness and holiness, *v. 23, 24.*

Doct. 1. There is a great unlikenesse of condition and life between men regenerated and unregenerated.

This is gathered from the scope of the Text, and these words; *the old man*, and *the new man*, as if a man were not the same man after regeneration, that he was before. Hither belong all these comparisons which through most of the Proverbs of *Solomon* are made between the godly and ungodly. It is pointed at also everywhere in the New Testament, and also in the Old, by the difference between light and darkness, and between a quick man and a dead, and

between one that being defiled with all sort of uncleanness, like the Sow that wallows in the mire, and one that is washed and cleansed.

Reas. 1. Because they have a diverse nature; believers being made partakers of the divine nature, *2 Pet.* 1. 4. and unbelievers are scarcely to be said to have a man's nature in a moral consideration. Hither belongs it, that the Apostle everywhere teacheth that believers are led and governed by the Spirit of God, to walk thereafter; and that unbelievers are led by their own flesh.

Reas. 2. Because as the internal principle of operations is quite unlike; so also the outward rule of all their conversation is quite contrary; the regenerate ordering his whole life after the will of God revealed in his Word; the unregenerate after his own suggestions, and corrupt imaginations, or worldly opinions.

Reas. 3. Because the end to which they tend, is unlike and contrary; the regenerate breathing after God and Heaven, as he is called to the hope of eternal life; the unregenerate seeking himself, and this present world. Hither belongs it, that the unregenerate are said to be of this world; but the regenerate Citizens of Heaven itself, *Phil.* 3. 20. and often elsewhere.

Use 1. Of *Reproof.* of such as will be thought, and think themselves perhaps true believers and regenerate, when yet in their whole conversation scarce anything can be marked, which is not common to them, and unregenerate persons.

Use 2. Of *Comfort,* for the godly, that lead a life worthy of Christian profession, but are sometimes from infirmity troubled, because most with whom they live, or have to do, become strange to them; and make it plain that they are offended some way with the strictness of their conversation; which offense ariseth properly from this unlikenesse of conversation, whereby the corrupt walking of others according to the fashions of the world, are tacitly reprov'd, *Ephes.* 5. Now this unlikenesse ought to be our greatest comfort, as it is a sign of our regeration.

Use 3. Of *Exhortation,* that by change of our life and conversation, we may more and more study to show unto others, and confirm unto ourselves this grace of our regeneration, whereunto we are called in Christ.

Doct. 2. Th... cause of this unlikenesse of regenerate from unregen...rate, is the Doctrine of the Gospel.

It is in the Text clear enough.

Reas. 1. Because the Doctrine of the Gospel teacheth us to deny all ungodliness, and worldliness, and to live holily, *1 Pet.* 2. 12.

Reas. 2. Because the mighty and powerful operation of the Holy Spirit is present with the preaching of the Gospel, for producing this change in man; for which cause it is called the Ministry of the Spirit, and the Law of the Spirit of life, and the Arm of God.

Reas. 3. Because the proper power of faith is to cleanse the hearts of those that it is in, *Act*... 5. 9. and to make us from our hearts to hearken to the Doctrine unto which we were delivered, *R*...*m* 6. 17.

Use, Of Admonition. that we beware least by hearing in vain the preaching of the Gospel, without this fruit of conversion and change of life, we perniciously deceive ourselves.

Doct. 3. One part of this conversion made by the Gospel, is mortification of all our corrupt dispositions and customs.

It is gathered from *verse* 22. where by the old man, all the corrupt dispositions are understood, because they possessing all the parts and faculties of the man from our birth, and that with dominion and power over us to keep us still under them, do therefore carry the name of the old man justly, and that for these reasons. 1. Because they thus possessed us from the beginning of our conception. 2. Because they ought by Christians to be esteemed as things old, and useless, and to be put off, and laid away: And that,

Reas. 1. Because the end of Christ's death, and the Gospel itself, is to dissolve the works of the Devil, *...**oh.* 3. 8. And these inordinate dispositions and customs are amongst the first and chief works of the Devil.

Reas. 2. Because by these we were separated from God; and the Gospel calls us and draws us to God again; and therefore to lay these aside.

Reas. 3. Because life and obedience cannot have place in such, as these lusts and customs have power in; and the Gospel calls us to a spiritual life, and a new obedience.

Use 1. Of *R*...*proof* of such, as would have themselves thought regenerate, when yet they are the servants of such carnal lusts.

Use 2. Of *Exhortation*, that we manfully set ourselves not only to repress such lusts, but quite also to root them out. Now the old man is mortified, 1. By that firm and constant purpose of changing our life, which is effectually begun in our first repentance, and daily ought to be renewed, and extended to all new emergencies. 2. By the virtue of Christ's death applied to us by faith, whence our old man is said to be crucified with Christ; and it may be rightly added, with the same nails, that Christ was crucified with. For Christ was fastened unto the Cross, partly because of the guilt of our sins; partly out of the love of the Father to us, that we might be saved: partly out of Christ's own love to us, whereby he was willing to lay down his life for us. And by the earnest meditation of these things, the power of sin is most diminished in us. 3. By the power of the Holy Spirit, to whom we ought... to give up ourselves, in the use of all the means ordained of God, whereby he useth to put forth his powerful working.

Doct. 4. The other part of this conversion, is vivification, or renewing of the inward man.

By the inward, new, or renewed man, are understood the new dispositions, that are agreeable unto the will of God: They are called the man, as these other dispositions were,

because they should be diffused over the whole man, as they were. And they are called the new man partly in respect to order, because they follow the other; partly in respect of their excellency, because they are so much better than the other, as new things are to old, out-worn, and decayed things; in which respect, many things of greater excellency than others are called new, in comparison to the other. And this new man is said both to be repaired, and to be put on, because as these inward dispositions in the spirit of our mind are acquired, they are the renewing of the man, and the innerman, *verse 23.* and the same is said to be put on as a garment, as both outwardly and inwardly it hath full hold of us, and wraps us wholly up in itself, so that it contains not onely imputed righteousness, but together also that of inherence, which consists in the actions of a new obedience.

Reas. 1. This new man must be put on, because it is *according to God, or the image of God,* as it is in the Text. For it is our duty in our whole life to live unto God, and to aspire to be like to the image of God, according to which we were created, and whereunto we are now again called.

Reas. 2. Because in this new man, or in this image of God our spiritual perfection consisteth, and so are almost the chief parts of our glorification.

Reas. 3. Because as by this image we please God, who delighteth in his own image; so by the same alone we are made fit, and apt to glorify God as we ought.

Reas. 4. Because we cannot be freed from the corruption and perverseness of the old man, but by virtue of this new man, as darkness is not removed out of this or that place but by letting in of light.

Use, That with all care and by all means sanctified of God for this end, we may more and more labor to put on this new man. Now he is put on. 1. By virtue of that effectual desire & purpose we have to please God in our first repentance. 2. By virtue of Christ's resurrection applied to us by faith. 3. By virtue of the Holy Spirit given us in the word of Christ, and in his Sacraments.

Doct. 5. The old man brings us errors and corruptions; and the new man brings forth righteousness and true holiness, *verses 22, 23.*

The old man corrupts 1. The understanding with all secret errors. 2. The other faculties, by all sorts of lusts and concupiscences. 3. The life and conversation, by all sort of misleadings from the right way. In all these there is corruption properly so called, because there is want of such a life and perfection, as should not be wanting; and a perturbation of that order that belongs to the state of perfection. Now that the new man produceth the works of righteousness and holiness, appears by these reasons.

Reas. 1. Because he observes the rule of righteousness, which is the Law of God.

Reas. 2. Because he belongs to our spiritual perfection, wherein we resemble the divine nature, according to our proportion which is our holiness.

Reas. 3. Because he brings always forth kindly fruits, or like unto himself, seeking both his own conservation and improvement from the common conspiracy of all our inclinations.

Use, Of Exhortation, that with the same care and zeal we may labor for the mortification of the old man and vivification of the new, wherewith we desire to shun corruption and death, and to attain unto an holy and blessed perfection.

The thirty fourth Lord's day.

Exod. 20. 1, 2, 3.

Ver. 1 And God spake all these words, saying,

2 I am the *LORD* thy God, which brought thee out out of the Land of Egypt, out of the house of bondage.

3 Thou shalt have no other gods before me.

IN these words are contained the preface of the Moral Law, and the first precept thereof. In the preface is contained the definition, division, and confirmation of the Law: The difinition is pointed at by circumstances, which are as it were the specificative or differencing notions of it, whereby this Law is distinguished from all others: Whereof the 1. is, that *God himself spoke it*, or immediately by himself pronounced the words of this Law. 2. That *then* he spoke it; that is, after such a singular preparation of the people, as never was used in the giving of any other Law. The division of it is contained in these words; that God is said to have spoken *all the words of it*; that is, of both the Tables, or all the *t...n words*; where respect to the whole, and to its parts is plainly pointed at. The confirmation, or persuasion used to confirm it, is *verse 2.* where a most strong argument is brought to induce to obedience suitable to this Law; and it is twofold, 1. In general from the Covenant; *I am thy God.* 2. From a special benefit bestowed upon them by virtue of that Covenant. The first precept itself, is *verse 3.* whereby is enjoined us, that we have *Jehovah for our God*; or *Jehovah alone*: So that in it two points are together enjoined us. 1. That we acknowledge Jehovah to be the true God, and none else. 2. That with all religious honor and worship, we worship him, and that with all our heart, &c. For that is to have Jehovah for our God; and not to be understood speculatively only, but practically, effectively, and really.

Doct 1. This Law of God contained in the decalogue, or ten words (that is brief sentences) is the most perfect rule for directing of the life of man.

This is gathered from the definition, which we said; before was pointed out in two circumstances; because it hath not only God for its author, but is also given with singular majesty in the perfectest manner, as after extraordinary preparation: That we may understand all perfection that can be desired in any Law, is to be found in this.

Reas. 1. Because it prescribes all the duties of man, whether they look at God himself directly, as in the first Table; or our neighbor, as in the second.

Reas. 2. Because in all those duties, it not only requires the works themselves, but also the most perfect way of working them; to wit, that they come from the whole heart, and from the bottom of the heart; that is, from the entire strength of the whole man, and with perfect purity and sincerity; and that they be directed to the glory of God.

Reas. 3. Because it contains in itself a delineation or draught of that perfection, whereunto man in his first or innocent nature was created, according to the image of God. And therefore also it is called *the Law of Nature*, because that rule of life, which was written in the heart of man, according to its primitive and pure nature, is in this Law explained.

Reas. 4. Because it belongs not only to one Nation, as the Judicial Law did; nor unto some certain time only, as the Ceremonial Law did; but it is the Common-Law of all Nations, Times, and Persons.

Use 1. Of *Information*, that we esteem this Law of God as we ought; that is, that we think no other ways of it, than as of the will of God omnipotent, and as of that will of his, which most intimately belongs to us, as the only rule of our life; and as of such a rule, as hath no defect, but is both perfect in itself, and requires all perfection in us.

Use 2. Of *Admoni...ion*, that with all reverence we give heed unto this Law, and beware of all neglect and contempt of it, as we would shun death.

Doct. 2. The Moral Law is divided into diverse words, or precepts.

It is gathered from this, in that God is said to have spoken *all these words*. They are called words, because they are short; and as it were spoken *summarily*, or *in one word*. The chief division of them is into two Tables; the next into ten Precepts, or Commands.

Reas. 1. That we might the more easily understand the will of God, by parts delivered; which wholly together, and at once declared as it were in heaps, we could not so well understand. For the parts in a distribution, or division, make much for the declaration and illustration of any whole.

Reas. 2. That by this means our memory may be helped; because naturally our memory is strengthened from the order of the parts amongst themselves.

Reas. 3. That in every part and act of our conversation, we may have light of singular direction, from some part of this Law.

Use, Of *Admonition*, that we neglect nor contemn no word of this Law; because they are all parts of one and the same Law, and have the same sanction of authority; so that who so stumbles against any one, is guilty of them all, *I am.* 2. 10.

Doct. 3. Whatsoever is commanded in any part of the Law, we are bound for many causes to perform the same to God.

This is gathered from that confirmation of the Law; *I am Jehovah, &c.*

Reas. 1. Because God commands us nothing, he may not with very good right require from us, as well by reason of his absolute power and dominion, as of our dependence on him, by which we require to be supplied and upheld by him in all things.

Reas. 2. Because he requires nothing from us, the observance whereof he did not deserve at ⟨◇⟩ hands before, as well by spiritual benefits and blessings, as temporal and bodily, in regard whereof, out of thankfulness we owe him all obedience, as is plain in the Text; *I brought thee out of the Land, &c.*

Reas. 3. Because God is ready to reward our obedience most abundantly in every point.

Use, Of Direction, that by often meditation of the manifold obligations, whereby we are bound to perform our obedience to God, we may more and more stir up our minds to a care of observing him in all things.

Doct. 4. Every command of the Law, requires the whole obedience of the whole man.

That is, as well inward as outward; of the heart, as of the mouth, and hand or work: *Thou shalt have no other, &c. Make not unto •...hy self &c.* Are forms of speaking, whereby formally such an universal obedience is required.

Reas. 1. Because God the giver of this Law, ought to be glorified with obedience of the whole man, as well of soul as of body, and of both these parts of man.

Reas. 2. Because this is the excellent perfection of the Law of God, whereby it goes beyond all human Laws, in that it subjects unto itself the heart, and the reins, and the most inward retirement of of men, as God himself alone, who is the author of this Law, knows what is in man.

Reas. 3. Because this Law is the rule of spiritual life, and so ought to pierce even to our spirits themselves.

Use 1. Of Information, that for the right understanding of this Law, we look not only to such things, or think that they only are contained under the Law, as in express words are there contained; but all such things also, as belongs to such an head of obedience, whether they be outward or inward. For in every command, as is certain by the sum of entire and whole obedience, the words are to be taken not according to the bare letter, but in a modification of diverse *tropes*, or borrowed sorts of speaking, as agree to the perfection of such a Law of nature. The *trope* of *Synecdoche* that puts the special for the general to be understood by it, is here frequent; as when abstinence from someone vice by name, is put for the whole obedience, whereby we not only abstain from all faults of that kind; but also are bound to the performance of the contrary affirmative good; and when some action is put for all of its kind and of affinity of nature with it. The *trope* also of *Me...onymie* is everywhere in these commands, whereby all the adjuncts are understood under the name of their objects; the effects in their causes, and contrarily; with which is complicated the *trope* of *Metaphor* some way; so as all the decalogue is *Metaleptick*, or to be understood by *Transsumption*. And these

rules must of necessity be understood in the explication of every precept, as our Savior's exposition of them, and other Scriptures make clear.

Use 2. Of Admonition, that we rest not, nor please ourselves in obedience of any sort done to the Law; but that we may aspire to the entire and perfect observance of it, and ever acknowledge just matter of our humbling in this, that we are so far from that perfection, that it requires.

Doct. 5. The first and greatest command is that, which contains our duty to God.

Hence is it that it is both put in the first place, and hath also the express testimony of Christ, *Mat. 22. 28.*

Reas. 1. Because God himself being the object of this duty, from him a sort of nobleness and dignity is derived unto the duty itself.

Reas. 2. Because more and greater things are contained in our duty to God, than either can or may be used in duties to man; as is clear by that form, *With ...he whole mind, and the whole heart, &c.*

Reas. 3. Because this duty is the foundation and principle of all others, in as much as in God, and for God only, we ought to perform all other duties; and so the duties of the second Table are thus virtually contained in the first Commandment.

Use Is of Direction, that our first and chief care may be taken up in those duties, that belong to God.

Doct. 6. The principal duty to God is, that we have him only for our God.

And to have God for our God, is in general to give God that honor, which is due unto his excellent Majesty: And to this are required.

1. That we seek the true knowledge of him, with all care, as he hath revealed himself in his word; because we cannot honor him rightly, whose nature and will we are ignorant of: *John 4. 12. Rom. 10 14.*

2. That from a most humble reverence, we subject ourselves unto him, because the honor that we give to God, as to our God, is the honor of a Creature towards its Creator, of a Son towards his Father; of a Servant towards his Master, and that such a Master as hath power of life and death over us; not of the body only, but of the soul, or that which is eternal.

3. That we believe all, and rest in them, by true faith, which he witnesseth and proposeth unto us; because other ways we cannot give him the glory of his omni•...ience, truth, &c.

4. That with certain hope we look for all that he hath promised; because also we cannot give him the honor of the truth of his promises, unless with belief of them, we be so affected with them, as to desire and hope for the accomplishment of them.

5. That with greatest love we cleave to him, as the chief good; because as the quidditative notion of God, doth its self denotate the Fountain and Author, and so the possessor of all highest and most perfect goodness; so the honor due to God, contains in it that affection, that is raised up by the meditation and apprehension of the chief good; which is pure and perfect love.

6. That we express all these duties, and exercise them by a devout hearing of his Word, and calling upon his name, with the like exercise of divine worship; because we can neither powerfully be affected about the honor of God, without such operations, wherein such affections are put forth: neither is the honor we owe to God, contained within the bounds of individual disposition or affection; Nor lastly, can a lively affection of honoring God be cherished or kept in our minds, without such means, whereby it is as well begotten in us, as preserved and improved.

Use 1. Is of *Reproof*, against such as think they have God for their God, and keep this command well enough, if they deny not God with their mouths, though they never rouse up themselves to give God this honor before spoken of: Of which sort of men are all such, as 1. deny not themselves, that they may be wholly subject to God and his will. 2. All such as rest in their ignorance. 3. Such as endeavor not to build up themselves in true Faith, Hope, and Love. 4. Such as contemn or neglect the exercise of Piety, public or private; of all these it may truly be affirmed, that while they endeavor not thus to give God his due honor, they have him not really for their God.

Use Is of Exhortation, that by such considerations we stir up ourselves to a greater care of Piety, unless we would be like such, as are without God in this world, and so can look for no other than to be separated from God in the world to come.

Doct. 7. Who so giveth this honor, or any part of it, to any other than God, they set up a false God to themselves, and so are Idolaters.

It is gathered from this; *Ye shall have no other God.* That is; give not this honor to another, that is not true God by nature or essence: For against this command men sin three manner of ways, 1. If we give not this honor to God 2▪ If we give it to another, that is not God. 3. If we fight or dispute against God, or this honor of his: Who so sin against God in the first way, they are profane; in the second, they are Idolaters; in the third, they are enemies to God.

Use 1. Is of *Refutation*, against Papists, who give a great part of this honor to creatures

Use 2. Of condemnation against such as have their minds so fastened to worldly things, that it may be truly said of them, that they have their affiance, hope and love chiefly placed in them: concerning whom the Apostle warns us, that they have their belly for their god, and their substance, riches and the like.

The thirty fifth Lord's days.

Exod. 20. 4, 5, 6.

Verse 4. Thou shalt not make to thee any graven image, or the likeness of anything that is in heaven above, or in the earth beneath, or that is in the water under the earth.

5 Thou shalt not bow down thyself to them, nor worship them, nor serve them; for I the Lord am a jealous God, visiting the iniquity of the fathers upon the children, to the third and fourth generation of them that hate me.

6 And showing mercy unto thousands of them that love me, and keep my commandments.

WE have here the second Command, and the sanctification of it. It concerns the means of worshipping God. It is expressed by Negation and Distribution of means, and description of the use, that is wont to be exercised about such means: The Distribution is taken from the places of the means, Heaven, Earth, Waters. The Description is from the Adjunct of Adoration, or bowing down to them. The Sanction consists in a threatening and promise, the nature and ratifying power whereof is expounded from the nature of God, *I am Jehovah, thy strong God*. This command is distinguished from the former, in that there essential and natural worship of God was commanded; but here accidental and of free institution. And this instituted worship, as to the Negative part... is declared Synecdochically by an image; because by the abuse of images, this worship of God useth most to be violated.

Doct. 1. In such way, and by such means God is only to be worshipped, as he hath commanded himself to be worshipped by his word.

This is gathered from this Precept, in that by image is to be condemned all will worship, brought in by men; so that no other is approved, but that which himself hath prescribed. This Doctrine seems also to be clear in these words; *Thou shalt not make unto thyself*: that is, at thine own pleasure, and as thou likest best, thou shalt bring no worship to God. For although this phrase hath sometimes the sense, thou shalt not make anything, so as to have it for thyself alone; yet both the short and comprehensive manner of speech in the Decalogue, and the matter itself that is here handled, persuade us; that it should be here taken in the former sense. This Doctrine is expressed, *Exod. 23. 33. Deut. 12. last verse*.

Reas. 1. Because God alone knows what is acceptable to him, and suitable to his nature and will.

Reas. 2. Because the whole blessing and fruit of our worship that we owe to God, depends on him: and it is not for us to prescribe to God, by what means he should work on us, or we bless him.

Reas. 3. Because worship not commanded, hath not the nature of obedience in it. But it is God's will and it belongs to his honor, that by obeying we worship him, and by worshipping we obey him.

Reas. 4. Because such is the vanity and futility of men's imaginations in things divine, that if it had been left to us, to choose unto ourselves the means of divine worship, it would have been turned all into traditions and vain observations; as experience witnesseth, that the

Devil by this way hath led away men into empty superstitions, almost through all the world.

Use 1. Is of *Refutation* against Papists, who have defiled all parts of Divine-worship, with their Willworship, traditions of men's devising, and their own ordinance.

Use 2. Is of *Direction*, that in worshipping God, we have a precise regard of God's own holy Ordinances in the ministry of the Word, Sacraments, and Discipline; and on the other part, that we despise all human devises, with how soever fair color and pretence they may be commended to us.

Doct. 2. God is not to be worshipped, at, or before an Image.

For other ways Images in this place are not absolutely forbidden, because there is a civil, lawful, use of some Images; but only the use of Images in God's worship: Neither are such Images only forbidden in God's worship, as are of counterfeit God's, as Papists will have it; but also of the true God, *Deut. 4 1*.... Where *Moses* opposeth the voice of the true God, which the people had heard in the Mount, unto all Images of the same God, and not of other counterfeit gods. This was also said expressly to have been signified in the sin of the *Israelites*, about the Image that they made, *Exod. 22. verse 6.* that they would make a Calf for an Image, or representation of *Jehovah*: The distinction therefore between an Image and an Idol, in which, and by the which Image God is served, hath no ground neither in writing, nor right reason, nor in common use of words. The grievousness of this sin everywhere appeareth, that in scripture it is commonly called Idolatry: For such as worship the true God at or before an Image, they do not altogether and professedly forsake the true God; and therefore do not commit that principal and essential Idolatry; yet are they guilty of secondary Idolatry, and that which is such indirectly, and by participation.

Reas. 1. Because in some sort, they make unto themselves another God besides the true God; to wit, such an one as will be represented by an Image, and worshipped there by us.

Reas. 2. Because they not only diminish that glory which they ought to give unto God, but they also refer a part of it either expressly, or impliedly unto the image, which is due unto God alone.

Reas. 3. Because also they honor in some sort with Divine honor the Authors of Images, while they grant them the power or authority of instituting divine worship, which belongs to God alone: and by that means also they are said to worship the Devil himself, because he is the principal author of Image worship. Hence it is that scripture useth to call this grievous sin by some special phrases; as when in the sanction of this commandment, it is called *a hating of God*, and in other places, treachery or perfidiousness, adultery and violation of the wedlock-covenant. Hence also it is, that so heavy a punishment is denounced against this sin, as is in the threatening laid down in this commandment, whereby it is said, that God will *visit this iniquity on the Sons, Nephews and their Children again unto the the thrid and fourth generation.*

Use 1. Is of *Refutation* against the Idolatry of Papists, who as they commit Idolatry against the first commandment, in praying to Angels and Saints departed, and the like; so here they commit secondary Idolatry, 1. In that they make Images of God the Father, Son and Holy-ghost; which is expressly forbidden. 2. In that they honor with divine worship these and other Images. 3. In that they make the worship itself Idolatrous, which they would offer to God, while by the intervention of an Image they thrust it upon God, against his own revealed will. And this amongst others, gives just and necessary cause to all the godly of making separation from the Church and worship of Papists: Because such a worship is abominable to God, and ought to be in abomination and detestation with all the godly.

Use 2. Is of *Exhortation*, as well for thanksgiving to God, that he hath delivered us from such Idolatry, as unto care and caution, that we communicate in no manner with such Idolatrous ordinances.

Doct. 3. Such Images are diligently to be shunned of us.

It is gathered from the manner of setting forth the command, whereby with such care and so precisely all and every sort of Images are forbidden: And this is it that thē Apostle *John* means in 1 Epistle▪ *chap.* and *last verse*...

Reas. 1. Because such Images belong to that greatest abomination, to wit, of Idolatry; from which all the godly ought to keep themselves very far.

Reas. 2. Because there is great danger in these human inventions, least they should insensibly allure us unto an apostasy or defection from God; as is evident by the words of this precept, *Thou shalt not bow thyself, neither worship, &c.*

Reas. 3. Because by this means we should reprove Idolaters, and as much as in us lies, call them back from their Idolatry.

Use Is of *Direction*, that we always have a care to be precise in this kind, that so we may preserve unto ourselves the worship of God pure and undefiled: Neither then are any Images of God to be admitted, nor any other Images for holy use, nor anything of our devising, that hath analogy or proportion to an Image, as are all symbolike, or signifying ceremonies in divine worship introduced by men: And the instructing of rude and ignorant people hereby, is but of vain pretence, because *Images are teachers of lies, Hab. 2. 9. Ier. 10 18.*

The thirty six and seventh Lord's day.

On Exod. 20. 7.

Verse 7 Thou shalt not take the name of the Lord thy God in vain: for the Lord will not hold him guiltless that taketh his name in vain.

The third command is here proposed, and its Sanction or Confirmation. The Command is concerning the manner of worshipping God, or the right use of such things, as have a special relation to God and his worship: For by the name of *Jehovah*, all is understood, whereby God

is made known to us, or discernible, as a man is by his name. By taking of God's name into our mouths, is understood then, the use of all such things; because things use to be taken up so commonly, that they may be applied unto use. And by *in vain*, or *vainly*, is understood all pravity of this use, by a Synecdoche of the special put for the more general kind; and that because a vain using of sacred and holy▪ things, is a grievous abuse of them, though there may be others that are more grievous, as when not only without their just and true end and fruit, they are used, or for no settled end, that is, rashly, or in vain; but also settledly and purposely, they turn and wrest them about to some wicked and impious uses. So then, by taking God's name in vain, all abuse of sacred things is understood. The Sanction of this precept is by its threatening; which is generally of all misery. This misery is explicated by its proper causes; that is, the prosecution of that guilt, which followeth the breach of this Command, *God will not leave him or hold him guiltless*, &c. For as the blessedness of a man is declared by the taking away of the guilt of sins, *Rom. 4. 6. 7.* So also man's misery is declared by prosecution of the same guilt.

Doct. 1▪ We ought with all religion, or devotion to be conversant about such things▪, as belong unto God's worship, both as to the things themselves, and as to the manner of handling them.

It is clear enough in the words themselves; *Take not the name of the Lord thy God in vain.*

Reas. 1. Because this manner of handling things, belongs some way to *the form* of the action, and of our duty: and it more inwardly belongs to our duties▪ that we rightly direct our actions, as to the point of their *form* than of their *matter and object*; though a care must be had of both, and that with a devotion of the same kind.

Reas. 2. Because in such things the name of God is as it were committed and recommended to our trust, that it may appear with what devotion and respect we will use the same.

Reas. 3. Because that name of God hath so much worth and excellency in it, that it is with little or no less wickedness used with contempt or sight, than when it is altogether neglected. Now the religious manner of using God's name, consists chiefly in these things: First, in the sincerity of our intentions, whereby we are to look at the very end in the use of it, and worship of God, unto which of •...s own nature, and by God's appointment it tends and was ordained. 2. In the reverence wherewith we use it, which is to be such, as thereby we may show, that we are careful to preserve & keep up the honor of God, and of his worship, in good esteem, and save it from all contempt, slight, dishonor, and reproach. 3. In our zeal, whereby we endeavor with all earnestness of mind to glorify God in the use of these things, and so advance our own salvation. These and the like ways are pointed out to us in the very forbidding the using of them vainly.

Reas. 1. Because that is used rashly and vainly, which is not used to its own end; therefore to exclude this vanity, sincerity about our intention must first be used.

Reas. 2. Because that is counted but vain and empty, which is but light and slightly handled, as if it were a thing of no weight or importance, therefore the forbidding to use *vainly*, commands us by the same means to use it, with *reverence, earnestness and gravity*.

Reas. 3. Because a thing is used in vain, when it attains not to its end, uses and fruit it was ordained for; therefore for the taking away of this vanity also a diligent endeavor is required, of reaping and receiving the just fruits of such ordinances; thus is done by zeal.

Use 1. Is of *Reformation*, against Papists, who in many things look only to *the work done*, and neglect the *manner of doing*, and *disposition of the doer*.

Use 2. Is of reproof, of all carnal and irreligious manners of men in the use of God's worship, and sacred things; when as they go about them, either after a wonted fashion of their own, or out of custom rather than from conscience, and a knowing, and feeling resentment of duties; and have in them, for the most part, other ends set down and proposed to themselves, than such as God appointed, and they ought only to intend; or they are lightly touched with them, and therefore but slightly busied in them, as if they were matters of sport, or high-way pastimes; or lastly, these are so old in the good duties they do, though they look not like men in sport, that yet they look as such, that never either looked for, nor had any great care of reaping any great benefit from the things they did.

Use 3. Is of *Exhortation*, that we may more and more stir up in ourselves, and in our minds and consciences, this religious care.

Doct. 2. This religious care ought singularly to be had in the use of Oaths, and such things as are of the like nature thereto.

It is gathered from hence, because the name of God in a special manner is taken up into our mouths, in Oaths, Vows, Promises, Covenants and the like; and a reverence of God's dreadful name is especially here commended unto us.

Reas. 1. Because in every Oath, there is a certain calling upon the name of God, in a special sort.

Reas. 2. Because God is not barely and only called upon, as in other businesses, to help us; but as a witness, judge and an avenger, if we speak not and think not truth, and do not right.

Reas. 3. Because in an Oath we bind ourselves not only to man, or our party on earth, but also unto God, and for the most part of our own accord; and where otherways we needed not put our souls under the wrath and curse of God, and his fearful •...engeance, if we should deceive.

Reas. 4. Because as it were, we here interpose God and his name for our Surety; all which respects require a singular religious care of the use of God's name in such a behalf.

Use Of Condemnation against such as are given to •...ash Oaths, or to superstitious, blasphemous and profane ones.

Doct. 3. It is a most grievous sin, and such as God will •...n a singular man•...er avenge, to abuse God's name in this manner.

This is gathered from the sanction, adjoin'd to the precept: *God will not leave him unpunished, &c.* And this sanction is grounded on two Reasons,

Reas. 1. Because this sin amongst men is accounted venial, and is daily committed without any punishment.

Reas 2. Because it is our natural corruption, little or nothing to regard the dispositions of our minds in worshipping God; which yet God chiefly looks at.

Now the grievousness of the sin, appeareth in this; 1. That God is in this, as it were, mocked: 2. That God's worship is turned as it were, into a stage-play. 3. That an occasion hereby is given of contemning and blaspheming of God's name: And amongst the punishments, wherewith God follows this sin, that spiritual revenge is most horrid, whereby he so deserts such men, that things which of their own nature are a savor of life unto life, become unto them a savor of death unto death; which also by the very order of nature follows upon this kind of sin.

Use Of Admonition is, that we take heed of such sort of sins; and these are not to play and make a sport with passages of holy Scripture; or to make use of them to charms, or enchantments, and witchcraft: without any reverence or gravity, to toss them to and fro like Tennis-balls, in common discourse, and purposes; lastly, to be exercised in any part of God's worship, merely for a shift, and for the fashion, and for the custom that is in use.

Doct. 4. That for the fear or horror of such a sin, we ought not altogether to abstain from Oaths, as things in themselves and absolutely unlawful.

For in some cases, times and matters, we are bound unto them by the affirmative or commanding part of this Precept.

The thirty eighth Lord's day.

On Exod. 20. 8, 9, 10, 11.

Verse 8. Remember the Sabbath day to keep it holy:

9. Six days shalt thou labor, and do all thy work:

10. But the seventh day is the Sabbath of the *LORD* thy God's in it thou shalt not do any work: thou, nor thy son, nor thy daughter, thy man-servant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates:

11 For in six days the *LORD* made heaven and earth, the sea, and all that in them is, and rested the seventh day, Wherefore the *LORD* blessed the Sabbath day and hallowed it.

This fourth command, which is about the *time* of more solemn worship, is, explicated 1. generally, *verse. 8. Remember, &c.* 2. special, *verse. 9, 10.* that this is *the seventh, or one of seven;* whereunto is adjoined the duty about keeping this day. This duty consists of two parts, to wit, of *rest*, and of *the Sanctification* of that *rest*: the rest is a ceasing from all our works; and is illustrated from its causes, by a distribution; *neither thou, nor thy son, &c.* The sanctifying of this *rest* is consecrating, or holy application of it to God's worship. And this sentence is not only proposed, but also confirmed, and that with a double reason; whereof 1. Is taken from a tacit comparison of the greater. God hath promised us six days for our works; and therefore by very good right and reason, he may challenge the seventh to himself, to be consecrated to his worship. •... Reason is taken from the exemplar cause, because God by his own example of resting on the seventh day, went before us, as it were to give us a copy to follow. 3, Reason is from the efficient, that is, God's institution or appointment which consisteth of two parts; sanctifying of it, and blessing it. The sanctifying of it, was the separating of this day from a worldly use to an holy. The blessing of it, was the promise to bless them, that rightly bless this day.

Doct. 1. Certain times are both privately and publicly to be appointed and set apart for more solemn worship.

This is understood in the command by that *Synecdoche*, that names the special for the general. Those times in general are due unto public worship which are most agreeable to the societies, in which we live. And to the private exercises of godliness, by night order; some part of the morning, and of the evening time is due; and this is always the practice of the Prophets and Apostles approved in Scripture, and proposed unto us, as an example to be followed.

Reas. 1. Because we ought to have this care, that we orderly and decently worship God; which cannot be without setting apart such a certain time.

2. Because our vanities, and straglingnes of mind and forgetfulness about spiritual duties requires of us the help of such an ordinance, as this.

3. Because these appointed times keep us from many sins, while in our thoughts we are either preparing ourselves for these exercises, or else keep still the fresh remembrance and power of them in our memories.

Use, is of *Reproof*, against their negligence, who though they profess themselves to be worshippers of God, yet can scarce find any time, to give God the worship that is due to him

Doct. 2. That one day of seven be holily observed, is of moral and perpetual duty; as with us, the Lord's Day.

Reas. 1. Because this is expressly commanded in this moral law, as spoken immediately by God himself, together with the other commands, and written by his own finger on tables of stone, as they were; which things were only proper to the moral law.

Reas. 2. Because it was thus ordained from the beginning of the Creation.

Reas. 3. Because it is never less necessary, that some seventh day be observed, than it was at the first institution. And that the Lord's day, or first of the week, or seventh is now by Divine authority appointed to us, that it be holily kept, appeareth:

1. From the ground and reason of the change, because as God from the beginning, appointed the *seventh day* of the week, or septenary circuit of days for his *rest* from Creating of things: So Christ appointed the first of the week, or of the seventh days of ordinary recourse, because on that day he *rested* from his penal and afflictious labors of his humiliation, or emptying himself, whereby he restored and created the world, as it were new again, unto a better condition than it had lost.

2. By the frequent apparitions of Christ in the convention of his Disciples on this day.

3. From the sending and shedding abroad of the Holy-ghost, on this day.

4. By the practice of the Apostles.

5. By Apostolic constitution, 1 *Cor* 16.

6 From the very title and name of *the Lord's day*, that it hath in the New Testament

7. From the rigorous observation of this day in the Primitive Church, by occasion whereof they were accounted worshippers of the sun; because this first day of the week was by Heathens attributed to the Planet of the Sun, as the rest were to the rest of the Planets.

Use Is of Exhortation▪ that out of conscience towards God, and obedience to this command, we have a care of observing the Lord's day.

Doct. 3. One part of our duty is that on the Lord's day, we cease from all our own works.

It is gathered from the Text; *In six days shalt thou do all thy work; but on the seventh day thou shalt... do no work.* &c. That is, *no work that is thme*. Now that work is said to be our work, which neither directly belongs to the worship of God, nor yet is otherways imposed upon us by any necessity from God; but is chosen by ourselves for some human, or worldly end. Now such are 1. All our common and mer•...enary works. 2 All things, that call away our mind from that intention that is required unto the worship of God on that day, though otherways they be not servile. Yet such things are not forbidden, as either belong unto common honesty, or are of a very urgent and not of a made necessity of our own. The reason of this rest is, that we may be at convenient leisure for divine worship: For worldly businesses do in divers ways withstand this more solemn worship of God.

Reas. 1. Because the very external acts of both are for the most part such, as that they cannot consist or stand together at one time.

Reas. 2. Because the mind being distracted with such worldly business, cannot compose or settle itself in good order to perform solemn worship to God, as it ought.

Reas. 3. Because the taste, and savor, and power of holy exercises is impaired, and dulled at least, or blunted by mixture of such things with them, which in comparison should be but vile to them.

Use Is of *Reproof*, of such as easily break the rest of this day, either by their ordinary and vulgar occupations; or with merchandizes, or with sports or plays, or with troublesome and long feasting on it, &c.

Doct. 4. The other part of our duty on the Lord's day, is to sanctify this our rest; that is, to apply the leisure that we have, to God's worship, as well publicly as privately.

Duties of this kind are first, a preparing of our minds to God's solemn worship. Secondly, Hearing of his Word. Thirdly, Solemn prayers. Fourthly, Partaking of the Sacraments. Fifthly, Works of Charity. Sixthly, Meditation and conference about holy things. Seventhly, A religious considering of the works of God, of Creation and Providence, and even of such as occasionally we then hear or see, though they be other ways worldly.

Reas. 1. Because in such duties, we make profession of Religion, and of that honor, that is due unto God; which therefore is to him honorable, and accepted.

Reas. 2. Because by this means, we build up our selves, and advance our communion that we have with God: For seeing that by worldly occupations through the six days of the week, our mind is somewhat pressed towards the earth, it was by a most wise purpose and counsel of God ordained, that every seventh day at least again they should be lifted up to heaven, and sent up thitherwards by all such means, that they might be restored to their former step or degree, from which they had been declining: And seeing we contract also some filthynesse from such worldly businesses, on the Lord's day they should be wiped off, and we cleansed from them by the exercises of sanctification. And seeing many occasions fall on the other days, which bring their own difficulties and temptations with them; on this day we ought to be well furnished and armed, so that it ought to be our day of spiritual mustering or weapon showing; and a day of lustration. A cleansing ourselves from all filthiness before contracted; and a day of our ascending into heaven, in as far as our Faith and Charity, with other heavenly gifts, on this day should be singularly kindled in our hearts.

Reas. 3. Because by this means also we build up one another in the practice of our Religion, so that he who hears the preaching of the word, though he learn nothing himself, yet he teaches others some good thing, even in this, that he hears, and thereby presses that he both should do so and other too: So hereby he teaches others, that God is to be solemnly worshipped, and his word with reverence to be heard.

Use 1. Is of *Admonition*, that we beware of the neglect of these duties, which cannot consist with any vigor either of religion to God, or of love and care of our own salvation: Or lastly, of love and Christian affection towards the Church, and our neighbors.

Use 2. Is of *Direction*, that according to this rule we judge of the duties, which on this day we perform about God's worship: For all of them in common should rise up so high as to a sanctifying of this day; and this sanctifying again of the day, depends on our sanctifying of

the name of God, and our advancing of our own salvation: Unless therefore we seek such fruits in our consciences, we have therein just cause of great humiliation; but if we feel them in any degree, we have as great reason to give the Lord as great thanks for it.

Doct. 5. It is the duty of every Christian, that not only themselves sanctify that day, but also that they make all such to do it, as far as in them lies, that are under their power.

This is hence collected, because this commandment is in a singular manner directed to such as are over others, Magistrates, Parents, Masters, &c. *Neither thou, nor thy son.*

Reas. 1. Because such servile works, as are forbidden on that day, are for the most part made to be done by command of Fathers to Children, Masters to Servants, Magistrates to Subjects: So that though they be performed by others, yet the works are theirs, at whose command they are done.

Reas. 2. Because the sanctifying of this day was ordained as well for the cause and use of Sons and Servants, as of Parents and Masters.

Reas. 3. Because it is the duty of all Superiors, to further the salvation, as much as they can, of all that are under them; and to procure by them and from them that honor to God, that is due to him from them.

Use, 1. Is of *Reproof*, against that most unworthy carelessness of men, who as they are not diligent enough themselves in doing their own duty on this behalf, so they think that they are free from all charge of children and servants about this matter.

Use 2. Is of *Direction*, to Inferiors, that are under others power. 1. That herein they willingly obey their Superiors, when they call them to serve God. 2. Yea, that they be thankful towards them for this cause. 3. That such as have the liberty should choose out such Superiors to be under, as from whom they may look for this help.

Doct. 6. For keeping of this duty, we must have a special remembrancer, Remember that ye keep holy. &c.

Reas. 1. Because this command is not written naturally on our hearts, as the other; but it was a command of institution rather than of natural light.

Reas. 2. Because the command concerns not all days and hours; but one special time, therefore we may the more easily forget.

Reas. 3. Because the many businesses of this life, do easily turn away our minds from this duty, unless with care and some diligence we set ourselves to the contrary.

Reas. 4. Because that we may rightly and conveniently sanctify this day, we had need beforehand to think of the same, and set our worldly business in such order, that they be no hindrance to us in that day, to sanctify it arightly; and so also on other days be busied about them, that when that day comes we may be disposed and ready with freedom of mind and

cheerfulness to lay them aside, and betake ourselves to, and go about the solemn worship of God, with our whole minds.

Use, Is of Reproof, against the laziness and carelessness of many, who are so far from an holy remembering of this day, that they remember it rather to this end, that they may bestow it on their private pleasures, or other businesses of their own; on which they cannot have the leisure to bestow any other day. For if they must run abroad a little, or some sport and easy journey must be made, or some trouble-feast to be held, before any day else, they choose the Lord's-day for these; as if other ways that day should be lost to them, as an idle day, if it were only bestowed on God's solemn worship. Others there be, that do not so much as remember the day of the week, unless by the Bell they be put in remembrance of it.

The thirty ninth Lord's day.

Exod. 20. 12.

Honor thy Father and thy Mother: That thy days may be long upon the land which the *LORD* thy God giveth thee.

IN the fifth command of the Decalogue that duty is handled, which is due to our Neighbor, in regard of his rank, degree, or quality, that he is of: A...d it is expounded by the *Synecdoche*, that denominates one special for all the kind; which is *honor*: For *honor* is a principal part of this duty, and also an impulsive cause unto other parts of it. For by *honor* is understood a just and right esteem, and respect of worth (what ever it be) which appeareth in our Neighbor, whether he be our Superior, or our inferior, or our equal. Yet (as we said) it hath its special denomination from that special respect, which we owe unto them, in whom some singular and eminent excellency appears. Whence it is also, that the degree of our Neighbor, in regard whereof, honor is to be given him, is by like *Synecdoche* signified to us, by the titles of *Father*, and *Mother*, in whom nature itself, however very corrupt, yet doth evidently acknowledge, a rank and degree of dignity, whereunto honor is due. The sanction of this command is in a promise of long life, because the continuation of our life, and of all our quietness thereof, depends on the preservation of the societies of mankind; whereof the first, and source of all the rest almost, is between parents and children; and this also is the true reason, why this command hath the first place in the second Table.

Doct. 1. All men whatsoever are in some sort or other to be honored by us.

It is hence gathered, in that all precepts of the second Table regard our Neighbor, whatever he be, according to *Mat. 22.* where the sum of this Table is made, *Thou shalt love th... Neighbor, &c.* Though therefore this *honor* is referred by name to Father and Mother, as its chief objects; yet in some sort it is to be extended unto every Neighbor; that is, unto all mankind.

Reas. 1. Because none is found so base and vile, but that he hath something in him, that ought to be esteemed by us, and much valued. For if nothing else could be remarked in one, yet the very common nature of man hath that worth and dignity in it, as unto it regard

should▪ be had, and the party not altogether contemined, or accounted less of than indeed he deserveth; and in such respect some honor is contained.

Reas. 2. Seeing all men are either our Superiors, or Inferiors, or our equals; religion, charity, and natute itself in a sort, leads us thither, that we should honor all Superiors, because they are superior to us, as Parents; as by the very phrase of this command appears, where all Superiors are called *Fathers* and *Mothers*, and by a like reason, all Inferiors should be respected by us like sons; and equals, as brothers or sisters.

Reas. 3. Because such honor makes much for advancing of love, and mutual duties of all kinds. For all do the more willingly perform their duties, when they see themselves and what they do, to be had in some respect.

Use, Of Reproof, against that barbarous pride, which so possesses the minds of many, that they can find but very few, that they think worthy of any honor from them. Whether are such to be from hence excepted, as make some such poor show of respect towards others, by their Puppit and Moris-like behaviours, as signs of the honor forsooth, that they do you; but they go no further▪ unto any reality. For the honor here commanded ought to have sound roots in our hearts, and to bring forth some found fruits, and not only colors, and pre•... and lying shows.

Doct. 2. A special honor is due to our Superiors, and that according to the nature and quality wherein they are superior to us.

This is contained in naming of *Father* and *Mother* specially to be honored, in the general duty of honor due to all.

Reas. 1. Justice requires that to everyone his due be given; and Superiors have a special worth and excellency, unto which a special esteem, and respect of honor is due.

Reas. 2. Religion commands that we acknowledge that special manner of God's image, which appears in every supereminence of dignity; whence it is also, that all such respect towards Superiors, is called *piety*, partly because by *piety*, or religion towards God it is in special manner commanded; partly also, because it hath some likeness of that piety and worship, that is due unto God.

Reas. 3. Charity and thankfulness persuade the same also, as from Superiors to Inferiors some good thing ordinarily useth to descend, if it were but from the rank and order; by reason whereof a special sort of honor is due to them, even from such, as in their own proper persons perhaps receive no particular good from them.

Reas. 4. Because, even for the society of mankind, nature teacheth us to honor them that deserve well of others, though we should receive no profit by them.

Use 1. Of Admonition, that we take heed of such barbarous and uncivil manners, whereby respect towards Superiors is taken away.

Use 2. Of Direction, that we always give reverence to such, as in authority or power are superior, as to the Fathers of the Country, the Fathers of our bodies, the Fathers of families, Fathers in Christ, and the like.

Doct. 3. Superiors owe a kind of honor to their Inferiors, suitable to their place.

This is hence gathered, in that *Father* and *Mother* are put here by a *Synecdoche*. 1. For all Superiors. 2. For all Neighbors, as hath been said. So men are commanded to honor their wives, 1 *Pet.* 3. 7. The meaning is, that so they ought to behave themselves towards their Inferiors, that their Inferiors may cheerfully acknowledge that degree of dignity they have over them, and show the same.

Reas. 1. Because this is but that general and universal justice, whereby everyone is bound to render to another his due.

Reas. 2. Because humility inclines all godly men, that as far as conveniently may be, they condescend to Inferiors, and as it were lift them up rather to themselves, than stand too much upon their own title, or superiority.

Reas 3. Because that esteem and respect which descends from the superior to the inferior hath much more weight than that which ascends from the inferior to the superior, and therefore makes more for preserving of the safety of mankind in its right order.

Use 1. That Superiors uphold with their dignity, that resemblance of God, which they ought to carry before there inferiors.

2. That they have a care of going before them in a right way and by a good example.

3. That they always use all their wisdom, authority, and power, that they have, to the procuring of the good of them that are under them▪

Doct. 4. This mutual honoring of each other makes much for the prolonging, and making our lives the more pleasant in this world, and improving of our hope about the life eternal.

This is clear from the promise that is subjoined to the precept.

Reas. 1. Because the conformation of human society tends directly to the conservation of the life and livelihood of each one in particular.

Reas. 2. Because sins that are committed against parents, by whom we received this life are most suitably punished by the loss of this life, and of the comforts thereof; and there is a like reason sins against such, as are placed instead of parents.

Use. Is of Exhortation, That by this and the like considerations we stir up ourselves to a general care of the performance of this duty.

The fortieth Lord's day.

Exod. 20. 13.

Thou shalt not kill.

IN this sixth command of the Decalogue *Moses* treats of the person and life of man, and this is the reason, why this command is placed before the other two following, in which only are •...andled, only the adjuncts of these. For the person and life are of greater importance, than the things that belongs to the person. Therefore care was first •...o be had of this, and then of these. The command is proposed negatively, without the rest that follow, when yet the praecedent were proposed affirmatively. The reason is, because in things belonging to the fifth precept, privation is more used than contrariety; that is, it is more commendable not to give the honor to such as it is due, than to load them with manifest injuries, and reproaches. But in these commands nothing is more usual, than that unto the duties commanded, we run into the quite contrary faults as to hurt our neighbors life or his livelihood in his goods, or to bear a false testimony against him, or to desire anything inordinately, that is his. It was therefore very suitable that in the fifth commandment the perfect duty opposite unto the privation of honor should affirmatively be commanded us; but in the rest it was more necessary that we should be recalled from the contrary faults, and sins by a negative prohibition. Now the life, for which provision is made in this command, is both bodily and spiritual; and both these ought to be considered not only in their esteem and existence, but also in all their accessory qualities, that makes for their comfort and conveniency.

Doct. 1. Out of conscience to God and his law, we ought to abstain from all such things, as tend to the hurt of our neighbors bodily life.

This is gathered from the words of this command; because while murder or killing is forbidden all causes also, and effectual occasions thereof are forbidden.

Reas. 1. Because man is made after the image of God, and so any unjust violence done to the pe•...son or life of man, makes against the honor of God, *Gen. 9. 6. &c.*

Reas. 2. Because God alone is the father of spirits, and the Lord of our life. He doth therefore an injury to God who unjustly hurts his brothers life, and arrogates to himself that power which belongs properly to no other but to God alone.

Reas. 3. Because this is the greatest wrong that can be done to a man, as to this life, to deprive him of life, in which all other injuries are privatively contained.

Use 1. Is of *Admonition* That we diligently keep ourselves not only from effusion of blood, in which consists the height of this injury; but also from all cruelty, and from all both words and deeds, whereby man's life, or the comforts and conveniencies of his life, may be hurt, or impaired.

Use 2. Is of *Admonition* also that by like reason and conscience we keep ourselves from all those inward dispositions and affections, whereby men use to be led and provoked to hurt their neighbor unjustly; as are. 1. Anger. 2. Hatred, which is as it were a vehement anger now strengthened and rooted in the mind, whence it is, that men wish great evils to such as they hate and that constantly; form which affection endeavor follow's; and from endeavor the act itself of hurting. 3. Envy, whereby men so repine at others good estates that they wish them

worse, or some evil. 4 Desire of revenge, whereby men use to render evil for evil, and that as it is evil. For although the desire of restitution of what is taken away, or of satisfaction for wrong, or of chastisement, or punishment, against such or such an one, that hath offended, be honest sometimes and laudable; to wit, because and when some evil in these and the like, is wished to the party, not as evil, but as it tends to his good, and so as it may be good for him: Yet desire of revenge, whereby we desire some evil to another, as it is, and may be evil to him only, without any reference to his good, can never be either honest, laudable, nor lawful.

Doct. 2. But most of all we ought to keep ourselves from such things, whereby the life of the soul of our brother is $\langle \diamond \rangle$.

This is gathered from the words of the Text, because of all other this is the deadliest sort of killing a man; of which also the Scripture admonisheth us in the same phrase, whereby bodily killing is forbidden, *I will require his blood at thy hands. Ezek. 36.* Yet this difference there is between bodily and spiritual killing, that no man can be spiritually killed, or murdered by violence and mere force, as bodily many are.

Reas. 1. Because the spiritual life of a man is his precious possession, far surmounting his bodily life.

Reas 2. Because the hurting of this life, belongs to the hurt of his eternal state and condition.

Reas. 3. Because the depriving of this life draws with it the deprivation of all the true comfort of the bodily life also.

Reas. 4. Because in hurting this life, God's glory is directly wronged, by reason that this life cannot be hurt, but by the sin as well of him that hurts it, as him that is hurt; though bodily life may be taken away without the sin of him whose it is.

Use, Of Admonition, that with great care & conscience we keep ourselves from all things whereby this life of the soul is hurt; as, 1. From Heretical Doctrines. •... From evil and corrupt counsels▪ •... From scandalous and pernicious examples. 4. From all neglect of such duties, as we owe unto our Neighbor, in order to this eternal salvation.

Doct. 3. It is our duty not only •...o abstain from all such things, as the life of our Neighbor bodily or spiritual is hurt by▪ but also carefully to do all such things whereby he may be furnished in either life, and it may be made more lively and comfortable to him.

It is hence gathered, that as no command is altogether negative, but contains always and commands the contrary duties to the sins forbidden, so is it also in this sixth Commandment.

Reas. 1 Because there is a certain communion of nature and life bodily amongst all the posterity of *Adam* as they do all come of one and the same blood. There is likewise a like communion of spiritual life amongst many, as to the act and exercise itself; and amongst all, as to the hope and possibility.

Reas 2. Because religion sets up a sort of society amongst men, and as it were, a spiritual or City or... Commonwealth; wherein everyone is bound to procure the common good, and advance it as much as he can.

Reas 3 Because God in such duties is glorified, and according to the power and occasion given us, there ariseth to us, a calling, and a divine allowance, whereby we are in special manner to perform this duty.

Use. Of Exhortation to all sorts of duties, whereby the life of our Neighbor may be cherished; as, •... To a care of peace and love. 2. To patience. 3. To courtesy. 4. To pity, mercy, and bounty. 5. To spiritual alms of Instruction, Exhortation, Admonition, Consolation, as occasion shall require. Hither also are such sins to be referred, as we commit against our own lives, as drunkenness, surfeit, the evils of whoredoms, and uncleanness, and the like; and contrarily, those duties, whereby we ought to procure and further our own comfort both of life and health, as also of body and soul▪

The forty first Lord's day.

Exod. 20. 14.

Thou shalt not commit Adultery.

IN this seventh Commandment are handled such duties as belong to the begetting & propagating of human life. For these have place next after such as belong to preservation of life, which were ranked in the sixth Commandment, which takes care for continuing the life of this and that party in particular; but this seventh Commandment, of all men in general. By name then one special impurity and dishonesty is only forbidden; but by the usual *Synecdoche*▪ or comprehensive sort of speech, all others of that kind are understood, whether disordered actions like unto this, or whether such as tend either of their own nature, or of the intention of the doer, to the furtherance of such impure acts.

Doct. 1. We ought out of conscience towards God to keep ourselves from all impurity and unchastity.

Reas. 1. Because sins of this kind bring disorder into such things as belong to the propagation of man's life, and so tend some way to the corrupting of mankind.

Reas. 2. Because from such sins a sort of most inward uncleanness followeth in the person or body of man; whence it is, that the Apostle, 1 Cor. 6. 18. distinguisheth this sin from all others, in that others are without the body, this in and against the body itself; though there be some other sins that seem to be in and against the body, as drunkenness, surfeit, &c. yet they neither so inwardly arise from the body, nor so directly affect it, and primarily, as these lustful dishonesties.

Reas. 3. Because from this kind of uncleanness followeth that dishonoring of our own bodies, the contrary whereof is naturally due to them, and to our persons, as appears, •...*Thes.* 4. 4.

Reas. 4. Because these impurities in a special manner withstand inward holiness, as appears both from that place of the *Thessalonians*, where holiness is conjoined with the honor of the body in opposition to this uncleanness; and from that to the *Corinthians*, where our bodies by these faults, are said of temples of the Holy Ghost, and of members of Christ, to become the members of an Harlot.

Use, Of Admonition, that with the greater care and conscience we shun all such uncleannesses, which ought so much the more to be called to mind by us, as the depravedness of man's nature useth most to appear in these kind of sins, because they are most common, most prevalenr; and keep strongest dominion in him, possessing the whole man, in whom they are, and that most deeply, and with a kind of violence and force. Hence it is, that in Scripture they are called a *burning*, because they burn up all in their way, and by little and little consume the whole man, as fire doth the thing that it burns; more especially we ought to keep ourselves, 1. From that lust which is properly called carnal, that we be not subject to, or obey the affections and dispositions of it. 2. From all outward conversation, whereby such lust is cherished and furthered in ourselves, or in others; as are, 1. Such thoughts, as with pleasure and delight are taken up and used about unchaste matters. 2. Wanton apparel and behavior, or which savor of wantonness, or cherish it. 3. Filthy and unclean communication, either in common discourses, or songs. 4. Unclean company, and wanton representations, as are commonly in Stage-plays and interludes, pictures, and rooms hung with such, &c. 5. All occasions and provocations to lust, as idleness, drunkenness, surfeiting, and the like. 6. Most of all the acts themselves, of unchastnesse in whoredom, adultery, fornication, and the like.

Doct. 2. By virtue of this command we are bound to study all cleanness of soul and body, that belongs unto procreation.

This is commanded in the same words, that the contrary faults are forbidden by, according to the constant use of speech in the decalogue.

Reas. 1. Because this cleannese is a part of our inward sanctification.

Reas 2. Because from this part of our sanctification a special sort of honor ariseth, 1 *Thes.* 4. 4. While our bodies are not made drudges for the fulfilling the base and vile affections of the flesh, but are applied unto nobler uses.

Reas 3. Because this purity is needful, that we may be fit to worship God, as we should. For carnal impurity where it prevails and gets the dominion, it not only presses down and burdens the mind, so that it cannot raise up itself unto spiritual thoughts and affections, but also it infecteth with contagion, and pollutes those very thoughts and endeavors, whereby we seek after and breath for spiritual life.

Use, Of Admonition, that we indulge not, nor allow the inclinations of our corrupt natures in these things, nor suffer ourselves to be carried away with the evil manners and examples of the vulgar sort, who in this kind, are more beasts often, than Christians; but let us always be thinking, how we may keep ourselves clean, as well from these lusts of the flesh, as from other sins: This cleanness is maintained by modesty and temperance. Modesty is herein

kept, if neither by words, nor by gestures, nor by any other such way, we uncover as it were without reverence, what nature tells us should be covered and hid, and be ashamed of the uncovering. Temperance or sobriety consists in the keeping a moderation or measure in the pleasures of the flesh or body, especially in meat and drink. The cleanness or chastity, as to the diversity of manner, is divided into chastity of single life, and chastity of marriage For marriage is appointed now since the fall, by God, to be a means of keeping this cleanness or chastity, in things that belongs to the generation of mankind. We ought therefore to have a care, 1. That we so marry as that it be in such cleanness; that is, with such a person, in such a manner, for such an end, that from a good conscience it may be said, that the contract or bargain was made in the Lord, and in his fear. 2. That it be used and exercised in this cleanness; that is, that neither the end of it may be broken, nor itself be drawn beyond the bounds of modesty and temperance; nor that it be any way from a remedy of sin and lust, turned into a cover for uncleanness and wantonness.

The forty second Lord's day.

Exod. 20. 15.

Thou shalt not steal.

IN this eighth Commandment men's possessions are handled as things that come under the name of their outward goods, and commodities. For thus God would show what a care he hath of us, in that not only by his Law he hath provided for the safety of our life, and chastity, and honor of our persons, but also for our possessions and external goods. He would also hereby admonish us how confidently we may trust all that is ours to him; where by his eternal Law he would have us secured about these lesser matters. There is in this Commandment ordained and presupposed a propriety to every particular man in his own goods, by reason whereof its truly said, *his is mine, and that is ...hine* For though at the beginning of the creation all things were in a manner common; yet afterwards by lawful seizure and possession of this, or that, a division of things ensued, the unjust breach of which division is condemned in this commandment, with all such things as make for it, or lead to it. For as in a feast some dish is set down in common and is no more this guests, than thats; yet when any guest hath taken to himself a portion or share of it, then that is more his own, than any others, so that it cannot by any other be taken from him without uncivility; so were all the commodities of this life at the first set out in common to all; but when one took to himself a certain portion of them, another could not by violence take it from him without sin. Now by name theft only is forbidden, because it is one of the grossest and manifestest sins of this kind; because in theft to everyone is apparent the breach of that right which everyone hath to his own commodity, and so the injustice and the wrong is clear: Yet together with it also, according to the perpetual use of speech in all the other Commandments, all the degrees, and causes, principles, and occasions or provocations to it, are forbidden.

Doct. 1. We must keep ourselves out of cons•...ience towards God, from all unjust hurting of our Neighbor, in point of his possession▪ or outward goods.

Reas. 1. Because other ways we sin against God and that after diverse manners: 1. That dispensation of his providence, whereby he hath made division of such things amongst men, is disturbed against his revealed will. 2. The dominion of God himself, which he exercises in the dispensing of such things as seems best to himself, seems this way to be contemned. 3. We invade as it were this sovereignty and dominion of God, while at our pleasure we will make ours whatsoever we list.

Reas. 2. Because we do our neighbor gross and manifest injury, while we take by force to ourselves, what belongs to him, and so take away from his his goods.

Reas. 3. Because in this manner, charity is directly broken, while instead of that good, which we both ought to wish, and procure to our neighbor; we do him real evil, in depriving him of his own goods.

Reas 4. Because from such sins follow strifes, hatred and the disturbance of all society.

Use Is of Admonition, that we not only shun that which is commonly called theft, but also all those sins, which in Scripture are referred to theft; as their common head; As 1. the too great love of riches. 2. The desire of our own profit with our neighbors loss. 3. All injustice of bargains and commerce, how ever it may be done with color of right. 4. All using or appropriating to ourselves that which is another's without its masters consent, whether this be done by force, or by deceit and circumvention.

Doct. 2. With the same religion or conscience that we ought to abstain from theft, we ought to s•...t ou•...selves to this on the contrary, that we may seek our neighbors good, and further it in his outward goods.

It is gathered from the likeness of reason, that is between the sins▪ forbidden, and the duties commanded, that are contrary to the same.

Reas. 1. Because by this means we make ourselves instruments of God's bounty and good providence, whereby it is his pleasure, that all be provided for in things necessary to this life.

Reas. 2. Because it is the exercise of our charity towards our neighbor.

Reas. 3. Because it belongs also some way to justice, in as much as we ought to behave ourselves as members of the same society, and everyone hath right to such duties from others, as far as conveniently they can be by them performed.

Reas. 4. Because our Lord admonisheth us, that we make unto ourselves, friends from the use of this communion; and so further others by our good example, and ourselves by their good desires and prayers for us, in the way to salvation.

Use Is of *Direction*, that we set ourselves with all care, that according to this duty of humanity, we further the profits of others, as our occasion and power shall require.

Hence 1. we ought to purchase nothing to ourselves, but by honest means, and just titles of right: For whatsoever is otherwise purchased or acquired, turns always to the wronging of another. 2. Everyone should betake himself to some honest exercise of life, which is in its self lawful, suitable to ourselves, and profitable to others, and such as live at ease: For who so live disorderly, as stout beggars, with him in the Gospel, who having full Bags and Barns, sings a requiem to their souls; saying, *Soul take thine ease▪ thou hast much laid up*; these as in other things, so they sin in this, that they take not upon them such a condition of like, whereby they may do good unto others. 3. Diligence is to be used in our calling, without which we cannot keep the things we have, much less increase them; that we may spare something from them, and lay it out unto the common good of others. 4. Frugality and moderation in our expenses about ourselves ought to be used, least the fountain should be drawn dry, whence such streams should flow, for helping and refreshing others. 5. Bounty and mercy ought to be exercised, in communicating our goods unto others, especially persons that are to be pitied; and of these, chiefly such as are of the household of faith: For in this duty is most of all exercised, and most manifestly that virtue that is most contrary to theft; because as in theft we take unjustly to ourselves, what is not our own; so in liberality and alms, we justly take from ourselves what is our own, and freely bestow it on another.

The forty third Lord's day.

On Exod. 20. 18.

Thou shalt not bear false witness against thy neighbor.

IN this Commandment, is handled the testimony of one given on the behalf of another, for getting of belief or trust of them. This then is also amongst the things that belong to our neighbors: For it either tends to his good, or to his hurt, as the belief that is given to this testimony, may either do him good or do him harm. God in this Commandment therefore shows us, that we ought not only, not to hurt our neighbor, in his honor, or life, or chastity▪ or goods; but also that no effectual occasion of harm should be given him, either by words, or by a witnessing, though he should not thereby be immediately hurt, but either by the coming between of his own, or some other bodies credit or endeavour. The general sin that is here forbidden, is called *a false witnessing*; that is, whensoever by our credit, authority, or testimony, we confirm that as truth, which we know to be false, which is the very nature and definition of a lie.

Doct. 1. Every lie with whatsoever pretence it may be excused, as it is a witnessing of falsehood, it is a sin.

Reas. 1 Because it contains an in▪...ury to our neighbor, who from the very law of nature, hath this right, that he may challenge of us, that we say nothing to him, as true as that is not

true; no more than we would thrust upon him a piece of false coin, for true or currant gold or silver, which yet is but a counterfeit.

Reas. 2. Because there is a base and dishonest disorder in the false witness, that lies while his tongue and speech disagree quite from his mind; and it is as if the Interpreter of some Princes should speak things quite contrary to those, that he got in commission from his Prince to declare.

Reas. 3. Because the inconveniences that are brought forth and furthered in the world by lies are very grievous and heavy; because by them all trust, in which lies the very knot and foundation of human society, is troubled in every kind; and there is no evil that in any other sort is done to any, but both may and useth also to be brought about by lies; so as by lies sin is committed against the honor, the life, the chastity, and the outward goods of men, as also against his religion, so that all the foregoing Commandments, by breaking of this Commandment by lies, may also be some way broken.

Reas. 4 Because by a lie the nature of the Devil himself is in a special manner followed, and as it were put on like a garment, *John 8. 44. You are of your Father the Devil, and the lusts of... your Father you will do. He was a Murderer from the beginning, and abode not in the truth because there is no truth in him. When he speaketh a lie, he speaketh his own; for he is a liar, and the Father of it.*

The Use is of *Admonition*, that out of conscience towards God, we keep ourselves from all lying, whether it be that of a pernicious lie, or an officious lie, or a merry lie: Whether it be spoken of ourselves, as in our vaunting and dissimulations, or of others, as in calumnies, slanders, backbitings, flatteries, soothings, &c But these lies are chiefly to be shunn'd, as use to be committed in public judgments, and matter of great weight and importance. 1 Because with how much more advisedness a man lies, by so much his sin is the greater. 2. Because by how much the greater the danger is, that another is brought into by the lie, by so much the sin is the heavier. 3 By how much the greater obligations come together, binding us to speak truth: by so much the sin is multiplied.

And that we may abstain from lying, we must abstain from such things as make way for lying; as are rash suspicions, and too great easiness to believe and receive false reports; and a talkative and twatling nature, which by many useth so to be exercised, as without that consideration, whereby they should always put a difference between truth and falseshood, and the like.

Doct. 2. We ought to love truth, and according as occasion serves, further and advance it.

This is gathered from the words of the Commandment, because veracity, whereby we both love truth, and according to occasion, witness the same, is that virtue here commanded; and is contrary to that sin that is here condemned, in *bearing falsewitness*: So that speculative truth is not properly here treated of, neither that which is true generally; but only moral truth, that is, such as belongs to men's manners and consciences; and that is such a truth of our words, as that they agree with our mind, and our mind also with the thing itself, as far as

we are bound to know, or profess that we know. And this veracity is to be followed and highly to be prized for these reasons.

Reas. 1. Because it is not the least part of that Image of God, that we ought to show; because in a special manner God is, and is called the God of truth, *Psal. 31. 6.* and his word the word of truth, and truth itself: so that truth hath a peculiar agreement with the nature and perfection of God: Whence also it is, that God, though in other commands hath sometimes used a kind of exception, and as it were dispensed with it for a time, as in the matter of *Theft*, with the Israelites (for he made that to be no theft, by a special explication of that command, which otherwise had been *theft*) and of some marriages both before and under the Law, which by extraordinary approving of them he made lawful; yet in this command about speaking truth, he never granted any explication or dispensation, because from the very nature of the thing itself, it hath more of God's Image in it, and of divine and immutable justice; yea, which is more, God hath absolutely forbidden us, that we lie not, although for his cause, much less for our own, or for any mortal man's.

Reas. 2. Because this veracity is a special perfection of man, while it excludes these deviations and crookednesses of men's minds, whereby they are perverted unto a custom of lying, and subjected unto the base affections either of fear, or fraud, or the like: Hence also from the very light of nature, it is a singular honor to any, if they be lovers of truth, and stick fast to it, and are constant both in defending and furthering of the same.

Reas. 3. This is also the foundation of all civil society and conversation; so that it being taken away, men would become rather Wolves and Foxes to one another, than men.

Reas. 4 By the exercise hereof and the love of it, our minds are the better disposed for embracing that truth, which leads to our salvation.

The *Use* is of *Direction*, that in our conversation with men, we follow after this truth, for though it be not required, either that we know all that is true, nor yet that at all times we speak all, that we know to be true; yet against the truth at no time, in no place, for no party whatsoever, no not for God himself (as hath been said) we ever witness anything: Moreover we are always bound to give witness unto the truth, and to confirm it, when either religion or conscience towards God, or justice and charity towards our neighbor shall require this duty from us.

The forty fourth Lord's day.

Exod. 20. 17.

Thou shalt not covet thy neighbors' $\langle \diamond \rangle$, thou shalt not covet thy neighbors' wife, nor his man-servant, nor his maid-servant, nor his ox, nor his ass, nor anything that is thy neighbors'.

IN this last commandment is handled, the estate and condition of our Neighbor in common, as appeareth by these last words; or $\langle \diamond \rangle$ is $\langle \diamond \rangle$ neighbors: For as in the first

Commandment of the first Table, that duty is commanded, whereon all other duties lie and depend; so also in this last Commandment of the last Table, that duty is handled, on which all others, that relate to our neighbor do depend. About this state of our neighbor in common, covetousness is forbidden; by which neither is understood the natural faculty of coveting or desiring, which is of itself good and lawful, and not to be ranked in the place of things forbidden: Nor yet every concupiscence or lust is here to be understood; because such acts of filthy lust, as have the consent of the will joined with them, for the accomplishing the acts of sin, if occasion were given, are prohibited in the other Commandments, according to their kinds, whereunto they belong, as Christ himself teacheth of a man inordinately lusting after a woman: which while he calls adultery, he shows that it is forbidden in the seventh Commandment: Nor yet is understood that innate, and inbred lust in us, which is original sin, and the •...inder to all actual sin; because that is no more forbidden in any one Commandment, than the contrary original righteousness and innocence is commanded in the whole Law, but as this primitive righteousness is commanded us in all the Law throughout; so the contrary original sin, lust or inclination and propensity to evil, in general, is forbidden in the whole Law, and not in any one commandment: Here then is properly understood, that *covetousness*, which is a disorderly desire or longing after anything, that is our neighbors, though we do not fully consent thereto, and though we never desire to accomplish the same by unlawful means.

Doct. 1. The first motions, wherein we are touched with an inordinate desire, are to be holden •...or sins, that are to be shunn'd.

It is gathered from the words of the Commanment; because that first lusting after anything, that is our neighbors, is expressly condemned; and all other inordinate motions are of the same kind.

Reas. 1 Because such motions are contrary to the perfection of God's Image, which we are everywhere bound to keep entire in ourselves, as much as is possible.

Reas. 2. Because such motions are contrary to charity, whereby we ought to love God with our whole hearts, and our Neighbor as ourselves▪ For if this charity were perfect in us, no place would be left in us for such motions of affections either against God, or against our Neighbor.

Reas. 3. Because in such motions there is a certain beginning of a consent to evil, though it be not full and perfect; which appeareth from that hidden liking and delight, that useth to accompany such motions, until seriously they be repressed.

Use 1. Of Refutation, against Papists, who hold not such first motions for sins, and so do not acknowledge the spiritual depth of sin; and by the same means in great part take away the power of repentance and spiritual humiliation.

Use 2. Of Admonition. that with all diligence we keep our hearts, that however we cannot be altogether free from such motions, yet as much as may be, we may keep ourselves from them; and that for two causes: 1. Because they have something of sinfulness in them, and

tend also to the promotion of heavier sins. 2. Because in some sort they defile our mind and make it less fit for exercising and preserving holy motions.

Doct. 2. Everyone ought to be content with that portion and condition that God hath measur•...d out unto him

This is hence gathered; because contentment with our own, is the duty directly contrary to desiring what is another's.

Reas. 1. Because we ought to rest in God's dispensation, as in our Fathers good providence, who knows best what is good for us.

Reas. 2. Because this contentment makes much for the quietness of our mind, and so for the happiness of our life.

Reas. 3. Because the want of this content argues our too great love of the world, and of ourselves; and it comes from a perverse affection, that we are not content with our lot▪

Use 1. Of *Reproof*, against such, as do, or think nothing else almost, than how they may compass such or such a worldly thing, that they have not; so that their whole life is nothing else but a continual exercise of avarice and ambition.

Use 2 Of *Exhortation*, that we may more and more strive unto this contentment of mind, which is the companion of true piety, as is said; *Godliness is great gain, with a mind contented with its own condition. For we brought nothing with us into this world, nor can we take anything out of it with us; but having fo•...d and raiment, let us there •...ith be content. But such as will be rich fall into temptation, and into a s•...are, and many lusts or covetousnesses, &c.* 1 Tim. 6. 6, 7.

Doct. 3. We ought to desire our Neighbors good as well as our own.

This is hence gathered; that here is forbidden the coveting of that, which is our Neighbors; whence follows, that we ought not only to leave to him such things as are his; but also, which is more, desire heartily that he may keep and enjoy his own to his own content, not that we should have them, or desire them. So that as the love of God above all things else is commanded in the first Commandment, so this love of our Neighbor, as of ourselves, seems chiefly to be commanded, and as it were summed up in this last Commandment.

Reas. 1. Because love to our Neighbor ought to follow from our love to God; and God may be as well honored by the things he gives to our Neighbor, as the things that he gives to us.

Reas. 2. Because however it be more natural to wish well to ourselves, yet it is more divine and perfect to wish well to others in such external things.

Reas. 3. Because by wishing well to others, we wish well to ourselves, in as much as by the exercise of this duty, we further our own salvation

Use, Of •...eproof, against the common frailty of us all. For from this, as from the Commandment of a loving God above all things, it follows that none can perfectly keep this moral Law, in this life; to wit, if we understand such perfection as consists in complete

obedience. For otherwise in all believers is found such a perfection, or integrity and sincerity, as is opposed unto fainednesse and dissimulation; and such as is opposed unto halting or lameness, by which some duties seem to be looked after, but not all; and such a perfection also as is opposed to lukewarmness. For all believers both worship God sincerely, and desire to keep all his Commandments, and pant after a complete obedience also: Yet the Law is not for this proposed to us in vain, though we be unable to keep it fully. For hence we understand, 1. What is our duty. 2. What are the defects under which we lie. 3. What we may require of God; to wit, that we may be freed from guilt, & renewed to a performance of duties. 4. That we have a mark set us, whereat we may aim in all our endeavors. 5. That we may in part take notice of the perfection of that life which we shall enjoy in another world.

The forty fifth Lord's day.

On Ephes. 6. 18.

Praying always with $\langle\phi\rangle$ prayer and supplication in the Spirit, and watching thereunto with all perseverance, and supplication f...r all Saints.

THE Apostle after explication of our spiritual armor, which every Christian ought to furnish himself with, adds exhortations to prayers, by which this spiritual armor is taken up, put on, strengthened, made sure, and of proof, and is increased. In the Exhortation itself several things are expounded as the Duty of praying▪ which duty is declared, 1. By a distribution, with all *prayer and supplication*; 2. From the adj...nct of time, *always, or at all times*. 3. From the ob...ect, unto whose good these prayers are to serve; to wit not only for ourselves, but for *all Saints* 4. From the efficient cause, *by the Holy Ghost*. 5. From its singular manner that must accompany it, which consists in *watching* and in *perseverance*.

Doct. 1. Prayer is amongst those p...incipal duties, which ought to be had a care of by us.

It is hence gathered from the Text; because the Apostle so carefully urgeth it.

Reas 1 Because it gives very great glory to God; for God in all our prayers is acknowledged the principle and fountain of all our good.

Reas. 2. It contains man's greatest subjection and homage to God. 1. Because it seeks all things of free▪ gift and grace. 2. Because the soul and conscience themselves are prostrated before God, and cast at his feet as it were, when we pray.

Reas. 3. Because by prayer, we receive all the spiritual gifts of God.

Reas. 4 Because by the same, we sanctify to ourselves all the corporal gifts of God.

Reas. 5. Because by Prayer we fly unto God, that in him we may be secured from all evil.

Reas. 6. Because we have most sweet communion and communication of the grace of God in the exercise of Prayer.

Reas. 7. Because in Prayer either expressly, or implied we give up ourselves unto God, so as after and from prayer, we rise more obliged and bound to God than we were before; because all Prayer hath always adjoin'd to it some promise of thankfulness, for hearing our prayer and granting our desires.

Use Is of of *Exhortation*, that we may more and more give ourselves to this holy exercise of Prayer, as well in public as in private Unto which care many considerations ought to stir us up: As first, That holy Prayer is so acceptable to God, that in Scriptures it useth to be called Incense, or Perfume, and Sacrifice. 2. In that it is so proper to the godly▪ that in Scriptures godly men, and such as call upon the name of God, are without difference put for the same. 3. In that it is so inseparable a fruit of the holy spirit dwelling in the heart of a believing man, that from thence it is called the spirit of Prayer; and Prayer is almost the same to spiritual life, as breathing is to natural or animal life. Moreover that by prayers we best resist all sort of temptations; whence also it is, that we are bid resist the Devil by Praying; and to pray and watch, that we fall not into temptation: Lastly, in that all grace is stirred up, and increased by the exercise of Prayer.

Doct. 2. In prayer we ought to exercise ourselves in all the kinds and sorts of it.

This is hence gathered in that the Apostles exhorts us here, to *all prayer, and supplication, and thanksgiving.*

Reas. 1. Because our manifold necessities, as well in respect of evils, wherewith we are pressed; as in respect of good things that we want, or for receiving whereof we ow thanks; as also the necessities and occasions of others, unto whom we ow this▪ duty of Prayer, do require manifold sorts of Prayer.

Reas. 2. Because by this means, not one only, or another, but all the graces of God are put forth and exercised in us, according to their proper objects and natures.

Reas 3. Because God by this means is many ways glorified of us.

Use Is of *Direction*, that we rest not on forms of Prayers, as if the saying over of such were enough, for the fulfilling of our duty in general; because according to divers occasions, we ought to betake ourselves to divers manners or ways of Praying.

Doct. 3. In Godly prayers the holy spirit exercises a special power of his own.

From the words, *by the holy spirit.*

Reas. 1. Because we of ourselves know not, neither how, nor what to pray for: And although we be taught about such things in the word of God, yet for the practice itself, a special direction of the holy spirit is requisite.

Reas. 2. Because our weaknesses are so many, in the exercise of Prayer, that they must be helped by the holy spirit.

Reas. 3. Because no prayers can be holy and acceptable to God, unless they come from the holy Spirit.

Use, Of Direction, that in making our prayers, we trust not to our own wit, and volubility of gifts, and to our own strength; but that we rely always on the grace and help of the Holy Spirit.

Doct. 4. In some sort or other we ought always, or at all times to be praying.

From the words, *Praying always.*

Reas. 1. Because we ought always to have a praying disposition of mind, or a mind ready to pray: For in this consists the right disposition and ordering of our mind.

Reas. 2. Because we ought to take all just occasion of this exercise of Prayer.

Reas. 3. Because we ought not to pass over our set and established times of prayer.

Use Is of Reproof against such, as are so far from this exercise, that they cannot only pass over whole days, but weeks also without any serious thoughts of Prayer.

Doct. 5. The manner of Praying, is as much to be taken care of, as prayer itself.

This is here gathered, in that watching unto prayer is commanded in the same manner with prayer. Now watching unto Prayer, belongs unto the manner of Praying, and in some sort it contains all things, that belongs unto it. For,

First, We ought to watch before prayer, that we may so prepare ourselves thereto, as all hindrances may be removed, and we ourselves get a fit disposition of mind and spirit.

Secondly, In prayer we must watch against lukewarmness, want of reverence, wandering thoughts, and the like.

Thirdly, After prayers we must be watchful, against forgetfulness and slothfulness, whereby we come short of the fruit of our prayers; neither indeed for our carelessness ought we to expect any.

Reas. 1. Because in every moral action the manner of doing is of greatest weight, by which it only is, that we not only do that which is good, but do it well.

Reas. 2. Because in prayer, after a special manner we are in God's presence, in whose sight, how we behave ourselves is a matter of no small concernment.

Reas. 3. Because a corrupt manner of praying, sometimes not only blasts the power of our prayers, but also makes them to be turned into sin to us.

Use, Of Direction, that we may have a care of all such things, as make for the right manner of praying; such as are Faith, Humility, Zeal, or Fervour, and Constancy.

The forty sixth Lord's day.

Mat. 6. 9, 10, 11, 12, 13.

Verse 9 After this manner therefore pray ye: Our Father which art in Heaven, Hallowed be thy Name.

10 Thy Kingdom come: Thy will be done in earth as it is in Heaven.

11 Give us this day our daily bread.

12 And forgive us our debts, as we forgive our debtors.

13 And lead us not into temptation, but deliver us from evil, for thine is the kingdom, and the power, and the glory, forever, Amen.

This prayer was dictated by Christ, and for this reason ought chiefly by all Christians to be had in esteem, as coming from him that was the wisdom of God itself, which therefore both knew well all our necessities, & knew also most perfectly, what the will of God is towards us: And it was dictated, that it might be an example or pattern of all Prayers, that we ought to use; not that we should be bound up to this very frame and form of words; however it may also be freely used by us: For we read not that this very form of words was used by the Apostles, though other ways divers Prayers of theirs are mentioned as well in the Acts as in their Epistles. This Prayer is made up of certain Petitions, whereunto are adjoined a foregoing Preface, and a following Conclusion. The Preface is in these words; *Our Father which art in Heaven*. And herein is proposed and commended unto us a certain description of God, to whom our prayers are always to be directed. This description suitably to its occasion; that is, unto praying, lays out unto us those perfections of God, which are most needful to be known and considered of us for a devout calling upon his name. And because nothing makes more for this, than that we be assured of God's goodness, and good will towards us, whereby he intends good to us; and of his power, whereby he is able to do all that he pleaseth in Heaven or on earth; Therefore, 1. The goodness of God is declared by that title of, *Our Father*. And 2. His greatest power and majesty is designed in these other words; *Which art in Heaven*. He is called *Father* not only from the benefit of creation and providence, whereby as with a Fatherly care he provides for us in all things; but chiefly also for the benefit of adoption, whereby of his special favor he chooses us to be of the rank and number of his sons. And he is said to be *in Heaven* because in Heaven, especially the third Heaven, he manifests his majesty, as it were in his royal throne, amongst the blessed and glorious spirits; and from thence he sends out his Word, as a royal declaration of his will, through all parts of the world, for the powerful effectuating of all and everything, that he wills, or pleaseth.

Doct. 1. Some preparation of mind is necessary for right making of our prayers.

This is hence gathered, in that a preface is here used, and that such a one, as directly makes for preparing of our minds, that we may make our prayers the more directly before God.

Reas. 1. Because so great is the majesty of God, that to appear before him, and rashly as it were to rush into conference with him, and so negligently without any care of our fitness, and predisposition to it, would be such an indignity, as it were great incivility, and want of wisdom, to use towards any worldly Prince, or great man.

Reas. 2. Because so great is our weakness, that unless our minds be strengthened by some religious meditation, they will never lift up themselves to God, so as becomes them.

Reas. 3. Because so great is our unworthiness, that hardly can our minds be raised up to consider and believe, how our prayers are heard of God, unless we seriously meditate on the favor or grace of God, and his promises.

U...e, Of Direction how we ought to dispose and settle ourselves to prayer; namely by such a preparation, which chiefly doth consist in two things: 1. In calling away of our mind, and thoughts, and cares, from all other things, not only unlawful, but otherwise lawful, though worldly, during that time, and exercise. 2 In setting of our minds, and thoughts, and affections on heavenly things, and that according to that occasion, which our prayers in general, and in their special and particular natures, give us.

Doct. 2. God alone by religious prayer is to be called upon.

This is hence gathered; because in this most perfect pattern of Christian prayer, we are not taught to call upon any in that kind, but whom we may call, *Our Father which art in heaven.*

Reas. 1. Because prayer is so divine a worship, and gives so much glory to the party that it is made to, that without idolatry it cannot be offered to any creature; whence also in Scripture everywhere it is called a sacrifice, which the very Papists themselves confess cannot be offered but to God alone.

Reas. 2 Because no creature can sufficiently know our prayers; to wit, as they come from the heart, and not from the mouth only.

R. 3. Because no creature can always & everywhere be present to hear prayers, where they are made.

Reas. 4. We cannot religiously call on such, as we do not religiously believe in, *Rom.* 10. But we may not religiously believe in a creature, *I...r.* 17. 5.

Use. Of *Resutation*, against the perverse superstition of Papists.

Doct. 3. In all our prayers we ought to come unto God with confidence, as unto our Father.

It is gathered from the word, *Father.*

Reas. 1. Because prayer in its most inward and essential nature, is an action of affiance and trust. For we seek nothing from God, but out of trust and hope grounded on his promises.

Reas. 2. Because we ought to strive unto this, that we ourselves may be accepted of God, as his sons, that so we may know that our prayers will be accepted of him: And this we only attain by faith and affiance placed on God, through Jesus Christ.

Reas. 3. Because we ought to give God this glory, that as a bountiful Father he will liberally give unto us, when we do ask of him, all that is good for us.

Quest. What shall they do then, that have not yet received the spirit of adoption, so that with any certainty they may •...all upon God, as their Father?

Ans. Though such cannot for that time receive that comfort of their prayers, that others do, yet they ought not therefore to cease from the exercise of prayer, because this itself is a most fit means to attain to this confidence; when by lifting up the heart to God, we wish at least, if we cannot with downright confidence and affirmation say of the Word, that yet we could, and might truly call upon God, as our Father.

Use, Of Direction, that we always call upon God in Christ, in whom alone God is our Father by adopting us, and reconciled unto us, and accepts of ourselves and of our prayers.

Doct. 4. In our prayers together with confidence towards God, charity towards our brethren ought always to be joined.

It is gathered from the word, *Our For* though it be both lawful, and sometimes expedient and profitable, that a believer say in his prayers; *O my Father*, for manifesting his particular confidence in God; and not for designing any specialler sonship that he hath in God, than others; as Christ the Lord alone might and did use that form of speaking; yet even for designing our particular confidence, it ought never to be joined with excluding thoughts of others, but what ever our own particular feelings be, in respect of charity, & the judgment & desire thereof towards others, we ought always either expressly or impliedly, to call upon God, as the common Father, as of ourselves, so of others also.

Reas. 1. Because it belongs to our comfort, that we so call on God, as being members with others of that mystical body, whereunto God hath prepared and promised all good things.

Reas. 2. Because it belongs to the communion of Saints, that they have a perpetual communication or mutual partaking and benefit of prayers amongst themselves.

Reas. 3. Because charity towards others, is a disposition, which is in a special manner required of us, that our prayers may be acceptable to God, according to that of our Lord; *If ye forgive •...hers, y•...u shall be forgiven.*

Us Of Reproof, against such, who burning with hatred, and desire of revenge, rush into praying, not that we ought to abstain from praying, because of such perturbations of ours; as neither from the Lord's Supper: But that we ought to lay aside and purge out such perturbations, not only when we come to partake publicly of the Lord's Supper; but also daily, and privately, when ever we set ourselves to make our daily prayers to God.

Doct. 5. The majesty and power of God are to be set before us, when we call upon God.

It is gathered from the words; *Which art in Heaven.*

Reas. 1. Because this majesty of God rightly set before us, and thought upon, strikes us into an awful reverence and fear of God, which is required unto all humble and rightly conceived prayers.

Reas. 2. Because the consideration of the same majesty lifts up our minds above all earthly and worldly things, to think upon and seek for things heavenly.

Reas. 3. Because the heavenly power of God directly strengthens our confidence, according to that of the Apostle, *Rom 4 21. He believed, and doubted not, that •...e who had promised, could also perform.*

Use, Of Direction how in our prayers we may resist sundry thoughts and temptations; to wit, by lifting up our minds to behold and think upon the majesty and power of God, in whose presence we are.

The forty seventh Lord's day. On the first petition of the Lord's prayer.

Hallowed be thy Name.

All the petitions of the Lord's Prayer are very short, & yet such, as contain all things that are to be sought for in their own way, and that in an order most convenient. For the four first Petitions concern the obtaining of good; and the two last, the removing of evil. Amongst the former, these have the first place, which nearest concern the glory of God: And first of all the glory of God itself is sought and prayed for in the first petition, where by the name of God, God himself is understood, & such things as most intimately belong unto him, in as much as he hath revealed himself unto the creatures. By sanctifying of this name then is understood, the manifestation of God's glory, as most becomes his most holy majesty.

Doct. 1. All prayers that we offer to God, are to be followed with great zeal and affection.

This is hence gathered; because all these petitions are so short, but yet pithy and comprehensive, that it may from thence appear that the power of prayer consists not so much in multitude of words, and empty or vain repetitions or babblings, as in the servant and well composed desires of the heart.

Reas. 1. Because the abundance of the heart is here chiefly regarded, according to which the mouth ought only to speak: And the abundance of the heart consists in such desires with zeal and fervor, or heat of affections.

Reas. 2. Because God knows what we stand in need of, so that a long and artificial or skillful expounding of things to God, is not needful, nor doth at all profit, further than it proceeds from an overflowing abundance of the heart.

Use, Of Reproof, against such babblings, as being expressly condemned by Christ our Lord himself, are yet willfully and professedly used by Papists; and by others also out of a lukewarm formality, in as much as they use a form of praying, but deny the power of it.

Doct. 2. Such things are in the first place, and with greatest affection to be sought after, as most concern the glory of God's name.

This is gathered from the order of the petitions.

Reas. 1. Because in the order of intention, and of a well ordered desire, the end is first to be desired: And the glory of God is the end of all.

Reas. 2. That which is first in worth, ought to be put before all other things: And the glory of God hath infinite excellency and worth beyond all things else.

Reas. 3. Because this is one the difference between true and sincere prayer, and that which is hypocritical and vain; in that hypocrites then only seek after God, when by their own private and proper necessities they are constrained to it, and seek not to him first, and for himself. But the godly call upon God for the esteem that they have of himself especially, although even then also with him, they seek their own happiness in him, and in him alone; because this is most of all to glorify God in that manner that himself hath prescribed.

Use. Of Exhortation, that by all means we stir up in ourselves this servant desire towards the glory of God's name, not only beyond and above all profits and pleasures of this life, but also above our life itself, both in this world, and in the world to come, if it were possible that we could desire God's glory separately from our own salvation, and glorification in Heaven.

Doct. 3. Our hallowing or sanctifying and glorifying of Go•...s name depends upon his own <◊
> gift and bounty▪

For we are here taught to seek and pray for it from him.

Reas. 1. Because no mortal creature of itself knows the way how God's name is to be sanctified; nor doth any by that illumination which he hath got, so understand it, but that he still stands in need yet more and more from time to time to be taught it of God.

Reas 2. Because when we understand how God's name ought to be sanctified of us, yet the direction, and leading, and grace of the Spirit of God is needful for the performing of that, which we know belongs unto our duty.

Reas 3. Because there be many things without us, that belong to the sanctifying of God's name, that cannot be brought to any effect by us, but by the special and powerful working of God himself.

Use▪ Of Information, that by this we may understand, that all the duties that we perform unto God are God's own gifts. For nothing can be by us offered unto God for sanctifying of his name, unless that first were freely given us of God. And thus God is *Alpha* and *Omega*, the beginning and the end, in all that spiritual communion, that we have with him. First he forgives us our sins; then he gives us the grace both to will and to do that which is good and well-pleasing in his sight; and lastly, all these his own gifts he crowns in us, both with grace to the end, and glory in the end.

Doct. 4. It is a great benefit of God to us, when we see his name to be hallowed or glorified.

For here we seek this first, as our principal desire and benefit, that the name of God may be hallowed.

Reas. 1. Because this hallowing of God's name, turns always to the profit and building up of the children of God, who in some sort are made partakers of his glory.

Reas. 2. Because all such as love God above all things else, are made possessors of their chief desire, when they see the name of God to be hallowed and glorified.

Reas. 3. Because God often vouchsafes us this honor, to be made some way instruments of hallowing and glorifying his name; and this ought to be acknowledged for a great honor and benefit.

Use▪ Of Reproof, against the base and earthly minds of men, that are more taken with a little profit of the things of this world, than with the glorious hallowing of the name of God.

Doct. 5. It ought to be our greatest grief, if the name of God be profaned or blasphemed.

For this is it, that is directly contrary to this first and great petition, and the greatest hearts desire of all the godly.

Reas. 1. Because God's majesty ought to be most dear unto us.

Reas. 2. Because the actors of such a sin are most wretched, and therefore much to be pitied, for the miserable blindness and perverseness wherein they lie.

Reas. 3. Because great scandal is given to others.

Reas. 4. Because by this means God's judgments are in a singular manner thus provoked and procured, for God will always have his glory, will we, nill we; either from us freely, or upon us fiercely; either the glory of his mercy from us, or the glory of his justice and wrath upon us.

Use, Of Direction▪ how we ought to be affected, when the name of God is profaned or blasphemed; that is, if it be done by others, we ought to grieve at the thing, and as far as in us lies, to mend it; but if it be done by ourselves, or by occasion of us; that is, for a life led altogether unworthy of, and unsuitable to the glorious God, that we profess to serve; then we ought as it were to repair God of his honor, by our humiliation and repentance for such misdoings, and by zeal of glorifying him afterwards, as we had offended and dishonored him before.

The forty eighth Lord's day. On the second petition of the Lord's prayer.

Let thy Kingdom come.

IN the second Petition is handled the principal means, whereby the name of God is hallowed, or glorified amongst men; and that is, the Kingdom of God, and its coming is sought for. And by the Kingdom of God properly is understood that state of the Church, wherein she is made

partaker of that happiness, that she hath in her communion with God. For a *Kingdom* in its general notion, is a kind of polity or public government and state of men, wherein one hath the supreme and chief command, and all others are subject (less or more) for their own good. For unless it be for the good of the Subjects, or people, it is not a Kingdom, but a Tyranny. So the Kingdom of God, is a Politie or State, wherein God hath the Sovereignty or Supreme power and command; and men are sub...ect in such a sort, that from thence they may reap and receive their chief good, that can be desired, or eternal and true happiness. By a (ϕ) also all such means are understood by the Kingdom of God, whereby such a state of the Church is procured. Of this Kingdom there are two most remarkable degrees; one in that administration which belongs unto this present life, in respect whereof it is called the *Kingdom of grace*: The other unto the life to come, in regard whereof it is called the *K...ngdome of glory*. By the coming of this Kingdom then, is understood its *state* or condition; and the *giving*, or bringing to pass of all such things, together with the advancing and perfection of them, as belong to this state, for its accomplishment.

Doct. 1. The chief mea...s to hallow, or glorify God's name by, is the Kingdom of God, which consists in his Church.

This is gathered from the connection of this petition with the preceding.

Reas. 1. Because the name of God, or the greatest perfections of God, are more manifested in this Kingdom, than in any other of his works, but especially his grace, or mercy, justice, truth, and wisdom.

Reas. 2 Because this Kingdom of God in its perfection comes nighest unto God himself. For there is nothing out of God himself, that can be compared with his Church; yea, in a manner all things else are subject to the Church.

Rea. 3. Because nothing is more contrary to the glory of God's name, than the impairment of this Kingdom, or trenching upon it, or than the troubling and deforming of it.

Use, Of Direction and Exhortation, that first of all we seek the Kingdom of God.

Doct. 2. This Kingdom is not set up, nor brought about by any other, than God himself.

This is hence gathered, in that the *coming* hereof is sought from God alone, as the author and principal cause and procurer of it.

Reas. 1. Because the adversaries and enemies of this Kingdom are more and mightier, than that they can be overcome by any creature.

Reas. 2. Because the profits and advantages that this Kingdom brings, are greater, than that they can be imparted to any by any creature.

Reas. 3. Because the administration of this Kingdom is more spiritual, than that it can be performed by any creature in chief.

Use, 1. Of Refutation, as well against Pelagians, who go about to rob God of a great part of this Kingdom, and ascribe it to nature; as against Papists, and others, Who will have the external government of the Church at least to depend upon human power and pleasure.

Use 2. Of Direction, that in seeking this Kindome we fly to God by faithful prayers.

Doct. 3. This Kingdom is come to us, but in part, as yet.

This is hence gathered, in that the *coming* of this Kingdom is by all during this life always to be sought for.

Reas. 1. Because always in this life something cleaves to us, which belongs to the Kingdom of darkness, and must be put off, and laid away.

Reas. 2. Because always something is wanting to us, that belongs to the Kingdom of light, and must be put on.

Reas 3 Because we must always pant and breath after the accomplishment of this Kingdom, which is to be revealed and perfected in the last coming of Christ.

Use, Of Admonition, that we never so set up our rest here, as if we were arrived at the end and last perfection, but strive unto a further perfection, than any we have attained.

Doct. 4. It belongs to our duty, that we use all care and pains to advance this Kingdom of God, by our desires, prayers, and all other lawful means and endeavors within the compass of our power, place, and calling, that God hath set $\langle \diamond \rangle$ in.

This is gathered, because we are here taught to do this by prayer; and what we are bound to pray for, we are bound to use all lawful and expedient means to bring it to pass: else we should but tempt and mock God by such prayers, by dividing the right means from the end, and disjoining of things that God hath conjoined.

Reas. 1. Because the zeal of the House and Kingdom of God (for God's Kingdom and his Family or House, are all one) ought to take up and possess our minds as far as makes for the glory of God.

Reas. 2. Because from it depends our own salvation.

Reas. 3. Because such endeavors, if they be sincere, are never in vain. For though perhaps they profit little with men sometimes, yet they always advance the Kingdom of God in ourselves, and have the promise of the blessing.

Use, Of Reproof, of such as care nothing what the estate of the Church be, how the Word is preached, the Sacraments administered, Discipline exercised, and the like; but it is to be feared that such Gallio's have no part nor portion in this Kingdom, which they entertain with such slight and neglect.

Doct. 5. We ought to wish for the uttermost perfection of this Kingdom, which is to be after the day of judgment.

This is hence gathered, in that believers here on earth are taught still unto the day of judgment to pray for this Kingdom. For further illustration it needs no more, than what hath been said on the former Doctrines.

Doct. 6. The Kingdom of the Devil, and of Darkness, and of Antichrist, and all other such things, as are opposite to the Kingdom of God, and enemies to it, we ought with all our heart to detest, and with all our strength to oppose.

This is gathered from the distinctive particle, *thy*: Wherein is held out an opposition of this Kingdom to all other Kingdoms and things, that are contrary to it.

The forty ninth Lord's day. On the third petition of the Lord's prayer.

Thy will be done on earth, as it is in Heaven.

IN this Petition is sought the fulfilling of God's will, and in that manner, that it ought to be sought to be fulfilled: which is explicated by a comparison of the like; where the things compared are the fulfilling of God's will by men, and by Angels: The quality or manner, wherein they are compared, is the manner of obedience, that ought to be given to this will: Now by the *will* of God here properly is understood that which God hath revealed unto us concerning our duty, or that which he hath laid upon us to do, by his revealed will; though the secret will of God also is so far contained under this Petition, as that we ought to rest content with it, when it appears now to us by the event, that it was the will of God, Acts 25. 14. This Petition hath dependence on the first, in as much as it is a m...an te...ding to that end, that is there proposed. It depends also on the second, because it is the effect of that kingdom and administration; and it is also the perfection and accomplishment of the same kingdom: For God is not said to have a *perfect kingdom of grace*, until he have got all the faithful absolutely subject in all things unto his will: The fulfilling therefore of the will of God, differs from his kingdom, as the government differs from the obedience that is given to it; in the same sort almost, as the kingdom of God and the righteousness thereof differ: Mat. 6. 33. *Seek ...e first the kingdom of God, and the righteousness thereof, and all these things shall be added unto you.*

Doct. 1. The name of God is hallowed by men, and his kingdom is advanced, when his will is religiously and devoutly done.

This flows from the former connection already shown.

Reas. 1. Because reverence to the name of God, which is the hallowing or glorifying of it, brings with it of necessity obedience to his will.

Reas. 2. In this very thing, that we subject ourselves to the will of God, we give God glory and power, and command over our very souls and lives; and so we highly glorify him.

Reas. 3. By this doing of the will of God, the kingdom of God comes to be within us; and within us is his place of ma...esty and state, and his throne powerfully set up to him, in our hearts.

Use Is of Direction, according to this rule, we judge of our love and care towards the name and kingdom of God.

Doct. 2. The revealed will of God should be the rule of our life.

This follows from the substance of the Petition. *Reas. 1.* Because the will of God is the law, partly, written in our hearts, and partly revealed in the Scriptures for this very end, that according to it, we should direct our ways.

Reas. 2. Because it contains in itself all perfection, which belongs to the imprinting upon us the image of God, and making of our life divine.

Reas. 3. Because according to this will, and the doing of it, God both in this life, and in the life to come, distributes and disposeth of all rewards and punishments.

Use Is of Admonition, that we deny our own carnal wills and affections or lusts, with all things that disagree from this will of God; and that we conform ourselves altogether to it, which seems here to be insinuated to us in the particle *thy*, which is put here in opposition to our will, and to the lusts of this world.

Doct. 3. It is God that gives us both to will and to do anything, that is according to his will.

For this is the very thing, that here we seek of God.

Reas. 1. Because of ourselves we can do nothing that is truly good, and pleasing to God, in a spiritual sort.

Reas. 2. Because there are so many things both in us and without us, that fight against this good will of God; that unless God gave us to will and to do what he will's, and kept us in this mind, we should never be able to attain it.

Reas. 3. Because God ought to have all the glory of any good, which yet could not be given him, unless he were the Author and giver of all good.

Use Is of Admonition, that with all humility we think of ourselves, and of our own endeavors, and learn to depend altogether upon God, that from him we may receive both to will and to do that which is good.

Doct. 4. In this doing of God's will, we ought to strive and endeavor unto an Heavenly and Angel-like perfection.

From the words,

On earth, as it is in Heaven.

Reas. 1. Because this is the best way to help our imperfections, if we always aim at the chiefest perfection.

Reas. 2. Because we are called unto the same society and communion with those blessed spirits that are in Heaven, therefore we ought to aspire unto the imitation of them.

Reas. 3. Because we seek the same happiness and glory that they possess; and therefore ought to follow the same holiness.

Use, Is, that we always study to obey God with all cherefulness, sincerity, readiness, and entireness, that in Scriptures are attributed to Angels in their obedience, as special properties and qualifications of the same.

The fiftieth Lord's day. On the fourth petition of the Lord's prayer.

Give us this day, &c.

THE sum of this petition contains things needful for this present life. For by bread is understood by a *Synecdoche*, all that sustains and comforts bodily life. The act of God that is humbly desired about these necessary things, is that he would *give us*, by which also, by another *Synecdoche*, is understood, not only the first free imparting of things to us, that we have not, but also the continuation of them that we have, together with the right use and fruit of them, by the blessing of God: And moreover the removing of all other things, as on the other side are contrary to this present life, or to the comfort, quietness, and contentment of it. This bread then thus understood, is illustrated from its subject, and adjunct. From its subject, in that it is called *our bread*: And from its adjunct, in that it is called *daily bread*; that is, fit for us, and our use, day by day, or from day today. The *giving* of God that we desire, is illustrated also from the adjunct of time, *this day*; that is, *now when we have need*: And from its object, to *whom*; to wit, *us m...n of all sorts, or all men*, but especially such as are of the household of Faith. This petition depends on the first, in as much as all other comforts of this life, ought no other ways, nor no further to be made use of, than as they are instrumental, or made necessary to the hallowing of God's name, or glorifying of him. It depends also upon the last preceding petition (and by it also on that going before it) because by the necessities of this life we are made the fitter, and ought to be readier for doing the will of God upon earth, as it is done by the holy Angels in Heaven.

Doct. 1. Necessaries of this li...e are on this ground chiefly to be desired and sought for, that by them we may be the better fitted and enabled for the doing of the will of God, and glorifying of his name.

This follows from the connection that we have shown.

Reas. 1 Because thus all things are referred to the glory of God, as their last end, according as they should.

Reas. 2. Because while thus we receive these outward goods, we get all the good that is in them, and at once also keep ourselves free from all the evil, that someway cleaves to them; in regard whereof, they are called snares, thorns, and all designed in Scripture by such like names, that set forth unto us *great danger by them*, or from them.

Reas. 3 Because thus such bodily goods are turned in some sort into spiritual goods, as they are looked upon, as effects and signs of God's blessing, and are received as pledges of his love, and directed in their use to the increase and furtherance of spiritual good things.

Use, Of Reproof, against worldly men, who in a carnal manner seek the goods of this life, and use them also only carnally.

Doct. 2. All the necessaries of this life, both the greatest of them, and the least, come •...o men's use by the free gift and bounty of God.

This follows from the manner of seeking them; *give us &c.*

Reas. 1. Because God is absolute Lord of all that is in heaven and in earth; and therefore whatsoever any creature possesses or enjoys, it hath all this from God's free indulgence.

Reas. 2. Because as from God, the thing itself that we possess, depends; so also doth the whole fruit, use, and benefit of it, every way.

Reas. 3. Because this gift of God, is herein singular, and freely bountiful, in that he gives them to such as are unworthy, and such as too too unworthily use them, and abuse his gifts.

Use 1. Is of *Refutation,* against the doctrine of Papists about men's merits, which have no place so much as in our daily bread, or in one •...crumb of bread, much less in respect of the life to come, or eternal glory.

Use 2. Is of *Direction,* that we place not our confidence in second causes, but in God alone, even for these outward things; and that we show all thankfulness to God, even for these worldly things; and specially beware, that we abuse not these gifts of God, and make them an occasion and matter of sinning against the Author and donour of them.

Doct. 3. We ought all to live contentedly on that pittance, that God hath measured out unto us, of the conditions of this life.

This follows from hence, in that we are taught to seek only *our daily bread:* so *Proverb 30. 8. Feed me with the food of my daily portion, or pittance, measured •...ut to me.*

Reas. 1▪ Because we ought not to be carried towards such things with such a desire, as we should seek the kingdom of God with, and the righteousness thereof, but with greater moderation, and with far lower desires.

Reas. 2 Because we. ought not to bind, and prescribe God the measure of the things, that we desire of him, but for that we ought to rest content with his pleasure.

Reas. 3 Because that as he gives, and we have of him, if we enjoy it with contentment, it brings more true good with it to us, than all the greatest riches bring, or can bring to worldly men.

Use Is of *Exhortation,* to keep ourselves from all inordinate care and solicitude about worldly things.

Doct. 4. Our confidence or trust in God, and prayer to him, even about the necessaries of this life, is daily to be renewed.

This follows from the word, *this day.*

Reas. 1▪ Because there is no day wherein we stand not in need of God's favor and blessing, even in such things.

Reas. 2. Because daily the blessings of God are renewed towards us, and therefore also our worship towards him ought daily to be renewed.

Reas. 3 Because every day hath in it as it were a picture which represents the whole life of man; and we are uncertain whether we shall live unto the next day; therefore every day, as it goes over us, we ought to take care of this duty.

Reas. •... Because there is great danger, that we shall find no time, that we may apply to such duties, but that we will forget and over-pass them altogether▪ unless daily we do renew the duty▪ and do it every day in its own day.

Use Is of Reproof against such, as either daily neglect these daily prayers, or very slightly and coldly go about them to perform them.

Doct. 5. We ought not only to pray for, and procure such things to ourselves, but to all others also, as much as in us lie•....

From hence *give us*, not *give me*.

Reas. 1. Because this belongs to Charity.

Reas. 2. Because it is the duty of a good steward of the gifts of God.

Use Is of Reproof, not only against such as exercise thefts and robberies, but also against all such as are guilty of too great sparing niggardliness and envy.

The one and fifty Lord's day. On the fifth Petition of the Lord's Prayer:

Forgive us our debts, &c.

THE following Petitions, treats of the removing of spiritual evil, or sin: And sin is two ways removed; either 1. by forgiveness of sin committed; or 2. by preservation from sin, that it be not committed: The first is the substance of the fifth Petition; the last of the sixth and last: In the fifth the Petition is proposed, and then afterwards it is confirmed. In the Petition because sins are chiefly considered, as to their adjoined guilt: therefore 1. they are under that notion by a metaphor, or simily marked out to us, and declared, when they are called *debts*: The reason of the simily or metaphor is, because by the law and justice, we are bound to God, to give him entire obedience; and for omission of any part, or point of this whole or entire obedience, we were bound to undergo the punishment or penalty of the curse of the law. Sins therefore are called debts. 1▪ Because of the want of that obedience▪ in them, which we *owed* to God. 2 Because they did bring with them an obligation of undergoing those punishments.

Now of both these debts the forgiveness is sought for; that is, the removing of our guiltiness, that we contracted by our sins; and by consequence justification and adoption. The argument whereby this petition is enforced, is taken partly from *the place of like things*;

because from our forgiveness and mercy to others, we must expect the forgiveness and mercy of God; and partly from *the place of unlikenesse*, or of that from *the less to the more*; in this, or such •...*Syllogism*: If we, who scarce have a drop, or small resemblance of that mercy, that is in God, do yet forgive men their offenses, whereby they have offended us; then much more will God forgive us our offenses out of his infinite mercy, that we have done against him: but the first is true; and therefore the latter also. This argument is thus expounded, *Luke 11. 4*. This petition hath its dependence from all the foregoing, as a means whereby way is made for the obtaining of them; because God of his mercy forgiving us our sins, by so doing removes the hindrance of his grace and blessing, whereby other things are obtained; and so he gives us all good things that we want, or desire. It is expressly coupled to the next foregoing petition, by the conjunction *and*, which was not used in the former petitions; because the three former petitions were so nere allied, that of themselves they depended one upon another, by a natural connexion and consequence; and the fourth did upon the last of the cther three, by that kindlinese of connection, that the well-being of the whole, or person, for the better exercising of its duties and actions well, hath on the well-being of a very necessary and essential part of itself. But this petition, and that fourth, are of far different kinds, and have not so direct and immediate a connection in the nature of the things; but that they required to be coupled together by such a grammatical conjunction, *and*.

Doct. 1. Our sins are the heaviest of all evils.

This is hence gathered, in that we are taught to pray for the removal of this evil absolutely, and of none other.

Reas 1. Because they are most opposite to the chief good; that is, unto the image and holiness of God, as they may be partaken of by us, to our felicity; and so some way to God himself. Whose will, as much as in us lay, we have violated.

Reas. 2. Because they spoil us of our greatest perfection.

Reas. 3. Because they beget unto us the greatest miseries.

Use, Of Direction, that having a right esteem of our sins, we may the more abhor them, and all other evil that comes by them.

Doct. 1. Sin•...s bring with them an obligation of the greatest debt.

It is hence gathered, that they are here called debts.

Reas. 1. Because the Law of God binds sinners to suffer pains, and that no common ones, but of the wrath and curse of God.

Reas. 2. Because this debt is such, that for it, we can never be able to satisfy God. For whatsoever sinners do, it rather augments, than diminisheth the nature, or account of the debt.

Reas. 3 Because the justice of God exacting so rigorous a discharge of this debt for sinners, is still upon them, and is as it were perpetually threatening condemnation to them in their own consciences.

Use. Of Admonition, that neither by a mad kind of secureness, or secure and careless madness, we neglect these so heavy debts; but go about this by all means, that we may be set free from them.

Doct. 3. The mercy of God in Christ is sufficient to forgive and remit all our debts.

This is hence gathered, in that we are here taught to this end to fly to the forgiving mercy of God.

Reas. 1. Because God is not only a just Judge, but also a merciful Father, as is in the preface of this prayer.

Reas. 2. Because God according to his infinite wisdom hath so ordered things in Christ, that he can with safety to his justice, of his free mercy forgive us our sins.

Reas. 3. Because this mercy being infinite, far surpasseth our sins, though in themselves they be horrible.

Use▪ Of Exhortation, that with all our hearts we fly to this mercy, and rest in it, and on it.

Doct. 4. Unto remission of sins, together with •...aith, is required a confession of them, and repentance or a change of mind and amendment.

This follows from the nature of the petition.

Reas. 1▪ Because none can earnestly desire the blotting out of his sins, unless he both confess and also hate and detest them.

Reas. 2. Because otherwise he can by no means rightly magnify the mercy of God, whereunto he flies; but rather goes about to prostitute it, and make it a Pander or Baud to his sins.

Reas. 3. Because without these, none is fitted for receiving comfort from the mercy of God in remission of his sins.

Use, Of Reproof, against such as presume on the mercy of God, though they never thus seriously repent of their sins, nor can be brought to confess or acknowledge their cruel dispositious to men.

Doct. 5. Mercy and love to our brethren, is a sign of the mercy and love of God to ourselves.

From these words; *As we forgive our debtors.*

Reas. 1. Because the mercy and love of God shed abroad in our hearts, begets mercy in us to our brethren, as heat begets heat.

Reas. 2. Because this mercy and love towards men, is for its conformity thereto, and suitability to it, a special condition of obtaining the mercy of God; and so is declared to be

tyed to it, *Mat. 6. 14. If ye forgive men their trespasses, your Father also that is in Heaven; will forgive you.*

Reas. 3. Because this forgiving of all injuries and wrongs done to us, by others, is taken of the special and free mercy of God communicated unto us; and this grace is the effect of God's mercy forgiving us our sins.

Use▪ Of Admonition, that we deceive not ourselves, and promise to ourselves the mercy of God, whilst we nourish in our own hearts hatred and rancour against our brethren.

The fifty second Lord's day. On the sixth petition of the Lord's prayer.

⟨◇⟩ u... not into temptation, &c.

IN this petition the business is about the evil of sin in respect of its dominion, which it uses to have over men; concerning which, we have first the petition; and secondly, its declaration, or opposition. In the petition we pray against this evil in its twofold cause; whereof the first is, the proper cause of sin, intending it; which is the temptation of the Devil, or the Devil tempting us to sin. Now temptation is nothing else but an argument proposed to us, whereby we are induced to be persuaded, and drawn into sin. The other cause, that is looked at in this petition, is not properly the cause of the sin, nor any efficient or author of it, but a governor and orderer as well of the sin itself, as of the tempting to sin, and of the effects of both; but the true cause of the evil of punishment, that follows sin: And this is God's effectual and powerful way of working about sin, or exercising of his providence, which usually is called *God's permission*, although it be more than a bare and an idle permitting. The explication of this petition is in praying for the contrary to this evil, that we prayed against in the words going before; which is prayed against from God's gracious acting towards us, contrary to that, which before was called a leading into temptation. For it is called a *delivering* or *plucking* of us out of temptation.

Doct. 1. The guilt of former sins committed, deserveth altogether at gods hands, that we should be quite given over to temptations and sins.

This is gathered from the connection; wherein first forgiveness of sins is sought, and then deliverance from temptations, and evil for sin.

Reas. 1. Because sin being an aversion, or turning away from God, therefore it deserves, that he should turn away himself, and his grace from us.

Reas. 2. Because for sin, we both give ourselves up as it were servants to sin, and to him that tempts to sin; We deserve therefore directly, and very rightly, that we should be given to such masters, as we ourselves have chosen.

Reas. 3 When we rush into sin, we neglect that grace of God, by which we might have been preserved from sin; and therefore we deserve to be deserted by him.

Use 1. Of Admonition▪ that we so much the more take care to keep ourselves from sin.

Use 2. Of Direction, that we daily seek from God, the forgiveness of our sins, even for this end, that we be not further given up to sin, and to temptation, but that we may be preserved from both.

Doct. 2. Whosoever have forgiveness of sins, or seriously seek after it, they have a desire, and true purpose to abstain and keep themselves from sinning in time to come.

This is also clear from the connection of these two petitions.

Reas. 1. Because other ways they would not truly abhor sin, and so would show themselves altogether indisposed, and not qualified for remission of sins.

Reas. 2. Because else they would not be thankful to God, that forgave them their sins.

Reas. 3. Because else that forgiveness would be in vain, if they should again purpose to themselves to return to the like condition, wherein they were before.

Use, Of Reproof, of such as seem to wish for forgiveness of sin, but in the mean time have no care to fly from sin.

Doct. 3. Who so desires to keep himself from sin, ought also to keep himself from all temptations and occasions that lead into sin.

It is clear from the petition, which prays against temptations to sins

Reas. 1. Because the end of such temptations is sin, and the misery that follows upon sin.

Reas. 2. Temptations are so many, so subtle, and so powerful, that unless with great care we take heed to ourselves, it cannot be, but they lead us into sin.

Reas. 3. Because of ourselves we are carried that way, and incline unto this, that by giving place to temptations we may betray our own souls to the tempter.

Use, Of Admonition, to such as from too much security and boldness, rashly expose themselves to the danger of diverse temptations and enticements to sin, for temptation is not to be desired and sought after, but as wisely as we can to be shunn'd; and where that cannot be, stoutly and courageously to be repulsed.

Doct. 4. Our Father that is in Heaven, disposeth also of our temptations according to his own good pleasure.

For thus it is here held out to us, that it is he, that either leads us into temptation, or causes us not to be brought into it; but kept from it.

Reas. 1. Because he exercises his providence in guiding and measuring of every temptation.

Reas. 2. From him depends the strengthening of our souls against such temptations, as we are vexed with.

Reas. 3. From him depends the issue of the temptation itself, together with its effects, which follow on it, either of their own nature, or by accident.

Use Of Comfort, because from hence we may have comfort against all temptations, that we be never fully led into them, as 1 Cor. 10. 13. *No other temptation hath overtaken you, but as useth to befall men; but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it.*

Use 2. Of Exhortation to thanksgiving, that we are not led unto this and that temptation; because this should not be attributed to our own strength and wisdom, but to the grace of God.

Use 3. Of Admonition, that with horror, fear and trembling, we pray chiefly against this judgment of God▪ which he exercises upon many sinners, when he leads them into manifold temptations.

Doct. 5. It is a great benefit of God towards his own, that he thus delivers them from evil, that they be not delivered into temptation.

This is hence gathered, in that this is sought from God by a doubling of the same petition in a man•...*lead us not into, but deliver us from.*

Reas. 1. Because a mischief to man lies in the prevalence of temptations, when he is not only tempted, and led somewhither unto temptation, but also led into it, so as he is inwrapped in it, and held entangled therein, after the will of the tempter Satan, and so is kept captive in the slavery of sin.

Reas. 2. Because so great is the force of temptations, and such is our nature's slipperiness, and deceitfulness, that from this evil of temptation we cannot be delivered, but by God.

Reas 3. Because God delivers not all, but of his just judgment suffers many to be led into temptation, of whom a great part (for ought we know) were no worse than we ourselves, who yet are delivered from them.

Use, Of Direction, 1. What evil it is, that we should chiefly pray against at God's hands to be delivered from; to wit, not against outward afflictions, which are also temptations; nor yet against all other temptations absolutely, but against that deadly evil of sin in them, that is intended to us by Satan, both by afflictions, and all other his temptations, which in truth are often times no less dangerously couched in prosperity, than in adversity. *2.* How we should wholly depend upon God for deliverance from this evil, and so give him the glory.

On the conclusion of the Lord's prayer.

For thine is the Kingdom, power, and glory, &c.

THIS is the conclusion of the Lord's prayer, wherein two things are contained; 1. The confirmation of all the foregoing petitions. 2. The obligation of our affection, that moves us to offer up these petitions to God, and in some sort moves God also to hear the petitions offered. The confirmation is taken from the causes, which concur in God for strengthening of our confidence about the hearing of our petitions at his hands. The efficient cause is, 1. The right and authority of God, by which he can and may dispense and dispose of all,

according to his own pleasure; and it is here called the *Kingdom of God*▪ for *thine is the Kingdom*; that is, the *sovereignty*, the *supreme dominion*, and *right*. 2. The same efficient is also, that *power* of God, or his *might*, whereby he is able to put in execution all to what he hath *right*; that is, all that he pleases, or whatsoever he will: *Thine is the power*. 3. The final cause, is his own glory; *Thine is the glory*. All which are illustrated by their adjunct of duration, not for a time only, and then either to cease, or to pass to another; but *forever and ever*: but unto *ages of ages*, or *worlds of worlds*, as the old English did bear; or *world without end*▪ as now it goes; that is, to *all eternity*. The obligation of sealing up of our affection, is in the word of acclamation, *Amen*; whereby is shown▪ 1. The strength of our desire, wherewith we follow after all these things, that were proposed in these petitions. 2. The strength of our faith, whereby we rest in, and rely on God's mercy, for them all. 3. Of our hope, whereby we look for and wish, that God would ratify and hold firm all our petitions, in the same manner as he doth the promises, whereunto himself hath prefixed this same word of *strong asseveration* (for it is of both) *Amen, Amen*, that is, *Verily, Verily*, a kind of oath; and so hold our *acclamation* as firm, as his own *asseveration*: and that is beyond exception.

Doct. 1. No petition, nor p...r ought to be made to God, without some praise of his name at least implied.

This is hence gathered, that in the very brief pattern of petitions, a solemn praise of the name of God is subjoined, how ever it be in order to confirm all the petitions foregoing.

Reas. 1. Because it is not ourselves that we ought either only, or chiefly to look at in the worship of God; but it is the honor of God's name, that we should so much regard.

Reas. 2. Because this is a most powerful motive, to obtain what we seek, if in all things we give God his glory.

Reas. 3. Because it is a chief part of worship.

Use, Of Reprof, against our negligence on this behalf, who are so wholly taken up with the things that belong to our own necessities, that we neglect the giving God his honor by duly praising of his name; when yet it is the sole thing aimed at in this prayer of our Lord's, that the glory of God may have the first and the last place, as the Alpha and Omega of all his worship, the beginning and the end of •...ight serving him. For the first petition is about the hallowing or glorifying of his name; and the last conclusion is the extolling and praising of him to the same glory.

Doct. 2. It makes very much for the strengthening and confirming us in our prayers, if we set before our eyes the infinite sovereignty and right, and the infinite might, and glory of God.

From the words; *Thine i... the Kingdom, power, and glory*.

Reas. 1. Because hence it appears, that we do rightly, and according as just order doth require, fly unto God in our prayers; and seek all good things from him, because he only hath the absolute right and might, to dispense all these things, according as his own honor and glory requires.

Reas. 2. Because hence it appears, that we may have certain and sure confidence, that he will hear our prayers, because it is as easy to him to do all this, as to will it; and it belongs also to his glory in some sort, to will the same.

Reas. 3. Because from hence we are taught, both in what manner, and for what end, we ought to look for the accomplishment of our desires; to wit, in such manner as shall seem good unto God, according to that wisdom and power of his, whereby he exercises sovereignty of kingdom and command, or dominion in all things, and in such manner, as may make most for the glory of his name.

Use, Of Direction, that we use these and the like titles of God, in our prayers, not for a fashion, but from religious resentment and intention, that our prayers may be the more powerful, from the greater feeling, and abundance of our hearts.

Doct. 3. All things... that uphold our faith and our prayers, are from the everlasting and eternal God.

From these words; *For ever and ever.* Or thus rather it makes for the same purpose; that we consider, that all things that sustain our faith, and our prayers, are in the eternal God, *unto eternity,* or forever and ever, &c

Reas. 1 Because from hence it appears, that now God is the same, and such unto us, as he was from the beginning of the world to any other, that called upon his name, *Isa 59. 1. & ...1. 17.*

Reas. 2. Because from hence we are confirmed in this, that God will unto eternity remain still our God, even then when he will cease by changeable dispensations to do us anymore good, as here he doth, because then we shall be settled in the possession of our last and highest good

Use, Of Direction▪ for the right use of this divine attribute of eternity.

Doct. 4. While we pray, and especially towards the end of prayer, we ought to put forth our petitions with all earnestness of desire, and lively strength of faith, and of affections.

From the word *Amen.*

Reas. 1. Because as at the end our prayer is as it were come to its perfection, so we ought there to exercise the perfection of our faith, affection, conscience, and desire.

Reas. 2 Because every natural and kindly motion grows stronger and faster towards its end; otherwise if it be flashy in the beginning, and flag towards the end, it is a token it was forced, or framed upon some wrong ground, and will not prove durable and kindly unto the end.

Reas. 3 Because our affection in the end of prayer ought then to act from the doubled and recollected force and power of all the affections going before.

Reas. 4▪ Because by this means in a sort we redouble our whole prayer, while first we propose all our petitions one by one in order, with their own measure of desire and affection; and

thereafter press vehemently and earnestly for them all together, that they may all be granted us, and so according to our earnestness, •...est as confident that they will.

Use▪ Of Reproof, against the negligence of men on this behalf, which is grown so great, that now it is gone out of use amongst us, to signify such our affections, or strong wishes and desires, by saying, *Amen*; as the Apostle witnesseth and saith, that all Christians of old were taught, and did use to practice▪ 1 Cor. 14. 16.

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FINIS.

Timothy Armitage, d. 1655.

P-TA2-1. A trial of faith, or, The woman of Canaan on Math. 15, 21, 22, 23, 24 : together with the souls sure anchor-hold, on Heb. 6, 19 : with the wisdom of timely remembering our creator, on Eccles. 12, 1 : in several sermons - Armitage, Timothy, d. 1655.

Trial of Faith, OR THE WOMAN OF CANAAN▪ On
Math. 15. 21, 22, 23, 24.

Together with the Souls Sure *Anchorhold*, On
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With the Wisdom of timely remembering our Creator, On
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•n Several SERMONS, By *Timothy Armitage*, Late Minister of the Gospel in *Norwich*.

•ONDON, Printed by M. S. for *Henry Cripps*, at the first Shop in Popes-head-Alley, next *Lombard-street*. 1661.

To the Christian Reader.

Although we have not fully perused these Sermons, yet being well acquainted with the worth of the Author, we do (not without the desire of many) present these Notes to thy view. He was a man of a choice, humble, meek, and moderate spirit, of good natural endowments, heightened with no small measure of Divine grace; of a sound judgment, yet could bear with those that erred not in the main; of a large affection, yet without affectation; of good Learning; but his Art was in Preaching to conceal his Art. His Teaching was after the manner of God's drawing a soul to Himself, viz. *Fortiter & suaviter*, strongly and sweetly. His style was even, plain, & full, and (as *Anianus* spake of *Chrysostom*) his speech was never elevated to the pomp of speaking, but always accommodated to the profit of hearing. In brief, He was a faithful, experimental, powerful, and succesful Labourer in the Gospel; for the Spirit of God breathed much on his heart and Ministry: His life also held pace with his Doctrine; for as his Doctrine was lively, so his life was doctrinal: He was beloved both of God and man. Our only grief is, we had such a Preacher whom now we have not: But in the midst of our sorrows for the loss of him we have refreshment, by enjoying the issues of his labor; and this book being his *Benjamin*, which he did not live to finish, we humbly present unto you, in its native innocence, as it was midwived from his mouth by the finger of a ready Penman: Neither could we be so injurious to our departed Brother, or unjust unto you, as to diminish or add anything thereunto; lest, instead of his endeavors, we should give forth our own conceptions. His intention was not to print them in paper, but to imprint them in the hearts of his Auditory. This Writing is like Milk in a Bottle, which though it wanteth the natural warmth of the Breast, yet being well digested, will afford wholesome nourishment and spiritual strength. Those that did hear these Sermons delivered by a lively voice, cannot but rejoice in hearing them echoed over by the rebound of the Press; in which if there be any faults, you are desired, by the sense of the neighbouring words, to correct them. Thus

committing the success of these following pages (wherein the Author being dead yet speaketh) to the blessing of the Almighty, We rest

Your Servants in the Lord Christ,

- W. B.
- T. A.
- J. R.

Several Sermons preached by Mr. Timothy Armitage upon Matth. 15. 21, 22, 23, 24, Verses, &c.

Verse 21. Then Jesus went thence, and departed into the Coasts of *Tyre* and *Sidon*:

22. And behold, a woman of *Canaan* came out of the same coasts, and cried unto him, saying, have mercy on me, O Lord, thou son of *David*, my daughter is grievously vexed with a Devil.

23. But he answered her not a word: And his Disciples came and besought him, saying, send her away, for she crieth after us.

24. But he answered, and said, I am not sent but to the lost sheep of the house of Israel, &c.

SERMON I.

YOU have a Relation of Christ's departure from the parts of *Judea* near to *Jerusalem*; and his coming to the coasts of *Tyre* and *Sidon*, the uttermost part of the Land of *Canaan*.

And here is a Relation of two great *Wonders* wrought by Christ there: One was a spiritual wonder, a *wonderful faith* that Jesus Christ wrought in the heart of a poor woman, the *woman of Canaan*; it was a wonderful faith, therefore it is brought in with admiration in the 22. verse, and *BEHOLD, a woman of Canaan came out of the same coasts, and cried unto him, saying, have mercy on me, O Lord, thou son of David, &c.* Yea it was such a wonder, as made the Son of God to wonder at it in conclusion, and to say, *O woman, great is thy faith, be it unto thee even as thou wilt.*

The second *Wonder*, which was the effect of this wonderful faith, it was a *miraculous cure* that the Lord Jesus Christ wrought upon the daughter of this woman of *Canaan*, who was possessed with a Devil, which Devil Christ cast out by speaking one word.

Now concerning the *faith* of this woman of *Canaan*; the *wonder* that was in it appears,

First, In that it was a *woman*, the weaker vessel, and most subject to fears, yet her heart was raised to *believe*.

Secondly, Not only a woman, but a *Woman of Canaan*, a Canaanitish woman, one that was of the seed and posterity of that cursed Nation the *Canaanites*, that were a cursed Nation, and cast out, that room might be made for the Children of *Israel*; cast out of the Land, that room might be made for the Children of the Kingdom, and yet Christ meets with mighty faith in the heart of a woman that was a Canaanite, one that had not enjoyed the means of Grace, one that had not enjoyed the privileges of the Jews.

But we shall open the Scripture, and give you a brief Analysis of it, and lay a foundation for future discourse, for I shall but dwell upon the borders at this time.

And in the *faith* of this woman of *Canaan*.

First take notice of the *Declaration* of her faith, *ver. 22*.

Her faith was *declared*, first, by the *confession* she made of Christ, she made a full and excellent confession of Jesus Christ; *O Lord, thou son of David*, there is the confession of her faith: she doth acknowledge the *Lordship* of Christ, she doth acknowledge him to be *Lord of all*, infinite in power, able to do what he pleases, yea to command the Devil out of her daughter, for she came to him for that end; there is a confession of the Divinity of Christ, and of his infinite power.

Secondly, She doth *acknowledge* him as the *Messias*, not only as the Lord of all, but as the *Messias*, Christ the Savior, him that was to come to *redeem* his people, and to be a light to enlighten the *Gentiles*, and therefore she calls him the *son of David*; Oh Lord, *thou son of David*, have mercy on me, &c. where she doth acknowledge him to be the *Messias* that was promised to come out of the loins of *David*.

Thirdly, There is a declaration of her faith by her *prayer* she pours out before the Lord; her prayer was an effect of her faith, she calls upon him with a great deal of earnestness; and her petition was, that Christ would cast out the unclean spirit that had taken possession of her daughter, therefore she spread it before the Lord, *My daughter is grievously vexed with a Devil*.

And the Argument she uses to move Christ (besides her own necessity and the misery of her child) it was his own *free grace and mercy*: *Have mercy upon me, O Lord, thou son of David; my daughter is grievously vexed with a Devil*.

Have mercy upon me; the affliction of her child was upon her; she does not say, have mercy upon my child, but upon *me*; and she pleads mercy and free grace, have *mercy upon me*, not her own worthiness; no, but have *mercy upon me*.

Secondly, We have the *trial* of her faith; her faith is tried three several times, and three several ways the Lord Christ doth try her faith, that so it may appear more shining.

First, Christ doth try her faith by *keeping silent*, giving her no answer; she cries aloud, *Lord have mercy on me*, but Christ doth not so much as open his lips to give her any encouragement, but he is silent; and that was a mighty trial, that when she should cry so loud, that Christ should say nothing to her, it was a mighty trial to this woman's faith.

Secondly, Christ tries her faith by *giving of her a seeming denial*, in the 24. verse, He answered and said, *I am not sent but to the lost sheep of the house of Israel*; as if he should say, it is beside my errand to have anything to do with this woman of Canaan, I am sent to the Jews in the first place; it was a seeming denial of Christ.

And it was the greater trial, because Christ did not only seem to deny her request, but to deny the request of the Disciples, for in the 23. ver. *The Disciples of Christ came and besought him*: Oh this was a trial of her faith; she might have said, I have cried, and there is no hope, and the Disciples they have besought him for me; but Christ doth not answer, but deny her request, and deny the Disciples request, what hope was left then?

Thirdly, The faith of this woman is tried in the 26. verse, where Christ doth *object* to her, *her own unworthiness and unfitness that he should have anything to do with her*; *he answered and said, it is not meet that I should cast the children's bread to dogs*: And oh! what a trial of faith was this? Christ doth not only deny her, but seems to upbraid her with her unworthiness; she was of the Nation of the Canaanites, and they were of the Jews accounted as Dogs; they were cast out, and were without the Covenant, and without God in the world; *it is not meet*, said Christ, *I cannot do it, to take the children's bread, and give it to dogs*; this was a mighty trial.

Now in the third place let us consider the behavior of this woman under these trials, how did her faith bear up under these trials? That is declared unto us,

First of all; when Christ gives her no answer, yet still she continues crying after him; there is the behavior of this woman's faith under that trial. Though Christ give her no answer, she gives not over her request; though Christ was silent and would not open his mouth to give her one word, yet she continues crying, the Disciples say as much, *Lord send her away*, say they, *for she crieth*.

Secondly, And for her deportment under her *second trial*; she came and *worshipped*, and said, *Lord help*; and so she continues still in duty, and is found waiting upon the Lord in an humble posture, she falls down and worships, she worships Christ and continues in prayer, *Lord help*.

Thirdly, The behavior of this woman under the *third trial* she meets withal is in the 27. verse. and she said, *Truth Lord, yet the dogs eat of the crumbs which fall from their Masters table*. When Christ tells her, that he must not take the children's bread and cast it to dogs, see how her faith now works, and though this seem the greatest discouragement, yet her faith doth make an excellent improvement of it, and from this discouragement her faith takes *•ice* and waxeth stronger and stronger; *Truth Lord, yet the dogs eat of the crumbs that fall from their Masters table*; she grants all that Christ said, she grants the proposition and application of it, she grants that she was no better then a dog, and yet her faith makes an improvement of that which seems to be the greatest discouragement, she fetcheth an argument from thence, if I be a dog let me have the crumbs, if a dog, *thy dog*, and I will not away from thy feet, but let me have crumbs that fall from the children's table. So you have the carriage of this woman under her several trials.

Fourthly, You have the victory of her faith in the 28. verse; *O woman, great is thy faith, be it unto thee as thou wilt; and her daughter was made whole.*

The heart of Christ seems to be taken mightily with the faith of this woman; and therefore Christ stands and wonders, that there should be such a faith in a Canaanitish woman: *O woman, great is thy faith, be it unto thee even as thou wilt:* I do not only grant the mercy thou askest, but even what thou wilt; thou hast overcome me with thy faith, *Be it unto thee as thou wilt; and her daughter was made whole that hour:* So that you see the history of this woman of *Canaan* opened to you: I shall not enter into it now, but (as I said before) dwell upon the borders of it.

And at this time I shall consider what is written in the 21. verse; *Jesus went thence and departed into the coast of Tyre and Sidon.*

1. We shall consider from whence Christ went when he came into these parts.

2. And what was the occasion of Christ's going away.

3. And then consider what this place was that Christ came to, where Christ wrought this wonder, this miracle.

1. He went from thence, from the parts of *Judea*; which were near to *Jerusalem*; for in the beginning of the Chapter you read, that Christ was there in some place, where many of the Scribes from *Jerusalem* came to him, as in the first verse.

2. What was the occasion of Christ's departure from these parts of *Judea* that were near to *Jerusalem*? Why did Christ leave these parts, and leave that people? The occasion is intimated; because they opposed Christ, they cavilled against him; against the person of Christ, against the truths of Christ, against the disciples of Christ, and against the way of Christ; the Scribes and Pharisees were filled with enmity against Christ, and the way of Christ, and therefore Christ departs from them, and goes into the coast of *Tyre* and *Sidon*.

But more particularly, that which was the cause of Christ's removing from this people; it was because they set up their own traditions; they set up their own inventions, and made them equal with the Command of God, nay, they made their own inventions and traditions above the Commandment of God, which was a mighty provocation to Jesus Christ; if you read the beginning of the Chapter, you shall see how they set up their own rules above God's Rules, which is a provocation to Christ, and he will not bear with such; you may read the second and third verses, and so to the end of the seventh verse.

In vain (*says Christ*) do you worship me, teaching for doctrine the commandments of men.

So that the occasion of Christ's removing from these parts of *Judea* which were near to *Jerusalem*, was the exalting their own traditions, and making them equal with God's Commandments.

It affords something to us for our instruction, which is this,

That when a people, or any soul, shall exalt their own traditions, their own inventions, and make them equal, or set them above the Commandments and Rules that Christ hath given his people to walk by, Christ will not afford his presence to such a people, Christ will certainly depart from such a soul, or people.

For the truth is; there is little hope that there should be any good done by such a people, when they decline the Rule, and set up something of their own, there is little hope that the word of Christ should do good among such a people. Therefore Christ will withdraw from them, as he did from these Scribes and Pharisees; and so will Christ withdraw his special presence from a people that shall set up their own inventions. For it is a mighty provocation to Christ.

First of all, when a people shall exalt their own inventions above the Rule that Christ hath given his people to walk by; the minds of such a people are blinded and darkened, and their hearts are hardened against the Truths of God; therefore there is little hope of such a people: I say; men's own inventions thus exalted and lift up above God's Rule, it blinds the mind, and hardens the heart against Christ and the things of Christ; it is a making to a man's self a graven Image: Whatsoever a man shall bring in of his own, as a rule to walk by, and to worship by, he makes that an image to himself; now they that make graven Images are like to them, says the Psalmist, *They have eyes and see not*; God gives them up to blindness; declining God's Rule, and Christ's Institution, it will blind them and harden them against the Truths of Christ.

Secondly, When as men shall exalt their own inventions, the heart is so filled with them, that there is no room for Christ, and for the most part there is in such a soul a kind of loathing the Truths of Christ. Wherever you find men's inventions exalted, there you shall find a kind of loathing, in such a soul, of the pure and sincere truths of the Gospel, the bread of life is no longer sweet with them, and the water of life hath no relish with them; and when it comes to this, Christ will not stay, but withdraws his spiritual presence from them, as he did his bodily presence from the Scribes and Pharisees.

Thirdly, Christ will withdraw from such a people, because for the most part they are desperate enemies and persecutors of Christ, and of his People, and of his Truths: So it was with the Scribes and Pharisees, Christ had not such enemies in all the world as they were, because they were most zealous for their own inventions, they declined the Rule, and set up their own rule, and therefore they prove desperate enemies to Christ. *Paul* makes an acknowledgement of it when Christ came to open his eyes, and doth tell you, that that was the cause of his driving on that trade of persecuting the Saints with so much earnestness, because he was so zealous for the traditions of men; in *Phil. 3. 6*. You may see there what he says was the cause of his persecuting the Saints: *Concerning zeal, persecuting the Church, touching the righteousness which is in the law blameless*: And so in *Gal. 1. 13, 14*. *For ye have heard of my conversation in time past, in the Jews Religion, how that beyond measure I persecuted the Church of God and wasted it. Ver. 14. And profited in the Jews religion above many my equals in mine own nation, being more zealous of the traditions of my fathers*: The zeal which he had for the traditions of men was that which carried him on to persecute the Christians with so much

violence; and many times it is so, that they which do most exalt their own traditions, they become very zealous in persecuting the Saints and Truths of Christ, for it is natural for a man to become zealous for that which is his own; that which is of the flesh, that which is a kin to the flesh, the flesh will be zealous for: Now all traditions they are born of the flesh, they are the offspring of man's own brain, and therefore upon that account men are many times very zealous for them to the persecuting of the Saints of God. Now upon this account the Lord Christ will not afford his presence with such as lay aside his Rule, for they many times prove the greatest persecutors of Christ and his people.

Fourthly, Christ will not continue and afford his presence with such a people, as set up their own inventions and traditions in the place of God's Rule, because they do arrogate that to themselves which is Christ's due; he is the great Prophet, and given to instruct his people, to make known the way of life and salvation, and it belongs to Christ to give a rule for his people to walk by: And therefore when men shall set up their rule in the place of Christ's Rule; what do they but take the place of Christ, the office of Christ, and turn Christ out of his office, and set themselves in Christ's chair. Now this is a great provocation to Christ, and that which Christ will not endure, but depart from such a people.

Fifthly, They that do exalt their own inventions and traditions in the place of Christ's Rule, for the most part they place their righteousness in those very traditions of their own; which is a great provocation unto Christ; for you may observe this in the Pharisees, they that were so zealous for their own inventions, and would not submit to the Rule of Christ, they would not submit to the Righteousness of Christ, but they placed their righteousness in their traditions, in their inventions; a kind of voluntary humility they had, and willingly submitted to their traditions, and by so doing did overturn the righteousness of Christ, placing their righteousness in their own observations; it was that which made them not to submit to the righteousness of God. Let a man do never so much, let him walk never so strictly, let him set up the straitest rule to himself to walk by, though a man do never so much, though he afflict his body never so much, if this tend to draw off the soul from the righteousness of Christ, that a man should look upon this as his commendation before God, and place this in the room of Christ's righteousness, as all do that set up their own traditions, they do greatly provoke the Lord Christ, and loose all they do; though men could walk as exactly as the very Angels, yet if that exactness should draw them to place any trust, any confidence in their observations and humility, they loose all their labor; for Christ tells his Disciples in *Matth. 5. 20. That except your righteousness exceed the righteousness of the Scribes and Pharisees, you shall in no wise enter into the kingdom of heaven:* Except your righteousness exceed the righteousness of the Scribes and Pharisees: they went a great way in self righteousness, they walked very strictly and very precisely; ah but you must have another kind of righteousness, a righteousness that must be beyond theirs; they placed their righteousness in their doings, in their observations and inventions; but except your righteousness exceed theirs, you shall in no wise enter into the Kingdom of Heaven.

The Devil he will allow men to go a great way in such paths of self-righteousness, to do a great deal, to suffer a great deal, to carry it very humbly, and very strictly, and seem to be

the most mortified men living; if the Devil can but draw them off from Christ's righteousness thereby, and place their righteousness in this, he care not how far they go; for the Devil knows that this will never mortify the deeds of the flesh, whatsoever is of man's setting up will never mortify the deeds of the flesh; but as I said before, men may live very strictly, fast and pray, and yet be far from mortifying the deeds of the flesh; it may be so far from mortifying the deeds of the flesh, that it may strengthen the flesh and corruption, get strength while men seem to walk in such a way of seeming mortification; yea the strength of the body may be spent in seeming mortification, and the corruption unmortified.

But to reflect a little by way of Application.

Oh that this might be a warning piece to us to take heed that we do not exalt anything of man in the room of Christ; take heed we do not exalt our rule above Christ's Rule, that we do not form rules to ourselves to walk by, and to worship by, and decline the Rule, and Institutions, and Ordinances of Christ.

There are two sorts of people that are and will be found guilty of this, who shall not enjoy the presence of the Lord, for Christ will depart from such a people.

First, Such as set up outward forms of their own in opposition to Christ's Form; there have been such a generation of men in this Land, and still there are, who hath such Idols in their hearts who set up their form above Christ's Form; Christ hath left a Rule, and Christ hath given his Form, and his Institutions, which must be observed till his coming; but now when men shall bring in their own inventions and traditions, their own superstitious ceremonies into the worship of Christ, which Christ hath not commanded, this is a great provocation to the Lord, and such a people cannot enjoy the spiritual presence of Christ; for •ait• Christ, *Go teach, and observe what I have commanded you, and loe I am with you to the end of the world.* So long as a people cleave to Christ's Institutions, so long they are under the Promise of Christ, but they that shall go from this are not under the Promise of Christ.

2. And then again there are those that will be found setting up something of their own in the stead of Christ's Rule, while they pretend that they have another rule then the Word to walk by; the other is more gross and carnal, but this more spiritually wicked. I say, when men shall pretend to have another rule to walk by, that they have the Spirit of the Lord to be their rule to teach them, and they shall not look to the rule of the Scripture, not look to any rule without them; truly both these sorts of men will be found to set up their own rule above Christ's Rule: And oh how dangerous is it? and as I said before, so again, and oh that it might be remembered! It is a pulling Christ out of his Throne; for men to decline his Rule, the rule of his Word, which he hath given them to walk by, and decline his Ordinances, and pretend to walk by a rule that is within them, truly they exalt something of their own above Christ; and let it be remembered what the Lord threatens to such as will not hear the great Prophet, *Deut. 18. 15. and 19. The Lord thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me, unto him ye shall hearken.* V. 19. *And it shall come to pass, that whosoever will not hearken unto my words which he shall speak in my name, I will require it of him.* He that will not take the rule from Christ's mouth, he that will not walk by that rule that Christ hath left

in his Word to walk by, but shall take another rule though the pretence be never so high and spiritual, the Lord hath said that such a soul shall be cut off; the Lord will not afford his presence, Christ will not continue his presence with such a people as shall exalt any invention above Christ's Rule, the rule of the Word.

But it may be that they will say, They do not exalt anything of their own, we are mistaken of that no, it is only the Spirit of Christ that they exalt: it is the Spirit of Christ that is their rule to walk by, and they are not bound to attend to any rule whatsoever that is without them; but to walk by the rule of the Spirit of God that is within them.

To whom, I say, it is a great mistake, that the Spirit of the Lord in us should be a rule for us to walk by; the Spirit is not the rule, the Spirit is given to open the rule, the Spirit is given to shine upon the rule, to declare the rule, but the Spirit of the Lord is not the rule. It is true indeed, we cannot know the rule, at least in the spiritual nature of it, till the Spirit of the Lord doth open it▪ as a man cannot see what time of day it is by the Sundial till the Sun shine upon it; ah but the Dial is the rule: And so it is a great mistake▪ while men think that the Spirit is the rule, when as the Word of the Lord is the rule, *to the Law and to the testimony, if any man walk not according to this rule.* And so Christ tells his Disciples, that the Spirit is not given to manifest and discover any new thing, but what Christ hath laid down in his Word: look into *John 16. 13. Howbeit when the Spirit of truth is come, he will guide you into all truth; for he shall not speak of himself▪ but whatsoever he shall hear, that shall he speak, and he will show you things to come.* Mark how clear it is, that the Spirit is not given to discover anything that is beside the rule that Christ hath left; he shall guide you into truth; ah but how? he shall lead you to the rule and guide you into truth, for he shall not speak of himself, but what Christ hath spoken, and what is written in the Word of the Lord; and the Spirit is given to speak it with power, and life, and efficacy; *He shall take of mine and show it to you, no new thing, but what is mine; my Truth, my Gospel; he shall take of mine and show it to you.*

Object. *But you will say, If the Spirit of the Lord be in me, surely the Spirit need no rule to walk by; but the Spirit of the Lord is in all the Saints, what need have they of any other rule?*

Answ. I answer: The Spirit needs no rule, ah but the Lord saw that we needed a rule to walk by, we were apt to be deceived, to call darkness light, and light darkness; the Lord saw we had need of a rule, and that rule is the Word of the Lord, which is given us as our rule, and no other rule but only the Word of the Lord: And therefore be not deceived upon any pretence whatsoever; take heed you be not drawn off from the Institutions of Christ, from the Word of Christ, the rule that Christ hath left all his people to walk by, for if you be, you will exalt something of your own, something that you will place your Righteousness in; and oh how provoking is that to Christ? for a people that do so, they cannot and shall not enjoy the spiritual presence of Christ; such as forsake Christ's Rule, and set up their own rule that Christ never made a rule, they shall not enjoy the presence of Christ, no more then Christ afforded his presence with the Scribes and Pharisees.

And therefore do but wait upon the Lord, cleave to the Lord, and hold fast his Rule, and you shall see that the Lord will make it evident to all the world, that he hath left them, though

they are never so seemingly high and spiritual, yet it will appear, that such as forsake him, Christ will forsake them, they are left of Christ in their judgments already, and wait upon the Lord, and you shall see that the Lord will leave them to corrupt themselves by a corrupt conversation; for what way of Christ will not men only forsake, but blaspheme? and what sins so great will not such a man, as leaves the rule, be drawn to the commission of? For if the Word be not the rule, but a strong impulse of Spirit, what impulses may not a man have? he may have the strongest impulse to the greatest evil whatsoever; if the Lord hath not yet left, yet he will leave such a people to the commission of great evil: As I remember the history of some of the low Countries, they had such a pretence, that the Word was not to be their rule, but they were led by the impulse of the Spirit of God; and I remember in that history it is recorded, that many grievous wickednesses they did commit▪ they came to marry many wives, and one of the chief of them cuts off one of his wives heads. And another upon a time, he calls his kindred together, and he in the presence of them all takes away the life of one of his brethren, and said, *now the will of the Lord is done*: And what wickedness is it that men may not fall into by a strong impulse?

But so much for that.

I will give you but one hint more in that 21. v. *•esus went into the coasts of Tyre and Sidon*: You see from whence Christ came, which was from the parts of *Judea*: and the occasion of Christ's departure, because they rejected his Word. But where came Christ? He departed into the coast of *Tyre and Sidon*. A word or two of that, and so conclude; *The coasts of Tyre and Sidon*.

First, They were the uttermost parts of the land of *Canaan*.

Secondly, It was a very *dark place*, a place full of darkness and ignorance; a people that were mixed with the heathen, and had learned their sinful customs; and yet the Lord Christ when he goes from *Jerusalem*, he goes into the parts of *Tyre and Sidon*.

Briefly observe this: The faithfulness of Christ in his Fathers work, and the love of Christ to the souls of men: *Tyre* a hundred miles from *Jerusalem*, and yet Christ undertook this journey. Oh faithfulness of Christ in his Fathers work! he cares no labor, no travel from place to place, from City to City, to the uttermost parts of the land, and all was to do his Fathers work: Oh the faithfulness of Christ!

And take notice of the love of Christ to the souls of men; it was in compassion to a poor woman of *Canaan* that Christ took this journey, she known to the Lord before, and in compassion to do her soul good, and to release her daughter who was possessed with a Devil, Christ takes this journey. See the love of Christ to the souls of poor creatures. Christ knew the worth of a soul, the preciousness of a soul: what would it advantage a man to gain the whole world and loose his soul? Why in compassion to this woman's soul Christ takes this great journey.

And by way of Application: Oh that we might learn of Christ to be faithful in that work which the Lord hath committed to us; and to express more love to our own souls and the souls of

others. What a great way did Christ go to do good to one soul? if there be but one woman $\langle \diamond \rangle$ *Canaan*, if but one woman of *Samaria*, for Christ to preach to, he takes that occasion. Whatever work the Lord puts into our hand, in the service $\langle \diamond \rangle$ our generation, and for compassion to souls, look $\langle \diamond \rangle$ Christ, he thought no labor too much to do go•• to the soul of one woman.

Secondly, This was a very dark place, the darkness of ignorance and sin did abound in the•• parts, in the coasts of *Tyre* and *Sidon*, and yet $\langle \diamond \rangle$ Christ goes from *Jerusalem*, he departs into the•• coasts. You see the Lord hath some in every place; no place so dark and sinful, but there $\langle \diamond \rangle$ be some that may belong to the Lord, and whe•• there are any that do belong to the Lord in $\langle \diamond \rangle$ part of the world, though never so dark, yet $\langle \diamond \rangle$ Lord will send from heaven and visit them; if $\langle \diamond \rangle$ one poor Canaanitish woman that belongs to th• Lord, Christ will take care of that woman; $\langle \diamond \rangle$ comes into these dark places, that so he mig•• make known the light of the Gospel, that this $\langle \diamond \rangle$ woman might believe, where there are any $\langle \diamond \rangle$ belong to the Lord, the Lord will find $\langle \diamond \rangle$ way to find them out, he will visit the• with the discoveries of his Grace and Love by the declaration of the Gospel of Christ.

And oh that we might observe the wonderful dispensations of the grace of the Gospel, that he should carry it into the dark corners, that Christ should leave *Jerusalem* and carry the Word of Grace into the dark places; that the Lord should make choice of most unlikely places, places most destitute of the Gospel; oh the wonderful dispensation of the Lord! nay, that the Lord should there make some poor creatures eminent in grace; this is another wonder, that the Lord should bring in some out of the dark corners, and make them most eminent in Grace, make them patterns of •aith, as this woman of *Canaan* was; here was faith in this woman that made the soul of Christ to wonder: Now what a wonderful dispensation is •his and discovery of the free Grace of God? That all is of God, nothing in man, nothing in the •eanes without his blessing, that he should make •ome to believe in the dark places, yea not only to •elieve, but with such an admirable faith as this woman; that he should make them that were at •he greatest distance to be most nigh, and the greatest sinners the excellentest Saints: Oh the •eeness of God's Grace in his dispensations!

This should teach us to put on bowels of mer•y towards sinners, towards them that are in the •ark places of the world. All Christians that are $\langle \diamond \rangle$ the world, that hath received the light of Christ, •hold be filled with compassion towards them •hat sit in darkness; if we dwell near *Jerusalem*, $\langle \diamond \rangle$ should pity them that dwell in the coasts of *Tyre* and *Sidon*; and if we can do nothing, pray that •he Lord would send forth laborers into his harvest, to send some into the coasts of *Tyre* and *Sidon*. Oh pray that the Lord would send forth laborers into his harvest, that there may be some• called out there that may be strong in faith, an excellent in holiness; nay, they that may be brough• in out of such places, they may go far beyond them that dwell nigh *Jerusalem*, out-strip them $\langle \diamond \rangle$ faith and holiness; seeing the Lord may have su•• a people in dark places, as he had here a preciou• soul, the *woman of Canaan*, let us pity them tha• are in darkness, and pray that the Lord would sen• forth his light to them.

Matth. 15. 22.

And behold, a woman of Canaan came out of the same coasts, and cried unto him, saying, have mercy on me, O Lord, thou son of David, my daughter is grievously vexed with a Devil.

SERMON II.

BEhold, a woman came out of the same coasts. The Evangelist *Mark* does take notice, that when Christ came into these coasts of *Tyre* and *Sidon* he entered into a private house, and would have hid himself there, *Mark 7. 24, 25.* And from thence he arose and went into the borders of *Tyre* and *Sidon*, and entered into an house, and would have no man know it; but he could not be hid: For this woman of *Canaan* comes and finds him out, and falls down and worships him.

So then we may observe this briefly:

That where there is a seed of faith in any soul, where the work of faith is begun, it will find out Christ where ever he is.

This woman had a seed of faith, she hears of Christ, and though Christ goes about to hide himself, he could not be hid. Wherever faith is begun in any soul, it will find out Christ, never rest till it find out Christ, it will come to him where ever he is: Christ cannot always be hid to the eye of faith; *Where the body is, there will the Eagles be gathered together*, saith Christ: The Eagles will find out the dead body, though it be never so remote, though it lay in a secret cave of the earth, and so where there is faith, the soul will find out Christ, Christ cannot always lie hid from the soul.

For the eye of faith it hath some resemblance like the eye of God: There is nothing can be hid from the eye of God, *Psal. 139. 7, 8, 9. Neither shall I go from thy presence; if I go to heaven thou art there, and if I make my bed in hell thou art there, if I take the wings of the morning, and dwell in the uttermost parts of the sea, thou art there.* And so the eye of faith hath resemblance to the eye of God, though indeed the eye of faith cannot always see God, yet where there is faith the soul will be pursuing after God and Christ: *My soul followeth hard after God*, says *David, Psal. 63. 8.* *David* had faith, and his soul pressed after God, made hard after God: Faith will follow Christ where ever he is, if in heaven, faith will follow him there, if he go down to hell, even in dark dispensations, faith will follow him there, if he fly to the uttermost parts of the earth, and seem to be at a great distance, faith will follow him there: Christ cannot be hid always from the eye of Faith, it will follow him when he hides himself, as the Spouse in the *Canticles*, when Christ hid himself from her, yet she follows him, and seeks him at home and abroad, and leaves no place unsought, and she never gives over till she finds him, seeks till she finds, and at last she found him whom her soul loveth.

Nay, I may say, faith will see something of Christ where ever he is, not only follow after him, but see some glimpse of him where ever he is, though he go down into hell, the soul will see something of Christ in such a dark dispensation; in the hardest saying of Christ faith will find something of Christ, as the Lord calls this woman a *dog*, and yet she finds out something of Christ.

And therefore to apply this, briefly.

First, Brethren: O that we might take this woman for our pattern, to follow after Christ, and find him out, when he hides himself: You that walk in darkness and see no light, oh that you would look upon this woman, and make her your pattern: Christ hid himself from her; ah, but she finds him out, and Christ could not be hid: One would have thought it had been a bold part of this woman, when Christ retired himself into a private house, that she should find him out and press in upon him; ah, but the Lord did not reprove her for her boldness, it pleased Christ well enough. And oh that we might seek after Christ, and press in upon Christ, even then when Jesus Christ seems to hide himself that he might not be found!

And for your encouragement, does Christ seem to be hid from you as from this woman of *Canaan*? never leave till you find him, go where he is, wait upon him in an Ordinance, look to him in a promise, and press in upon him; and let me say for your encouragement, Jesus Christ doth not hide himself from you that you might never find him; no, the end of Christ's hiding himself is, that you might seek him, that you may seek him earnestly, diligently, as the *Wise men* did: Christ did not hide himself from this woman, with an intent she should not find him; no, if Christ had intended that, Christ would never have come into those coasts, and therefore his intent was not that she might not have found him, he might have gone into the wilderness, and gone where she might never have heard of him; no, that she might seek him, and exercise faith, and press in upon him. And oh that this might give encouragement to you poor souls, who are looking after Christ, who hath hid himself from you: O consider, that if Jesus Christ had intended so to hide himself as you should never find him, Christ would never have come upon your coasts, Christ would have gone some where else, he would never have come so nigh to you as he hath done, he would never have come so nigh to your souls, and never have drawn nigh to you in such a word of grace and promise; no, he hides himself that you might seek him, and not with an intent you might not find him.

Secondly, consider what an engagement this doth lay upon all our souls, this example of the woman of *Canaan* in finding out Christ, and pressing in upon Christ, when she had no invitation: Oh what an engagement is this for our souls to believe in Christ? What an engagement to come to Christ, to come in faith? seeing Jesus Christ doth not hide himself in a private house as he did then, no, Christ he draws nigh to us, and stands, as it were, upon the house top. Wisdom stands in the open street, and there she cries and makes proclamation, *O ye fools, how long will you love folly? ye simple ones, how long will you love simplicity?* So then if she came to Christ when Christ hid himself, what an engagement have we to come to Christ when Christ stands upon the house top? If she pressed in to Christ when she had no invitation, O what an engagement lies upon us in the day of grace to come to Christ? We have many a word of encouragement; He says, *Look to me and be you saved:* And he says, *Behold me, to a nation that was not called by his name.* O the gracious invitations that we hear from Christ from day today! Christ sets the door of Grace wide open; let him come, and whoever will let him come; and he doth engage, that whosoever comes shall not be shut out, shall not find the door of Grace shut against him; whoever comes to Christ by faith shall find

that all their sins and iniquities shall not shut the door against them: And therefore, to conclude this, if this woman came when she had no invitation to come, O what an engagement is it for us to come to Christ, now Christ stands so as he may be seen afar off? O that God would persuade the heart of some poor sinner to come to Christ by faith! But to pass by this.

We shall now consider who this woman was, *A woman of Canaan came.*

First, Described first, by *a woman*; a woman is the weaker vessel, more weak ordinarily than men; stronger passions, greater fears, subject to doubts; and yet here is a woman▪ *Behold, a woman came.*

Secondly, She is described to be a *Canaanite*, a woman of *Canaan*, she was of the stock of the *Canaanites*, a cursed Nation, cast out of the Land for their abominations, and their Land given to *Israel* for a possession; and yet this woman, though a *Canaanite*, comes to Christ.

Thirdly, She being a *Canaanite*, it follows, that before the Lord revealed himself to her, she was a *very sinful* woman; so the rest of the *Canaanites* were, not only vile in respect of kindred, but vile in respect of actual transgression; and yet *behold, this woman of Canaan here coming to Christ.*

So then the Doctrine is this:

That the Lord many times is pleased to make choice of the most weak, and the most unworthy, and the most sinful, and causeth them to come to Jesus Christ. *She was a woman, there is her weakness; a Canaanite, there is her unworthiness; sinful in respect of actual transgression, even as the rest of the Canaanites.*

We shall clear this Point to you from the Word of God, and give you Instances that the Lord makes choice many times of the weakest and unworthiest, and win upon their hearts, and cause them to believe in Christ,

First of all for God's choosing those that are *weak*, and bringing home such to Christ, it will appear that God many times chooseth the weakest.

Weak in respect of

- Estate.
- Parts.
- Age.
- Sex.

To clear these, first, Such as are *weak in estate*, poor, such as are mean in estate, for the most part the Lord makes choice of such: *Go and tell John* (saith Christ, *Matth. 11.*) *that which you have heard and seen, unto the poor is the Gospel preached, and the poor receive the Gospel:* And in *James 2.* *Hearken my beloved brethren, hath not God chosen the poor of this world to be rich in faith,*

and heirs of the Kingdom? Some rich, some of great estates are chosen; but for the most part the vein of God's election runs thorough the loins of those that are poor.

Secondly, Weak in parts: *If you consider such as are weak in parts and gifts, that have no great natural parts and gifts, God many times, nay, for the most part makes choice of such*, 1 Cor. 1. 26, 27. For you see your calling brethren, how that not many wise men after the flesh, not many mighty, not many noble are called; but God hath chosen the foolish things of the world to confound the wise, and God hath chosen the weak things of the world to confound the mighty.

Thirdly, If we consider those that are weak in respect of *age*; young men, the Lord many times makes choice of *young men*, bringing them in, and revealing more of himself to them then he doth to old men; youth is weak, young men are weak, though not in natural strength, yet in morral strength; for youth is accompanied with strong passions and lusts that weaken the mind and understanding; young men for the most part are most rash and inconsiderate. Arguments of weakness: Young *Rehoboam*, his young Counsel, what rash judgment did they give to their King, that cost him his life? And young men are most apt to be lifted up with pride, and therefore saith the Apostle, *A Bishop must not be a novice*: and yet many times, notwithstanding young men are accompanied with so many weaknesses, yet the Lord is pleased to make choice of them: There are many Instances of it, that the Lord hath made choice of young men, and brought in young men▪ He made choice of *Samuel* when he was very young, he ministered before the Lord; God spake to him, and gave out visions to him concerning *Eli's house*; when he was a child: And so if you look upon all the Kings of *Judah*, you shall find none more zealous for God then *Josiah* was; *Josiah* was brought home to God when he was a young man, *2 Chron. 34. In the eight year of his reign he made a great reformation*; and then he was but sixteen years old, and yet he expressed more zeal for God then all the Kings.

And so among *Job's* friends God speaks best of *Elihu* the young man; and of all the Evangelis•s none like to *Timothy*, he was trained up, and had *known the Scriptures from a child*; Nay you shall find, that the very *children* did follow Christ when Christ came into the *Temple*, *Matth. 21. 15.* and cried *Hosanna* to the Son of *David*: the Scribes ••d Pharisees they were offended when they heard ••e children cry *Hosanna to the son of David*; he ••d perfect his praise out of the mouths of babes ••d sucklings, the children cried *Hosanna* to the •on of God; so that weak in respect of age the •o•d many times makes choice of.

Fourthly, Weak in respect of sex, and that is a •oman, she is called the weaker vessel, and yet he many times reveals himself to women, and unto women sooner then men. This woman of *Canaan*••the first that comes to Christ in all these coasts; we read of no man that came to Christ: and so •he woman of *Samaria*, *John 4.* she was the first of all that City that was converted to Christ; Christ first speaks to her, and draws her heart to •elieve on him, and then she runs to the City and calls all her friends. And so in *Luke 8. 2.* you •ead of divers women that followed Christ, there were divers weak women followed after Christ, •nd did minister to him. And so in the *Acts* of the Apostles, when the Apostles came to some Ci•ies, the women came first, and were more forward •hen men to hear the Gospel, *Acts 16. 13, 14.*

And on the Sabbath day we went out of the city by a rivers side, where prayer was wont to be made, and we sat down and spake unto the women which resorted thither? And a certain woman named Lydia, a seller of purple, of the city of Thyatira, which worshipped God, heard us; whose heart the Lord opened, &c. The women were the first that came to hear; and here is mention made of Lydia, whose heart the Lord opened, and she received the Word of God, and received Christ. And thus you see this particular also cleared, that the Lord many times makes choice of the weakest, and makes them to come to Christ.

But secondly, to speak to the second part of the doctrine, that the Lord doth not only make choice of the weakest, but of the most unworthy; and I shall speak only of unworthiness, in respect of parentage or kindred; this woman she came of the stock of the Canaanites, which were a wicked and cursed generation; you read divers times in Scripture what they were, and what great sinners, how they were a people that were given over to all whoredom, and witchcraft, and cruelty, such as did offer their sons and daughters to Devils, those were the abominations of the Canaanites; yet, behold, here is one of the stock of the Canaanites that lay under a curse, cursed Cain, they were strangers to God and the Covenant, and counted dogs by the Israelites, yet this woman is plucked out, and the Lord works faith in her heart.

But to give you some Instances in Scripture. The Lord pulls out Abraham from an idolatrous people, idolatrous kindred, and makes him to be excellent in faith, and the Father of the faithful. And so you read of Rahab, that was of the Nation that God destroyed, and by faith she was saved and her household. And so you read of Ruth, that was of the stock of Moab, yet the Lord makes choice of her, and brings her to be a Proselyte in Israel, and though she was one that came of Moab, yet she was made a Mother in Israel. So you see the second Particular.

Thirdly, to speak to the third branch of the Doctrine; That the Lord makes choice of those that were most sinful. This woman was not only a Canaanite, but was as sinful as the Canaanites, before the Lord brought her in to himself: The Lord makes choice of those that are most sinful. Manasseh, of all the Kings none like Manasseh, none like him for vileness and wickedness, he did worse then the Canaanites that were cast out of the Land before the children of Israel, yet the Lord makes choice of him, & Manasseh's heart at last was turned to the Lord. And so among all the persecutors of Christ and his Church, except those that sinned against the holy Ghost, none a greater persecutor then Paul, he did it with a great deal of violence and he says, he made the poor Christians to blaspheme the name of Christ; so violent was I, and so mad was I, that I persecuted them to strange cities, and hailed them to prison; and when they were judged to death I gave my consent, and my voice was among those that gave sentence of judgment for their death: And yet the Lord had mercy upon Paul, and he was brought at last to believe in Christ, and of a persecutor he was made a Preacher of the Gospel, and of the faith that once he destroyed. And so divers Instances I might give you of those that were most sinful, which the Lord brought home to Christ.

Yea such as lived in Christ's time, of all the people the Publicans and Harlots were the worst. None like to *Zacchaeus* a great oppressor, one that had done much wrong, and one that did bea• himself up upon his riches; he was a rich Robber, •ah but the Lord makes choice of *Zacchaeus*, Christ calls him, and he comes down, and then he turns his hand against his sin that was so dear to him, and makes restitution of the wrong he had done. And so among all the Harlots none worse then *Mary Magdalene*, who had seven Devils cast out of her, and yet the Lord makes choice of *Mary Magdalene*, she was brought in to Christ, and made most excellent among women. Thus you see the Lord many times doth make choice both of the weakest and of the unworthiest in respect of kindred and stock, and of the most sinfullest.

To shut up all briefly with a little Application.

First of all, here is an invitation that this Doctrine doth give to divers sorts to come to Christ▪ this Doctrine invites the weakest, and the unworthiest, and the sinfullest, to come to Christ.

Let me speak to the weakest: O you that are weak in estates, weak in parts, that you would persuade your hearts to come to Christ, know th• this weakness shall be no block in your way, Christ will as soon receive you as the strong. And le• me speak to those that are weak in respect of age▪ O that you would persuade your hearts to lo•• after Christ, to seek after Christ betimes, to see after faith in the name of the Son of God. Lo•• upon the example of young men, spoken of 〈◇〉 your imitation, *Samuel* the Prophet, and *Josiah* the King, *Timothy* the Evangelist. Oh that childre• young men, would look to those patterns and examples for their imitation, think upon the children that sung *Hosanna*; O that children and you•• men would read that place, the very children su•*Hosanna to the son of David*. Oh what swe•• music was it? What heavenly music to he•• young men and children to be praising the name of Christ? Children in tender years they sung *Hosanna*: and oh that this might be a pattern for children! Children fear the Lord, look after him in tender years, that while other children are blaspheming and cursing, you may be singing of praise to the Lord: O what heavenly music is it? The Lord Christ will take it well at your hand, if you that are young will begin in tender years to look after Christ, and lift up the name of Christ. Christ took the part of those children; the Pharisees were offended that the Children should cry *Hosanna*, but Christ he took it well, and he pleaded for them; this is that which is written, saith Christ, *Out of the mouth of babes and sucklings wilt thou ordain praise*: Christ will take it well at your hands if you that are children will be singing *Hosanna* to the Son of David; Christ will take it well at your hands, if you will be praising and praying to the Lord, though accompanied with a great deal of weakness, as it is like they sung *Hosanna* with a great deal of weakness, yet Christ takes it well at their hand, and saith, this is that which is written, *Out of the mouth of babes and sucklings thou wilt ordain praise*.

And let me speak to women, the weaker sex; the Lord, as you have heard, doth make choice of the weakest, and you have had the example of women set before you that the Lord hath done good to.

O remember the women that ministered to Christ; remember the women that followed the Apostles to the rivers side; remember *Lydia*, whose heart the Lord opened, and the woman of *Samaria*, and this woman of *Canaan*; and oh that this might be an encouragement to women! be not discouraged because of your weakness, and do not say, I know not how to come to Christ: Why the Lord makes choice of the weakest, and they are brought home sooner then the strong: And O that it might be an encouragement for you to come to Christ! And let me say to all women that hear me this day, *The woman was first in the transgression*; O that that might provoke women to look after Christ; the woman was the first that sinned, and the woman was the first that was deceived; and therefore oh that women would be the first in coming to Christ!

And let me tell you, that if there be any women that hear me this day, and hear the Word of the Lord, and shall despise it, and will not come to Christ, but stay at home and dwell in themselves, in their lusts, take heed that the Lord do not leave you for the refusal of the tender of Christ to be worse then the vilest of men. Wicked women the Lord hath left them many times to be worse then the worst of men. You know what *Jezebel* was, a mother of witchcraft and whoredom; *Ahab* was bad enough, but she was $\langle \diamond \rangle$ times worse, drew him on to shed all the blood of the innocent: And you know that *Herodias* heard *John* as well as *Herod*, but she received not the Word, and *Herodias* was worse then *Herod*; wh^o would have thought that there had been so much cruelty in her heart towards *John* a good man And therefore women take heed how you de^spise the word of Grace, least the Lord lea^ve you to greater abominations, and you become^e worse then the vilest of men.

And let me speak also unto those that are unworthy in respect of parentage. If there be any here that with a sad heart look upon their kindred and fathers house, as being such as know not God, but are contrary to God; O let not that be any block in your way, you may be accepted of Christ, though you come of the vilest kindred, your kindred cannot be worse then the kindred of the woman of *Canaan* was, they were cast out of the Land, a cursed Generation; and therefore all the sins of your parents shall not be any block in your way, the child shall not bear the sin of the parents, if the child be coming to Christ, and taking hold of his Covenant, all the sins of your parents shall not be any block in your way, but you shall be welcome to Christ.

And so for those that are sensible of personal transgression; O let not that be any block in your way to hinder you from coming to Christ! though you have sinned greatly with a high hand, yet do not go on to estrange yourselves from the Lord, by keeping at a distance from Christ, and by adding unbelief to all your sin, which will set home all your sin, and bind them all upon your back: O that those that have committed great offenses might see what a door the Gospel to Christ opens to them to come in to Christ!

And let me say for your encouragement, that the Grace of the Lord shall appear the more towards you: the more sinful you are, the more rich, and glorious, and excellent shall the Grace of the Lord appear to you; and know that Grace is never more glorious, then when it triumphs over great iniquities, when Grace doth triumph over great transgressions: O then the Grace of God is glorious; grace towards you shall be exceeding glorious.

And it shall be for the Lord's honor to receive you, to pass by and to forgive seventy times seven. It is the honor of a man, a man's glory; why it is the glory of the great God to forgive many and great transgressions, and there shall be the more joy in heaven for your return; the greater sinners you have been, the more glad shall the heart of Christ be: When the *Prodigal* son came home, what joy was there at his return?

And let me say to you, that all your transgressions shall not be mentioned, though he or she hath been never so vile, yet if the Lord doth give any sinner a heart to come to Christ, the Word of the Lord shall be made good; That *all their sins shall not be mentioned*, Ezek. 18. 21, 22. *If the wicked forsake his way all his transgressions shall not be mentioned*: Oh that this might encourage unworthy ones to look to Christ!

And truly if unworthy ones shall not be persuaded by this to come to Christ, know that this example of the woman of *Canaan* will rise up in judgment against you; she was as unworthy and sinful as you; and oh what a cutting thing will it be when sinners shall see *Manasseh*, and *Paul*, and *Mary Magdalene*, and the woman of *Samaria*, and this woman of *Canaan*, to sit down with Christ, and they themselves shut out? O that God would help you to embrace the Gospel! and know, that all unworthiness and sinfulness shall be no block in your way, if the Lord now persuade your heart to make a close with Christ.

And to draw to a conclusion, let us labor to help forward God's design: Doth God make choice of such? O then we should help forward God's work, especially where any stand related to us; weakness shall not hinder, they may come to Christ; and therefore be in the use of the means, pray for them, and speak to them, and improve every talent that God hath given you, even for the weakest and unworthiest.

And again, take heed that we do not murmur against any of the dispensations of the Lord; take heed we do not envy this dispensation, and that our hearts do not rise up against it; that we do not murmur when we see such and such profess the name of Christ, and they are very forward, and such as were young children, and such poor weak women; Now what a high profession do they make? The Pharisees they were offended when as the rude people (as they called them that knew not the Law) they followed after Christ. Oh this made the Gospel and Christ a stumbling block to them! And so when as the children did confess Christ, and sung *Hosanna* to the son of *David*, the Pharisees were offended, it troubled them at the heart that the children should cry out so, it was a trouble to them. Take heed that we be not offended when the Lord makes choice of young ones, and they are too forward as some think; why this is no more then what the Lord hath promised, to pour out his Spirit upon young men, take heed we be not offended at it; we should rather rejoice in it, when you see young ones, weak ones, and sinful ones come in to Christ, and are high in profession, oh you should rejoice in it.

And let your souls wonder at this dispensation, do not envy it, but do you wonder at it. The Evangelist *Matthew* he placeth a note of wonder, *behold*, a woman of *Canaan*, it was a wonder, and we should stand and wonder at God's secret dispensation: O here is the mystery of the Gospel, that weak ones and sinful ones are brought in to Christ.

And rejoice in it as Christ did, and bless the Lord for it, though they have more then we have, yet do not envy it, but know that this pleaseth the Lord, and the Lord will so have it; *I thank thee, O Father, Lord of heaven and earth, for so it seemeth good in thy sight.* Christ's soul was taken with it. O here is a wonder indeed, for which God is to be blessed and praised: And so if God be your Father, when you see this, do not envy it, but rejoice in it as Christ did; though I have little, I thank thee that thou art pleased to give out so much of thyself to such and such, that weak ones and unworthy ones are brought in to Christ.

And last of all: You that are weak in respect of parts and gifts; and poor, and unworthy, and weak, in respect of sex, or of vile parentage, and yet the Lord hath plucked you out; and vile and great sinners, and yet the Lord hath brought you home to himself; O bless the Lord for this his dispensation toward you. If the Evangelist look upon the woman and say, *Behold, the woman of Canaan,* O look upon yourselves with admiration, *Behold* the Grace of God which is revealed to you though poor wretches. O know that you are engaged to the Lord for this mercy, that God should choose you, the weakest, the unworthiest, and the sinfullest.

And do you labor to walk worthy of this mercy. Oh if the Lord hath chosen you that were the sinfullest, O labor to bring much honor unto God, as you have brought much dishonor, and to hold forth the contrary graces to those great transgressions.

And if the Lord hath brought you in that are weak ones, *women*; is there ever a weak woman that the Lord hath made choice of? O admire with fear this dispensation of God, and bless him for his Grace to you, and labor to adorn the Doctrine of God and your Savior with a gracious conversation, and study the Graces the Apostle *Peter* commends to you, that you should be much in the exercise of *faith*, and adorn themselves with a *meek* and *quiet spirit*. O this meek and quiet spirit, this sober and this modest conversation and obedience to Husbands, these Graces Christ by the Apostle doth commend to you, and you are engaged to do all this and more for Christ, because he hath had respect to the weakest.

Matth. 15. 22.

And cried unto him, saying, have mercy on me, O Lord, thou son of David.

SERMON III.

YOU have seen the woman, and now you shall hear her speak: *She cried* unto him, saying, *Have mercy on me, O Lord, thou son of David.*

Observe, here is a declaration of her faith, and that we shall first take notice of; her *faith* is declared by a notable confession that she makes of Christ.

Her confession: *O Lord, thou son of David*; it is short, but a great deal is in it.

First of all, she doth acknowledge him to be *Lord*, Lord of all, to be infinite in power, the Lord of Heaven and Earth, one that was able to do whatsoever he pleaseth, one that was able to cast out the Devil by speaking one word; for she comes in the behalf of her Daughter and

closeth with Christ as *Lord*; where she doth acknowledge his divinity, that he was Lord over all, God blessed forever, and had power in his hand, and ability to do whatsoever he pleased. That is the first part of her confession, she confessed that Christ was *Lord*.

Secondly, She confesses that he was the *son of David*, *O Lord, thou son of David*, and therein she doth acknowledge his *Humanity*; as she acknowledged that he was *Lord*, so she acknowledged that he was true *man*.

2. She doth acknowledge that he was the promised *Messias*, that is comprehended in that title, *Thou son of David*: She doth acknowledge that he was that *Messias* that was promised should arise out of the House of *David*, that should come of the seed of *David*, the promised *Messias* that was promised to be the deliverer of his people; so she doth acknowledge, for she calls him the *son of David*, he that was promised should come of the house of *David*, whom God had promised to raise up to be a horn of salvation. So you see her confession; she confesses his *Divinity*, comes to him as *God*; confesses his *Humanity*, comes to him as *Man*, and she comes to him as the *Messias*, one that was appointed of God to be a Savior, and one of the house of *David*. Here is as full and as large a confession as any of the Disciples make of Christ.

Quest. But it may be queried, Why she calls him *the son of David*? she might have expressed him to have been true man, and called him the *son of Adam*, why not *the son of Adam*? or *the son of Abraham*? why does she call him the son of *David*?

Answ. I answer in general: Christ was expected by that name among the *Jews*, for so he was promised and prophesied of, that he should be the son of *David*.

But again, he is called the *son of David*, because the promise was in a special manner unto *David*, in a gracious way, God did confirm the promise of the *Messias* unto *David*: Notwithstanding *David's* imperfection, and the sin that was in *David*, yet the promise of the *Messias* was to *David* and his house, *though his house was not so with God*, yet God confirmed the Covenant with *David*, that Covenant which was made with *Abraham*, God confirmed it in a remarkable way unto *David*; notwithstanding his unworthiness, yet the *Messias* should spring out of his loins; and therefore in respect of that gracious Promise he was called the *son of David*.

Secondly, This woman gives him the title of *the son of David*, because it is the most honorable title; where there is true faith it will put all the honor it can upon Christ. *David* was an honorable King in Israel: *David* was the first godly King that ever God set over his own people; so he was honorable, being the first godly King that reigned over the people; and therefore became *David* was most honorable among the Kings, the first godly King, therefore this woman put honor upon Christ, calls him *the son of David*.

Thirdly, *David* was a very remarkable type of Christ, and as he was known by *David*, so Christ was known by this name, and called by this name; Christ he was very like in many things to *David*; as Christ came of the seed of *David*, so in many things Jesus Christ was like to *David*, and *David's* Kingdom it was a type of Christ's Kingdom; and therefore it is said of Christ, *Luke*

1. That God should give him the throne of David his father. But in these particulars I shall instance to you that *David* was a type of Christ, and Christ like to *David*.

First, In those manifold victories and conquests that *David* obtained over his enemies and the enemies of God; why *David* was a very victorious Prince, he subdued the enemies of *Israel*; in *David's* time, many of the Lord's battles were fought by *David*, and *David* returned a Conqueror, he smote the great *Goliath* that defied the Armies of the God of *Israel*, *David* went forth and smote him, and he fell, and in those remarkable victories *David* obtained over the enemies of the Church, he was a type of Christ, and therefore Christ is called, *the son of David*.

Secondly, And then again, *David* was a type of Christ, in that he brought back again the Ark of God that was taken captive by the Philistines; *David* restored the Ark and brought it back again; so Christ restored the Ordinances, and will restore them to their perfect purity, even all the vessels of the Lord's House that hath been taken captive by the Philistines, Christ will restore them, they shall all be brought again into their own place, and restored to their first purity, Christ will fulfill it, there is a promise of it, and he will fulfil it; in this *David* was a type of Christ.

Thirdly, *David* was a type of Christ in that he waited long for the Kingdom, after the Promise was given to him, yea, after the Lord by *Samuel* had anointed *David* to be King over *Israel*, after he was anointed he was driven out, and he waited long for the fulfilling of the Promise, a type of Christ in that; and so it is with *David's* Son, the Lord Jesus, though anointed, though the Spirit was poured out upon him without measure, though anointed to be King, yet we see not all his enemies put under his feet; there is a promise that it shall be so, but we see it not, yet he waits for it; and therefore he compares himself to a man that went into a far country to receive a kingdom for himself; and so Christ is in Heaven, he sits and waits for it, till the time come that his Father shall give him the kingdom, and he is to rule over all, his enemies to be made his footstool.

Nay fourthly, *David* was a type of Christ in respect of his enemies. *David's* enemies were many, and great, mighty, and potent, and so are the enemies of Jesus Christ: *Saul* and all his forces rose up against *David*; and *David* he had many enemies in his own house afterwards, and they that did eat bread with him at his table; and his enemies were a type of Christ's enemies; *Saul* and all his forces against *David*, the Devil, and all his Angels, and wicked men against Christ. Christ's enemies they were such as were his near companions, one that dipt his hand in the dish with him he betrayed him: And thus you see *David* was a type of Christ, his Kingdom a type of Christ's Kingdom.

Fifthly, to add no more but this; *David's* Kingdom you know was very small at first, but it grew great; when *David* came first to the Kingdom there were but few that took his part; ah, but after there had been war for a while betwixt the house of *David* and the house of *Saul*, God ordered it so, that first one of the house of *Saul* fell off, and then another, and the house of *Saul* waxed weaker and weaker, and *David's* house stronger and stronger: So the Kingdom of Christ, his Kingdom was a little Kingdom, the servants that owned him and his cause, they are but a very inconsiderable party at first, *a little stone cut out of the mountain without hands*, a

type and shadow of Christ's Kingdom, but that stone it waxed bigger and bigger, and became a mountain that filled the whole earth.

You see why Christ, both here by this woman, and also in divers other places, is so frequently called the son of *David*.

I come now to the observation, from the confession which this woman held forth, which is this:

That true faith it comes unto Christ, both as he is Lord, and as he is the son of David; it lays this foundation, and where this confession is not made, there is no true saving faith; true faith it closeth with Christ as he is Lord, and as he is the son of David.

First, I shall show you how true faith comes to Christ, and looks upon Christ, and closeth with Christ as he is *Lord; O Lord have mercy on me*. This woman here she make the same confession that *Peter* doth, *Matth. 16. 16.* and *Peter* said, *Thou art Christ, the Son of the living God*: Here is the same confession that the Woman makes the Text, she confesses that he was the Son of $\langle \diamond \rangle$ living God, that he was Christ, that he was anointed as he was man to be the Lord and Saviour. True faith confesseth Christ as he is *Lord*, and he is the *son of David*.

I shall show you how true faith closeth with Christ $\langle \diamond \rangle$ as *Lord*.

It holds forth thus much to us, to confess Christ to be *Lord*, or to come to Christ *Lord*.

First of all; that faith doth confess and acknowledge Christ to be eternal God: This woman $\langle \diamond \rangle$ confessing him to be *Lord*, and so every such confession, doth acknowledge Christ to be eternal God, to have the same being with his Father, that he is *Lord*, and was *Lord* from eternity; before there was any world made, yet Jesus Christ $\langle \diamond \rangle$ then *Lord*, he was the eternal God; see what the Scripture doth hold forth of him, *Prov. 8. 2. I was set up from everlasting, from the beginning* it is spoken of Christ, it is said of him, that he $\langle \diamond \rangle$ from *everlasting*, in the beginning, before there $\langle \diamond \rangle$ a world, before any sea, before any earth, before any mountains, Christ was from everlasting; and thus true faith doth acknowledge that he is eternal God.

Secondly, When true faith doth confess Christ to be *Lord*, it doth not only acknowledge him to $\langle \diamond \rangle$ *eternal*, but *omnipotent*, to be Almighty, infinite $\langle \diamond \rangle$ power; if he be *Lord of all*, then he is infinite $\langle \diamond \rangle$ power, he can do whatsoever he pleaseth; that he can do whatsoever the Father doth, Christ witness of himself, *The same works the Father doth, do I $\langle \diamond \rangle$* which doth declare him to be the same God, the same being with his Father, for he had the same power. True faith doth acknowledge, that all the mighty works of Creation and Providence, and that the world was made by him, and upheld by him, and governed by him; according to that place, *Heb. 1. 10. And thou Lord in the beginning hast laid the foundations of the earth, and the heavens are the works of thy hands*. So that faith that doth confess Christ to be *Lord*, doth acknowledge him to be *infinite in power*, and that he by his fingers made the heavens, and by his hands laid the foundation of the earth.

Thirdly, That faith that doth acknowledge Christ to be *Lord*, doth confess that he is infinite in *knowledge*, and that he is *omnipresent*, everywhere; as God he is in all places, though as man he sits in heaven, yet as God he is everywhere, according to that Scripture, the *Son of God hath eyes like a flame of fire*, he sees all things, a flame of fire discovers all things in the room, so the Son of God he knows all the corners of the heart, and sees all things, and needs not that any should testify of man; and that Christ according to his divine nature fills heaven and earth, and with his gracious presence is with his people always, *Loe I am with you to the end of the world*.

Fourthly, That faith that confesseth Christ to be *Lord*, doth confess that he is the object of *faith*, and of *divine worship*, and that he is worthy to be *believed* on, and worthy to be *worshipped*, and worthy to be *praised*, worthy that all the redeemed of the Lord should sing unto him; that he is worthy of all *divine honor*, the same honor that is due to the Father, the Scripture doth witness as much, and therefore the very Angels are called upon to worship him, *Heb. 1. 6. When he bringeth in the first begotten into the world, he saith, and let all the Angels of God worship him*. Now if Christ had not been eternal God, it had been idolatry to have given divine worship to him; but you see what that faith doth that acknowledges Christ to be *Lord*, it doth acknowledge him to be eternal God, and acknowledge him to be *infinite in power*, and in *knowledge*, and that he is *present in all places*, and the object of *divine honor*.

Secondly, Now let me show you in the second place, that it is necessary that every man and woman that doth expect help and salvation by Christ, should come to him as the *Lord*: Faith should pitch upon him as omnipotent and omniscient: I say, it is necessary that they should thus come to him that believe, for else the foundation of our faith is overthrown: There is no man that doth deny this, can lay a right foundation of faith: no man that doth not believe this, that he is *Lord*, eternal God, can lay a right foundation, he doth not lay that foundation which God hath laid; the foundation which God hath laid is his Son, the eternal God, he with whom he entered into Covenant, and made a Covenant with from eternity and therefore if there be any other foundation, the foundation will not hold.

And indeed Christ cannot be a foundation to bear up faith, if he be not eternal God, and Lord equal with his Father, he were not fit to be trusted: And *cursed is he that trusts in man and make flesh his arm*: And if Christ had not been eternal God, he could not be a fit foundation, and it is necessary that every soul that comes to Christ should believe in him as *Lord*, in respect of that *divine worship* that is to be given to Christ, else he cannot worship Christ aright, nor give Christ that honor that is due to him, and so all his worship is lost.

Thirdly, It is needful in respect of the benefits of Christ's *satisfaction*, that men that come to Christ must believe that he is eternal God, and one with the Father, or else he cannot expect the benefit of Christ's satisfaction; for if Christ were not infinite God, he could not have given satisfaction to infinite Justice; if Christ were not God, our sins are not purged away, the righteousness of Christ is not infinite, then no covering for our transgressions, no price then of an infinite value for the saving souls; no virtue in his blood for the taking away of sin; therefore they that do blasphemously deny Christ to be eternal God, they must deny the *satisfaction* of Christ, and then all men are in their sins, and so like to be lost forever.

Fourthly, True faith must come to Christ as *Lord*, or else we cannot have any assurance that he can perfect the work of our salvation: The work of our salvation it is put into Christ's hand, but if he be not eternal God, there is little hope that he should perfect the work of his people's salvation, it is not possible he should overcome all the enemies of his people's salvation. Therefore you see that it is necessary, that when any soul comes to Christ, it should come to him as *Lord*; so this woman did look upon him, and close with him, as *Lord over all*, as he is *eternal God*, having the same power and knowledge with his Father, to whom he due the same divine honor, and who is the object of faith.

And therefore I beseech you, Brethren, look to it, that your faith be rightly grounded; if it be not, it will never hold, if it be not grounded upon this foundation, upon Christ as he is *Lord*, the same eternal God with the Father, if this be not the foundation of faith, it will not hold; you can never make a right confession of Christ, and you will never make such a confession as he will own, if he do not come to close with him as he is *Lord over all*, infinite and equal with his Father: The Devil hath exceedingly endeavored to overturn this foundation of faith, and through the righteous judgment of God hath prevailed exceedingly abroad in the world; he made use of the Jews of old, and the Socinians of late, who overturned this foundation of faith, though they acknowledged Christ to be higher than man, and greater than Angels, yet they will not acknowledge him equal with his Father, and to have been from eternity; many cavils there are which are made against this truth of the Gospel.

Object. They object, that Jesus Christ says of himself, *That his Father is greater than he*, and therefore by Christ's own confession, say they, he is not equal with the Father.

Answ. But for answer: You must know that Christ speaks that as he was *Mediator*, as he was *God man*; so indeed he put himself under himself as *Mediator*, as the Savior of his people in respect of his eternal Godhead, he was equal with his Father, and his Father was not greater than he, *For he thought it no robbery to be equal with the Father*.

Object. And so they object, That Christ was sent, he was his Father's Messenger, his righteous Servant, and my Father sent me, and I came not to do my own will, but the will of my Father.

Answ. Why; Christ having put himself under in respect of the work of *Mediator*, so he was under; but as eternal Son, so he was always equal with the Father.

Object. And whereas they cavil; it is said at last, *Christ shall give up the Kingdom to the Father*: there is a time coming that God he shall be the greater, and be all in all: Hence they cavil, that Christ is inferior to his Father, and shall be put under at last, and God shall be all in all.

Answ. But that Scripture speaks only in respect of Christ's *dispensatory Kingdom*, not in respect of his *natural Kingdom*, which he had from eternity, being equal with his Father, but in respect of this present dispensation in which Christ rules his Church, and by such a way and means, Christ shall give up the Kingdom to his Father, but then he shall reign with the Father, though not as *Mediator*, that Kingdom ceaseth; yet he shall reign with his Father.

Quest. But you will say, is this enough for a man to believe that Christ is Lord, and God, equal with the Father? will this faith make a man blessed? if he believe this shall he be saved? Does not the Devil make a confession that Christ is the living God?

Answ. Ah, but where the Lord by his Spirit doth make an inward discovery of this to the soul the Spirit of Christ shining upon the soul, and drawing the heart to close with Christ, I answer, that this faith is the faith of God's Elect. It is true, there may be a notional knowledge of this, in this day of the Gospel, men they do generally confess that Christ is the Son of God: Ah, where it is only notional, and when the heart is not drawn by this knowledge to rest upon him who is mighty to save, this bare historical knowledge will prove ineffectual; but when the Lord doth draw the heart to rest upon Christ revealed in the Gospel, this is true faith.

Secondly, The second thing propounded 〈◇〉 That true faith doth come to Christ as he is the son of David; O Lord, thou son of David,

It holds forth two things.

First, She closeth with the humanity 〈◇〉 Christ.

Secondly, She closeth with Christ in his offices, and looks to him as he is appointed by God to be the Mediator.

Here are these two things in this confession [that he is the son of David] and true faith 〈◇〉 must eye both these: If faith be rightly grounded, it must come to Christ as he is the son of David.

First of all, It confesses that Christ is man 〈◇〉 well as God, it closeth with the humanity as 〈◇〉 as the divinity of Christ, he is God and man in 〈◇〉 person; believes that he is true man, that he 〈◇〉 and that he is true man; without this there 〈◇〉 be no true faith; it comes to him as to one 〈◇〉 took our nature, and died in our nature, and rose again in our nature, and ascended in our nature, and sits in heaven with our nature; True faith must come thus to Christ, or else it will not be found to be true faith: True faith closeth with the humanity of Christ, believes that God took the nature of man into union with the second Person, and so God and man made one Person; it doth not look upon Christ as taking up a body for a time, such a notion many men have in the world, to conceive that Christ did assume a body, even as he did of old, when as he did appear to the Patriarchs; Abraham and Lot; the Angel of the Covenant, as well as other Angels, did assume a body, and so dissolved it again: Now, say they, as Christ did assume a body for a time, and appear in that, and then afterward dissolve it, now Christ is no more in the body, but he is now in the Spirit. This is a gross mistake, a dangerous error, that overthrows the foundation: If Christ did assume a body, then he was not man; but the Scripture saith, He took our nature, he took not the nature of Angels, but he took the nature of man; to take up a body is not to take up the nature of man, but he took our nature, a soul and body together, human soul and body that is the nature of man; he took a body into union with the second Person, for so it was not only a body that Christ took up, but a soul

too, *My soul is heavy to death, and the soul of Christ was made an offering for sin.* So that remember this, how true faith must look upon Christ; first as *Lord*, and secondly as *Man*, as one that took our nature, soul and body, into union with himself.

Secondly, I shall show you, that there is a necessity, that every man and woman that expect salvation by Christ, should believe that he took our nature upon him, and then that he died in our nature, and rose in our nature, and sits now in heaven in our nature, it is necessary to be believed to salvation; for

First of all; if this be not believed, you cannot have any assurance that any man or woman shall have the benefit of Christ's satisfaction: Suppose that some confess, that he is eternal God, and did give satisfaction as he was eternal God, ye that body that he took up for a time, if he took not the nature of man, could not satisfy for the sin of man, for justice must be satisfied in the same nature.

Now if Christ did not really take our nature, and suffer in our nature, there is no satisfaction▪ and we can have no benefit thereby, for satisfaction must be done in the same nature it offended.

Secondly, It is necessary that you should *believe* that Jesus Christ *rose again in the same nature*; for your justification depends upon it, for if the same person that suffered were not restored, the same that was cast into prison, were not delivered in a legal way, then there was no Justification▪ Now our Justification doth depend upon this; when Christ was delivered out of prison, then did God absolve him, and when Christ rose again, then did Christ virtually justify all his elect; if the same body did not rise again, there is no justification, no man hath any assurance, that he shall be justified: Therefore see how necessary it is, that you hold fast this truth, that as the Lord Jesus took our nature, so he retains our nature.

Yea it is necessary, that you believe Christ retains our nature *now in heaven*; for if you do not, why then he hath not perfected his office as High Priest, he hath done but part of his work, and so his people be but imperfectly saved: The high Priest he first killed the sacrifice, and the same person that offered sacrifice went into the *holy place*, to make intercession, and to present the blood of sprinkling: Now if Christ did offer sacrifice, and did not ascend in the same nature in which he offered the sacrifice, he did not perfectly fulfill his work as high Priest.

And know this, that if Christ be not in heaven in our nature, there is no coming for us, there is no way for our coming to God, no way for our converse with God, for it is not possible that creatures in this state should have immediate communion with God, without a middle person, a Mediator: Now if Christ be not in heaven in our nature, and so we might go to God in and by him, there is no way of coming to God, and no way of having communion with God.

Thirdly and lastly, to speak a word to the next particular.

There are two things in that confession, that Christ is *the son of David*.

First, To close with his humility, and that is an encouragement to come to Christ: So

Secondly, She looks to his office, and closes with his office; when she says, he is the son of *David*, she acknowledges, that

First of all, that he is the *Messias* designed and appointed by God the Father, for this work of saving his people: O Lord, thou son of *David*, thou art he that art designed, and appointed, and set a part by God, as *David* was, to be a Priest, and to be a Prophet; and thus faith must look upon Christ, him that the Father hath sealed and appointed to be a Mediator, or else he can never close with Christ.

And then she does not only look upon him as one that is appointed by God the Father, and designed of God.

Secondly, But as one that was *fitted* for this work, he was appointed by the Father to save his people, and as he was appointed, so he was fitted every way for this work; for surely there was something which she heard, and we may read in the *son of David*, which was an encouragement to her to come to Christ, and to believe in Christ: As

First of all; this is held forth when he is called *the son of David*, that he is mighty and strong; a mighty Prince, a mighty Savior, able to save the uttermost, that he is even like to *David*, whom the Lord gave a great deal of strength and courage, he pursued after the Lion and after the Bear, and pulled the Sheep out of the Lions mouth; she eyed the strength of *David*; if *David* do so great things, Jesus Christ the son of *David* he can do greater things, he can slay the Lion, and kill the Bear, and smite the *Goliath* the Devil, and his instruments.

And then in that name of Christ [*thou son of David*] there was this that might encourage her, the *mercy* and *compassion* of Jesus Christ, she expressed it herself, *David* was a merciful man, full of compassion towards his enemies, full of patience, full of longsuffering; he spared *Shimei* when he cursed him; and how did he carry himself towards *Saul*, when God put him into his hand, and when his servants would have had him taken away his life? God forbid, (saith he) so Christ is full of compassion, surely she saw a great deal of the compassion of Christ. *David* a merciful man, and so is Jesus Christ.

And then she might see, and so may we, the *meekness* of Christ, not only mercy, but abundance of meekness in Christ: *David* was a great Prince, and yet *David's* heart was not lift up with his condition, though his condition was lift up, yet his heart was not lift up, no, he carried it very lowly and meekly with his people, he dealt with them as gently as a tender shepherd, *1 Chron. 28. 2. Then David the King stood up upon his feet, and said, hear me my brethren, and my people.* Now surely this woman could not but see the *meekness* that was in Christ, *David* was well known to be a merciful and meek Prince, and if so much meekness in *David*, O then what meekness in the son of *David*? Surely he deals gently with his people, this was her encouragement.

First, Now therefore to shut up all, Brethren, let us take notice, how little true faith there is in the world; if true faith comes thus to Christ, as *Lord*, and as the *son of David*, looks to the *divinity* and *humanity* of Christ, and closeth with both, looks to the *offices* of Christ, and as one that is *appointed* of God, and *fitted* for this work; if this be required to true faith, O how

little true faith is in the world? How many are there that do confess Christ to be true Man? Ah, but they deny him to be true God, deny him to be the same Essence with the Father, and Substance with the Father, the same Power with the Father.

Nay truly, such a confession of Christ, it is below the confession of the Devil, whatever such men may pretend to have the name of Christians, it is below the confession of Devils, and will leave men as low as the Devils; the Devils confess Christ to be the Son of God, and therefore where that is denied, such men go not so far as the Devils.

Secondly, Others that say, he is true God, but either deny that he *took our nature*, or that he doth *retain our nature*: Now how contrary is that to the Scripture? And how destructive is it to the faith of God's people, and all the comforts of God's people? There is no hope of justification, if Christ be not risen, and no hope of coming to Heaven, if Christ be not there in our nature; and no possibility for poor creatures to go to God; if the Mediator be not now in Heaven, there is no coming there: The Apostle speaking of Christ, *1 Tim. 2. 5. For there is one God, and one Mediator, between God and men, the man Christ Jesus*: There is one Mediator, he does not say, there was one Mediator that laid down his life, but there is *one Mediator, the man Christ Jesus*: He does not say, that *was the man*, but *the man Christ Jesus is now the Mediator*; and therefore such as do either deny that Christ did take our nature, or that he doth *retain our nature*, and *rose in our nature*, and *ascended in our nature*, doth mightily help forward the design of the Devil; he always had a design to overthrow this foundation of faith, and such men are the Devils chief Instruments, he knows, that if Christ did not rise in that body again, if he can take away that, he knows that all preaching is in vain, and faith is in vain, and therefore the Pharisees, when put on by the Devil, they gave the Soldiers money to say, that *his Disciples stole him away*: Surely the Devil he knew that doctrine was of great concernment, and therefore they were put upon to say, *his Disciples stole him away*; and such men as deny Christ's Resurrection, they take the Devils hire, and their faith will be but the faith of the *Sadducees*, and will leave them short of life.

Thirdly, And in the third and last place: How may are there that many confess both these? that may confess. Christ is *God*, that he is *Lord*, and that he is *Man*, true man, and yet not look unto Christ, as he is fit every way for that work, as fitted with *strength*, and *meekness*, and *mercy*, for that great work of perfecting his people's salvation?

As you desire to have faith that is of the right stamp; would you have it rightly grounded, and have it laid upon such a foundation as God hath laid, and on such a foundation as will hold? O then look to this woman's confession; look up to the Lord to make such a discovery of Christ to your souls, that Christ may be discovered to you *as Lord*, and that you may close with him *as man*; *God in our nature*, satisfied in *our nature*, and making *intercession in our nature*; and look upon him as one *appointed* by God the Father; for therein lay a great deal of a Christians comfort, when the soul comes to eye this Mediator as one appointed by God, and one fitted every way for it, full of *mercy*, and full of *power*; if the Lord shall make such a discovery of Christ to your souls, so as to cause you to lean your souls upon him for life and salvation, this will be found to be faith rightly built, this is the faith of God's Elect.

Matth. 15. 22.

And cried unto him, saying, have mercy on me, &c.

SERMON IV.

First, This woman's *faith* is declared by the *fruits* of it, and the first fruit of her faith, it was the *applying of herself unto Christ in a way of prayer*: She comes to Christ, and she prays unto him, and her prayer is set forth by the fervency of it, for she did not only entreat, but she *cries* unto him, her prayer was no cold prayer, but she put up fervent supplications, and strong cries.

Secondly, Her prayer is set forth by the *Argument* she useth in her pleading with Christ for that mercy, the cure of her Daughter, and the Argument she useth is taken only from *his free Grace*, and that she pleads, *Have mercy on me, O Lord, thou son of David*: She doth not present any worthiness of her own, but she takes hold of *mercy*.

So that the truth that I shall commend to yo• is this:

That where ever there is true faith, it will ma• the soul to cry unto Christ, and to plead merc• and free grace in the greatest affliction. *He affliction was wonderful great*, My daughter is grievously vexed with a devil: *She come to Christ, and cries, and takes hold of hi• mercy*.

I had thought that I might handle the whole Point, but I shall not be able to go thorough it
⟨◇⟩ once, and therefore shall divide it into three Propositions.

The first is this, That faith will make ⟨◇⟩ soul to come to Christ in a way of prayer, and appli itself to Christ alone in the greatest affliction.

Secondly, The greater the afflictions of ⟨◇⟩ faithful are, the stronger are their cries ⟨◇⟩ Christ.

Thirdly, When a gracious heart cries unto Christ▪ it pleads nothing but mercy; *renounces all his ow• worthiness, and takes hold only of mercy and ⟨◇⟩ grace*.

I shall speak to the first at this time: *That faith will make a soul come to Christ, and cry to Christ▪ pour out his complaints before Christ, when it is ⟨◇⟩ the greatest distress, and under the forest affliction and burden*. This woman she applies herself ⟨◇⟩ unto Christ, cries only unto him; she doth ⟨◇⟩ go to the Idol-gods of her own Nation, she se• not unto them, nor trusts in them, though the people were an idolatrous people, and had many gods that▪ they sought after; but she leaves them all, whatever others do, and she goes to Christ, seeks not to the gods of the Nation, but applies herself to Christ.

Secondly, When she comes where Christ is, she cries only to him, she doth not cry to man, she doth not pour out her complaints to man, no, not to the best of men, she doth not cry to the Disciples, she doth not cry to *Peter, James, or John*, but she pours out her cries to the *Lord*;

O Lord, thou son of David. Faith makes her in her distress to look to the *Lord alone*; applies herself only to Christ in a way of prayer: This is the counsel that *Eliphaz* gives to *Job*, chap. 5. v. 8. says he, If I were in thy condition *I would go to God*, I would apply myself to God, I would seek to God, and commit my cause to him; I would not seek to creatures, I would not make my complaint to the creature, because they cannot pity me, nor help me, no, it is lost labor, I would go to God, and seek to God, and I would not keep my burden myself, I would not bear my burden upon my own shoulder, and stand groaning under my burden; 〈◇〉, I would go to God, and commit my cause to him; it is good counsel that he gave *Job*, and O that we might be enabled to follow it!

And for the confirmation of the Point, you shall find many Instances in Scripture, of the saints applying themselves to God alone in the time of their distress; I might hold forth very many, but I shall only give you one or two: Look upon *David* as he expresses himself, *Psal. 14. 1.*

〈◇〉 so on: *I cried to the Lord with my voice, to 〈◇〉 Lord did I make my supplication, and poured out my complaints before him, and shown him my trouble:* And when was it? It was in a time of great distress: Ver. 3. *When my spirit was overwhelmed within me:* I went to God, and made my complaints known to him, I went not to the creature, but to God. And *Jonah*, he was in a sad distressed condition, and yet faith brought him to apply himself to the Lord, when as he was in that sad estate, *Jonah 2. 1, 2. Then Jonah prayed to the Lord his God out of the fishes belly, and said, I cried by reason of mine affliction unto the Lord, out of the belly of hell cried I, and thou heardest my voice.* He was so low in his own apprehension as was possible for him to be; *in the belly of hell:* And what did he do? *I cried to the Lord;* he applied himself to the Lord, and spread his sad condition before the Lord, and he did not loose his labor, Thou Lord heardest me.

Now for the grounds of the Point, That faith will teach a soul to go to Christ, and make his complaint to Christ in all his affliction, for faith discovers to a soul, that *all afflictions are from God*, the Lord's hand is in all the crosses and troubles, and whatsoever is matter of complaint, the hand of God is in it, *Is there any evil in the city and I have not done it?* saith the Lord by the Prophet *Amos:* Is there any evil of affliction that I have not brought upon a people? As to the evil of sin, that is not from God, for that is no being; that is a privation, but as for affliction, all the affliction that doth befall the children of men, it is from the hand of God; and upon this ground *Eliphaz* persuadeth *Job* to apply himself to God, *Job 5. 6, 8. Affliction cometh not forth of the dust, neither does trouble spring out of the ground; I would speak unto God, and unto God would I commit my cause.* Trouble doth not spring from the ground, it is not from second causes, whatsoever trouble the people of God meet withal, any of the sons of men, it springs not from the dust: Whence then? It is from the hand of God, there is a secret wheel, a great wheel of providence, that sets all on work, second causes cannot move if that great wheel does not move; so then when this comes to be realized to the soul, as faith doth discover it, because God hath spoken it, that trouble is from God, whether inward or outward; therefore it will carry the soul unto God, and make the soul apply itself to God and Christ alone.

Secondly, Faith doth discover, that as all afflictions are from God, and makes the soul see the hand of God in every stroke, so it doth discover, that the end of all afflictions is to *carry the*

soul to God; that is the end of all afflictions, to bring God and the soul nigher together; God doth not love to have any of his people at a distance from him, and therefore he sends forth affliction to bring them nigher to himself: And therefore in *Hosea 5. 15. I will go and return to my place, till they acknowledge their offense, and seek my face; in their affliction they will seek me early:* He brings affliction for this very end, that they may draw nigh to him: And in chap. 6. 1. you may see the fruit of their affliction, *Come and let us return to the Lord; for he hath torn, and he will heal us; he hath smitten, and he will bind us up.* This is the fruit of their affliction, they were brought nigher to God. God will have his people enjoy more communion with him, dwell with him, and make them more conformable to him, more like to himself; and therefore many times he lays great and sore afflictions upon them: For when the Saints shall be in such a state, and such a condition, as nothing shall come betwixt God and them, when they shall so dwell in God, as never to go out from God, when there shall come no sin, no corruption betwixt God and them, then there shall be no more affliction, then the Lord God shall wipe away tears from the faces of his people, no more sorrow and sighing, now the end is attained, when they are gotten so nigh to God, as nothing can come betwixt God and them: Now when faith discovers this, that it is the end of affliction to bring the soul nigher to God, it puts the soul upon it, in its affliction, to return and apply itself to God alone.

Thirdly, Faith will make a soul come to Christ, and Christ alone, in distress; for faith doth discover, that the help of the creature is in vain in time of distress; it is faith that doth realize to the soul the *vanity* of the creature, and that the creature cannot help in the day of distress: And therefore the Psalmist cries out, *Psal 60. 11. Help Lord, for vain is the help of man.* Man cannot help, and therefore he applies himself to God alone; *Help Lord, for vain is the help of man.* Till the soul sees that vain is the help of the creature, it will not in good earnest cry, *Help Lord;* faith shows the soul, that in vain is salvation hoped for from the hills, and from the multitude of mountains; in vain is salvation hoped for from creatures, from great men, the highest of all: There is many a poor soul can tell you by sad experience, and say it by sad experience, in vain have I sought help from men, and cried to men, and spread my complaints before men, and therefore it is good for me to draw nigh to God; for if you look upon all the sons of men, you shall see how fruitless a thing it is, for a poor soul in distress to apply itself to man, and to go and pour out his complaints to man; he may speak to such men as are not at all sensible of what he speaks; he may tell a sad relation of his sufferings and burdens, and yet not at all affect the heart of him that he speaks to: There are some such men in the world, nay very many, that regard not the affliction of *Joseph*, that are altogether insensible of the burden that lay upon other poor creatures, that hath no compassion, and cannot be affected. It is said of *Gallio*, that *he cared for none of those things;* when as they made complaints of things of Religion, he cared for none of those things; and so when some come and make complaints of their burdens, they care for none of those things: And thus it was with *Lazarus*, that lay at the rich man's gate, it is very like he made many complaints, shown him his sorrow and sores, but his heart was not at all affected, the very dogs had more pity upon him, they came and licked his sores: And so it is many times, when we make our complaints to men, they regard not.

Or secondly, Sometimes when we make complaints to men, though there be some pity, and some compassion in them, and they will express it in good words, yet very little help and assistance will many men afford; they will seem to pity and have compassion, but there are some men that will do very little to the relief of a poor creature under distress, that comes and makes complaints of his burdens: The Apostle *James* speaks of some such, chap. 2. 15, 16. *If a brother or sister be naked, and destitute of daily food, and one of you say unto him, depart in peace, be you warmed, and filled; notwithstanding you give him not those things that are needful for the body, what doth it profit?* Alas, it is in vain to make complaints to such, what doth it avail? It may be some will pity with good words, be you warmed, and filled, but they give them not those things which are needful for the body; thus many a poor creature loses his labor.

Thirdly, When a poor creature makes complaints to man, and cries to man, it may be he shall make complaints to those that do pity him, and would relieve him with all their heart, but it is beyond their power to relieve; and so if a poor man that wants the things of this life, it may be he goes and makes his complaints to another, he pities him, and would help him, but he that hath a will hath not power many times, and it is not in his hand to do it, and he cannot uphold another's estate but he must break his own; many times it is so. And so when they come and make complaint of the weakness and infirmities of their bodies, it may be they are affected, and they would help; ah, but it is beyond their power: And so when a poor soul comes and complains of distress of mind, and show the wounds of his spirit, and lay them open, it may be godly friends may pity you, and desire to help you, but their hand is too short to carry the plaster to your heart and conscience, and to cause it to stick there, and therefore after all it will go away unsatisfied; in all these causes they that would help you if they could, they may say as the King of *Israel*, *2 King*. 6. 26, 27. the woman there comes and makes a sad complaint in the time of famine, at verse 26. *And as the King of Israel was passing by upon the wall, there cried a woman unto him, saying help, my Lord, O King.* And what says the King to her? verse 27. *And he said, if the Lord do not help thee, whence shall I help thee?* Alas, my bowels are towards thee, but if the Lord does not help thee, in vain is the help of man.

Fourthly, When you make your complaints to men, sometimes it falls out so, that instead of ease from under your burdens, your burdens are increased; sometimes men may add to the burdens of the afflicted through unskillfulness, not knowing how to speak to them, and how to carry it towards them; yea sometimes men may aggravate the burdens of the afflicted, when they make their complaints, willfully, through pride, and disdain, and covetousness: And thus it was when *David* sent to *Nabal*, he was in a great strait for provision, and he sent to *Nabal* in his strait for relief, and he sent him a churlish answer; *Who is David, and the son of Jesse? I know him not; shall I send my corn and my oxen that I have killed for my shearers, and give it to him, I know him not.* And you know what *Judas* did meet withal, when he went to the Pharisees, and said, *I have sinned in betraying the innocent blood: What is that to us?* a bargain is a bargain, *if you have sinned look you to that:* Whereas if he had gone to Christ with that complaint, he might have had comfort, but he went to them, and they spake that which aggravated his sorrow, and he goes and makes away himself. So that, I say, in time of affliction faith causeth a soul to go to Christ, for it doth discover what man is.

Fourthly, There is this ground of the Point, Faith will make a soul go to Christ alone, for it discovers to the soul, that in Christ there is *all sufficiency* to help it, there is all in Christ that may pity him, and for the helping of him; it is not in the creature, but it is to be found in Christ, for Christ is furnished with compassion, there are bowels of compassion towards his poor creatures in distress; it is an impossible thing that Christ should be insensible as men are; you may spread your complaints before some men, and they never be moved no more than the stones in the street, but the Lord Jesus he is not without compassion, great bowels of compassion towards his people, he cannot be insensible of any burden that lay upon a poor creature that comes to him, *In all their afflictions he is afflicted*, he bears our sickness, he carries our sorrows; Christ he feels the weight of all affliction, and sorrow, and burdens that do at any time lie upon his people.

Secondly, As Christ hath *compassion*, so he hath a *will*; he is always willing to do good to poor creatures that come to him: Men (as you have heard) they are not always willing, they may give you a parcel of good words, but give you not those things that are needful: Now Christ he never puts off his people with good words, though one good word from Christ be more worth than all that men can do for you; but Christ he will not give you good words alone, but as he opens his mouth in grace, so he opens his hand in mercy; he opens his mouth and his hand at the same time, and he is very willing to relieve, and therefore it is, that he calls poor creatures to him; you may see his willingness by the invitation that he gives to all poor creatures that are under any distress; *Come to me all ye that are weary and heavy laden, and I will give you rest*: Whatever the burden be, whether the burden of sin or sorrow. Christ makes proclamation, you have his invitation; *Come to me and I will give you rest; and call upon me in the time of trouble, and I will deliver*. How doth this testify the willingness of Christ to relieve his poor creatures?

Thirdly, He hath not only compassion, but he also hath *power* in his hand, Christ can do it, he is *able* to do what he pleaseth; *Thou hast done whatsoever thou pleasest in heaven, and earth, and in all deep places*: The deepest affliction and sorrow that any of his people may sink into, the Lord Jesus is able to stretch forth his hand and help them, he hath all store of provision in his house, there is an infinite treasure of mercy, all mercies are laid up in Christ, it shall not break his estate to uphold your estates, for all the creatures in heaven and earth are the Lord's, the heavens and the earth are the Lord's, and the fullness that are in them, therefore there is power in Christ's hand to relieve his people.

Fourthly, Christ cannot aggravate sorrow and affliction; he will not aggravate the sorrow and affliction of any of his people that come to him; Christ will never say to a poor soul, as the Pharisees to *Judas, see thou to that*: When a soul comes and says, Lord I have sinned, Christ never gave such an answer, *see thou to that*; he never did, neither can he, aggravate the sorrows and burdens of poor creatures that come to him. Now when faith discovers this to the soul, and shows that afflictions are from the Lord, and shows, that all afflictions are for that end, to carry the soul higher unto God, and shows, that all the help of the creature is vain, and shows, that there is an infinite supply of grace and mercy, all-sufficiency of grace in God and Christ to relieve at all times, and in all straits; these discoveries that faith makes,

will carry the soul to Christ, and make the soul apply itself to Christ, and cry to him, and spread his complaints before him in time of great distress.

A word or two by way of Application.

First of all: If it be so that faith carry the soul to God and Christ alone in time of distress, what shall we think then, when men by their affliction, and in their affliction, are carried further off from God? And yet so it is with many, their afflictions set them at a greater distance from Christ, many a man is hardened by his affliction, and so set at a greater distance from God by that trouble and distress he hath upon him, afflictions drive many a man from God, make him run away from God, run anywhere then unto God; there is many will run to the creature, and their eye is not to the Lord the holy One of Israel, they run to the creature to comfort them, run to the world, and run into the way of their lust, but apply not themselves to the Lord in the day of their distress: You know that *Ahaziah* ran to the Devil when he was in distress, so far was he from running nigh to God in distress, that he run to the Devil himself, he sends to the gods of the Nations, to know whether he should recover or not; This is a discovery, that there is no seed of faith in such a soul, for where there is faith but in the seed of it, the least seed of faith, it will make a soul at least to be looking to Christ, and crying after Christ in the day of distress, it will at least cry unto Christ, though there may be many workings of corruption and temptations, and many distempers of spirit may be bubbling up in time of affliction, yet faith will carry the soul to look towards Christ, and cry after him, as *Jonah* did when he was in the belly of hell, *I said I am cast out of thy sight, yet will I look toward thy holy temple*: He applies himself to Christ: And so a gracious heart will be looking to Christ, and the more faith, the more it will look, and the louder it will cry.

But secondly, Let it be a word of exhortation, O that it might provoke us all to deal more with God and Christ in the time of our affliction and distress!, O that we might cry more to him, and pour out our complaints more to him! as this poor woman did; she comes and cries, *O Lord, thou son of David*: Poor souls are apt to look to the creature in the day of distress, and think such and such creatures can comfort; *Surely my bed shall comfort me, and my couch give me ease*, says *Job*; but he found no such matter; and so we are apt to say of this and that <1 page duplicate> <1 page duplicate> creature, I will go and make my complaint to him, he will give me some refreshment; poor souls are very apt under their burdens to go up & down and scatter their complaints: Ah, but they take not the right course of going to Christ, and crying to him, and pouring out the complaints of their souls before him; and therefore it is, that when they go to men they meet with little satisfaction, and little relief and comfort, and their spirits are filled with discontent and dissatisfaction, when as they meet with such men sometimes as have no compassion at all in them, and sometimes meet with good words and no more, and sometimes meet with such as pity them, but have no power, and sometimes meet with some that will aggravate the affliction; and just it is with God it should be so, when we will not look to the Rock: O that such disappointments might reach us to look to the Lord, we have thought that this creature might ease, but we have met with disappointments; O that these disappointments might teach us to go to Christ! as this woman: And thus the poor man did for his son, that he would cast out the unclean spirit; I

went, said he, to thy Disciples, and they tried to cast out the unclean spirit, but could not; and then he comes to Christ, I have been with thy Disciples, and they could not cast out the unclean spirit, but thou canst do it, and Christ did do it: And O that these disappointments might teach us to go more to Christ, and make our complaints more to him in time of distress.

Quest. But you will say, What? may we not go to our friends, is it not lawful to go to men when we are under pressures and burdens, either of the outward or inward man? and to such and such as may relieve us, may we not apply ourselves to them?

Answ. I answer yes; We may apply ourselves to men, but take heed we do it in God's way. I say, under burdens and distresses, either outward or inward, we may apply ourselves to men, but take heed we do it in God's way.

Quest. But you will say, How shall we know we do it in God's way.

Answ. I answer, first of all, when you do it as an Ordinance of God, when we make use of the advice and help of others, and go to others as to an Ordinance of God, then we are not out of God's way, when we do it in obedience to the Will and Commandment of God and Christ; when one that is wounded in spirit shall apply himself to those that are godly, that hath the mind of Christ, in obedience to the command of Christ, *Confess your sins one to another, and pray one for another*: Now if out of obedience to Christ I go and confess my sins to one that is godly, and desire him to pray for me, when we apply ourselves to men, as an Ordinance of God, then we are in God's way.

Secondly, When we shall keep the eye of our souls upon God alone for help; when we apply ourselves to men for any help, and yet shall keep our eye upon God, and look upon God as the great moving cause, look upon God as the fountain of all relief and comfort, and shall look upon the creature only as God's Instrument, this is but a pipe, and an empty one too, if God do not fill it, when as the eye is thus upon God, and eye God as principal in all that comfort and relief that we expect, and look upon the creature as the means, then we may apply ourselves to the creature, and not out of God's way.

And a man may know whether he keeps his eye upon God, when as he does apply himself to the creature (thus) Are your expectations from the creature or from God? If a man's eye be upon God, then he will not expect much from the creature, and applies himself to the creatures, because they are means, and because it is an Ordinance, but dare not expect much.

Secondly, If a man do meet with disappointments, and he do apply himself to the creature in God's way, disappointments will not add any great trouble or vexation to that man or woman, though he meet with little refreshment; nay, though instead of help and refreshment, he should meet with an addition of his sorrow and trouble, yet if in God's way he will not be troubled, because his eye is upon God, and I see it is not the will of the Lord I should yet have comfort, and why should I fret myself, seeing the Instrument is but an empty pipe, and no creature can refresh me if the Lord do not refresh me? And thus you

have seen when we are in God's way, and when out of God's way, in applying ourselves to the creature, and looking to the creature for help, and for relief.

And O that this might teach us to go more to God, and apply ourselves more to Christ.

Object. But it may be some poor soul will say, Well, *I* have not only gone to the creature, but *I* have applied myself to God, and yet truly *I* meet with little refreshment, *I* have cried to Christ in the time of my affliction, and yet my burden doth continue.

Answ. First, To this I answer: It may be when thou hast come to Christ, thou hast complained of thy burden, and of thy affliction, but thou hast not complained of thy sin, thou hast not complained of that which is the greatest matter of complaint; and if thou hast at any time looked more to thy burden and affliction, and hast not complained of that which is the greatest matter of complaint, no wonder then though thou hast met with no ease.

Secondly, Let me say, it may be thou hast brought thy complaints and spread them before the Lord, yet thou hast not left thy burden with the Lord; many a soul comes with a great burden, ah, but it carries it away, and does not leave it with the Lord; and if the burden be not left with the Lord, no wonder that we have no ease: Christ is willing we should leave our burdens with him, and in so doing we shall find refreshment.

Thirdly, And let me say further, that it may be the Lord hath heard thy cry, and thy complaint, but thou art not aware of it, thou hast not taken notice of it, through unthankfulness thou hast not observed that which the Lord hath done; the Lord at least, he hath thus far heard thee, that he hath supported thy spirit under thy burden, and thou hast been kept up, so that thy soul hath not failed, and thy spirit hath not fainted under thy burden; and truly this is a great mercy and worthy to be taken notice of: And this is the difference between your going to God and the creature. Oh that we might be invited by this to apply ourselves more to Christ in time of distress, and spread our complaints before Christ, for in going to the creature many times the spirit is wounded▪ ah, but in going to God the spirit shall be supported, though Christ do not give out a present answer, yet the heart shall be supported under all its burdens, but now in going to man, many times the heart and the spirit it is wounded, by those disappointments that we meet withal, while we expect that from the creature which it cannot do.

Two things only I shall propound to urge this duty upon you, to make us more in going to Christ, and less to the creature.

It is a great sin and folly, when as we leave Christ and go to the creature in the day of our distress.

First, It is a great sin; for what do we then, but set up the creature in the room of Christ? You know how sensible *Jacob* was of this evil, he looked upon it as a great evil, when as *Rachel* came to him, she wanted children, she comes to her Husband, *Give me children or I die*: O what says he? *Am I in God's stead? Can I give thee children?* When as she came and made her complaint to *Jacob*, and murmured because she had not the mercy of children, she goes to

Jacob, and sets up *Jacob* in God's stead; and so when we are under our burdens, and make our complaints to the creature and not to God, why the creature may say as *Jacob*, am I in God's stead?

Secondly, There is a world of *folly* in it, in going from God in time of distress to the creature. It is a piece of *gre•• folly* for a man to go from the fountain to the broken cistern, to leave the fountain and think a broken cistern should supply him: It is a great deal of *folly* for a man to go to a deaf man, one that cannot hear, pour out his complaints, & expect that he should speak a word of refreshment; so much *folly* there is when we go to the creature, and do not apply ourselves to God. If a man should go to a beggar, one that hath no food or raiment, and a man should spend a deal of time in asking food and raiment; and if he do not give it go away railing, what a deal of *folly* were it? And so a great deal of *Folly* there is, when we do go to the creature, and do not go to God; we go to them that are poor and naked, and forsake God, that hath all store of provision and mercy laid up in himself: O that the consideration of our sin and *folly*, in going to the creatures, might cause us at all times in our distress to go to God, as this poor woman did, and cry to him that is the Lord.

Matth. 15. 22.

And behold, a woman of *Canaan* came out of the same coasts, and cried unto him, saying, have mercy on me, O Lord, thou son of *David*, my daughter is grievously vexed with a Devil.

SERMON V.

HERE is a declaration of this woman's *faith*, the *trial* of it, and the *conquest* of it: The last day we came to consider the *declaration* of this woman's *faith* in the *fruits* of it, it carries her soul to Christ in a way of *supplication* and *prayer*; and the Argument she useth in prayer, is only the free Grace of Christ, *Have mercy on me, thou son of David*.

The Doctrine was this:

That where ever there is ⟨◇⟩ seed of *faith* in any foul, it will carry it out to Christ, and make the soul cry unto him and take hold of his mercy.

We divided it into three Propositions.

First, That *faith* will carry the soul to Christ in time of affliction, and make it seek to Christ, and Christ alone.

Secondly, Afflictions when they are great and strong, will raise strong cries.

Thirdly, A gracious heart pleads only mercy and free grace, only takes hold of mercy, and looks not at all to his own worthiness.

I spake to the first of these the last day.

I shall now speak to the second Proposition; this woman was in great afflictions and distress, her daughter was possessed with a devil, and that was a sore burden to her spirit: Now this

great affliction makes her cry loud, for the Text doth not say, she came & entreated, and besought him, but the Text says, she came and *cried* unto him, saying, *Have mercy on me, O Lord.*

So then observe this: Strong afflictions will raise strong cries, even in God's own people.

In the opening of the Point, I shall show you two things:

First, That there is a cry of the flesh, and a cry of the Spirit.

Secondly, That great and sore afflictions of 〈◇〉 continuance may raise both these cries, it will make both the flesh to cry, and the Spirit to cry.

First, There is a cry of the flesh, and that is twofold.

It is either a natural cry 〈◇〉 sense which Nature hath of the burden and affliction which is upon it: Or,

Secondly, It is a sinful cry, which is accompanied with disorder: I say, the cry of the flesh it is either merely natural, or sinful; the flesh is weak, it is an emblem of weakness, and is weak indeed, and a little affliction will make the flesh to cry, the Lord remembered that man is but as dust before the wind. Now the flesh may cry out, and may complain, and yet may not sin in that complaint, it is true indeed, when a man or woman shall cry out of a little affliction, when the hand of God doth but touch him, and then cry out with great cries & strong cries, when as the affliction is but little, that discovers want of wisdom, and want of strength; but now when the affliction is very great, sore and urgent, and the flesh doth cry out through the frailty, there may be an expression of complaint, and yet not sinful. *Job* in his great afflictions made many complaints, poured out many strong cries, and yet in many of his complaints he sinned not, *Job* 6. 1, 2, 3. *O that my grief were thoroughly weighed! it would appear heavier then the sand of the sea.* Yea you shall find that our Lord *Jesus Christ* himself, having taken our flesh, and the frailties of our flesh, (for he took our human frailties, but no sinful frailty) and in the days of his flesh he *cried*, his great affliction made him cry out, he put up his cries with tears and supplications in the days of his flesh; as the Apostle speaks, *Heb.* 5. 7. And in *Psalm* 22. (which *Psalm* is a Prophecy of Christ) he cries out bitter 〈◇〉 *My God, my God; why hast thou forsaken me? •hy art thou so far from helping me, and from the words of my roaring?* Strong cries, and yet no sin in *Jesus Christ*; so that the flesh may cry and yet not sin; for grace when it comes into the soul, doth not destroy nature, it doth not make man insensible, and the spirit insensible, but it allows the flesh to be sensible, and to cry out of his burdens, so it be without sin.

Secondly, There is another cry of the flesh that is raised by sore afflictions, and that is a sinful cry; now this sinful cry you shall know it thus:

First of all, It springs from pride, it will make a man cry out through pride of heart, he cannot bear his burden, nor submit to the hand of God through pride of heart: When a creature stands upon it, to justify himself and accuse God, calls God to an account, Why am I thus? And what am I worse then others? And why should God take me out from all others to

make me an example to all others? What have I done? And what is my sin more than others? When a creature will not submit to God in his afflictions, but charge God foolishly; and when as he quarrels with his affliction, if any affliction but this I could have born it, but as for this affliction, my spirit cannot bear it. O here is a cry that is raised by affliction, but it is a sinful cry.

Secondly, There is a cry in affliction that doth spring from impatency, and that is a sinful cry, when a man or woman shall cry out with a great cry, and make a great lamentation, and yet their burden but an ordinary bur••• only they make it great through impatency, no• that the affliction is so in itself, if the Lord had given a heart to carry patiently under it; but there is many a poor creature struggles with his affliction, as a young beast unaccustomed to the yoke, the yoke is easy, but by struggling and striving it pinches and makes it cry out; and so a man by striving under the yoke of the Lord, though it be *Jobs* counsel, that it is good to bear the yoke, yet it through impatience cries out; this is a sinful cry.

Thirdly, That is a sinful cry that springs from unbelief, and is accompanied with unbelief; when as a man or woman in time of affliction shall give way to hard thoughts of God; whatever cry is accompanied with unbelief, is a sinful cry: Yet this is the case of many, they cannot persuade themselves that there is any love in the heart of God towards them, and any love in such an affliction; I cannot believe it, that there should be love in such an affliction, that God should lay such a heavy burden upon me, and have any love to me; when it cries out thus with unbelieving cries, this is a sinful cry: And so when a man cannot be persuaded, that the Lord should make a good end with him in affliction: O sure I shall perish one day, and fall by the hand of this affliction, I shall be broken all to pieces, and never be able to stand under my burden; when as the soul is thus filled with unbelieving despairing thoughts, concerning God and concerning the end of his affliction, and so cry out in unbelief, this is a sinful cry.

First, And again, great and sore afflictions may occasion such cries, even sinful cries, as the cry of unbelief and impatencies, and that upon this ground; there are remainders of corruption in the best heart, there is sinful flesh as well as spirit.

Secondly, Great afflictions do expose God's own people to great temptations; many times they go together, great afflictions and great temptations, for the Devil seeks his opportunity to do mischief, as the Lord waits to be gracious, so Satan waits to do mischief: Many times in great afflictions, when the waters are high, then the Devil will assault; God makes use of affliction to make his people seek him early; but now the Devil he waits to make the soul cry out with a sinful cry, and many times the Lord suffers him to prevail: But this cry of the woman of *Canaan* was not the cry of pride, impatience, and unbelief, but her cry was the cry of the Spirit.

And therefore let us examine what that cry of the spirit is, which the Lord doth raise in the hearts of his people in he day of great afflictions.

First, It carries the heart to God thorough Christ, and makes its complaint unto him, it doth not cry out against God, but as it cries unto God, so it runs unto the Lord thorough Christ,

and pours out his complaints before him: So *David, Psal. 142. 1, 2. I cried unto the Lord with my voice, unto the Lord did I make my supplication, I poured out my complaint before him:* The flesh cries out of his burden, yea, sinful flesh it complains many times, not only of his burden, but of God himself: Ah, but the spirit that cries unto God, *Job 35. 9. By reason of the multitude of oppressions they make the oppressed to cry. They cry out by reason of the arm of the mighty, v. 10. But none saith, where is God that maketh him? he reproves the sons of men. They are appointed to cry, but it is the cry of the flesh, they cry out of the arm of the mighty, but they do not go to God, None say, where is God that giveth songs in the night season?* The spirit in the saddest condition goes to God through Christ.

Secondly, The cry of the spirit it doth make a man to cry out as well of sin as of affliction, it will make a man to cry out more of sin than of affliction; the flesh is not sensible of the burden of sin; Ah, but where the spirit of the Lord is, it will make a man cry out most of all of the burden of sin; if God should take away affliction, and not take away corruption, this would be little refreshment to him; *O miserable man that I am!* as you have the Apostle cry, which was the cry of the spirit, *Rom. 7. the latter end, O wretched man that I am, who shall deliver me from the body of this death? I thank God through Jesus Christ our Lord:* He was more sensible of the body of sin, than of any affliction that lay upon him.

Thirdly, The cry of the Spirit it will make the soul cry more after God himself, then after any mercy or deliverance, that it may enjoy God, that it may have the presence of God, and communion with God, that it may be made like to God; a gracious heart it cries thus after God, yea, in the day of affliction when the burden is heavy, a gracious heart desires more to enjoy God, then to be free from his affliction: See how the Psalmist doth express himself in *Psal. 63. 1. O God, thou art my God, early will I seek thee; my soul thirsteth for thee in a dry and thirsty land, where no water is:* David was now in a state of banishment, it is like he met with sore afflictions, ah, but the cry of his soul was after God, my soul thirsteth for thee, and longeth for thee.

Fourthly, The cry of the spirit it is a cry of faith, it cries in faith, and cries in hope; the flesh cries in despair many times, but the spirit cries, and believes when it cries, it takes hold of God, and follows after him, follows God crying, though God go away. See what is said, *Psal. 89. 26. the promise is made to David's son, Christ; He shall cry unto me, thou art my father, my God, and the rock of my salvation:* He shall cry unto me, *<◇>* but he shall cry in faith, when he cries he shall say, *Thou art my Father, and my rock:* And so the Church, *Isaiah 26. she cries out with a great cry, and it is in faith, doubtless thou art our Father:* And so *Psal. 119. when as David cried, he trusted, he took hold of God, and hoped in his mercy, 145, 146, 147. ver. though he was in a great affliction, and there was great cause to cry, yet his cry was the cry of faith, and he hoped in the Word of the Lord, for the accomplishment of the Word of the Lord.*

Fifthly, As the cry of the spirit is the cry of faith, so it is a fervent cry; that cry that the Lord doth raise up by his spirit in the day of affliction, it is a fervent cry, it is no cold nor lazy cry, but a strong cry: Jesus Christ in the days of his flesh put up strong cries; and the Apostle *James* he speaks of the fervent prayer of God's people. *I am. 5. The fervent effectual prayer of the righteous prevaleth much:* When the Spirit of prayer doth set all the faculties of the soul a

work to look after God, and take hold of God▪ •hen it takes hold of God, and will not let him go, and cry out as the Church, *Awake thou arm of the Lord, as in the days of old*; when it will take no rest itself, and give God no rest, till the Lord comes in a way of grace, that is the prayer that is spoken of *Isai. 62. 6, 7, 8.* that prayer that is accompanied with holy fervency is the cry of the spirit.

Sixthly and lastly, The cry of the spirit is such a cry as will not easily be silent, though it meet with no answer from the Lord; though it meet with a denial, as this *woman of Canaan* she meets with many discouragements, he gave her no answer at first, still she goes on to cry, her cry was a cry that was raised by the spirit of the Lord: the flesh may put a man upon it to cry to the Lord for a season, but if the Lord does not come in, the flesh grows weary; now the cry of the spirit is a constant cry, that will not give over, but will wait upon the Lord till such time as he shall send from heaven to save. Thus you see what the cry of the flesh is, and what the cry of the spirit.

Secondly, Now the Saints in all Ages in the days of their affliction, have been stirred up to cry with their spirits unto the Lord, and the greater their afflictions have been, the more they have cried unto the Lord: So it was with *Moses*, he was in a great strait when as he was before the *red Sea*, and then *Moses* cried in spirit, God made use of that strait to stir up the cry of the Spirit in *Moses*: And so when *Jacob* was in a great strait, he cried more earnestly then ever he had done, when as his brother came to meet him with an Army of men, he saw nothing but death and destruction, he applied himself to the Lord, and cried mightily: It is said in *Hosea. 12. 4.* speaking of *Jacob*, *He wept and he made supplication*: And so you know *David* in *Psal. 14.* cried, and it was when his spirit was over whelmed and no man to pity him; then he cried unto the Lord. And you know our *Lord Jesus* (to give you no more instances) in the days of his affliction he cried louder then ever: That place *Heb. 7. 7.* *In the days of his flesh he offered up prayers and supplications with strong cries and tears, unto him that was able to save him from death, and was heard in that he feared*: And the Evangelist *Luke* doth take notice, that as Christ's affliction and sorrow did increase, so he cried the louder to his Father, *Luke 22. 44.* *And being in an agony, he prayed more earnestly*; he prayed the more when his affliction increased, when he was in the midst of his *agony* then he cried more earnestly.

To make some short application of the Point.

First of all; Let it be a word of examination, there is none of us but at one time or other are pouring out our cries and complaints, and especially in our affliction we are full of cries: Now let us examine whether it be the cry of the flesh or the cry of the spirit; whether it be accompanied with pride of heart, and with impatiency and unbelief, with murmuring and repining; O that is the cry of the flesh, and the sinful cry of the flesh, which is far from the cry of the spirit.

But to give you two or three things that you may make use of by way of trial.

First of all, would you know whether your cry be the cry of the flesh, or the cry of the spirit▪ why then examine whether or no your cry and your complaint be not above your burden: many a man's cry is greater then his burden that God lays upon him, it may be he makes his

burden heavy by his struggling. *Jobs* burden was not so, it was heavy: Now when a man shall cry out and say, no affliction like to mine, and no burden like to mine, O this is a sinful cry.

Secondly, When our cry is so great as to take us off from our duty either to God or man, that cry is not a gracious, but a sinful cry; the cry of the spirit makes a soul wait upon God in a way of duty; but now if a man in time of affliction is taken off from his duty, surely that cry is a sinful cry.

Thirdly, When a man in the day of affliction cries so loud that he cannot hear what the Lord speaks to him, God comes and speaks graciously, offers comfort, but the cry of the soul is so loud, that it cannot hear what God speaks; that a man shall be taken up with complaints as to refuse all the comfort that God sends him, this is a sinful cry; this was the cry of that afflicted man, *Psal. 77. 2. In the day of my trouble I sought the Lord, my sore ran and ceased not, my soul refused to be comforted.* Nay, when as a man or woman in the time of affliction, shall not only refuse his comfort, but justify his complaint, as *Jonah* did, he justified his anger, when God asked him, *Dost thou well to be angry? Yea,* said he, *I do well to be angry:* This was a sinful passion: And so when a man shall justify any other passion, his sorrow and complaining, and say, *I do well to complain,* and in the bitterness of my spirit I complain, this is a sinful cry.

And therefore secondly, Let me desire in the name of the Lord, that we would take heed how we give way to these sinful cries and complainings, these cryings out, which spring from pride, impatency and unbelief. O, I pray, take heed of giving way to these sinful complaints.

For first, I pray, consider a little, that the hand of the Lord is in every affliction that is upon you: O that that were seen, that the hand of the Lord is in it: *Thou Lord didst is,* (said *David*) *I was dumb, and opened not my mouth, for thou Lord didst it.* O that would silence the sinful cries of the flesh, if the heart were sensible that the Lord did it; and if the Lord did it, then infinite wisdom hath done it; and if infinite wisdom order this or that affliction, why should we cry out of our afflictions.

Secondly, Consider whatever your affliction be, though you say none like mine, it might have been seven times heavier, infinite power could have heated the furnace seven times hotter, and made his fiery trials seven times more sharp: O then there is no cause why we should complain, especially in the

Third place, If we consider what we have deserved at the Lord's hand; and O that when we pore so much upon our affliction, we would look with one eye upon that which may help to silence our sinful complaints! We have deserved that and a thousand times more at the hand of God. *Why should the living man complain, man for the punishment of his sin?* O there is sin enough; though it be true, it is not always for that God, afflicts, yet he may see enough, for which he may afflict seven times more. Now let our eye be upon this; this was that which silenced *Jeremiah, Jer. 8. 14. Why do we sit still? Assemble yourselves, and let us enter into the defended Cities, and let us be silent there, for the Lord our God hath put us to silence, and hath given us waters of gall to drink, because we have sinned against the Lord.* Take heed how we open our mouth in the day of our affliction.

Thirdly and lastly, Let it stir up all our souls to go to God through Christ, and to cry more in the spirit; and the greater our afflictions are, so much the more let our cry be to Christ: The time of affliction is no time to give over praying and crying; but *being in an agony he cried more earnestly*; and so we in time of affliction, we should cry more earnestly. O that we might learn thus to cry, with this gracious, holy, believing, and servant cry: The Lord Jesus hath given great encouragement to his servants to go and cry thus. O what encouragement doth Christ give in *Luke 11. 8*, • by a parable there, of a man being in bed? he hath no mind to rise, but through importunity he is overcome: And so by that Christ stirs up his Disciples to go and cry importunately to God their Father. And so in *Luke 18*. there is another parable of the *unjust Judge*; who neither feared God nor man, yet because of the Widows *importunity*, he would judge her cause; And shall not the Judge of all do right? I *tell you* (saith Christ) *he will avenge the elect that cry to him day and night*. And therefore Christ gives encouragement to you to go and cry earnestly, and to wait upon the Lord, and not to give over crying, for the Lord hath the bowels of a father, *as the father pities the child, so the Lord pities those that fear him*. Now the tender hearted parent is filled with compassion to the child, if the child be under a heavy burden, the bowels of a father is filled with compassion, and will not let him lie under that burden; and so the Lord, when the spirit is even gone, and the soul ready to saint, and the Lord see that their strength is gone, then the Lord will come in, and exercise the bowels of a tender hearted father.

And know, that many times the Lord doth hide himself, and withdraw, and seems to be far off from the requests of his people, that so he may stir them up to cry the more earnestly after him; he sees that they begin to flag in their prayers, and do not cry so loud as they have done, the Lord he will withdraw, that so he may stir up a spirit of prayer, bring them into such an affliction, that so they may cry the more earnestly; the storm was raised, when Christ was upon the sea with his Disciples, to make them cry the more earnestly: The Lord seems to sleep many times at the prayers of his people, that so by the prayers of his people he may be awakened.

Quest. But you will say, What need we cry thus earnestly to the Lord? for he is found of them that seek him not; we cannot find God by our seeking him, he must seek us, he is found of them that $\langle \diamond \rangle$ him not.

Ans. I answer, It is true, God is found $\langle \diamond \rangle$ them that seek him not; that is when God comes first into a poor soul, he breaks in upon it, he prevents it with grace and mercy, and he seeks us, and brings home grace and mercy to the soul before the soul sought the Lord.

But now when the Lord hath found a soul, and brought home a soul to the knowledge of himself through Christ, O then he expects that that soul should continually wait upon him, and be seeking of him, in that way which is of the Lord's own appointment: It is true, he is found many times of those that seek him not, but the Lord is not found of those that seek him lazily; he hears not cold prayers, no, it is the cry of the spirit the Lord heareth.

Quest. Ah, but some will say, I cannot cry and pray, I cannot continue in prayer, my spirit is overwhelmed, and I am so shut up, that I know not how to utter a word in the presence of the Lord.

Answ. I answer, Though thy spirit be overwhelmed thou mayest pray and cry aloud to the Lord, *David* did so, and why mayest not thou▪ *Psal. 142. 3. I cried* (says he) and it was *when my spirit is overwhelmed*; and although thou canst not utter a word to the Lord, yet thou mayest pray and cry with the cries of the spirit▪ the Spirit of the Lord stirs up sighings and groanings in the hearts of his people which cannot be uttered: So when thou canst not speak a word to the Lord, yet thou mayest cry. *Job* could not speak, yet his soul cried to the Lord, and his eye cried to the Lord, *Job 16. 20. My friends scorn me, but mine eyes pour out tears unto God.* When he knew not how to speak a word, his eye looked to the Lord, if he cannot pour out his prayer, his eye shall speak, and his soul shall speak; this may be an effectual prayer.

Object. Ah, but I am filled with the sense of my unworthiness, I dare not go before the Lord, I dare not beg any mercy, nor stand in his presence, I am filled with the sense of my own unworthiness.

Answ. I tell thee; though thou beest filled with the sense of thy unworthiness, yet thou mayest, and ought to cry to the Lord, and pour out thy soul in supplication: The *Publican* that went up to the Temple, he durst not draw nigh, he looked upon himself as an unworthy sinner, and yet poured out his prayer to the Lord: the sense of thy unworthiness should not hinder thee in the pouring out of thy prayer to the Lord; the more unworthy, the more need of going to the Lord; and the more sensible of thy unworthiness, the sooner the Lord declares his acceptance. Oh that the Lord would make us all mindful of this our duty! we are apt to cry with the cry of the flesh, but O that in the day of our distress we did cry with the cry of the spirit: Let the cry that springs from pride, impatency, and unbelief be silent, laid low, and let it not open its mouth; but cry with the cry of faith, with the cry of the spirit, this will be a good evidence, that affliction hath wrought the right way, and that the Lord hath done us good by our affliction: Till the flesh be silent, and the spirit raised up to cry in faith, we shall never have any evidence, that we have received benefit by our affliction; but when the soul shall be in affliction, and the spirit up and cry, it will be a good evidence, that the soul hath received good by the affliction.

And to say no more, the Lord will soon draw nigh to that soul that shall thus be found waiting for him; when the flesh shall be silent, and the spirit cry, the Lord will soon hear that cry. You know the Lord is a tender hearted Father, and he will not suffer any of his children to be tempted above what they are able to bear; he will not suffer them to sink under their burden, but will come in with delivering mercy; for the Lord doth sometimes hear the cry of the flesh, so he hath heard the cry of the flesh, though not the sinful cry; yet the cry of nature, the Lord hath heard that cry: He heard the cry of *Ishmael*, when as he was ready to perish for thirst: The *Lad* cried, and he heard the cry of the *Lad*, and the Lord opened the eyes of *Hagar*, and she saw a well of water: He heard the cry of the flesh, so gracious is the Lord, yea, he hears she cry of the young Ravens, of the young Lions, and the Lord he opens his hand and satisfies them. O that this might be an encouragement to go to

God in all times of distress, let it be never so great, the Lord is a God of compassion, and if he does hear the cry of the unreasonable Creatures, and the cry of the flesh, O surely the Lord will much more hear the cry of the spirit; when his people come and apply themselves to him through Christ, such as hope in his mercy, and are found waiting for his salvation. Surely the Lord he will find out the best time, in which he will come in with deliverance to his Servants.

Matth. 15. 22.

Thou son of *David*, have mercy on me.

SERMON VI.

WE observed the last day, that great and strong afflictions will rail strong cries, make God's people cry loud. It was a sore affliction that was upon this woman, *Ms daughter is grievously vexed with a devil*; and wh• she comes to Christ, she doth not only pray, ⟨◇⟩ cry to him.

But to pass on, and consider something th• still remains, and that is to look upon the Argument that this woman useth in her cry to Christ her Argument is *mercy*, she cries *mercy*, ⟨◇⟩ *free grace*; she doth not look to any worthiness ⟨◇⟩ herself, neither doth her unworthiness discourage but looks beyond both, and she closeth ⟨◇⟩ *mercy* and *free grace*, *Thou son of David* ⟨◇⟩ *mercy on me*: She comes to the son of *David*, ⟨◇⟩ knew *David* was a merciful Prince and King, ⟨◇⟩ shows mercy to his very enemies; *David* spared the life of *Saul*, when he had him at a great advantage, and spared the life of *Shimei*, though he had provoked *David* by his curses. Now thus she reasons with herself, the son of *David*, the *Messias*, of whom *David* was but a *type*, he hath more mercy and compassion than *David*, surely his bowels are infinite, and therefore though she be a vile sinner, an unworthy wretch, yet she comes and takes hold of his mercy, and there is nothing else that she pleads with Christ, nothing else she rests upon, only upon *mercy*, no other Argument she useth, only presents her great misery; her daughter *is grievously vexed with a devil*: She takes hold of mercy.

So then the Observation is this. That where there is true faith, it will teach a soul to deny itself, to look beyond itself, its own worthiness and righteousness, and to take hold of mercy, and of the free grace of God through Jesus Christ.

I shall open the point to you.

And first I shall give you Instances, that the Saints in all Ages in their coming to God, hath looked at nothing in themselves, but hath only pleaded *mercy* and *free grace* in all their straits.

You know that Instance of *Jacob*, when he was in a great strait he applied himself to the Lord, he pleaded only *mercy*, he doth not look to any worthiness in himself, he doth not present that before the Lord as any motive, *Gen. 32. 10.* he pleads no worthiness, but looks to his own

unworthiness, *O Lord, I am less than the least of all thy mercies*; he doth not tell God, that he had lived without blame, that he had walked justly, and had not defrauded, but he had been a faithful Steward, that he had walked religiously, and eyed God in his ways, that he had set up a pillar, and vowed a vow, he pleads none of this, but *O Lord, I am less than the least of all thy mercies*.

And so *Moses*, though he had done as much as most men that ever lived, *Deut. 3. 25. I pray thee let me go and see the good Land*. Here is not a tittle of any of the services that he had done for God that he doth mention; he does not say, *Lord, I have taken a great deal of pains with this people, I have followed thy Commandments, and suffered a great deal of hardship with them for thy sake*; no, he only pleads mercy, *Thou hast begun to show thy servant thy greatness and thy mighty hand, I pray thee let me go over and see the good Land*.

And so *David* often in the Psalms, you shall find he is pleading with God, and he makes mercy his refuge, he pleads only mercy and free grace, *Psal. 4. 1. he pleads that God would bear him in his mercy*: And you shall find, that when the Servants of God hath pleaded for others, they have urged nothing but mercy and free grace in all their supplications. So the Prophet *Jeremiah*, when he was pleading for the Church, *Jer. 14. 7. O Lord, though our iniquities testify against us, do thou it for thy names sake, for our backsliding are many, we have sinned against thee*: No mention of any righteousness, no, he mentions their iniquities, *Our backslidings are many, but do thou it for thy names sake*. And so the Prophet, *Daniel*, when he was pleading for the Lord's people, he looks beyond all righteousness of their own, and pleads mercy, *Dan. 9. 17. Now therefore, O our God, hear the prayer of thy servant, and his supplication, and cause thy face to shine upon thy Sanctuary that is desolate, for the Lord's sake*: He had before in verse 8. confessed all their iniquities, and now, *O Lord, (says he) do it for the Lord's sake*.

And if you look into the New Testament, from the beginning to the end of the History of Christ, you shall never find any that were accepted of Christ that pleaded anything, but *mercy and free grace, Matth. 9. 27*. And when Jesus departed thence, two blind men followed him, crying, and saying, *Thou son of David have mercy on us*. And so in *Matth. 17. 14, 15*. another comes to Christ, and he useth only that Argument, *mercy, Lord have mercy on my son, for he is lunatic*. And in *Matth. 20. 30*. there is mention of two blind men sitting by the way side, and they cried out, *Have mercy on us*. And in verse 13. the multitude rebuked them, but they cried the more, saying, *Have mercy on us, O Lord, thou son of David*. And so the same Argument the Lepers used, verse 17. *Jesus, Master have mercy on us*. Indeed we read of some of the Elders of the Jews, that came to Christ in the behalf of the Centurion, and they plead his worthiness, *Luke 7. 4. And when they came to Jesus, they besought him instantly, saying, that he was worthy for whom he should do this*: But now the good man himself he had no such thought of himself, but he utterly denies it, look into verse 6, 7. *Then Jesus went with them, and when he was now not far from the house, the Centurion sent friends to him, saying unto him, Lord trouble not thyself, for I am not worthy thou shouldst enter under my roof; verse 7. Wherefore neither thought I myself worthy to come unto thee, but say in a word, and my servant shall be healed*. Neither thought I myself worthy to come unto thee, such a mean and low account had this man of himself.

First, But I shall clear the Doctrine to you, and make it out, that a gracious heart, where there is faith, looks beyond all his own worthiness and righteousness, and comes to Christ.

Secondly, Shew you, that the same gracious soul closes only with *mercy* and *free grace*.

First, I say, a gracious soul in its coming to Christ, looks beyond all that is in himself, and that both in its first coming and afterward in any distress, closeth with the Lord, and looks beyond his own worthiness, and pleads only mercy.

In the souls first coming to Christ, a gracious heart doth not not cannot look to any worthiness in itself, for where the Spirit of the Lord is, it doth discover to man what his vileness and misery is; now where there is a saving discovery to a soul of his own vileness, it is not possible that that soul should plead anything of his own before God. For

First of all, The Spirit teacheth a man that he is empty, destitute of all that which is good, the soul is naked of all that which is good, and is as a poor beggar, that hath neither bread to eat, nor clothes to put on, but in a sad condition, utterly bereaved of the Image of God: *In my flesh dwells no good thing*, says the Apostle, though through grace he had received much from God, yet *in me, in my flesh dwells no good things*. Now where there is a discovery made to a soul, that he is full of wants, poor and naked, surely such a soul can plead nothing but free grace.

Secondly, The Spirit of the Lord discovers to a soul, that it is not only full of wants, but full of sin, full of all manner of unrighteousness, not only lost the Image of God, but is filled with the image of the Devil, and discovers that *all the imaginations of man's heart are evil, and only evil, and that from his youth upward*: Now when the Spirit of the Lord comes to make this discovery to a man, that he is thus filled with sin, and lets a man see what a filthy thing sin is, how displeasing to God, how contrary to his Holiness, that soul that hath this discovery can plead nothing of his own when he comes to God, but mercy and free grace.

Thirdly, The Spirit of the Lord doth discover to man, that he is a poor weak creature, that he is one that can do nothing to help himself out of this miserable state, that he can do nothing to procure a better condition for himself, that he can make no satisfaction to God for the least of his transgressions; full of sin, ah, but he cannot make satisfaction for the least transgression, he cannot lay down a price to redeem his own soul, he cannot change his own heart, and he cannot work up his own spirit to believe in Christ, he cannot subdue any lust in his own heart; a poor weak creature that can do nothing, cannot think a good thought, nor move toward God: Now when the Spirit of the Lord discovers this to a man, O then he sees there is nothing to plead but mercy.

Fourthly, The Spirit of the Lord doth discover to a soul, that his natural estate is a state of enmity; the Lord rips open a man's heart at his conversion, and shows him what enmities is in his bosom, how full he is of contrary workings in his heart and spirit to the Lord, he sees that secret enmity that he never saw before: Now when this comes to be discovered to a man or woman, that they are in a stare of enmity to God, and the workings of that enmity cannot cease, if the Lord doth not put forth the mighty power of the death of Christ; I say, that soul that hath all these discoveries made to it, first sees that it hath no worthiness, pleads

nothing of his own, especially such a creature, so full of wants, so full of sin, and so full of weakness, and so full of enmity, such a creature can plead nothing of his own when he comes to the great God.

Nay, as it sees that it hath no deserts to plead, so it sees that there are contrary deserts, I say, these discoveries will make a soul sensible of contrary deserts, that it deserves nothing but hell and wrath, and confusion, rejection from the Lord's presence forever and ever: The Prophet *Daniel* was sensible of these contrary deserts of the people, *Dan. 9. 8. To us belongs nothing but shame and confusion:* So that you see when the Lord by his Spirit comes to discover to man, what a vile creature he is, such a soul sees that it hath nothing to plead as matter of merit, but mercy.

And as in its first coming, so whenever a gracious heart goes to God, after it is brought home, reconciled, made one with God through Christ, after it hath walked with God, yet even then no gracious heart that can plead any worthiness, any righteousness of his own; when he goes before God, he cannot plead any of his graces, nor any of his own services, nor any of his own sufferings; and if so, then there is nothing to plead.

I say, a gracious heart cannot plead his own graces, it cannot plead his faith, not holiness, it cannot present that to the Lord, that the Lord for such and such graces should bestow mercy; for the very faith of the Saints is imperfect; now that which is imperfect cannot merit anything, abundance of unbelief mixed with the strongest faith, *Lord help my unbelief:* It is true indeed, that *David*, in some of his Psalms, desires God to look upon his faith, *Psal. 25. 20. Deliver me, for I put my trust in thee:* But he doth not look upon his faith as meriting anything at God's hand, but only desires that God would look upon his Covenant, the Lord had promised grace to his people in trusting upon him; so that he doth not desire the Lord to look upon it as any act of his, for faith is little worth as an act of ours, but he puts the Lord in mind of his Covenant, of the Promise that he made with his people.

And the Saints, as they cannot plead faith, so they cannot plead holiness, for as their faith, so their holiness is imperfect; they have many failings, manifold corruptions are found in the most gracious heart, therefore they cannot plead holiness before the Lord.

It is true, *Hezekiah* in *Isai. 38. 3.* and so *Nehemiah* spread before the Lord what they had done, and how they had walked; but that can be no Argument that we should make use of that as an Argument, no Argument that that was the best Argument; but I say, they only did desire the Lord to look upon his own work in them, they were far from pleading any merit, any desert. And therefore you shall find the best of the Saints, when in the best temper, have been found disowning their own righteousness, and their own worthiness. *Paul* he had as much to plead, and to trust too, as any man living, and yet he looks upon all as *dross and dung* in comparison of Christ; in respect of pleading righteousness all is dross and dung, though it is good in its place, yet to lay it as a foundation, it is dross and dung. And see what is said *Job 9. 20. If I justify myself, mine own mouth shall condemn me, if I say I am perfect, it shall also prove me perverse.* O that they would mind this that boast of perfection! *Job* was as perfect as any, yet if *I justify myself, mine own mouth shall condemn me, if I say I am perfect, it shall also prove me*

perverse. The very saying I *am perfect*, would condemn me, it would declare that I am lying against the truth, and I should declare my imperfection, while I am pleading perfection: Thus a gracious soul dare not plead faith nor holiness.

Secondly, It dare not plead any services; when it hath done its utmost for God, it dare not plead what it hath done, no work, no services, no tears, no fastings, it dare not plead these before the Lord. Indeed you shall find many unsound hearts, that have pleaded these things, and trusted to them, many unsound hearts and hypocrites, that have looked much to their righteousness, to their prayers and fastings, and their good works and services that they have done for God, they have pleaded these before God, *Isai. 58. Wherefore have we fasted, and thou hast not seen, and afflicted our soul, and thou regardest not.* And so you know the story of the *Pharisee* and the *Publican* that went up to the Temple to pray, the *Pharisee* he stood upon it to justify himself, *Luke 18. 11, 12.* he stood much upon his own justification, what he was not, and what he was, *I am not as other men are, extortioners, unjust, adulterers, or even as this Publican: I fast twice a week, I give tithes of all I possess: But the Publican he smote upon his breast, saying, God be merciful to me a sinner; and the Publican he went away justified rather than the Pharisee.* Though hypocrites look at their services, yet a gracious heart dare not look at anything it hath done: *Matth. 25.* When Christ takes notice what the Saints hath done, and says, *Come ye blessed of my Father; I was hungry, and you gave me meat, thirsty, and you gave me drink, naked, and you clothed me. Why Lord, say they, when saw we thee a hungry, thirsty, and naked, when did we these things to thee?*

What did the Saints do good works ignorantly? did good and did not know? No, that which is done out of ignorance is sinful, no, they knew what they did, and that they did but according to the mind of Christ; ah, but when done, they take no notice of it, their right hand shall not know what their left hand doth, for they dare not plead their services and their duties upon this account.

For they know whatever is good is not theirs, but Christ's, whatever in them that is good, and whatever good they have done, is by the Lord's Spirit, and therefore they know there is nothing for them to plead by way of merit; no, the more they are enabled and assisted to do for Christ, the more they are engaged unto Christ, Christ is not engaged to them, but they engaged to Christ.

And besides, whatever they have done in the service of the Lord as theirs, it is accompanied with many weaknesses and frailties, that if it were not for Christ and his righteousness, and Christ's presenting them, God the Father could not accept the best service that ever was done by the best men.

And besides, the Saints know that when they have done all they can, they are unprofitable servants, if they could do a thousand times more for God, yet they have nothing to plead: Christ teacheth us so, *Luke 17. 10.* *So likewise ye, when you shall have done all those things which are commanded you, say, we are unprofitable servants; we have done that which was our duty to do.* Mark, if it were possible for any of God's people to do all that the Lord requires, yet there is nothing to plead, you have done but that which was your duty, that which was your debt;

Now the payment of a debt is no engagement, he to whom the debt is paid is not engaged, you have done but your duty. And so the best of all the Saints, if they could do all that is required, they do but pay their debt; there is a debt of thankfulness, not debt of justice, we have done that which is duty, which we owe to mercy and free grace.

Again, the Saints cannot plead their sufferings. Though a man suffer never so much, and suffer never so well, and suffer upon a good ground, and suffer for the name of Christ, yet there is nothing that he can plead by way of merit, for there is no man suffers without sin: there was merit in Christ's sufferings, because he suffered and had no sin of his own, he was the *Lamb of God without spot*; but now the best of Saints upon earth, who do suffer for the name of Christ, cannot suffer without sin, though it is not punished for sin, yet still there is sin in the person, and so can be no desert.

And then beside, it is that which the Saints owe to Christ as they owe all duties, so they owe all suffering for the name of Christ, and if they should suffer a thousand times more than ever any man suffered, it is but what they owe; and therefore suffering cannot be pleaded no more than services. And so you have the first part of the point.

But of the second part, to speak more briefly to that, as a soul is taken off of itself, so it pleads only mercy, flees to free grace, comes to naked mercy.

First, For a gracious heart it sees and knows, that there is a *fullness* in mercy to satisfy all its wants, all its desires, there is enough in mercy to make abundant supply to it as it; sees there is that in itself, which may make it run from itself, so there is that in mercy and free grace, which may make it run to it as to a City of refuge. There is a fullness in mercy which may answer the souls desires and wants; for as you heard before, when the Lord doth discover to a man, that he is a poor creature, destitute and naked, why the same spirit doth discover, that there is enough in mercy to supply all wants; mercy hath made great provision for the poor, naked, destitute creature; and as it discovers to a soul, that it is a sinful creature, so the same spirit doth discover, that there is enough in mercy to take away all sin, and pardon all transgressions; and mercy and free grace hath set open a fountain, an infinite fountain, a bottomless fountain of merit in the blood of Christ, for the washing away of sin; and as the soul sees, that it is a poor weak creature, so the same spirit doth discover to it, that mercy is strong, and mercy is able to reach him in every condition, and able to lift him up in the lowest condition, and as it sees that it is an enemy to God, so the same spirit doth discover, that mercy can reconcile it, show what is done for the reconciliation of poor creatures; mercy hath given Jesus Christ for to slay the enmity and to reconcile poor lost creatures. Thus, I say, a gracious soul it will flee to mercy, it sees that there is a fullness in mercy to answer all its wants.

Secondly, And as it sees a *fullness*, so there is a *freeness* in the Lord's mercy, and therefore runs to mercy, as this woman did, and pleads mercy, and to cast herself into the arms of mercy, because free; see that the Lord is a tender hearted God, and that mercy flew freely from him, mercy makes free invitations, the soul seeing and hearing that, it is persuaded to apply itself to mercy.

Thirdly, Such a soul will flee to mercy, because it knows, that all that God doth for his people in the business of salvation, it is for the *exaltation* of mercy and free grace, the great work of the redemption of souls, it is only for the exaltation of mercy and free grace; it was free grace that found out the way of redeeming souls, and free grace that gave sinners to Christ, and free grace that gave Christ for sinners, and free grace gives Christ unto sinners, and all that God doth in sanctifying and saving his people, is upon the account of mercy and free grace, and therefore the Lord he invites souls to himself, and he makes choice of such as may most of all declare the riches of his mercy, when he sends to invite men to come in to him, he sends to the high ways and hedges, goes and compels them to come in, *Go and call the blind and the lame*: When Christ makes a feast, he sends to the poor; he knows, that the poor hungry souls, when they shall taste of the riches of his grace, they will be thankful, and they will advance mercy and free grace, and therefore he sends to the high-ways and hedges to compel them to come in. Thus you have seen both the parts of the Doctrine opened.

A word or two for improvement, and I shut up all.

First, Let us take heed, brethren and friends, that we be not found looking to any worthiness of our own, when we come to Christ; take heed that we be not found looking to any righteousness of our own; take heed we bring no price in our hand when we come for mercy, that will spoil all: O there is many a poor soul by this is kept from coming to Christ, from closing with Christ, from resting upon Christ, and so from salvation, because it is a hard matter to bring them off from looking to something of their own; men will hardly be persuaded that they do so; but yet it is a very ordinary thing, and thousands more do it, then will be persuaded they do it, who do look upon something of their own, and so are kept from Christ: Whence is it else, that men stand so much upon their own justification? men stand to plead for themselves, and justify themselves and quarrel with God in time of affliction, and entertain hard thoughts of God, it is because, men have too good thoughts of themselves? Whence comes it else, that men are up and down in their spirits, and comforted according to their actings? But from hence, because men are prove to look to something of their own, as a foundation of their acceptance with God: Whence is it else, that men are kept from closing with Christ, because of the sight of their unworthiness? But from hence, because men would have a price in their own hand, to buy grace of him, and mercy of him.

But it may be many a poor soul will say, that he doth not look to his worthiness, God forbid that I should do it, says the soul: Ah, but thy unworthiness does keep thee from Christ; and if so, then thou supposest that some worthiness in thee should make thee close with Christ.

Now I beseech you Brethren, that we do not look to anything in ourselves, think not to bring any price with you when you come to Christ, but know, that we are poor, and naked, and miserable, sinful, and weak, and full of enmity against God and Christ, that there is nothing that we can plead; what is there that we would carry? If you had more grace, you could not plead that; if you had done more service, you could not plead that; and if you had suffered for Christ, you could not plead that: O then why do our souls flag and hang back, and do not make hast to Jesus Christ?

And let me tell you, that souls that have nothing have best acceptance: I said before, that if you carry a price you loose all your labor, Christ deals with the poor, and with none else, and trades with them that have no money; and I say, that souls that come to Christ most empty, most naked, most destitute, most desolate, in the apprehension of their own vileness, sinfulness, enmity; that soul that comes thus to Christ, shall have best acceptance: If a man comes and pleads anything else, pleads, Lord, I have done so and so, I have been so and so, this moves not the Lord, to tell God of your righteousness, and what you have done, it moves not God at all; but to tell God what a poor creature you are, full of sin, and full of weakness, full of enmity, and full of wants, this will move the Lord: Is it not so with yourselves? I pray consider how it is with ourselves, and what it is that moves us; when a poor man comes, what is it that moves us? O when he shall spread his wants, and express the sense of his wants and misery; a poor man comes to you and says, O Sir pity me, help me, I want everything, I have not a rag to put on my back, no bread to put into my belly, I am blind, I am lame, I have no legs to walk with; no hands to work with, O this will make impression upon the hearts of men, though hard; And shall not this move the Father of mercies? O it will prevail much: If a soul shall go and say, Lord, I am miserable, naked no eye to see, no legs to walk, no hands to work, O this speaks loud; when the soul shall cry, Lord help, Lord hear me; I tell you, this will plead very loud in the ears of God, for Christ (as I said before) he will deal with none but the poor, he will heal them that have nothing; you have many Physicians that go up and down and give it out, that they will heal the poor for nothing. So Christ gives it our in the Gospel, that he will heal the poor, and none but the poor; let a poor desolate, naked, empty soul go to Christ, and say, Lord, thou hast invited poor sinners to come that have no money, and I am such an one,) Lord, heal me: Christ will heal such a soul; Christ will not heal the rich, if they be rich and full they have no need of him; *The rich he will send away empty*, but the poor shall not go away empty. O then, that this might persuade us, that when we go to God we might go poor, in the sense of our own unworthiness, for it is the best thing to move the Lord to mercy.

Lastly, Let us make mercy our refuge, for it is not enough for a man to run from himself, if he does not run to mercy, if he does not run to free grace, if he goes anywhere else there is no healing. Now therefore it calls upon us all, everyone in the Congregation this day, to make mercy and free grace our refuge: O that we might go to God upon that account, at this woman of *Canaan* did, *Have mercy on me. O Lord, thou son of David:* She comes to mercy, and pleads mercy, and rests upon mercy and free grace.

Oh that we might make more use of mercy and free grace for all things! Let us come hither for pardon of sin: Do you want pardon of sin? Plead with mercy and free grace, flee to the Promises of mercy, *I will be merciful to their sin, and remember their sin no more.* And so would you have peace? Go more to free grace, plead more with mercy, there peace is to be had, it is mercy that *creates the fruit of the lips peace peace.* And so do you want healing? healing of your corruptions, of your distempers of spirit? What is it that you want? O go to free grace, it is to be had in mercy, there is healing for you, *I will heal their backslidings, and love them freely.* Oh that the Lord would help us all to flee to this refuge. Do you desire anything? Go upon the account of mercy, do not stand upon any worthiness, any justification of yourselves, and if

you be kept from Christ by your unworthiness, then you have an eye to your worthiness: O that we might not look upon any worthiness! If a man come to you and plead, that you would take pity upon him, it would move your hearts more, then if a man should come and require of you that you should do so and so for him, because you have done so and so for others? No, but if he falls down at your feet, it prevails more with you; and so, when God sees that a man stands upon it, upon his own justification, O this does not prevail; but when a soul cometh to the footstool of free grace, and pleads nothing but mercy, I am worthy to be cast out, but thou hast given an invitation to sinners, and here I will wait at the footstool of free grace; this will move the bowels of Jesus Christ.

Quest. Ah, but may not a man cry for mercy, and yet go without it?

Answ. True indeed, it is possible a man may cry for mercy, and call for mercy in a dead, cold, formal way, many a poor creature will say, Lord have mercy on me, and he trusts to his *Lord have mercy on me*, and so thinks that should save him; but that is not to trust in mercy; they trust in their saying so, but they trust not in mercy: It is possible that a poor wretch in time of extremity may cry out, *Lord have mercy*, and yet not apply himself to mercy; for the soul that applies himself to mercy, he applies himself in God's way: Now God's way in showing mercy, it is in Jesus Christ; if a man cries never so loud for mercy, yet if he does not apply himself in God's way, look thorough the Mediator, he may cry and go without it; but he that doth apply himself rightly to mercy, he seeks it in Christ, for mercy will do no good out of Christ; therefore a gracious heart applies himself only to Christ; and he that applies himself to mercy, he waits the Lord's time for mercy: So that a man may say, *Lord have mercy*, and cry out for mercy, and yet be far from obtaining mercy.

But now this let me say, that if any poor soul that is sensible of his own misery, that sees it is full of wants, and full of sin and unrighteousness, and full of weakness, unable to help himself, and full of enmity, so that it can do nothing but sin against God, I say, a soul that shall see this, and shall apply itself to mercy in mercies way, look to God through Christ the *Messias*, come as this woman, to the *Messias*, *O thou son of David have mercy on me*; no soul that shall thus apply himself to the mercy of God thorough Christ, being sensible of his own lost condition, and shall there wait, but certainly the Lord will make a good end with that soul, and that soul, as the Apostle speaks, *Shall find grace and mercy to help in time of need*.

Matth. 15. 22.

My daughter is grievously vexed with a Devil.

SERMON VII.

YOU have seen this woman's *faith* in her coming to Christ, and closing with Christ as *Lord*, and as the *son of David*.

We shall now see the *love* of this woman; here is her *love* as well as her *faith*; there was a great deal of love and compassion in her towards her daughter, the stroke that was upon her daughters body, fell upon her spirit, and lay heavy there; and therefore she doth not say,

Lord have mercy upon my daughter, but, Lord have mercy upon me: It is my affliction, and my burden, Lord have mercy upon me, for my daughter is grievously vexed with a Devil. Her daughters affliction was heavy upon her spirit.

Quest. But you will say, Whether was this affection natural or spiritual grace? Whether did she speak this from natural affection to her child, or was this a fruit of her faith?

Answ. I answer, Here was both natural affection and spiritual grace; for seeing this woman had a seed of faith in her, as hath been proved, natural affection could not work alone; where there is the grace of faith in the heart, it will not leave nature to work alone, but grace will step in and rectify natural affection, order natural affection, set bounds to natural affection, set natural affection upon a right ground, and make them look to right ends, where there is grace natural affection cannot work alone: Indeed in that heart where grace doth not dwell, there nature works alone, as the natural affections, grief, and sorrow, and anguish, in a natural man, where the spirit is not, nature works alone, he cannot propound any spiritual consideration to himself to quiet his grief and sorrow; he may fetch in some carnal considerations, or he may stay till nature settle of itself, time may wear out his grief, but no work of grace to compose the spirit, time must work it out: But now in a gracious soul, nature cannot work alone, but grace will step in to order and rectify, to set bounds to the affections, and will help to compose the spirit; and so we may conclude of this woman, here was first natural affection in her; nature did teach her to love her child, but natural affection did not work alone, here was also the spiritual grace of faith, faith taught her to love her child aright; nature taught her to love her child, but grace taught her to love her child aright.

So that there was the working both of nature and grace.

Quest. But you will say, Was it not an evil to give way to natural affection?

Answ. I answer, No, natural affection is not the corruption of nature: Indeed there is a great deal of corruption in natural affection, but natural affection is not the corruption of nature; no, natural affection is part of the *Image of God*, the remnant of the Image of God which was left in man since the fall of *Adam*, for it is a sin to be without natural affection: The Apostle, speaking of the sins of the last days, he reckons up this as one, *without natural affection, Rom. 1. 31.* Natural affection is part of the Image of God; and it is that, without which the world could not be continued: The Lord in abundance of mercy and wisdom hath planted natural affection in the hearts of Parents to their Children, for if it were not so, God's name would soon be dishonored, and there would be all manner of cruelty, and the race of mankind would soon be destroyed; so that it is a mercy to have natural affection, but to have spiritual grace to work with natural affection, to have faith to set natural affection right, and to cause it to work aright, that is the greatest mercy: Now this woman had both, she loved her child, and loved her child aright.

And this woman may be a pattern to all parents, to all those that have children, and may teach everyone of us, not only to love our children, but to love them aright.

So then to close with the Doctrine, which is this: That wheresoever there is faith in any man or woman, it will rectify natural affection in them; faith will teach parents to love their children aright.

In the opening of this Point I shall show you two things.

First, That there is a great deal of love in natural affection in the hearts of parents towards their children.

Secondly, Where there is faith, it will rectify those natural affections, and teach to love Relations aright.

First, It will not be unnecessary to show you, that there is a great deal of love in natural affection in the hearts of parents to their children; it will not be altogether unuseful to see how much love there is in the hearts of parents to their children, that children may see the love of their parents to them.

What a great deal of natural affection is there in the hearts of parents towards their children? O Lord, thou son of David, have mercy on me, for my daughter is grievously vexed with a Devil.

And you shall see, that the Lord's hand hath engraven natural affection upon the hearts of parents, and it is engraven in such great letters upon the hearts of parents, that it is almost impossible to wear it out, *Isai. 49. 15. Can a woman forget her sucking child, that she should not have compassion on the son of her womb? It is a very hard thing to do it, it is almost impossible that a woman should forget her sucking child: It is true indeed, some have done it, some have forgotten it, some have laid cruel hands upon their sucking child; such are monsters rather than women, but it is not possible that a woman that hath the compassions of a woman should forget her sucking child.*

And our Savior tells us, that it is in the worst of men, *Matth. 7. 11. If ye then being evil know how to give good gifts unto your children:* There is this good thing in the hearts of the worst men living, love in their hearts to their children. And therefore it is, that the Lord doth make use of the compassions that is in the hearts of parents, to set forth his own love and compassion toward his people; that place before, *Isai. 49. 15, 16. Can a woman forget her sucking child, that she should not have compassion on the son of her womb? Yea, they may forget, yet will I not forget thee: Behold, I have graven thee upon the palms of my hands.* And so *Psal. 103. 13. Like as a father pitieth his children, so the Lord pitieth them that fear him:* He maketh use of the bowels, the pity and compassion of Parents, to hold forth what bowels are in his heart towards his children.

Now that you may see what this natural affection is, and that you may see the greatness of the love of parents to their children, consider how it works.

First of all, Love makes them willing to undergo a great deal of pain and sorrow, labor, care and travel; what is it almost that Parents are not willing to undergo for their children? O how much sorrow do poor women meet withal in bearing and bringing forth children? And yet their desire to children doth carry them through all; *A woman, though she have a sore travel, saith Christ, when delivered forgets her sorrow, for joy that a man is brought forth into the*

world. And so when they are brought forth; what great pains are parents willing to take for their children? How long do they hang upon their mothers breasts before they can shift for themselves? And yet that affection that the Lord hath planted in parents, makes them willing to do all this.

Secondly, that natural affection that the Lord hath planted in parents to their children, maketh them to sympathize with their children, in every burden and affliction, every affliction that lieth upon their children to be their own affliction; so this woman in the Text, *O thou son of David have mercy upon me*: The affliction was upon her daughter, but it was her burden; *O Lord have mercy upon me*. The parent doth sympathize with the child, and doth account the affliction of the child to be their own affliction; for how are Parents affected when their children are ill, and when the hand of God is upon their children? If the child's head doth but ache, it makes their heart ache, so sensible are parents of their children's troubles: The Noble man that came to Christ, see how he was affected when his child was sick, *John 4. 49. Sir, come down ere my child die*: At verse 47. he besought Christ, that he would come down and heal his son, *for he was at the point of death*. Christ delayed the business, verse 48. then said Jesus unto him, *Except ye see signs and wonders ye will not believe*: But see how abruptly he answered Christ, verse 49. *Sir, come down ere my child die*. He was not able to attend anything else, all his mind was upon his child, *O Sir, come down ere my child die*. He could hear nothing till his child was healed, and thus natural affection worketh toward their children.

Yea thirdly, This natural affection will ma•• the parents to *pass by many injuries* that are done by children to parents, and yet parents ready to pardon them; upon the least submission the heart of a parent relents; it is a very hard matter for a parent to cast off his child, though there be many provocations.

See some Instances in Scripture; that of *Abraham* is remarkable, *Gen. 21. 9, 10, 12*. His son *Ishmael* he was a wicked child, one that sco'fed at the son of the Promise, and *Sarah* she maketh her complaint, and desires that the bondwoman and her child might be cast out, verse 10. *And the thing was very grievous in Abraham's •ight because of his son*, verse 11.

Though he was a wicked child, a rebelli••s child, a scoffer at good, yet when it came to casting of him out, it seems very grievous to *Abraham*, because of his son.

And you know the Prodigal son, that had spent his portion in riotous courses, how willing was his father to forgive him, to pardon all his miscarriages, and to close with him again upon his first return and submission?

And you know that Instance of *David*, which holds forth a great deal of affection that was in that good man towards a wicked child, *2. Sa. 18. 5. Deal gently for my sake with the young man, even with Absalom*. He was a wicked and rebellious son, one that rose up against his father, one that would have turned his father out of his kingdom, one that sought his fathers life, one that had committed great wickedness in the sight of the Sun: But oh! how doth *David's* heart yearn towards him? And when the Captains went forth to battle, *David* gave this

charge, that *they should deal gently with him for my sake*. Thus you see how the hearts of parents works towards their children.

Fourthly, That natural affection that God hath planted in the hearts of parents towards their children, doth teach them to accept willingly any service that is done by their children; though it be never so weakly done, yet if the Father sees that the child hath done its good will, in obedience, and in love, O! how acceptable is the least piece of service done by such a child? And therefore the Lord taketh an argument from this to strengthen his people's faith, *I will spare them as a man spareth his own son that serveth him, Mal. 3. 17.*

Fifthly, Natural affection will teach the parents to *supply all the wants* of the children. O! what care doth parents take to supply their children's wants, that they may want nothing that is good for them? They shall have that which is suitable to them: *Ye that are evil know how to give good gifts to your children*: What care do parents take of their children, while young, to supply their wants? And what care do they take to make provision for their children, when they are dead and gone? Nay, do not many a poor parent undo himself to make provision for his children, that he may make them great in this world, and leave them something when he be dead and gone.

Sixthly and lastly, to name no more; The love that is in parents makes them exceeding *unwilling to part with their children*; it is the greatest affliction in the world, they had rather loose all their estates then loose their children: Nay, though parents many times be so poor as they cannot keep their children, yet how loath are they to part with their children? The poor Widow we read of, *2 King. 4. 1.* all her estate was gone; nothing left her but her two sons, the creditor came to take unto him her two sons from her, but how loath was she to part with her two sons? Nay, how hard is it for parents to part with their children when God takes away their children by death? You know that Instance of *Job, Job 1.* he did bear very well all the afflictions and losses that he met withal, till he came to loose his children, the messengers came and told him, that all his estate was taken away; and you read of nothing that *Job* said, but when they come and told him, his *children were slain*, then *Job rent his mantle, and fell down upon the ground and worshipped*: To loose his estate was nothing, but to hear that all his children were slain, he rent his mantle, and fell down upon the ground; a token of his great sorrow: And you know how *David* was affected, when they brought him word that *Absalom* was killed, he went up to the chamber over the gate, and he wept as he went, saying, *O my son Absalom, would God I had died for thee*: A most pathetic complaint that this poor man makes when his child was taken away, though he was a wicked child, and one that sought his fathers life. Thus you see the first part of the Doctrine, that God hath planted natural affection in the hearts of parents to their children.

But secondly, I shall show you, that where there is faith, natural affection cannot work alone, but faith will rectify natural affection; faith will teach Parents to love their children aright: Natural affection will teach them to love their children, ah, but spiritual love that springs from faith will teach them to love their children aright.

Quest. But you will say to me, when may Parents be said to love their children aright? or how shall we know that the love of Parents to their children, is not only the working of Natural affection?

Answ. First, where there is faith, it will teach Parents to love the souls of their children: Nature will teach to provide for the body, but the Spirit of the Lord that teaches Parents to look after the souls of their children; now when the soul is loved and respected more than the body, then do Parents love their children aright.

In *Gen. 17. 18.* you may see what a request *Abraham* doth make for his son *Ishmael*: *Oh! that Ishmael might live before thee.* God hath been making many gracious promises to *Abraham* concerning another Seed, but *Abraham* did not forget his son *Ishmael*, neither could he beg that he might have a great estate, but that he might live in the sight of the Lord: When Parents take care of the souls of their children, then Parents love their children aright.

Secondly, Parents love their children aright, when as they do love them in *obedience to the Lord*; when they love them, and when they take pains, and act for them, and perform all offices of love to them in *obedience to the Lord*; when Parents do bring up their children, and perform every duty to them, in obedience to the Lord: *these are the children that the Lord hath graciously given his servant*; and so he love them, and perform duties to them, that he may obey the Lord, and be found working the work of his station and relation, in bringing up these children to the Lord; this is that love that is not only natural, but spiritual.

Thirdly, Again, Parents love their children aright, when as they have an eye to the *Covenant* of God concerning their children; when they have an eye to the *promises* of God that he hath made to the children of Believers: He hath said, *that they that come of thee, shall build the old waste places.* When as Parents thus eye the *Covenant* of God in looking upon their children as the Lord's, and these are they that the Lord hath said he will own; and so love their children more because they are the Lord's than theirs, because the Lord hath promised that he will own them, and make use of them. And so I conceive *Mose's* Mother had respect to this in her love to her child, *Hebr. 11. 23.* *By faith Moses when he was born, was hid three Months of his Parents, because they saw he was a proper child, and they not afraid of the Kings commandment.* Her love sprung from faith, when she hid her child *Moses* three months; it was not from Natural affection, but from faith. *By faith Moses when he was born, was hid three months, because they saw he was a proper child, and they not afraid of the Kings commandment.* The Kings commandment was, that all the Male children should be drowned, and to disobey his commandment, it did endanger their own lives; ah, but by faith, she ventured: she looked upon her child as one that God would make use of, she was persuaded that God would make use of this child *Moses*, to do something for the future; she knew that there was a promise that God would deliver his people, and she knew not but that this might be the Man, and so was not afraid, but by faith hid him.

Fourthly, Parents love their children aright, when as they are much *praying* for their children, presenting their children to the Lord, and praying for them, crying to the Lord in their behalf for the blessing of the Lord upon them, when they are very instant with God

that he would take away the guilt of original sin that is upon their children, and the guilt of actual transgressions that are found upon their children. *Job* every day took a sacrifice, and sacrificed for his Sons and Daughters, he prayed for them, he was careful that sin might not lie upon them: Oh, that was spiritual love that was found in *Job*, it was of a right stamp, he was careful that the guilt of sin might not lie upon them, and therefore he every day offered a sacrifice to the Lord. And the woman of *Canaan* she cries in the behalf of her child, she comes to Christ, and cries to him for her child. And so when Parents go to Christ for their children; when under bodily Infirmities go to Christ for them, and when under spiritual Infirmities, go to Christ for them, pleading with Christ for them, then do Parents love their children aright.

Fifthly; when Parents are careful to *educate* their children for God, when they are careful that God may be honored by their children, that their children may be instructed so as to honor God, when they desire and endeavor to prevent all dishonor that may be done to God by their children, to reprove them, and to rebuke them, and not to be so indulgent as old *Eli* was, which proved to be the ruin of the whole family. I say, when Parents are careful that God may not be dishonored, but labor that their children may be instrumental for God, and they do seek the Lord for this thing, and do deal with them upon this account, and are careful to instruct them, and to lay before them the mind of God, and careful so to dispose of them, as God may be served by them; when this is the care of Parents, this is a discovery that their love is not only natural affection, but spiritual grace, and their natural affection is set right by their faith, which the Lord is pleased to bestow upon them.

For the Application.

First, Take notice what a mercy it is, that God hath planted such Natural affections in the hearts of Parents; it is a great mercy, it is that which is little taken notice of, but it is that which we and all in the world have cause to bless God for, that parents, yea those that are evil can do so much good for their children, give out of the good things which they have to their children; there is much of the wisdom and goodness of God in it, that Parents should do so much for their children, when they do not deserve it, it is long before it can deserve anything; nay when grown up, there are many times contrary deserts, and that yet the hearts of errants should be kept up towards their children, as I said before, there is a great deal of the wisdom and goodness of God in it; for there is a great deal of evil thereby prevented, a great deal of sin and cruelty that is prevented by the Lord's giving of natural affection. Oh admire the wisdom & goodness of God in this!

Secondly, Let Parents know that this is not enough to have natural affection and love to their children, but oh that Parents would labor to love their children *aright*. It is not enough to love them much, to have great natural affections, but let Parents labor to love their children *aright*; labor so to love them as to love their *souls*, to take care of their souls, which is a thousand times more worth then the body; labor to love them in *obedience to God*; labor to eye the *Covenant* of God in loving your children; be more in *seeking the face of God*, in the behalf of your children: Oh that Parents would look upon it as their duty, to pray more for their children. Oh, look upon *Abraham*, and let him be your pattern; how did he cry to the

Lord in the behalf of *Ishmael*? it lies upon all Parents to go to God for their children, yea for everyone in particular. *Oh that such an one might live in thy sight!* Look upon the woman of *Canaan*, how did she cry to Christ for her daughter? oh, *Lord have mercy upon me*: Now let Parents go to Christ for their children; oh go and cry for the souls of thy children, as this woman did for the body of her daughter; oh Lord, I see such a corruption in such a child, and such a lust in such a child, oh that the *Son of David* would have mercy on them. We should go to Christ for the souls of our children, that Christ would cast out those corruptions that we see sprouting in our children.

Thirdly, Oh that this might provoke us all to look after *faith*: what need have Parents to labor for faith in Jesus Christ? if it be but upon this account, that you may love your children aright: oh look to Christ for *faith*, cry unto Christ to give you *faith*, that so you may love your children aright: There may be a great deal of natural affection in parents, they may dote upon their children, and undo their children, and yet not love them aright; for it is impossible that a man or woman that hath not faith to love children aright, they cannot love their children aright, till they have faith.

And to provoke all parents to look after faith upon this account of their children, let me say this to you; that faith will teach you to love your children impartially. There is a great deal of partiality in natural affection, and it runs out much to one child, and neglects another; ah, but with spiritual love it is not so. When Parents love their children aright, it will teach to love their children more equally; not to love one more than another, unless they see more of God in one than another.

Again, let me tell you, that faith will make your work to your children easy; there is a great deal of labor, travel, and pains (as you have heard) to bring forth children, and a hard work to bring up children when brought forth, but faith will make your work more *easy*, when as God is eyed in it, and so you are bringing up children for God, when as you are loving and caring for children in obedience to God. Oh this will make your work more *easy*.

And further let me tell you, that faith will make your work more *acceptable* to God. That work you are doing for children, when it is done in faith, is accepted; if you love your children in faith, the Lord will take it well at your hand, and the Lord will reward all the labor, service, travel and pains that Fathers and Mothers do undergo for their children. That instance you find in Scripture of *Moses* his Mother, when *Pharaoh's* daughter found *Moses* by providence, she commits him to his own Mother to be his Nurse, and she pays his own Mother for him: And so the Lord he will deal with you that are parents that act in faith, and perform your duties in faith, the Lord will reward you for your love to your own children, for taking care of your own children, all your labor is taken notice of by the Lord, and you shall be rewarded: Oh! what an encourage is here to all Parents to look after faith in Christ, that so your service may be accepted of the Lord?

One thing more, and so I conclude: and that is a word to children; is it so, that there is so much love in the hearts of Parents to their children? is there so much that Parents do from love to children? oh, that children would labor to know what is their duty that they owe to

Parents! it cannot be told, it cannot be expressed, how much it is that children owe unto parents. *Children*, it is impossible that ever you should requite the love of your parents; oh the pains, the travel, and sorrow of bringing forth, and bringing up! oh, that children might know that there is a great engagement lies upon them to love their parents, to respect their parents, to take heed that they do not grieve their parents, to pass by all in firmities of parents, to show all respect to them, and when grown up, to take care of them!

And this is a duty that Christ lays upon you, though a Moral duty, see what is said in *1 Tim.* where children may see what Christ enjoins them, *1 Tim. 5. 4. But if any widow have children or Nephews, let them learn first to show piety at home, and to requite their parents, for that is good and acceptable before God.* God lays this duty upon children: you should labor to requite your parents, to remember their love, their care, their sorrow, their pains and travel; and you are bound by the Law of Christ to requite your parents, *this is good, this is piety, and this is acceptable to God.* And so that place, *Levite. 19. 3. Ye shall fear every man his Mother, and his Father, and keep my Sabbaths: I am the Lord your God.* Here is a duty that God lays upon children, to *fear every man his Mother and Father.* Children are most apt to despise their Mothers, therefore the Lord begins there, and lays that duty, first that children should *fear every man his Mother.*

And take notice of it, that this is a duty that the Lord sets before the keeping of his *Sabbath*; as if the Lord should say, in vain shall they pretend to be Religious, if they do not fear and reverence every man his Mother and his Father: I will not accept of your service. It was a brand that was set upon *Esau* to all generations, that he did that which was a grief to his Father and Mother. Now children see your duty, and remember your duty, which the Lord Jesus lays upon you.

And oh that children would labor for faith, that they may perform their duties▪ Parents cannot love their children aright, till they have faith; and truly children cannot reverence their parents, nor perform the duties they owe unto parents, unless they have faith. Oh, then that Parents and children would look up to Christ for faith! and then shall both be able through faith in Christ to perform that mutual duty that God requires from parents and children.

And to shut up all; let this that hath been spoken, strengthen the faith of all God's people in God's love to them: Oh, that by this we might ascend to the love of God! O, that they that think they have not been concerned in what hath been spoken hitherto, would know they are concerned in this. The Lord would have you to ascend by the consideration of the bowels that are in parents to their children, to a consideration of those infinite bowels that are in him towards you that are his children; *As the Father pitieth his children, so the Lord pitieth them that fear him*; what ever workings of love are in the hearts of parents towards their children, oh! know that there is larger workings of love in the heart of God towards his children; there are infinite bowels in the everlasting Father: and if there be so much pity in the hearts of parents, that they are willing and ready to give out good things to their children, and willing to pass by and to pardon the miscarriages of their children; oh! how much more willing is our God to pass by and to pardon the failings of you that are his children? oh! that this

might encourage prodigal children to return to the Lord▪ If the father receive his child, that hath been a prodigal, why the Lord is ready to receive you though a prodigal, if the Lord give you an heart to return, though you have spent all, and abused all your mercies, yet the Lord is ready to pardon and to receive you.

And let it strengthen your faith and hope in Christ, you that cleave to Christ for righteousness, you that are the children of that everlasting Father; oh know that Christ will plead for you, Christ will cry to his Father for you: Was the woman of *Candan* so affected with the misery of her daughter, that she cries, *Lord, have mercy on me, my daughter is grievously vexed with a devil?* ⟨◇⟩ (I say) this found in this woman towards her daughter? and shall not this be found in Christ towards his children? oh! then let this comfort you, when you scarce dare go to God, and cry yourselves, such and such a corruption doth annoy you, such and such an unclean spirit is in you: Oh! the Lord Jesus pities you under every spiritual burden; when as you are troubled with unclean spirits, he hath bowels of compassion towards you; and know that he will go to his Father, and cry to his Father; and if he cry, he cannot deny the son of his love, but an answer shall be given to all those requests that Christ puts up for you, or for any of his people.

Matth. 15. 23.

But he answered her not a word.

SERMON VIII.

I Come now to speak of the *trial* of this woman's *faith*; and here is the *first trial* of her faith, *he answered her not a word*. A very great trial, a sore trial, that this poor woman should in her great strait, and under such a burden and pressure of spirit, come to Jesus Christ, and cry so earnestly unto him, and believe so steadfastly upon him, and yet Jesus Christ give her not one word of answer to her prayer, this was a sore trial; for this carriage of Christ, it seems to be contrary to what she had heard of Christ, and to what she believed was in Jesus Christ; for Christ seemed now either to be without compassion to her, he seems to take no notice, not to be affected; she complained and cried out of her great burden, and Christ speaks not a word; the Lord Jesus Christ seems either not to be affected with her misery, or not to regard her misery, not to take notice of such a poor creature as she was; now both these were contrary to what she had heard of Christ, and to that she had believed was in Jesus Christ, without doubt she had heard out of the Prophet *Isaiah*, that the Lord Jesus Christ when he came, should *bind up the broken-hearted, and preach deliverance to the captives*; now when she applies herself to Christ, Christ seems not to be that compassionate Savior; certainly she had heard that *Zion's King* was *meek and lowly*, and that *he would not break the bruised reed, nor quench the smoking flax*; but Christ seems to disdain her, and take no notice of her, nor look after such avile worm as she was; nay, she had believed, that Christ was low and meek, as appeareth by that expression of hers in *ver. 22. Thou Son of David have mercy on me*; now *David* was a merciful Prince, and was very pitiful and compassionate and very meek, and lowly, and humble, therefore she believed that the Lord Jesus Christ was much more

compassionate; and she did believe that he would not disdain her though she was a poor Gentile; but Christ seems to be quite contrary, and *answered her not a word*; this was a sore trial

The *Doctrine* then is this. That it is a very sore and great trial unto the Lord's people, when the Lord is silent to their prayers, and gives no answer to their cries.

In the opening of the point I shall show you; that God hath dealt thus with his own people; and that it hath been a very sore trial unto

And then shall show you wherefore the Lord is pleased thus to try his people; which will make way for the Application.

First, God hath dealt thus with his people. I shall point you to some places of Scripture: *David* often maketh this complaint, Psalm 28. 1. *Unto thee will I cry O Lord, my rock, be not silent to me, lest if thou be silent to me, I become like them that go down into the pit.* How earnestly doth *David* beseech the Lord that he would not be silent to his prayer? Lord, *Do not turn away thy ear from my prayer, and do not shut thy mouth, be not silent.* If thou dost not speak something to me in answer to my prayer, I am not able to hold out, but shall be like them that go down to the pit. And *Psalm* 69. 3. he maketh a sore complaint, *I am weary of my crying, my throat is dried: mine eyes fail, while I wait for my God.* The trial was so great to his spirit, that it had an influence upon his Body; when *David* cried to the Lord, he answered not a word; his throat was dried and parched up, and his eyes began to fail. And so the Prophet *Jeremiah*, Lam. 3. 44. he expresseth it in the name of the Church. *Thou hast covered thyself with a cloud, that our prayer should not pass thorough.* God seems to hide himself, and cover himself with a cloud, and did so hide himself as prayer could not find him; he gave him not a word. And the Prophet *Habakkuk* he complains of it, chap. 1. ver. 2. *O Lord how long shall I cry, and thou wilt not hear? even cry unto thee of violence, and thou wilt not save?* Nay, that it was a sore trial, you shall see it in those expressions of the Prophet *David*, spoken of in the person of Christ, *Psalm*. 22. 2. *O my God I cry in the daytime, but thou hearest not; and in the night-season, and am not silent.* It was a sore affliction to Christ himself. O my God, I cry in the daytime, and in the night-season; that is, I cry continually, night and day, never silent: But thou art continually silent to me, this was a sore affliction and burden to Christ himself.

Now that this is a sore affliction and trial, for God to be silent to the prayers of his people, it appears,

First, if you consider that *relation* the Lord stands in to his people, and they to him; he stands in relation of a *Father*, they his *children*; he stands in relation of an *Husband*, they his *Spouse*; he stands in relation of a *friend*, they his *friend*; *Abraham*, he was the *friend of God*, and so is every believer; God a friend to him, and he a friend to God; now it is a sore trial, when one friend shall cry to another, or a wife to an *Husband*, or a child to a father, and these relations not give one word of Answer, if a poor child in great extremity should cry to his father—*father help me*, and the father not to give one word, this is a sore trial; if a man cry to a stranger, and meet not with one word, it is no great disappointment, but when a child cries

to a father, or a wife to an Husband, or a friend to a friend, and they not to speak a word, it is a great trial.

Secondly, it will appear to be a great trial, because there is nothing in all the world, that a gracious soul *longs more after then this*, that the Lord would be giving a return of prayer, that there may be a converse betwixt God and the soul, to speak to God, and to hear God speaking back again to it; nothing that a gracious soul more longs after; oh it longs to hear a word from God, it knows that the return of prayer, is the way to make a soul rich towards God, and to make it rich in experience, in faith, in thankfulness, in obedience. Oh how doth a Merchant-venturer long for the return of his commodity from a far Country? truly there is no merchant in the world, can long more for the return of his commodity from a far Country, then a gracious soul longs for the return of prayer; oh saith the soul, when wilt thou come unto me? Now if it be that which a gracious soul doth more long after then anything in the world, it is a great trial, when God doth not give a return of prayer.

Thirdly, A gracious heart when it puts up a prayer to God, it *looketh for a return*, for an answer; Psalm 85. 8. *I will hear what God the Lord will speak*: And so the Prophet Habakkuk after he had prayed, *I will get me upon the watchtower, and I will watch to see what he will say unto me*. I will wait to see what God will speak by his spirit, or by his providences; one way or other God will speak. Now to have this expectation disappointed, to wait upon the Lord for an answer, and the Lord not to speak one word, this is a sore trial.

Fourthly, it must needs be a great trial, when God gives never a word of answer; for a believing soul knows assuredly, that if God do not answer, *none else can hear prayers*, and give a return to prayer; it is God's name, *oh thou that hearest prayers, unto thee shall all flesh come*. God only can hear prayer, and God only can give an answer; it is God only that can reach out mercy to the soul, and speak a word of comfort and counsel; God only can speak a word of strength, a word of peace, the creature cannot: No, it is God only, *I create the fruit of the lips peay, peace*. Now when a soul looks up to the Lord, and meets with nothing from him, and knows that there is no answer to be expected from the creature, this must needs be a great and a sore trial.

Fifthly, it will appear to be a great trial, if we consider that the *flesh* and *Devil* are exceeding ready to *make a great advantage* of this providence of God and dispensation towards his people; for they will improve this to the dishonor of God and discomfort of the soul, and therefore a great trial.

In two or three Particulars, I shall show you how ready the Flesh and Devil is to improve this to God's dishonor, and the souls discomfort.

First, the Flesh and Devil will raise up many doubts, and jealousies, and misgiving thought• both concerning God, and concerning a man's own condition, and concerning the duties and services which are offered up to the Lord. They will make the soul to doubt of the goodness of God, to doubt of the free grace of God, to doubt of the faithfulness of God, of the truth of God; Surely saith unbelief, the Lord is not so gracious as thou hast taken him to be; thou hast rested upon the Arm of his mercy, and thou hast believed his grace to be sufficient for thee

in every condition; thou hast looked toward him as toward an infinite compassionate God; but where are the compassions of the Lord now? not to speak one word to relieve and comfort thee: Thus will the Devil and the unbelieving heart object, when the Lord doth not give out a present answer; yea unbelief will be accusing the faithfulness of God: Oh! where is his Word and his Promise? He hath said, that they that *call upon the Name of the Lord shall be saved*. He hath said, *Call upon me in the time of trouble, and I will deliver thee, and thou shalt glorify me*: h! where is the faithfulness of God? God is unmindful of his promise. *Asaph* was under this temptation, Psalm 77. 7, 8. *Will the Lord cast off forever? and will he be favorable no more? Is his mercy clean gone forever? doth his promise fail for evermore?* And thus he goeth on making many Queries concerning the goodness and faithfulness of God.

Secondly, as the Devil and the Flesh doth raise many doubts and jealousies concerning the *faithfulness* of God, so there are many doubts cast into the soul concerning the *eternal estate* and *condition of the soul*, and that upon this ground; when as the soul hath sought the Lord, and the Lord not answer, presently the soul begins to doubt; oh, surely I am no child of God, no sponse, no friend; God could not deal so with children, not to give one word of comfort, not one word of answer: Oh, surely I am an Hypocrite, for *the prayer of the upright is his delight*, and if there were any truth of heart in me, the Lord would give out an answer; and thus the Devil and the Flesh raise many jealousies and fears about the souls eternal state. Or

Thirdly, if the Devil and the Flesh prevail not so far as to cause the soul to question the goodness of God, and the Truth of God, or to question its own Sonship, yet they will prevail so far as to make the soul *question his services and his duties* which it hath performed to God: Oh! surely I have not spoken to the Lord as I ought, surely I have not been fervent in Spirit, serving the Lord, my prayer hath been but words of my own, not the teachings of his Spirit, if it had been his own Spirit, the Lord would have heard his own Spirit; but my prayer hath been accompanied with so many infirmities as it hath not reached up to heaven. And thus you see how many a poor soul is led into temptation upon this ground, the Lord's being silent to the prayers of his people.

But you will say, wherefore doth the Lord thus try his people?

I answer, sometimes indeed the fault is in ourselves that we have no answer to our prayers; for it is possible that a man or woman that hath faith in Jesus Christ, may be *remiss in their walkings*▪ they may neglect some known duty, or they may connive and wink at some evil way, and if so, no wonder though the Lord be silent at their prayers. *If I regard iniquity in my heart, the Lord will not hear my prayer*: If *David* regard iniquity, if there be any way of sin that his heart closeth with, the Lord will be silent to his prayers; if any iniquity be regarded, no wonder though the Lord do not hear.

Yea, sometimes God's own people are found remiss in their duty, and though they pray, they *pray remissly* and coldly; their prayer is accompanied with so much deadness and distraction, there is so little life and so little spirit, the Spirit speaks so low that the Lord cannot hear, and he will not hear; and when it is so that we pray coldly and lazily, we make but a light

matter of it, and are not found *crying* to the Lord with our hearts, no wonder though the Lord be silent to our prayers.

Yea, sometimes God's own people may miss of an answer, because they *do not look after an answer*, and then the fault is their own; when as we shall put up our petition, and shall not be looking after our prayer, shall not be found looking up, as *David* speaketh, Psalm. 5. 3. *In the morning will I direct my prayer unto thee, and will look up.* I will wait for an answer, and *hear what God the Lord will speak*, Psalm 85. 8. But when we do not regard our prayer, then no wonder there is no answer: I say therefore the Lord is sometimes silent to the prayers of his own people, and the fault is in themselves.

But the Lord is not always silent upon these grounds: A gracious heart may walk close with God, and may regard no iniquity, and desire not to connive at any sin, and it may wait upon the Lord for an answer; and yet the Lord may be silent, and give no present answer to the prayers of his people.

Why so? why, will the Lord deal so with any of his people?

I answer, for gracious ends; as

First, that they may *exercise the spirit of prayer* which is given out, the Lord he loves to hear the cry of his people, he loves to hear the voice of the children when they speak in prayer; there is nothing on eath that, God delights more in: 〈◇〉 *let me see thy face, and let me hear thy voice* (saith Christ to his Spouse) *for thy voice is sweet.* No• because the voice of faith in prayer 〈◇〉 sweet to the Lord, the Lord he seemeth 〈◇〉 to hear or not to take notice for the present, th• so they may pray the more: As a man that delights in music, if the Musicians play, he 〈◇〉 take no notice, but lets them play on, because he delighteth in it; and so the Lord he takes delight in the prayers of his servants, *The prayer• the upright is his delight*, and he will give no present answer, that so they may go on praying 〈◇〉 crying.

Secondly, the Lord may seem to be silent 〈◇〉 the prayers of his people, that so he may *exerc• the faith and patience of his servants.* It is great trial of the faith and patience of the Sai• when as the Lord seems to take no notice, 〈◇〉 give no answer to their prayers; it was for 〈◇〉 end, that our Lord Jesus Christ gave not a 〈◇〉 of answer to this *woman of Canaan*, it was that might try her faith, and her patience, and that might exercise it, and that by the exerci• faith, faith might be increased, and her faith 〈◇〉 arise to a great faith by this exercise, for at 〈◇〉 Christ commends her for her faith; *Oh 〈◇〉 great is thy faith, be it unto thee even as 〈◇〉 wait.*

Again, the Lord is silent many times at the prayers of his people, to *try whether they will continue in prayer*, though the Lord doth give them no present answer; oh here is the trial of perseverance; *God hath heard my prayer* (saith *David*) *therefore will I call upon him as long as I live.* Ah but that is no great matter for a man to say, *God hath heard my prayer* and therefore I will call upon him still: But for a soul to say, I have been crying and calling, and I will still

wait upon him, as long as I live, I will wait upon God; Oh here is perseverance in prayer, in which Christ doth delight.

Fourthly, the Lord is silent many times upon this ground; he gives no present answer, that so he may *prepare an answer* for them, and that he may *prepare them for an answer*; God gives no present answer, that so he may prepare mercy, and ripen mercy, and make mercy fit for his people, and that he may ripen them, and fit them and their hearts for the mercy; so that it is in abundance of grace, and mercy, and love that the Lord is pleased many times not to give out a present answer to his people, for all the time the Lord is silent, he is preparing of mercy and goodness for them, he is making of the mercy fit for his people, the mercy shall be ripe, and the mercy shall be sweet and wholesome, and do them good at the heart: When the Lord hath thus prepared mercy for them, and fitted them for the mercy, they shall have the mercy; see what is said in *Isa. 80. 18. And therefore will the Lord wait that he way be gracious unto you, and therefore will he be exalted; for the Lord is a God of judgment, blessed are all they that wait for him.* He waits that he may be gracious, he waits for the best season, the fittest opportunity, he will stay till the soul hath need of help, in the fittest time the Lord will come in mercy, when he may be most exalted for mercy, when his people may see most of the hand of God, when they most prize their mercies, and glorify God for mercy; God waits for such a time. And therefore you see it is for gracious ends that God many times seems to be silent for a season, and gives not one word in answer to prayer, as Christ here to this *woman of Canaan.*

For the *Application* of the Point.

First, it speaks sadly of them that never regard whether the Lord give an answer or no, to their prayer, that pray and pray, and look not after an answer: How far are such men and women from the disposition of God's children? a gracious heart cannot but be affected, when it speaks to the Father, and the Father gives no answer: And therefore surely when men and women make many prayers, and look not up for an answer, that regard not whether the Lord answer, or not, either they are none of his children, or else under a sore temptation; for let me say unto you, that though it is not for your prayers that God doth regard prayer, yet if you do not look up for an answer, if you do not regard your prayers, neither will God regard your prayers. And let me say further, that this is a great dishonor to God: Oh what a $\langle \diamond \rangle$ is it? it is a loss to God, and it is a loss also to the soul: for a man to lose all his prayers, it is a loss indeed. When as a soul doth not regard whether God answer or no, God loseth, he loses that glory which would redound to him in the answer of prayer: *Call upon me* (saith God) *in the day of trouble, and I will deliver thee, and thou shalt glorify me.* Now if the soul call upon God, and doth not observe whether God hears or no, it cannot glorify God for the return of prayer, but God loses that honor, that thankfulness, and that love and obedience, and that dependence, which an answer of prayer might engage the soul to.

And as God loseth, so the soul loseth; oh they that look not after the return of prayer, they lose that which would make their souls rich. For a Merchant to lose all his return, it will make him a poor Tradesman in conclusion; that soul that doth not look after the return of prayer, loseth a great deal of faith, and dependence, and experience; for God by giving out

an answer to the prayers of his people, he doth encourage them, and engage them to trust in him at all times so long as they live; they that lose the return of prayer, lose the strengthening of faith, and the engaging of their heart to God.

But secondly, let me speak to such poor souls as are in the same condition with this woman of *Canaan*, that have prayed, and have not met with one word of answer: Poor souls! is this the condition of any of you? I know that it hath been, and may still be the condition of the Lord's dearest servants, they may pray, and the Lord may seem to give no answer: Remember it was so with *David*, *Jeremiah*, and *Habakkuk*, and with *Christ* himself.

And let me say this unto thee, that if thou regardest any iniquity in thy heart, any known sin that thou regardest or connivest at, or if there be slightness in the performance of thy duty, or contentest thyself with a slothful performance of thy duty, or thou dost not regard thy prayer when thou hast put it up to the Lord; for this we have cause to be humbled, and no wonder the Lord do not answer our prayers.

But now, if thy own spirit and the Spirit of the Lord can testify that thou desirest to regard no iniquity in thy heart, but to walk up to thy duty, and desire to be conformable to Christ, and desire to cry in faith, and to wait upon the Lord for an answer, be of good comfort, though thou dost not meet with one word of answer from the Lord, though thou hast cried nights and days, weeks, months and years, and hast not met with with one word of answer, yet be comforted, this may be the condition of God's own people.

And let me say further by way of encouragement, that the Lord he extends much good to thee in this deferring and delaying to give out an answer; it is for gracious and merciful ends to thy soul that the Lord do not give thee the present mercy thou prayest for; he will exercise the spirit of prayer, he will exercise thy faith and patience, and he will fit thee for mercy, and mercy for thee, and thou shalt have it so at last as thou shalt bless God for it.

Yea let me say further, though an answer be not given out, thy prayer is heard, and thy person <◊> accepted: Thy prayer is heard with the Lord; oh that that might be a stay to poor souls that are in this condition as the woman of *Canaan* was, that cry, and have cried long: I say thy prayer is heard. Oh says the soul that I knew my prayer were heard, if I did but know that the Lord hath heard my prayer, I would be content to wait all my days for an answer, I have been crying for the light of his countenance, and for the assurance of his love, I have been crying night and day, and if the Lord hath heard my prayer, I should be content to wait for an answer.

But how shall I know that the Lord hath heard my prayer?

I answer thus; First of all, by that *secret support*, by those secret hints which the Lord is pleased at one time or other to bring to thy spirit, some hint of life, some hint of comfort. Surely if thou hast observed while thou hast waited upon the Lord, there hath been some secrets hints of comfort that after thou hast been before the Lord, thou hast been at ease; and thy trouble is not so great as it was. *Hannah* when she poured out her soul before the Lord, she was in great distress, but before she went away, the Lord heard her prayer; and

this was the sign there was some ease in her spirit, her burden was taken off, a great deal refreshed in her spirit and so though the Lord hath given thee but the least hint of comfort, the Lord hath heard thy prayer, and in due time he will give a full answer▪

Secondly, thou mayst know that the Lord hath heard thy prayer by that *strength he hath given thee to go thorough*: Thou art under sore afflictions and temptations, such as are ready to break thy very spirit, to make thy soul fade and faint, and yet thou art supported; thou hast cried to the Lord, and thou sayest thou hast no answer; why, doth nor the Lord support thee? if the Lord doth support thee, and bear thee up under thy burden, he doth in some measure answer thee, or else how comes it to pass thou hast not sunk under thy burden? when *Paul* besought the Lord under his temptation, he prayed thrice, that is, often, that God would take off the Messenger of Satan; the temptation was not taken off, ah but *Paul* was heard in his prayer, in that the Lord did bear him up under his temptation, *My grace is sufficient for thee*; though I do not think good to remove the temptation, I have heard thy prayer, *my grace is sufficient for thee*. So then remember poor soul that if the Lord hath supported thee, the Lord hath heard thy prayer.

Thirdly, doth the Lord carry on thy soul to *continue in thy prayer*? that although thou hast prayed, and met with no answer, yet thou art resolved still to go on, and sayst, though the Lord hath not spoken one word to me, I will not give over speaking to him, but my soul shall still cry after God. That was the resolution *David* took up, *Psal. 27. 4. One thing have I desired of the Lord, that I will seek after*; I have desired it, and though I have not attained it, *I will seek after it as long as I live*; Is it so that the Lord doth carry up thy spirit still to wait upon him, and still thou art crying and breathing after the Lord in prayer? that very thing is a certain sign that the Lord hath heard thy prayer.

Fourthly, doth the Lord enable thee and make thee *willing to wait upon him*? thou hast not a present answer, yet thou wilt wait as *David* when he had been at prayer, he waited for the mercy, *Psalm 27. 14. Wait on the Lord, be of good courage, and he shall strengthen thine heart: Wait I say, on the Lord*. Oh my heart, wait I say, wait on the Lord: Hast thou through grace so spoken to thine own heart? I have no answer, but I desire to wait, and I check mine own heart that I can wait no more quietly, I speak to mine own heart to wait, I say wait on the Lord; if it be so, the Lord hath heard thy prayer.

Fifthly, observe how thy spirit, and *how thy carriage is towards God* in that time of God's delay: Is thy heart kept up towards God, and thy conversation in a way of obedience? that thou art desirous still to walk with God, and thou durst not go out from God, though God give thee no answer, but thy heart is made more humble, and thou art more meek, and more obedient, and more watchful and observant of thy heart, and watchful over thy ways; is it so? the Lord hath heard thy prayer, though he gives thee no answer.

And therefore I say, take no care for an answer: I speak to such poor souls as have prayed, and cried, and have not met with one word of answer from the Lord, take no care for an answer, only mind that which is *thy duty*, and let the Lord alone; he is preparing an answer, he is waiting to be gracious, he waits for a fit season, for such a season as his grace and

mercy may be most exalted; be not thou so solicitous about an answer, but mind what is thy work and thy duty.

And do thou *hold on thy duty* in praying to pray, in crying to cry, yea do thou cry louder than even, and the more Christ seems to stop his ears, and shut his mouth, and give no answer, the louder do thou cry, as this poor woman did, ver. 25. *Lord help me.*

Secondly, this is thy duty while the Lord thus deals with thee, to *justify God*, and condemn thyself, clear the Lord, & lay the blame upon thyself; say the Lord is righteous, and the Lord is holy, and though he make wait me longer and longer, yea many years for this mercy, yet the Lord is righteous, and there is no iniquity in him; the Lord cried, and I did not hear, and the Lord is righteous, though he makes me wait long; the Lord is gracious, that he speaks at all to such a poor creature, that there is any promise that he will give out an answer. Oh justify God, and say the Lord is *holy*; thus did the Psalmist, Psalm 22. 3. *But thou art holy, O thou that inhabitest the praises of Israel*; though thou dealest thus with me, *thou art holy*, thou art just, and thou art righteous, and thou art good and faithful, though silent for the present to my prayer; And so let us say, if the Lord be silent to any of our prayers, yet Lord thou art holy, thou art righteous.

Thirdly, this is thy duty *labor to maintain good thoughts of God*: it is not enough to justify, not to charge God, but to maintain good thoughts of God at that time that God is silent to our prayers, and do thou believe that God is contriving good at that time, now is the Lord waiting to be gracious and preparing an answer. Oh this is a blessed frame of heart, and how pleasing would it be to God, to believe that he is good, and that he is gracious, and this very thing it is for good, for the good of my soul, that he may exercise faith and patience, and try my perseverance, and that he may fit me for mercy, and mercy for me? Oh that we could entertain good thoughts of a gracious God when he defers an answer.

Fourthly, be *looking to God through the Mediator*, close more with him through the Son, look to the great God through the *son of David*, look to him through that merciful and compassionate High Priest; look more to God through Christ, and there rest.

Fifthly and lastly, *wait patiently for him*; oh take up a resolution to wait upon the Lord; charge thy own heart to do it as *David* did, and though he speaks not today nor tomorrow, though he speaks not this month, this year, not in this opportunity, yet say I will wait for the Lord, I will wait in every season, and get upon the watch-tower, and wait patiently, and see which way Christ will come to thy soul; know it is thy duty to wait, take hold of his promise, *he is a God of judgment, and waiteth to be gracious*, he waiteth for an opportunity, and therefore it is good thou shouldst wait; *it is good that a man should hope and quietly wait for the salvation of the Lord.*

Matth. 15. 23.

And his Disciples came, and besought him, saying, send her away, for she crieth after us.

SERMON IX.

CHrist (as you have heard) is silent to the prayer of the woman, he answered her not a word, whereupon the Disciples they step in and perform an office and duty of love for this poor woman they step in, and they plead with Christ for her *Lord send her away, for she crieth after us*. It is a great question with some, whether the Disciples did pray for this woman here or no; some think that they did not make any request for her, there is no mention of any, they only say, *Lord send her away, for she crieth after us*; Lord, stop her mouth, send her away, give her an answer, dispatch her, for she crieth after us; and this was done say they, that so the trial of this woman's faith might be the greater.

But I rather conceive, that the Disciples in these words did pray for her, they did perform an office and duty of love, in interceding with Christ for her. For,

First of all, it seems they were very earnest in it, *they came and besought him*, saying, send her away; Surely, if it had been only to stop her mouth, to dispatch her, the Disciples would not have been so earnest with Christ to beseech him; good nature would have taught them more compassion, and therefore grace teacheth them much more.

And then, they seem to be affected with the cry of the woman, *she crieth after us, send her away*, it breaks our hearts the cries that she makes; *Thou Son of David have mercy on me*.

And thirdly, it is clear and evident in the following verse, from the answer that Christ gives upon their seeking of him. *I am not sent but to the lost sheep of the house of Israel*. Therefore it is evident, that the Disciples did not plead with Christ to send her away, to stop her mouth, but they did plead with Christ though not mentioned, that he would grant her request.

The *truth* then which the words hold forth to us, is this. That it is the duty of Christ's Disciples to present the conditions of others unto the Lord in prayer as well as their own.

We find that *Moses* the servant of the Lord was much in this work, much in praying for others, and interceding for *Israel*; upon every occasion he steps in, and pleadeth with God for the people.

And so *David* in many of the *Psalms*, he presents the conditions of others unto the Lord. And our Lord *Jesus Christ* himself who is our great pattern, was much in the performance of this duty, *John 17*. you shall find there that the most part of the time that Christ spent in prayer, it was spent in praying for others, there is but one petition that he put for himself, in *ver. 1*. and repeated again in *ver. 5*. and all the rest of his time it was spent in praying for others, for the Disciples, for those that were converted, and for those that did belong to God that were not converted: Many requests the Lord *Jesus* makes in the behalf of others, and but one for himself. And so the Apostle *Paul*, who was a follower of Christ, he was much in this work of praying for others, *Rom. 1. 9*. he did appeal to God, that he did not neglect this duty. For *God is my witness, whom I serve with my spirit, in the Gospel of his son, that without ceasing I make mention of you always in my prayers*. And so *2 Tim. 1. 3*. *I thank God whom I serve from my forefathers with pure conscience, that without ceasing I have remembrance of thee in my prayers*. *Paul* did remember others before the Lord.

But in the opening of the point, I shall show you, First, *who* they are that we are bound to pray for, whose conditions God's people are bound to remember before the Lord.

Secondly, *what are the special time* we are called unto this duty to remember others before the Lord.

If you ask, who they are that we are bound to pray for.

First, we are bound to pray for them that have done us wrong; a hard lesson, but a lesson that Christ's Disciples must learn; we must pray for those that have done us wrong, that have done evil, and spoken evil of us. See what our Savior Christ saith, Mat. 5. 44. *But I say unto you, love your enemies, bless them that curse you, do good to them that hate you, and pray for them that despitefully use you, and persecute you:* See here, out of Christ's own mouth this is our duty, if we be Christ's Disciples we must pray for them that persecute us, and despitefully use us, we should go to the Lord, and beseech the Lord to forgive them; thus did Christ, *Father, forgive them, they know not what they do.* We should pray that the Lord would open their eyes, that the Lord would turn their hearts to himself first, and then to us: Brethren, such a prayer is very welcome to the Lord, as welcome as most prayers that his people can make, when you shall from the heart pray to the Lord for those that injured you, and done you wrong, such a prayer seldom goes unrequited. Sometimes the Lord gives in the soul of an enemy at the request of his people; and oh what a choice mercy will that be, if thou mayst gain the soul of an enemy, if a soul may be delivered from going down to the pit, why the Lord many times gives in the soul of an enemy; but if the Lord should not give in the soul of an enemy, that prayer shall not go unrewarded; it may be sometimes the Lord will give in the soul of a friend, thou goest to God, and thou prayest for such an enemy, Lord forgive such an enemy, Lord open his eyes, and turn his heart, and forgive his transgression; if the Lord does not grant that request, it may be the Lord will give in the soul of a child or some of thy relations, because thou hast found in thy heart to pray for an enemy, or else the Lord will reward that prayer by giving out more of himself; thou beggest for an enemy, if the Lord do not that, the Lord will give thee more grace, more of his Spirit, the Lord it may be, will cause his face to slain more upon thee, while thou at his commandment, and for his sake canst find in thy heart to pray for them that are thy enemies, and have done thee wrong; thou hast prayed for an enemy, and I will be a friend to thee, saith the Lord, I will show thee more friendship, more of my face; this is the first thing: Oh that the Lord would teach us to practice it, it is our duty to pray for those that have done us wrong.

Secondly, if it be our duty to pray for those that have done us wrong, then it is our duty to pray for such as the Lord hath made instruments to do us good. Creatures they are but instruments, and all the glory is due to God alone; ah, but God is to be sought to for the instrument, hath the Lord done us good by such an instrument, in respect of our souls in a word of counsel and direction, we are to pray for them. When God made use of *Abigail* in giving a word of counsel to *David*, how did he bless the Lord and pray to God for her, 1 Sam. 25. 32, 33. And *David* sad to *Abigail*, *blessed be the Lord God of which sent thee this day to meet me, and blessed be thy advice, and blessed be thou &c.* And so hath the Lord made any instrumental any way to do us good in the outward man, to give any refreshment, we are bound to

remember them before the Lord; thus did *Paul*, *2 Tim. 1. 16. The Lord give mercy unto the house of Onesiphorus, for he oft refreshed me, and was not ashamed of my chains. Onesiphorus was a means of refreshing Paul in his bonds, and Paul looked upon it as his duty to remember him before the Lord, he begs a blessing for him and his household; The Lord grant mercy to the house of Onesiphorus; it is our duty to remember those before the Lord, that have been used as instruments to do us good.*

Thirdly, it is our duty to remember before the Lord even those that are *strangers* to us, those that we have not known, if we know their conditions. If the Lord hath brought the condition of strangers to us, if the condition of strangers be a sad condition, we are bound to remember them, and to present their condition before the Lord; and thus did the Disciples here in the Text, this woman she was a stranger to them, they never saw her face before, she was of a strange Nation, one of the *Canaanites*, and yet when the sad condition of this woman was brought before them, and they heard her cry, their hearts were moved with compassion, and they besought Christ for her. *Lord send her away, Lord grant her request*•• And the Lord laid a great charge upon his people *Israel*, that they should remember strangers, and not oppress strangers, but show kindness to them; and this is one part of the duty we owe to them, to remember them, and if in any sad condition, we are bound to present them and their condition before the Lord.

Fourthly, If it be a duty to remember Strangers, then much more to remember our own *Relations*, and to present them before the Lord. All our Relations what ever they be, as we stand related to others in Political Societies, there is an engagement to remember them before the Lord, a mutual tie betwixt the Magistrate and the people, and they are bound to pray one for another, godly Magistrate• and godly people are bound to remember one another. You know King *Solomon* he was one that feared the Lord, and he was very much in praying for the people, *1 Kings 8. 22.* he spent much time in prayer: And so back again it is the people's duty to remember their Governors; The Apostle lays it upon Christians as their duty, *1 Tim. 2. 1. I exhort therefore that first of all, supplications, prayers, intercessions, and giving of thanks be made for all men, ver. 2. for Kings, and for all, that are in Authority, that we may lead a quiet and peaceable life, in all godliness and honesty:* In this relation, there is a mutual tie to remember one another before the Lord.

And if we come to Family-societies, there we shall see relations are bound to remember one another before the Lord; the relation of Husband and Wife, Parents and Children, Masters and Servants, the Scripture holds it forth as a duty incumbent upon all Christians to remember their relations mutually before the Lord. Husbands are bound to remember their wives, to present their condition before the Lord: *Isaac* prayed for *Rebekah*, *Gen. 25. 21.* and at his request the Lord was entreated; and so back again, the wife is bound to remember the husband. And so in the relation of parents, parents are bound often to present their children before the Lord; the example of *Job* is given for our imitation, *Job 1. 5. And it was so, when the days of their feasting were gone about, that Job sent and sanctified them, and rose up early in the morning, and offered burnt-offerings, according to the number of them all: for Job said, it may be that my sons have sinned, and cursed God in their hearts; thus did Job continually.* See *Job* presented

them all one by one before the Lord, and begged mercy for them, and that the Lord would take away the guilt of sin which they might contract while they were feasting in one another's house. And so good old *Jacob* performed this duty for his children, even then when he lay a dying, he called for all his children, *Gen. 49.* he called them one by one, and prayed for a special blessing to be upon their heads. Parents are bound to remember their children, and children many times miscarry because parents are no more in doing their duty, no more crying to the Lord in the behalf of their children; and so back again children are bound to remember their parents. And so in the relation of Masters and servants, Masters are bound to pray for their servants; you know that instance of the Centurion, he came to *Jesus* in the behalf of his servant, and was very earnest with Christ, that Christ would be pleased to heal his servant; this is a duty that is little performed by many Masters, they think if they can have their servants to work for them, it is all that they have to look after, but let such Masters know that God will require an account of servants souls; have you instructed them, and have you presented them often in your prayers before the Lord? the *Centurion* came for the body of his servant, and it is our duty to come often to the Lord for the souls of our servants; and so back again it is the duty of servants to pray for their Masters. And thus you see the fourth particular, That it is our duty to remember all our relations before the Lord. There is one relation more, and that is our *Spiritual relation*, which I shall touch before I end that particular; such as stand in relation one to another in *Church-society*, they are bound often to remember one another's conditions before the Lord, *James 5. 14, 15, 16. Confess your faults one to another, and pray one for another;* yea in Church-societies, it is especially the duty of Pastors and Elders to remember their flock, and it is the duty of the people to remember their Elders, and to pray often to the Lord in their behalf. Faithful Ministers are bound often to pray for their people; remember what is said of *Paul*, *Rom. 1. 9. For God is my witness, whom I serve with my spirit in the Gospel of his son, that without ceasing I make mention of you always in my prayers.* When ever he came to God, he was mindful of the Church, I am always mindful of you without ceasing: and indeed the profiting of a people, and the stedfastness of a people in the faith, and in the truth, and in the ways of God, it is the glory, and the crown, and the joy and rejoicing of a faithful Teacher; and therefore surely it is their duty often to remember their people before the Lord, and so it is the people's duty to remember their Pastor and Teacher. The Apostle lays it upon them as their duty, *Ephes. 6. 18, 19. Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all Saints, and for me, that utterance may be given unto me, that I may open my mouth boldly, to make known the mystery of the Gospel.* It is your duty (saith he) to pray for all Saints, and for *me in particular*, that I may open my mouth boldly, to make known the mystery of the Gospel; for many times Satan's great design is to overthrow them that the Lord hath set to go before his people. Satan's great design is to hinder the work of God in their hand, to make such to fall, and therefore the Lord's people had need to pray the more earnestly; for even the best of the Teachers and Preachers of the Gospel they are but empty pipes in themselves, and can afford no more then the Lord is pleased to drop in from above; and therefore there is need that the Lord should be dropping in continually, or else they cannot bring forth bread in due season, and make provision for the people, if the Lord do not fill them from heaven; yea the best of Teachers have need of teaching, though they know never so much they have need of more

knowledge, they have need of more strength, and therefore it is the duty of the people to remember them before the Lord, that the Lord's *Urim* and *Thummim* may be with them. Thus in all relations it is our duty mutually to remember one another before the Lord.

Fifthly, it is our duty to remember those that for the present are *strangers to Christ*: You will say, what, are we to pray for such as have not the knowledge of God? yea it is our duty to remember them; if the Lord hath been pleased to make us to differ, and called us out from the number of those Gentiles who know not God, oh we are bound to pity them, and to pray for them, whose condition is such as never was rained upon, as the heath in the desert, their condition is sad, and we should remember them before the Lord, that God would send forth his light and truth to them, that they that deny Christ, in word, in profession, and conversation, that they may be brought home to the knowledge of the Son of God, *Psal. 67. 1, 2. God be merciful unto us, and bless us, and cause his face to shine upon us. That thy way may be known upon earth, thy saving health among all Nations.*

There are many Nations, and great Nations that to this day know not God and Christ, that sit in darkness, and perish for want of vision; and truly they who through free grace do know anything of God, they are bound to pity them that sit in darkness, and to pray that the Nations may know the saving truth, and the way of the Lord.

Sixthly, if it be a duty to pray for those that are strangers to Christ, then it is a duty to pray for those that are *Christ's friends*; for all that know the Lord, and love the Lord in sincerity, *Ephes. 6. 18. Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all Saints*: It is our duty to remember all *Saints*, to remember them that are scattered, to remember them that are gathered: *all Saints*, we should remember them in our prayer before the Lord, and especially *Jerusalem, Zion's Assemblies* they should be remembered, *Psal. 122. 6, 7. Pray for the peace of Jerusalem: they shall prosper that love thee. Peace be within thy walls, and prosperity within thy palaces.* You see *Jerusalem, Zion's Assemblies* in a special manner should be remembered by us in our addresses to the Lord. And so *Psal. 14.* you may see how the Psalmist doth express himself in the behalf of *Zion*: *Oh that the salvation of Israel were come out of Zion!* oh that the Lord would hasten the time that he will save his people, and *Zion* be remembered and built up; Oh that the time were come. And in *Psal. 51.* he doth express, that when he had been praying for himself, yet he did not forget *Zion*, *Psal. 51. 18. Do good in thy good pleasure unto Zion, build thou the walls of Jerusalem.* So that you see that hath been spoken to, who they are that we are bound to pray for.

Secondly, *what are the special times* in which we are bound to remember others, and to present their conditions before the Lord.

I answer first of all, when they have *sinned a sin* against the Lord: When we see any that have sinned greatly against the Lord, that have provoked the Lord, especially such as have the name of God and Christ upon them, oh then it is time for us to step in and plead hard with God for them. So did *Moses* when *Israel* had sinned a great sin in making the *Molten calf*, then he steps in, and cries hard to the Lord; nay this is commended as a duty, *1 John 5. 16. If any*

man see his brother sin a sin which is not unto death, he shall ask, and he shall give him life for, them that sin not unto death. If it be not a sinning willfully, a willful persecution of the Truth that he hath professed, why then if a man see his brother sin, he shall ask and give his brother life. It is a gracious promise, and a great encouragement to go to the Lord one for another.

Secondly, in time of *great affliction*, when the Lord lays his hand heavy upon others either on the outward or inward man, it is our duty then to remember them, and to present their conditions before the Lord; in time of great calamity, public calamity upon a nation, it is a duty of God's people to present the condition of their people before the Lord. *Nehemiah* did present the condition of the people before the Lord, when the hand of the Lord was sore upon them: And so when God doth lay any great affliction upon others, then it is our duty to remember them, and present their condition before the Lord. *David* did so for his enemies when they were sick (saith he) *I put on sack cloth, and I fasted.*

Thirdly, in time of *persecution*, that is a special time to present the conditions of others before the Lord; when we see any that are persecuted for righteousness sake: When the Church was persecuted in the *Acts*, and the Disciples cast into prison, then the Church prayed, then God's people did look upon it as their duty to pray, & to pray more earnestly then ever they had done. And so when the Apostle was in bonds, he sent to them that they would earnestly seek God for him, that he might hold close to the truth, that he might not deny the truth nor Christ.

Fourthly, when as the Lord *threatens to go away* from a people, when a God threatens to withdraw his presence from a people, or from a soul, oh then it is the duty of others to remember them before the Lord. When God threatens to depart from *Israel*, oh then *Moses* he steps in, and he is pleading with the Lord. And so when God threatened, and was about to cast off the *Jews* after they had rejected Christ, oh how doth the Apostle *Paul* step in, and cry earnestly to God, *Rom. 10. 1. Brethren, my hearts desire and prayer to God for Israel, is that they might he saved.* When God threatens to go away from a soul or people, oh then it is time for the people of God to step in, and to plead hard with God.

Fifthly and lastly, another time in which we are bound to remember others, is when we see God coming towards any in a way of mercy. When the Lord was coming towards the *Jews* in a way of mercy, he stirred up *Daniel* to pray for them, & to cry earnestly to the Lord for them, when he came to understand that the time of deliverance was not far off, but mercy a coming, salvation a coming, then he cried, and cried more earnestly then ever he had done, he set himself to seek the Lord by fasting and prayer: When we see God a coming towards any people in a way of mercy; when God comes towards a friend and relation in a way of mercy, when we see God is beginning to work, and to move upon their spirits, oh it is a duty for those relations that know the Lord, to step in and to cry earnestly to God, yea then to go forth and meet the Lord, and to entreat the Lord that that work may not go back, but that he would help it on. I shall not have time for the Application, only this one use I shall leave with you.

That if it be the duty of God's people to pray for others, a duty to remember one another, then it will follow from hence, that it is our duty to *acquaint others with our conditions*. If it be a duty for others to pray for us, then it is our duty for us to acquaint them with our conditions, or else how can they seek God in our behalf; if it be their duty to pray, it is our duty to beg their prayers, and there are sometimes in which it doth lie more especially upon us to beg prayers of others, that they would step in and plead with God. I shall in a few words show you what those times are that we are bound more especially to call others into our help to seek the Lord for us.

First, when the Lord doth lay the *guilt of sin* heavy upon the spirit, when the guilt of sin lieth so heavy upon a man's conscience that it cannot be removed, he hath tried all private means, and still his spirit is so oppressed as he knows not how to stand under it, then it is a duty to call in the help of others; *Confess your sins one to another, and pray one for another*, James 5. and he maketh a gracious promise that in such a case he will hear.

Secondly, we are especially bound to ask the prayers of those *whom we have offended*. Sometimes the Lord will not be appeased till we have begged the prayers of those whom we have wronged; this was the case of *Abimelech*, when he had wronged *Abraham* in taking away his wife *Sarah*. The Lord smote *Abimelech*, and God doth advise *Abimelech* to go to *Abraham* to pray for him, *Gen. 20. 6, 7*. And *Abraham* did pray for *Abimelech*, and God did hear the prayer of *Abraham* for *Abimelech*, *Gen. 20. 17*. And so the children of *Israel* they come to *Moses* when as they had sinned against the Lord, and murmured against *Moses*, yet they desired that *Moses* would pray for them, and *Moses* did pray for them, *Numbers 21. 7*. and the Lord was entreated for them.

And so it was the case of *Jobs* friends, God directs them to go to *Job*, and he shall pray for you, and saith God, *I will hear him*, *Job 42. 8*. you have sinned against me, and have had hard thoughts of *Job*, and have been sad comforters to *Job*, but go to *Job*, and *Job* shall pray for you, and I will hear *Job*. Oh! when we have wronged others, in such a case it is our duty to acknowledge our offenses, and to entreat that they would seek the Lord for us.

Thirdly, when as the Lord *lays any heavy stroke upon us*, our affliction is so heavy as we know not how to bear it ourselves; truly it is wisdom then, and a duty to call in help, in great afflictions we are to request the prayers of others: The Apostle gives this direction, that such as were members of Churches that when they were afflicted, *they should send for the Elders of the Church, and that they should pray for them*, James 5. 14, 15. And the Lord he promiseth that he would give out healing; in great afflictions we are to call in the help of others, members of the Churches they ought to send for the *Elders* of the Church that in time of affliction they may pray for them.

Fourthly, when *we are nigh some great danger*, liable to danger either in the outward or inward man, or to walk in some dangerous ways, or when we are by providence put upon such ways as we may meet with shares and temptations, where there is any danger, then it lies upon us to call in the help of others. So *Esther 4. 16, 17*. she was in great danger, there was a Law that whosoever went into the King, and was not called, must be put to death, and the cause was

so, that she must go in to speak with the King though it should cost her her life, and therefore she sendeth to *Mordecai* to gather the Jews that are present in *Shushan*, and *fast ye for me, pray for me*, for it may cost me my life, therefore I desire you to fast and pray for me.

Fifthly, when the Lord calls his people to some great service, some work that may be for his honor and glory: So *Esther* when she was about some great work, *fast for me, fast and pray*, and I will speak to the King.

Sixthly, when the Lord doth seem to shut us up that we cannot pray ourselves, our condition may be so: Sometimes through weakness we are not able, and sometimes when the Lord withdraws his Spirit, we are not able to pray ourselves, that our prayers are but like *Hezekiah's*, like the chattering of a Crane or Swallow, then in such cases it is a duty to send to others, and call upon others; when we cannot pray ourselves.

Seventhly and lastly, when the *Lord seems to be angry* with any people, when the displeasure of the Lord waxes hot and heavy, and we do not know how to bear it, it is hard then to go to God as to a Father, ourselves, and therefore then we had need call in others to our help. When the wrath of the Lord was kindled against the children of *Israel*, then *Moses* stepped in, then he cried to God for them, for they could not look to the Lord as to their Father, the wrath of the Lord was hot; and at that time it is our wisdom and a duty for poor souls to call in others that they may cry to the Lord in their behalf.

Matth. 15. 24.

But he answered and said, I am not sent. but unto the lost sheep of the house of *Israel*.

SERMON X.

YOU have heard of this woman's *faith*, and the *first trial of it*: Christ tries her faith by being *silent*, and giving no answer unto her request; it was a sore temptation that the son of *David*, the merciful King should not open his mouth, nor speak one word for the refreshment of a poor distressed creature: When she poured out her complaint, he answered her not a word; that is a great temptation. You have heard also how the Disciples stepped in, and besought Christ in her behalf, they came and besought him that he would send her away with an answer, with an answer of peace, certainly that was their request.

But behold here is a *second temptation*, here is a *second trial* of this woman's faith: Christ first tries her by being silent, and now he tries her by *speaking a hard word* as it seems, *I am not sent, but to the lost sheep of the house of Israel*.

I am not sent, Christ intimates that he had nothing to do with this woman, it was besides his Commission, I cannot do it saith Christ, I must walk by rule, I must observe my Fathers Commission, I must do that work, and that work only which I was sent for, but now I was not sent, but *to the lost sheep of the house of Israel*, my work is to do good to a certain number of persons, to show mercy to a certain number of persons, that are given me of my Father. He calls them here *sheep, Christ's sheep*, I am sent for their sakes, and to do good to them, though

termed sheep: Now the Scripture holds them forth to be such as were given him of his Father from Eternity, *all that are given to Christ, are Christ's sheep*, though they may not for the present have Christ's mark upon them, though Christ does not own them before the world, yet he owns them before his Father; all that belong to the election of grace they are Christ's sheep, and Christ saith, he was sent to such, *I am not sent, but to the lost sheep*, they are in a *lost condition*, even that number of persons that are given to Christ, they are *lost in Adam*, and they have *lost themselves* by going on in the ways of actual transgression, they are in a miserable lost condition, Christ's sheep; but Christ was sent to do good to them, Christ was sent to save them; *The Son of man came to seek and to save them which were lost*.

The lost sheep of the house of *Israel*.

The *house of Israel* may here be taken literally, for the people of the Jews which are called the house of *Israel*. Christ tells the Disciples and this woman, that his Commission was to do good only to them, I am not sent to others, I am only sent *to the lost sheep of the house of Israel*, my work is with the Jews, I have nothing to do with the Gentiles; No, my work is to gather in the lost sheep of the house of *Israel*.

Quest. But you will say, how doth this agree with other Scriptures, with those prophesies that concern the *Messias*, our Lord *Jesus Christ*, that when *he came he should preach to the Gentiles*, and that *God would give him to be a Covenant to the Gentiles*, Isaiah 42. 1, 2, 6. And in divers places there are prophesies that concern the *Gentiles*, that when Christ came God would *give him to be a light to the Gentiles* as well as to the Jews? why then doth Christ say, *he was not sent but to the lost sheep of the house of Israel*?

Answ. Christ spake first of all, of his *personal Ministry*; as he preached himself in person, and wrought miracles himself, so he was sent unto the Jews, his word was to them, he was their Apostle, their Minister; so the Apostle to the *Romans* speaks, *Rom. 15. 8. Now I say that Jesus Christ was a Minister of the Circumcision for the truth of God, to confirm the promise made unto the Fathers*. Christ was to preach in his own person to the Jews, he was their Minister; and so in that respect, he was not sent, but to the lost sheep of the house of *Israel*.

Secondly, it may be said that Christ was not sent to the Gentiles, but to the lost sheep of the house of *Israel*, in respect of *that order that God the Father had appointed for the dispensation of his light, and of his grace and Spirit among the sons of men*. God had appointed that first of all Christ should come to the Jews, and mercy first should be tendered to them, and grace be first brought to that people; so Christ's first work was to the Jews, I am not sent but to them, that is, I am *first* sent to them, and *chiefly* sent to them; my first work is here in *Judea*: The Apostle *Paul* saith, *Christ did not send him to baptize, but to preach*, 1 Cor. 1. 17. *Christ sent me not to baptize, but to preach the Gospel*; that is, I was *first* sent about this work, for he was sent to baptize, for he did baptize, but my *first work* was to preach. And so here, saith Christ, I was not sent to the Gentiles, but to the Jews, that is *firstly* and *chiefly*.

Thirdly, or in respect of *time*: It is true, Christ was not sent, that is, he was not *then* sent; his present work was not to preach to the Gentiles, and show mercy to the Gentiles, no, but afterward: There was a time, when Christ did not go himself to the Gentiles, and did not

show mercy to the Gentiles; nay he forbad his Apostles and his Disciples: *Go not into the way of the Gentiles, but go ye rather to the lost sheep of the house of Israel.* So that there was a time when it pleased the Lord not to send the Gospel, but to restrain it from the Gentiles.

But there was a time also when Christ did send forth his glorious Gospel to the Gentiles; so that you see in what respect Christ speaks here, *He was not sent, but to the lost sheep of the house of Israel,*

I am not sent, but to the lost sheep of the house of *Israel.*

Here is a seeming denial that Christ gives to this woman; he seems to tell her plainly, that he cannot do it for her, it was besides his present work and commission, he was not sent to do it; there is the denial. Nay the trial was the greater, in that Christ answers thus not only to the *woman's request*, but to the *Disciples request*; this heightens the temptation and trial, and maketh it the greater: So long as this woman saw that the Disciples were pleading for her she might have hope, though there was no ground of hope as to her request, Christ being silent thereunto, yet it might revive her spirit to see his Disciples step in, and they to improve their interest in Christ: But when Christ shall not only give a denial to the woman, but to the Disciples, this was a sore trial: if the Lord had not mightily strengthened her faith, she could never have held up her head, she would have concluded, oh alas, my estate and condition it is sad, it is in vain for me to expect any salvation, any mercy, he is silent at my request, and he gives a denial, when his Disciples pray for me; and if God will not hear his own people, why then surely my condition is sad, thus lay the temptation, and yet the Lord supported this woman's spirit.

So that we may observe this; That God sometimes doth seem not only to be silent at the prayers of his people when they cry themselves, but he giveth a denial when others step in and pray for them.

Nay observe, *That* after a soul hath waited upon God in the use of the means, when it hath prayed and hath believed, and when it hath called in the help of others prayers, yet the Lord may seem to give a denial, and the condition may seem to be worse, and the temptation seem to rise higher even after a soul hath waited upon God in the use of means, and yet the Lord may have a gracious design towards the soul.

For mark it, this woman's condition was worse now then ever it was; the Disciples had prayed for her, and yet even after this Christ seems to give a flat denial, and tells them that he cannot do it for her, it was besides his commission, he was not sent to do it. So that after the use of means, after her own prayer, and the Disciples prayer, this woman meets with a flat denial, and yet the Lord Jesus had a design of mercy to this poor woman.

Yea, it is God's ordinary way to his people after they have used the means to remove such a burden, such a temptation, such a corruption, they have gone to the Lord, they have waited, they have believed, and called in the help of others, and yet temptations grow high, and yet notwithstanding that, the Lord may have a design of mercy. The children of *Israel* when they were in the land of *Egypt* under bondage and slavery, they cried to the Lord, and the Lo•• ◊

› Moses to deliver them, and no doubt but ⟨◇⟩ cried to the Lord as well as they, as they pray•••• so Moses prayed, he prayed for them, and yet after Moses was come, the people were not delivered, but their burdens and oppressions grew heavier and heavier, never so oppressed, as when Moses came to deliver them, when they cried themselves, and Moses cried, and waited upon God in the use of means, yet their bondage grew greater and greater; so it was with them, and yet God had a design of mercy towards them.

And so in Mark 1. 23, 24, 25, 26. At ver. 23. you read of one that had an unclean Spirit: And there was in their Synagogue a man with an unclean Spirit, and he cried out,

Ver. 24. Saying, let us alone, what have we to do with thee, thou Jesus of Nazareth? art thou come to destroy us? I know thee who thou art, the holy one of God.

Ver. 25. And Jesus rebuked him, saying, hold thy peace and come out of him.

Ver. 26. And when the unclean Spirit had torn him, and cried with a loud voice, he came out of him.

Mark, when he applied himself to Christ for deliverance, while Christ was speaking the word, commanding the unclean spirit to go out, yet immediately the affliction begin to wax greater and greater, and the devil he rageth the more; and yet notwithstanding mercy is not far off, Christ had a design of mercy: And so doth God deal many times with his own people upon the use of means; it is possible their afflictions may increase, their temptations may increase, and corruptions wax stronger and stronger, and yet God have a gracious design towards them, and deliverance may not be far off.

It is true, that Satan he hath a design, and hath a hand in it; ah but God also hath a design, and God's design is a gracious design.

Quest. But you will say what is Satan's design, and what doth Satan intend?

Answ. Why, Satan's design is first of all, *to take off the soul from the use of the means*, to make the soul undervalue the means, and to cast off the means. Thus he tempts poor creatures that have prayed, and have met with no answer, but they are worse; others have prayed for them, and yet they grow worse and worse, why then he persuades to undervalue the means; for while a soul is thus waiting upon God in God's way, mercy is not far off; therefore the Devils great design is to drive the soul out of God's way. What is prayer? and why will ye pray any longer? you are never the better for your own prayers, nor the better for others prayers; and thus the Devil discourageth the soul from waiting upon God in the use of the means.

Secondly, Satan's design is, *to drive the soul upon the rock of despair*, to make a soul to cast away his confidence: Why will you hope any longer, and pray any longer? you see all is in vain, God heareth not your prayers, God heareth not others for you; others have prayed and cried in your behalf, and there is no answer, and your misery is greater then before, and therefore why should you wait any longer? Satan's great design is to make a soul cast away all his hope and confidence, and to dash and break it in pieces upon tha• rock.

But now, God hath a design of mercy in it, though it be so that the affliction grow greater and greater after the use of means, yet God hath a design of mercy. For by that.

First of all, *God will teach the soul not to rest upon the means, but upon himself.* Satan's design is to draw the creature from the use of means, and God's design is to draw the creature more to the use of means. And truly we are ready to drive ourselves upon this work, either to cast off prayer, or else to rest upon the means; and therefore it is that a poor soul is so cast down when as it hath been waiting upon God in the use of means, hath been praying, looking to the promise, and hath been calling in the help of others. I say, we are apt in this case to show forth the frowardness of our spirits, which doth evidence that we look too much to the means: We think prayer should save us, and upon the use of means if the Lord doth not come in, we are murmuring; Now the Lord will teach us this, to use the means, but not to rest upon the means, but to rest upon himself, upon his arm for salvation, and upon his free grace, and not upon any means.

Secondly, God hath this design, when the condition of the creature seems to grow worse and worse after the use of the means, why the Lord doth not presently help it, is because *that he will appear at such a time when his work of deliverance will be most glorious.* He will come in the most seasonable time, when as deliverance shall be most welcome, and that is, at such a time when all means fail, when the creature hath tried all means whatsoever: As the woman that had the issue of blood, she went from Physician to Physician, and yet the worse. Oh the cure from the hand of Christ was welcome. And so when the poor man brought his son to the Disciples, he tried all means, and the Disciples could not cast the Devil out: Oh when all means failed, that was the time for Christ to step in. The Lord will then appear at such a season, when poor creatures are brought to the lowest state, when a poor soul saith, Lord we have used such and such means, but still worse and worse; oh Lord *we know not what to do, but our eyes are towards thee.* Oh this is a time that the Lord will draw nigh to his people.

And therefore to reflect a little upon this; doth God make this to be the condition of any of you? have we been under some great affliction and burden, and some great temptation, and have been using all means, and still we find it grow worse and worse according to our own apprehension, worse after prayer then before, more temptations after prayer then before, more temptations after looking to the promise then before? if this be thy condition, be not discouraged, for this hath been the condition of many of God's people. This was the condition of the woman of *Canaan* here before thee, she was worse after prayer then before, she was worse after the Disciples had prayed for her, then she meets with a flat denial, and Christ saith to her, *that he was not sent, but to the lost sheep of the house of Israel.* This was the condition of the woman of *Canaan*, and yet the Lord Jesus he loveth this woman, and he had an intent to show mercy to this woman, and to grant her request. And therefore if this be your condition, oh take heed of the Devils design; the Devils design (as you heard before) is to make you undervalue the means, and to drive you to despair; take heed of the Devils design. And though this should be your condition, do not think the worse of the Ordinance of God, do not think the worse of prayer, the worse of your duties, and do not think the worse of the prayers of others, do not think the worse of searching the Scripture, and of

applying yourselves to the promises, do not think the worse of these things, it is the Devils design to make you undervalue the means. And take heed that you do not now cast away all hope, Satan will tell you that there is no hope concerning you; the servants of God have prayed for you, and now no hope: Oh know that that temptation will drive you upon the rock of despair; but oh that you would look to God, and know that he hath a design of mercy towards you, nay in this very thing that it is worse and worse with you, he hath a design of mercy in it, he will draw you off from resting upon the creature, and resting upon means, and the Lord will now teach you to rest upon himself, and God will come in when it shall be most welcome. Oh therefore in such a condition we should set faith a work, though to sense we seem to be worse and worse, and deliverance further off then ever, worse after prayer then before prayer, oh yet we should set faith a work, for faith will see that deliverance is near, and conclude it, because it is God's way in which he walks towards his people. When the people of *Israel* were most grievously oppressed by the Egyptians, then the Lord handed out deliverance; O soul, though the clouds do seem to gather, and it be darker with thee then ever, yet say, I will wait upon the Lord in his way, and I will be found praying still, and calling in the help of others still. Oh that we might set faith a work, and we should see that God's salvation were near. But I shall pass from this.

I am not sent, but to the lost sheep of the house of Israel.

Christ tells this woman that he cannot do it for her, because it did not lie in his Commission, to which he must be faithful, he could not go beyond his Commission: What may we learn from hence?

We may take notice of this *Historical Proposition*. That our Lord Jesus Christ in all he did, he acted by commission, and kept his eye upon his commission which he was faithful unto.

The Scripture holds forth, that he was *sent* of his Father, the Father sent him, and *gave him a commandment what he should do, and what he should speak*. And Jesus Christ he was very faithful in observing his commission, he kept his eye upon the work that his Father had given him to do, and in that work he was faithful. In everything that Jesus Christ acted, he looked to his Fathers rule, the commission that his Father had given him, See *John 5. 30. I can of my own self do nothing: as I hear I judge, and my Judgment in just, because I seek not mine own will, but the will of the Father which hath sent me*. And as in the matter of judging, so in all other dispensations Christ was pleased to look to the will of his Father that sent him. I came not to do my own will in that thing, but the will of my Father. And so in *John 6. 38, 39. For I came down from heaven, not to do mine own will, but the will of him that sent me, and this is the Fathers will which hath sent me, that of all which he hath given me, I should lose nothing, but should raise it up again at the last day*. As in his works of judging, so in his works of mercy, Christ kept his eye upon his Fathers will, he looked to his commission, this is the Fathers will that I should lose none of them, but that I should give life to them all, and raise them up at the last day.

Yea, in his very words, in all Christ spake, he kept his eye upon the rule, and spake according to his Fathers will and commandment. *I speak not of myself, but what I have heard of my Father,*

John 8. 26. *I spake to the world those things which I have heard of him*, John 12. 50. *Even as the Father said unto me, so I speak*. In all that Christ spake, he kept his eye upon his Commission.

And as in all that Christ spake, he kept his eye upon his commission, so in all Christ *did*: As *the Father gave me commandment, even so I do*, John 14. 31. still his eye was upon the commandment of his Father, upon his commission; And in obedience to that commission, he lays down his life, *John 10. 15. And I lay down my life for the sheep*, Ver. 18. *No man taketh it from me, but I lay it down of myself: I have power to lay it down, and I have power to take it again: this commandment have I received of my Father*.

Yea in Christ's *motions* this way and that way, his going to one place, and not to another, his preaching in one place and not in another, still he kept his eye upon the commission of his Father. See *Luke 4. 43. I must preach the Kingdom of God to other Cities also; for therefore am I sent*. They would have kept Christ with them, no, saith he, I must preach the Kingdom of God in other Cities; in all that Christ did, he kept his eye upon his Fathers commission, he looked to his Fathers will, and that was his rule to walk by.

And the ground of it is this, because *Christ was found in the form of a servant*; though he thought it no robbery to be equal with God, yet he took upon him the form of a servant; though the Son of God, yet he was content to be a servant, that he might bring about the great work of Redemption: Therefore God calls him the righteous servant, *By his knowledge shall my righteous servant justify many*, Isaiah 53. 11. And as Christ was a righteous servant, a faithful servant, so he kept his eye upon his commission. Now if Christ had not done so, if he had not acted all things according to the will of his Father, he had not been a righteous servant, but he was his Fathers righteous servant, and therefore he evermore looked upon his commission, what was his Fathers will, and so he applied himself to it.

And as in all other things, so in this particular in the Text, of preaching the Gospel, and showing mercy *first to the Jews* and not to the Gentiles, *I am not sent, but to the lost sheep of the house of Israel*, I am sent to show mercy to the house of Israel, still he eyed that work that was committed to him, because *the promise was made to them, the promise of the Messias it was first made to Abraham and his seed, to that Nation that came out of the loins of Abraham*: And Christ came to confirm the promise that was made to *Abraham* and his Seed, therefore in this thing he observed his Fathers order and his Fathers time; though his Father had a design of mercy to the Gentiles, yet he will show mercy first to the Jews, and then to the Gentiles: So that the Jews first of all must have the offer, and then the Gentiles shall have their time; Christ eyed his Fathers will and time, & therefore he applies himself to that work.

But by way of Application.

First, what cause have we who are of the stock of the Gentiles, who live in this time and in this Generation, to bless the Lord that we do live in that time when the partition-wall is taken down? there was a time when the Jews only were the people of God, and when God's design was to show mercy to them; and there was a time when mercy seemed to be restrained from the Gentiles; there was a time when Christ must not preach to the Gentiles, so it was his commission then not to show mercy to the Gentiles at that time: *Go not into any*

of the ways of the Gentiles, and into any of the Cities of Samaria enter not. There was a time when the Gentiles were shut out from mercy, when the word of life and salvation was restrained from them, when the Lord gave this commission, *go not into the way of the Gentiles*, oh how are we beholden to free grace that hath broken down this wall of partition? that now since the resurrection of the Lord Jesus Christ there is no difference, but now mercy is freely offered to the Gentiles as well as to the Jews, for the wall of partition is now broken down; and of how should we admire the grace of God in it? we that were outcasts of the Gentiles, sinners of the Gentiles, that the Lord should ever send to persuade us to dwell in the *Tents of Shem*; we we might have dwelt in the barren wilderness every day, and never have been called, and that God should invite us to dwell in the *Tents of Shem*, oh the free grace of God to poor sinners, that we live in such a time that there is not a restraint upon the word of the Lord, nor upon his servants in bringing his word to us Gentiles! oh we are engaged to the Lord that it is our lot to stand here!

And this may teach us to admire the unspeakable and wonderful love of God that is let out to the Gentiles. I say, we should with holy fear admire it, the Jews were the Lord's first born, Christ was sent first to them, chiefly to them, they must have the first tender and the first offer of mercy, the kingdom of God came first to them, and yet behold now that word of Christ is verified, *the first shall be last, and the last first*; they were the first, and the Gentiles were the last: We were shut out, and a restraint laid upon the Apostles, go not into their Cities; ah, but now the first is last, and now God saith, go not into the Cities of the Jews, go not to the house of *Israel*, but to the Cities of the Gentiles. Oh the wonderful love of God, that the last should be first, and the first last.

And oh how should this teach us to fear before the Lord, and to take heed that we do not provoke the Lord to deal with us as he dealt with the Jews? I say, take heed of provoking the Lord, take heed that we do not reject Christ, take heed we do not reject the tender of mercy, that we do not neglect the great salvation held forth to us, that we do not trample under our feet the blood of the Covenant, take heed that we do not refuse to hear and to receive the things of our peace: Oh this was that which provoked the Lord to cast off the Jews, when they cast off Christ and would none of him, when they cast out the Lord of the Vineyard, when they would not accept of the glad tidings held forth to them, then the Lord takes away the Word of Life from them, and sent it to us, that the first is last, and the last first.

And let us take heed that we do not rest upon our privileges. We have the Word and the Ordinances, *God deals not so with every people*; ah but let us take heed that we do not rest upon our privileges as they did, because they were the seed of *Abraham*, they had the Law, & they had the Covenant, the Oracles of God, and therefore they rested upon them, & did not walk worthy of them, and therefor • ⟨◇⟩ Lord took it from them. Now take heed that we do not rest upon our privileges, we have the Gospel and fellowship with Saints, take heed we do not rest in them, but • ⟨◇⟩ let us labor to walk up to them, receive Christ in the Gospel, and walk up to our enjoyments or else we may provoke the Lord to take away the kingdom of God from us, lest the Lord should • ⟨1 page missing⟩ and that is dangerous, every man that is lost, he is lost in a dark way, the way of sin, it is a way of darkness: The Wiseman saith of the

sinner, *he knows, not whither he goes*: his way is the way of darkness, he is lost in a way of darkness, and $\langle \diamond \rangle$ he knows not whither he goes.

And as it is a dark way, so it is a *filthy way*, it is a miry way, that a poor sinner is lost in; a way where there is nothing but dirt, that when a poor creature falls, he defiles himself, is woefully defiled with sin which is the greatest defilement.

And it is a *slippery way*, and that maketh it more dangerous; the way that we are lost in, it is a slippery way, and so slippery, that it is not possible for a poor creature to keep his feet, he falleth every day, yea he falls and falls, and bruiseh himself by his falls.

And as the way itself is dangerous, so there are *many dangers* in the way, there is a *Lion in the way*, and there are *fiery Serpents in the way*. The way of *Israel* in the wilderness, was a dangerous way; truly this is the way that all, *Adams* sons and daughters are lost in, where the Serpent lieth, the Lion also, the old Serpent that watcheth to fright, and destroy, and devour: And oh the pits that are in the way, and the snares that are in the way, and the enemies that are in the way!

And further, the way is sad in respect of *the end of it*. The way that we are lost in, it is a way that doth lead to destruction, the end of the way is death, and it is not possible for a man to miss the pit, and to miss destruction and death, if the Lord doth not help him out of the way. Every sinner that is lost, he will go further and further in this way, till he comes to the end which is death, unless the Lord help him out of the way, unless the Lord order it so, that he cannot find his way, he ceases not till he comes to the end of his way, which is death.

And it is the more sad and dangerous, because that a poor creature hath none to help him, none to stand by him, so long as a man is out of Christ, till Christ comes and finds a soul, none comes to take care of him, and help him out of this dark way, none to protect him, none to guide him, none to go before him, none to discover the pit and snare to him, none to uphold him and keep him from falling, none to stand by him in this sad and dangerous way.

You see the Point opened, a little by way of Application, and so conclude.

First of all, it lets us see that there are many that may be Christ's sheep, though for the present they be lost, yet many that we look upon as lost, may be Christ's sheep. For although it is true, we cannot own them, till they have the mark of Christ's sheep upon them; Saints cannot own them, for God himself doth not own them visibly before the world, till they hear the voice of Christ, ah, but yet they may belong to Christ, and may be his sheep, though for the present they may be lost; *I have other sheep* saith Christ, *I have other sheep that I will bring in*; they are my sheep now though poor wandering sheep, though lost in a wilderness, yet they are my sheep, and they shall hear my voice, and I will bring them into my fold.

Therefore this should teach us not to mourn as men without hope (as the Apostle speaketh in another case) not mourn as men without hope for the dead; so when we look upon Friends and Relations, and cannot but judge them for the present in a lost condition; we may mourn, and we ought to mourn, but not mourn as men without hope; for they may belong to Christ,

and Christ may bring them in, though they be not yet brought in; therefore we should not give them up for desperate, though they may be gone very far from God; though they have gone a great way from God, yet give them not up for desperate: Christ hath other sheep then these that he will bring in; and know, that the Lord is able to bring them in, though they be gone far from God, and far from his way, yet God is able to bring them in; the great Shepherd is able to find them, and to lay them on his shoulder, and able to bring them into his Fold: and therefore we should not be hopeless, but still be found waiting upon God in the use of the means; if we say there is no hope, then we give over the use of the means: Hope still, and wait upon God in the use of the means, cry to God in their behalf, wait upon the great Shepherd, that he would go forth to seek and to save.

And we should labor to carry so towards all friends, and neighbors, and relations that are for the present opposite to God and his ways, that we may gain them; they may be such as Christ may bring in; Christ's sheep were lost, so were we, and so were they; and therefore take heed that we do not set them off from Christ, do nothing to make them out of love with Christ; but oh look upon them as those that Christ may bring in, and therefore let us do what we can for them.

Secondly, It lets us see the sad condition for the present of those that do not believe in Christ O! that all sinners would consider their sad condition: Truly it is a lost estate that every sinner is in, and that is a sad estate, for a man to be lost; lost to God, and lost to himself, and lost to others; yea so lost, that he is altogether useless and unserviceable, neither profitable unto God nor man; yea so lost, as he is in a hopeless condition, to have no hope: Truly there is not any sinner that goes on in a way of sin, that hath any true ground of hope; and that is a sad condition which is a helpless condition; helpless in respect of the creature, helpless in respect of himself, helpless in respect of all men; and oh! it is a dangerous way, O that sinners would think of it; for a man to be lost in a dark slippery dirty way, for a man to be lost in a wilderness, to have none to guide him, no friend to comfort him, none to help him out, in a vast howling wilderness, compassed about with dismal darkness, it is a sad condition, especially when there are wild beasts in the wilderness, and every step that he sets he treadeth on a Serpent, and a Lion in the way. O that God would persuade sinners of this their lost condition! to be lost, and thus lost, is a sad estate! yet this is their misery, and men are not sensible of it.

And it is more sad, because it is the soul that is lost: and O! what would it advantage a man or woman to gain the whole world, and to lose their own souls? What ever slight thoughts men or women have of their precious souls that lodgeth in their bosoms, it is of more worth then ten thousand worlds; now for a soul to be in the wilderness, a soul to be in the dark, a soul to be in the midst of Serpents and Lions, O it is a sad estate and condition: the Lord open the eyes of men and women to see into this their sad condition.

Thirdly, Are poor creatures by nature in a lost estate and condition? O that they that are lost would hear the voice of Christ the great Shepherd: Every man is lost before brought home to Christ; and O that poor lost souls might hear the voice of Christ this day; here is glad tidings, O that men would receive it: *The Son of man came to seek and to save tha• which was lost.* Here is

glad tidings to you that are in a lost condition; O that God would bore the ear of the soul to hear this voice of Christ; it is the Shepherd that crieth after you, O my sheep return to me, I am come out of heaven to seek you, and to save you, and I am now gone forth in the ministration of the Gospel for this purpose: O that poor lost sheep would hear the voice of the Shepherd, and would receive the glad tidings that he brings! either men are sensible of their lost estate, or they are not: there are some that are lost, yea many, and they know it not; but it is more sad for a man that is lost, and will not be persuaded that he is lost, but he hath a good opinion of his way; such a man goes the faster, and rideth the faster, and he will the sooner be at his journeys end.

Now to those that are lost and know it not, let me say unto you? that the Lord Jesus doth at once hold forth both your danger, and the remedy against that danger; Christ doth by one word hold forth to you, that you are lost; and he doth hold forth to you the way by which you may be saved from that lost estate; you heard that *he was sent to the lost sheep of the House of Israel*, and to the lost sheep of the Gentiles too, though Christ's present work was not among them; but now Christ sends to the lost sheep of the house of the Gentiles as to the house of Israel; and by his word he would convince you that you are lost, and doth discover to you the way to come out of that lost condition by believing; O that you would hear the voice of the great Shepherd that comes forth this day, and gives you an invitation to return.

But there are some that are sensible of their lost estate; O they see it, and they know that they are lost, and therefore they look upon themselves as the most miserable creatures; well, here is glad tidings for you this day, *The Son of man is come to seek and to save what is lost*: You see your condition to be a sad condition, and you say it is lost▪ and what ever it is it can be but lost; why the Lord Jesus he was sent on purpose to save that which was lost, it was the work that Jesus Christ was sent about, the great thing that was put into Christ's Commission, the great work that his Father put into his hand, to save what was lost: Now therefore look to the promises of God, yea that gracious promise in *Ezek. 34. v. 16. I will see that which was lost, and bring again that which wa^r driven away, and will bind up that which was broken, and will strengthen that which was sick*. Thi^r promise it concerns the poor lost sheep, how he will seek them, and save them, and bind them up; O behold there the readiness that is in Christ to find them; and indeed, Christ hath the greatest care of such poor lost sheep. *If a man hath a hundred sheep, and one of them be gone astray, doth he not leave the ninety and nine, and goeth into the mountains, and seeketh that which is gone astray?* He goeth forth to seek the one sheep that is lost; you being that one lost sheep, and you looking upon your own condition to be lost, and you are sensible that none is so lost as you, he will leave the ninety and nine to seek you: And therefore hear the glad tidings of your Shepherd, he cometh forth to seek you, be you willing to come to Christ, and O! what joy will there be in heaven at your return?

Fourthly and lastly, It lets us see, and O that we might see! the infinite riches of the grace of God in Christ to poor sinners; O! here is grace indeed: What rich mercy was that, that sent out Jesus Christ to seek lost sheep? O! that we might consider a little of the greatness of this grace of God, the exceeding riches of it, that the Lord should send forth his Son Jesus Christ to seek lost sheep. O! consider what worthless creatures we were, how unuseful and

unprofitable both to God and man; nay, the Lord saw how little useful we should be afterward, how little we are able to return to the Lord for this his great mercy; yet the Lord sent forth his Son to seek you.

And consider, that this was at such a time when we could never have returned to the Lord, when we could never have found God; though we had sought him, we could not have found him; if we had had any disposition to have sought after the Shepherd, we could not have found him; no, by all our searching we could never have found him. And then when it was so with us that we could not find the way to go home again, that he should send Jesus Christ to show us the way that he makes, by the Shepherd to lead the wandering sheep home; O free grace! If the Lord had sent forth the least Angel of heaven to have sought poor lost sinners, it had been mercy; but that God should not commit this work to his servants, but give a Commission to his Son, and make it his great work to seek poor lost sheep, O great love! nay, when we could not find God, and when Angels could not have found us if they had sought us; herein is the exceeding riches of grace. Nay, it was at such a time as the Lord might have sent his Justice to have found us out, God might have sent the Avenger of blood after us; the Lord might have set all our sins upon us to have found us out, they might have followed us as so many Avengers of blood; O that at such a time God should send Christ to find us out, after all our sinful wanderings from God! that he should make his Son to come and seek, O infinite love!

And therefore let me speak to those that have received this grace: Hath the Lord found out your souls? Hath Jesus Christ found you out in your wanderings, and through mercy brought you home to God? Hath he brought home any poor soul to believe in Christ, and to give up itself fully and forever to Christ? O! be thankful for this mercy, and labor to walk worthy of it, and study to know what is your duty now; you that are Christ's sheep, and were lost, O! what is your duty? Christ hath found you, surely some duty you owe to Christ.

Why, this is our duty; It is our duty now to *seek Christ*, to seek much faith in Christ; if Christ hath sought us, and took so much pains in seeking us, that were not worth the seeking after, O! how should we lay forth ourselves to seek Christ? Seek him every day, seek much of Christ, seek his face evermore, seek more of Christ every day: Christ sought us when we were not worthy, and shall not we seek him who is infinitely worthy, who is the desire of all Nations?

Again, It is our duty to *seek others*. Christ hath found us, it is our duty to seek others, to pity the sheep that are lost, that for the present are in a lost estate and condition; take some pains to seek them according to your Talent and opportunity: O take pains to seek others: As soon as ever Christ found *Andrew*, *Andrew* he finds *Simon Peter*; O! Come (saith he) and see Christ: I say, if Christ hath found us, let us labor to find others, labor to bring them to the knowledge of Jesus Christ, the great Shepherd: The Lord gave a Commandment, *Deut. 22. 1*. That if any man saw his neighbors Ox or Sheep go astray, he should pity them, he should not hide himself from them, but he should pity the poor lost sheep, and the lost Ox: Doth God take care for Oxen? Doth God take care for Sheep? That a poor lost Sheep be brought home

to his Owner? And that a poor lost Ox be brought home to his Owner? And doth not God take more care for poor lost souls?

And is it not a more acceptable work to bring home lost souls? O pity poor lost souls, tell them of Christ, show them the way to Christ, and know that if you shall be an instrument in the Lord's hand to bring home a lost soul to Jesus Christ the Owner, O it will be service very acceptable to God your Father.

Thirdly, If Christ hath found us, then we should lose no opportunity of honoring him; Let us know that we are the Lord's, we are not our own any longer, but engaged to be the Lord's, sought out by Christ, and saved by Christ, and brought from a wandering condition, and lost in a wilderness, and yet found by Christ in this wilderness condition; O let us know that we are engaged forever to be the Lord's: therefore let not Christ's sheep lose any opportunity of doing service to Christ, take heed that we do not lose any opportunity of being profitable to Christ, bringing honor to Christ in our generation, for that is expected by Christ the Shepherd: So *Paul* did engage for *Onesimus* in the Epistle of *Philemon*; *Onesimus* he was a poor runaway sheep, *Paul* he finds *Onesimus*, and he brings him home to Christ, he was instrumental in his conversion, and he sendeth him to his Master, and he tells him, that now he will be *profitable*; *before he was unprofitable, but now he will be profitable to thee and to me*, and to Christ before unprofitable: A sheep is of no use when lost, but when its found, then it is profitable; and so if the Lord hath found our souls, O that we might do all we can to bring honor to Christ, and lift up his name in this our generation, for Christ hath sound us for that end.

Fourthly, If Christ hath found us, we should be content to lose all we have for him; Let all go for Christ, it matters not what we lose for Christ, if Christ hath found us: If God calls for our estates, let that go; if Christ hath found us, we have that which is better then a great estate: it had been more sad if God had taken away our estates from us before he had found us, but if the Lord hath found us, though we lose the world, there is good cause we should be content; what God calls for, let it go, we should be willing to lose our estates, our credit, our name, for Christ hath found us; if we cannot walk with Christ, and do the service Christ calls us to, but we must lose estate, and credit, and name, why let all go, Christ found us, and we should be willing to lose our lives for Christ; and know, that it shall not be lost, but what a man loses for Christ, it shall be restored him again.

And fifthly and lastly, Let us take heed that we do not go out from Christ anymore; O! what an engagement lieth upon us to keep close to Christ? O! What pains did Christ take to seek us, when wandering? And what pains did Christ take to bring us home? O! Take heed of wandering in the ways of sin, for it is a dangerous way, and therefore take heed that we be not found wandering; let us labor to cleave to God, and keep close to Christ; let the sheep hear the voice of Christ, and follow him where ever he goeth; keep close to Christ in every Ordinance, in every Truth; take heed that we go not out from Christ, for that will be sadder then all that hath gone before; that lost sheep whom Christ hath found, should go into the wilderness again, dark ways again, and defile your elves again, O! this will go to the heart of Christ; and therefore Brethren, what need have we to watch? O! let us watch over our own

hearts, if Christ hath found us, and brought us home to God, O let us watch over our hearts and ways, that we go not out from Christ; O let us watch, and let us cry to the Lord, that he would watch over us, that we may not go out from him: O! let us beg of him that he would put his holy fear into our hearts, that is his promise; O beg of the Lord that he would make good his Covenant, that we may have that holy fear in our hearts, that may keep us forever from wandering and going out from Christ.

Matth. 15. 24.

I am not sent, but unto the lost sheep of the house of *Israel*.

SERMON XII.

HERE is a *second Trial* of this woman's Faith, as I told you when I opened the words. Christ had tried her faith by his *silence*, and now by his *speaking* a sad word, *I am not sent but to the lost Sheep*, &c. Wherein he holds forth, that there a *certain number* that he is sent unto, a certain company that are given to him to be his sheep, and that he can show mercy only to such; they only are in his Commission, and he cannot go beyond his Commission; they whose names are written in the book of life, their names are written in Christ's Commission; *I am not sent but to the lost sheep*. Here is a great trial of this woman's faith, and she is put upon it to make out her *Election*; here is a *trial* concerning her *Election*, whether she did belong to God or no.

So then the *Doctrine* is this:

That the Lord is pleased sometimes to exercise his people with many temptations about their Election.

That was the great trial that this woman was now put upon. In the opening of the point it will be needful to show you,

First, *That* there is an Election of God.

Secondly, *That* this Election *may be known*, it may be known who are elected.

Thirdly, I shall show you that this *Doctrine* itself, it is *full of sweetness*, and *unspeakable comfort* to God's people.

Fourthly, I shall show you, that God's own people may meet with *many Temptations* both about the doctrine of *Election*, and concerning *their own election* in particular.

First then, *That there is an election of God*, which is a glorious truth of the Gospel, and it is needful that it should be known: Let us enquire *what election is*.

It is an Act of God's good pleasure from eternity, whereby he made choice of certain persons, that he might make them holy and happy through Christ Jesus unto the glory of his own grace. *Take this as a description of Election; where you have*

First, The *efficient cause*, that is *God*, it is an act of God; and you have the *nature of this Act*. 1. It was an act of his good pleasure. 2. It was from eternity. 1. It was an Act of his good pleasure; there was no moving cause at all in the creature why God did love it and choose it; no impulsive cause was found out of God's own bowels, nothing in the creature, nothing out of himself, it was an Act of good pleasure.

2. And this was from eternity; what ever was done in time, it was purposed from eternity; they are chosen before the foundation of the world, blessed of my Father before the foundation of the world; it was from eternity that God did thus choose and set his love upon poor creatures. You see the nature of it.

Thirdly, In the description you have the *Subjects of it*, who they were that God did choose from eternity: Why, they were *certain persons, a certain number of persons* that God set his love upon freely; and amongst those sometimes in Scripture, *Christ* is said to be the first that was chosen; he was the *head of them*, he was the foundation of the building, therefore he is called *chosen of God: Disallowed indeed of men, but chosen of God, and precious*, 1 Pet. 2. 4. the Apostle saith of *Christ*, he was a chosen precious foundation stone.

And as *Christ* was chosen to be *Head*, so there was a *certain number* that were chosen to be his members; a certain number known unto God, that should fill up the *body of Christ*; for God's Decree is not an uncertain number, or conditional proposition (as some conceive) that whosoever believes shall be saved; some make no other decree of God but this, *that whosoever believes should be saved*, but he did not purpose any particular person, but whosoever believe shall be saved: Truly that decree is no decree, if there were no other decree but so, that whosoever believe should be saved, and not decreed certain persons, then it were possible that no man nor woman at all should be saved, if God did not determine such and such persons, but only such as believe should be saved, then I say, there is a possibility that none at all should be saved; it is true, that is the way of the declaration of God's grace, that whosoever believes is saved.

But fourthly, We have further to consider, what is the *end of Election*; wherefore did God choose certain persons?

There is a twofold end, First, In respect of the *creature*. Secondly in respect of *God*.

In *respect of the creature*; this was God's end, that such creatures should be made *holy and happy*, that they should attain to eternal life, which eternal life begins here in holiness; and that is eternal life, to know the Father and the Son; that is the end for which God doth predestinate, that they might be holy through the sanctification of the Spirit, and that they might be blessed and happy forever.

But in *respect of God*, the great end of Election, it is the *praise of his own grace*, that so they that shall be saved, they may forever admire and advance that rich and free grace of God towards them, that chose them so freely, when as they were so vile; this is the end of Election.

Fifthly, We may consider *the means* by which God doth fulfil and execute his Decree of Election: The *means of executing his Decree*, it is *Christ Jesus as Mediator*; he chose such and such,

to bring them to such and such an end by such means, by *Christ Jesus*, and by *Faith in him*; Christ as Mediator he is the cause of the means of God's executing and fulfilling his Decree, though not the cause of Election, but the cause of the means of God's executing and fulfilling his Decree, for God would save them no other way but by *Jesus Christ*; in *Ephes. 1. 4.* you have these all together. *According as he hath chosen us in him, before the foundation of the world; that we should be holy and without blame before him in love:* Here you see it is an Act of God from eternity, before the foundation of the world; and at *v. 5.* you may see it is an Act of his *Free Grace*; *According to the good pleasure of his Will*, *v. 5.* He was not moved thereunto by anything in the creature; no, it was *according to the good pleasure of his Will*: And you see also the several ends for which God hath chosen, *v. 4.* in respect of the *creature*, the end is, that we should *be holy*; and at *v. 5.* that we should *be happy*, and attain the inheritance of children; and the great end of all is in *v. 6.* *That this may be the praise and glory of his grace:* And then there is the means by which God doth execute this Decree, *v. 4.* *He hath chosen us in him, before the foundation of the world:* So that you see something of this great and wonderful mystery of *Election* in this place.

But there are two things further which I shall insist upon for the clearing of the Truth to you; in the opening of which, I shall meet with those things that are most of all objected against this Truth.

This Act of God from eternity, it was

- 1. Absolute.
- 2. Immutable *and* Unchangeable.

There are these two general heads, which will clear up much of the mind and will of God in this Truth; 1. God's Decree is *absolute* and *free*: 2. It is *unchangeable*.

First, It is *absolute* and *free*, it doth not depend upon anything in the creature; God did not choose, because he foresaw men would be such and such; he did not choose any, because he foresaw they would believe, (as some imagine) he did not choose any because he foresaw they would be holy; his decree, and choice, and love, it was not grounded upon anything in the creature, for the Lord he hath no such respect in his choice; you may see what is said of *Esau* and *Jacob* in *Rom. 9. 11.* The Apostle is there treating of this mystery, and he doth there, let us know, that it is free and absolute, and doth not depend upon the work or worthiness of the creature; *For the children being not yet born, neither having done any good or evil, that the purpose of God according to election might stand; not of works, but of him that calleth:* *v. 12.* *It was said unto her, the elder shall serve the younger.* *v. 13.* *As it is written, Jacob have I loved, but Esau have I hated.* Before they had either done good or evil, God made choice of *Jacob*; God did not choose him because he foresaw he would be better then his brother *Esau*; no, *Esau* and *Jacob* were all alike unto God; nay, if there were any preeminence, *Esau* had it; he was the first born: and *was not Esau Jacob's brother?* saith God, *yet I loved Jacob*, *Mal. 1. 2, 3.* *and I hated Esau:* I have bestowed special love upon *Jacob*, less upon *Esau*: Not that God hates the creature without some consideration; but *hating* here is to show a *less love*: Christ saith, a man shall

hate his Father and Mother for Christ's sake; that is, love them less than Christ; and *Jacob* had two wives, one was *hated*, the other *loved*; *Rachel* beloved, and *Leah* hated, that is, less loved; and so God here, he bestows special love upon *Jacob*, and not upon *Esau*.

And it is evident from Scripture, that God could not choose for foreseen faith and holiness; for the Scripture holds forth, that both faith and holiness they are the *fruits* of Election, and therefore not the *cause* of Election; men therefore believe and are made holy, because God hath chosen them from eternity, Acts 13. 48. *As many as were ordained to eternal life believed*; see here, faith is made the fruit of Election, and of God's love from eternity; the words cannot be read thus, That as many as believed were ordained to eternal life; but *as many as were ordained to eternal life, believed*; and so *holiness* or sanctification cannot be the *cause* of Election, no, it is the *fruit* of Election: see *Ephes. 1. 4. According as he hath chosen us in him, before the foundation of the world, that we should be holy, and without blame before him in love*: He hath chosen us, *that we should be holy*, not chosen us because we were holy, but that we might be holy; holiness then proceeds from God's special love.

And I shall make it further evident to you from some Arguments from Scripture, that it is not possible God's choice should be grounded upon anything in the creature, but merely an Act of his own good pleasure; for

First of all, that which maketh the Will of God to depend upon the creature, that cannot be a true doctrine: but now if God doth choose upon foreseen faith and works, because he foresaw the creature to be such, then the Will of God doth depend upon the creature, which destroys the divine nature of God, and the freedom of God's Will; it is not possible that God's Will should be determined but by its self; now if God chose upon foreseen faith, and works, then God's Will is determined by something in the creature.

Secondly, It doth derogate much from the freeness of God's grace, as also from the greatness of the mystery, and of the wonder of the Gospel: I say, If God did choose men because he foresaw that they would be holy, it derogates much from the freeness of his grace: *If it be of works, then it is not of grace*; If God's choice were grounded upon such a foresight of faith and holiness, then it is not an election of grace.

And it derogates much from the great mystery of the Gospel; God will save creatures in a wonderful mysterious way, in such a mysterious way as men and Angels shall stand and wonder at to eternity; now if God did choose upon such a foresight, or for faith, or for holiness in the creature, why there is no such great mystery or wonder; but for God to choose freely, when there was nothing to draw him to such an act, yet then to choose such poor creatures to everlasting salvation, O! this is the wonder of the Gospel.

Yea thirdly, God's choice cannot be upon any foresight of faith or works, for the Scripture holds forth that God's choice is before our choice; he chose us first, and he loved us first; see what Christ says *John 15. 16. You have not chosen me, but I have chosen you, and ordained you that you should go and bring forth fruit. You have not chosen me*, that is, you have not chosen me *first*; and so in *1 John 4. 19. We love him, because he first loved us*: Now if God did choose upon any foresight of faith or works, then God did not love us first; for if God did consider men as

believers when he chose them, why then if the soul believed before God chose, it chose God first, which is contrary to the Scripture.

Fourthly, The Scripture holdeth forth that there is some that are Christ's sheep, that are known to the Lord, though not known to themselves; and therefore it is God's free love to them to make them sheep; but when they believe they shall know that they are sheep; but they are sheep before they believe, but when they believe, they shall be known to be sheep, *John 10. 16. And other sheep I have which are not of this fold; them also I must bring, and they shall hear my voice, and there shall be one fold, and one Shepherd.* My Fathers love hath made them sheep; and because they are sheep, they shall hear my voice, and shall believe in me.

Fifthly, there is one argument more to confirm the truth; If so be that God did choose upon foreseen faith or works, or because he saw that there was an ability in the creature to perform or not; I say, if God's decree were a conditional decree, then God saw that the creature were able or not able to perform the condition; If the creature were not able to believe, or to be holy, then it were a vain Decree; but if God saw that the creature were able to perform the condition, this ability to believe, and to be holy, it must be either from the creature, or from God; if it were from the creature, then it destroys the Doctrine of Grace, and brings in the Doctrine of Works, and that sets up the *Idol of Free-will*, which the Scripture beateth down, and it lays the stress of the creatures salvation and happiness upon itself; If God did choose because he foresaw that the creature would be such, and had a power in itself to believe, and to obey, this lays the stress of the creatures salvation upon itself.

But if it be said, That God did intend to give the condition, the creature is not able to believe of itself, and be holy of itself; ah, but God did determine and decree to make such and such believe, and to be holy, and so he chose them upon that.

Now to that I say, this comes to nothing, to say God did decree to make such and such believers, and to make them holy, and upon that foreseeing they would be such, chose them to life and salvation: Why this is as much as to say,

God did first of all choose them, and then he gave them faith and holiness that he might choose them; for what is God's Decreeing to give faith and holiness, but his choosing and setting apart the creature for his self? for that is a part of the end for which God chose, that it might be holy as well as happy: and besides, I shown you before, that faith is made to come after election, therefore cannot go before election.

But it may be objected against this, Doth not *David* say in *Psal. 4. 3. But know that the Lord hath set apart him that is godly for himself?* and may we not object from thence against the absoluteness of God's Decree?

Answer, Some indeed urge from hence, that God considered men as godly when he set them apart; but there is no such thing in the words; for the Psalmist doth not speak of God's choosing, but he speaketh of the manifestation of God's decree and purpose to save; now it is manifested by holiness whom God hath chosen, and it comes to be known to others; God doth not choose them because they are holy, but such as are holy, they are evidenced to be

such as God hath chosen; and therefore he speaketh to others in v. 2. *O ye sons of men! How long will ye turn my glory into shame? How long will ye love vanity, and seek after leasing?* and then it follows v. 3. *But know that the Lord hath set apart him that is godly for himself:* Though a godly man be in affliction, and you may think that God doth not love him, because he is afflicted; but know, that if he be godly, though in affliction, God hath set him apart for himself; so that this place doth not speak of God's decree, but of the manifestation of God's decree.

Another objection is raised out of Ephes. 1. 4. According as he hath chosen us in him. In him, Some argue from hence, That we are *chosen in Christ*, and there is no man *in Christ* but a believer; no man is *in Christ* but he that hath faith; and therefore God chooseth no man till he be a believer, for we are *chosen in him*.

To this I answer, first of all *in him*; it may be understood, he hath chosen us *together with him*, as head and members are chosen together; as foundation and other stones may be chosen together; when a man is to build a house, he may at once choose the foundation stones, and also divers other stones that he lays upon the building; he doth not lay stones upon the foundation, and then make choice of them; no, that they are laid upon the foundation, doth argue he hath made choice of them.

Secondly, *In him*, that is, *Jesus Christ is the way and means of executing his Fathers Decree:* Jesus Christ he is the way by which God doth execute his purpose and his decree of bringing such and such souls unto blessedness; God the Father will bring them by Christ, he will bring them this way to life and salvation, and no other way but by Christ Jesus; he is the cause of the execution of God's Decree, but not the cause why God will choose such and such; for Christ saith himself, that there is a love that the Father himself hath toward his people; the Father himself loveth his people from everlasting, he loveth them the better for Christ's Intercession, but (saith Christ) *the Father himself loveth you:* so that there was love in the heart of the Father to his people from eternity. And that first love of God it is held forth as the cause of giving Christ; Christ was not the cause of that first love, but God loved from eternity, and therefore he gave Christ; *God so loved the world, that he gave his only begotten Son;* and love gave that Son Jesus Christ to be the Savior.

Thirdly, I answer, we are said to be *chosen in him*, not as being believers, not that God did consider men as believing in Christ actually, but they may after a sort be said to *be in Christ*, even from eternity, not actually, but virtually. Some do explain it thus, as the corn that is sown, and begins to bud, why as soon as it begins to bud, there is the blade, and the ear, and the corn virtually, but not actually; and so we were *in him* from eternity *virtually*, as chosen together with him, and given unto him; but not actually in Jesus Christ, till such time as men do believe in Jesus Christ.

There is a third Objection, which I shall but touch.

But you will say, Why, then God makes choice of sinners, and how can that be? If God did not choose men upon foreseen faith and holiness, and not consider them in Christ, then he considered them as sinners; but now how can God choose men as sinners? When the

Scripture saith, *He is a God of purer eyes than to behold the least iniquity*: If a man be not in Christ, he is a sinner; and can God love a vile creature from eternity?

I answer, There is a love of *good will*, and a love of *delight*; there was a love of *good will* that God had to his people from everlasting, yea, although that God saw they were in themselves vile, sinful creatures; but God doth not love them with the love of *delight*, till they are washed and cleansed in the blood of Christ.

But you will say, It is not possible that God should do so: A good man he may not take a vile person to be his bosom friend or companion, and he may not take one that is wicked, into the relation of a wife or husband; and how shall God do it, who is a God of purer eyes?

I answer, Though we may not make such a choice, God may make such a choice; why? Because God is able to make them gracious and holy: If we were able to make them holy, then we might choose the worst in the world: But now there is power in God to do it; if he choose the unrighteous, he can make them righteous; and if he choose unbelievers, he can give them faith; and if he choose unholy ones, he can make them holy: Nay, he chooseth for that very end, that he might make them holy and blameless. So that you have seen that God's Decree it is *absolute*, that it is not grounded upon any consideration or worth in the creature, but *absolute*, in respect of the means.

And secondly, As it is free and absolute, so it is *unchangeable*; God cannot, he will not cast off any that he hath chosen; no, see what the Apostle saith, *2 Tim. 2. 19. Nevertheless the foundation of God standeth sure, having this Seal, the Lord knoweth them that are his*. This Decree of God is *unchangeable*; for it is as a sure foundation: The foundation is the beginning of the building, and so this Decree, it is the beginning of all that good, and those spiritual blessings that God doth bestow upon his children; and the foundation is sure and immovable, if it be laid by a skilful and powerful hand; foundations are laid sure: why, this foundation is laid by God's own hand, it is laid by his wise and mighty hand, and who shall remove the foundation that God hath laid? All the men and Angels in the world cannot overturn the purpose and decree of God for the saving of one poor soul; all the devils in hell cannot overturn this foundation; and there is nothing in the creature can hinder it, no sinfulness, no unworthiness, before conversion, and after conversion, for it is sure.

And it must needs be *sure*, because God in his Essence is *unchangeable*, and therefore his purpose *unchangeable*; for the Will of God is God himself, and therefore the purpose of God can be no more *unchangeable* than God himself, So that you see there is an Election, and this Election is of grace: That's the first particular.

The second particular, which I shall but touch, is, That *this Election may be known by the sons of men*, though it be transacted in heaven; though their names be written in heaven, yet it is possible for men to know this secret of God's Decree; this great mystery it is possible that it may be known *to others*, and it is possible that it may be known *to ourselves*.

Our Election may be known to others, see Phil. 4. 3. And I entreat thee also, true yoke-fellow, help those women which labored with me in the Gospel, with Clement also, and with other

my fellow laborers, whose names are in the Book of Life: *The Apostle here speaking of such and such persons, he concludes, that their names are in the book of life, and in 1 Thess. 1. 3, 4.* Remembering without ceasing your work of faith, and labor of love, and patience, of hope in our Lord Jesus Christ, in the sight of God, and our Father; Knowing, brethren beloved, your Election of God.

But you will say, How can this be known?

Why, it may be known by the fruits of Election; when the Gospel comes with power, when the Gospel doth overpower the heart, when men and women are overcome to believe in the name of Christ, when they make a resignation of themselves to Christ, and when the Image of Christ is stamped upon them, and they in some measure made conformable to Christ, who is the head of the Church; then others may conclude in the judgment of charity, such and such are elected of God: so far as we may know the truth of others faith, so far we may in the judgment of charity know the election of others.

But secondly, This may not only be known to others, but *to a man's own self*; that he is chosen of God before the foundation of the world; for we are put upon it to make it sure, *2 Pet. 1. 10.* Brethren, give diligence to make your calling and election sure; strive to put it out of doubt, be not content to be at uncertainties in this business; it may not only be known, but make it sure: he doth not exhort them to make it sure *in its self*, by doing this or that, for it is sure in itself; but make it sure as *to yourselves*, wait upon the Lord that your hearts may be confirmed in it, that you are called and elected of God; for it is possible for a man to know that he is elected.

Yea, Christ puts his Disciples upon it, to rejoice in the consideration of this, that they were elected, *Luke 10. 20.* But rather rejoice, because your names are written in heaven. Rejoice in this, that God hath chosen you, and loved you, that he hath loved you with an everlasting love, and that he hath given you to his Son, and will bring you to life and happiness, to the praise of his grace; in this rejoice.

And therefore it is that the Spirit of the Lord is given out to believers, that they might know their election; it is one end of Christ's sending the Comforter, the Spirit of the Lord, who searcheth the deep things of God, and so reveals them unto believers; Now this is among the deep things of God, God's eternal love, this is one of the depths that made the Apostle cry out when he considered God's way from eternity to poor creatures, *The Spirit searcheth the deep things of God*, and reveals them to his people; the Spirit of the Lord stood by when he did write the names of his children in the book of life, the Son was present, and the Spirit was present even from eternity before the world was made, when God writ the names of his people in the book of life; and therefore the Spirit it is one of God's Witnesses, and is given to testify this to his people, he is sent by Christ to testify what he saw from eternity, that the names of such and such were written in the book of life; *God hath given us of his Spirit, that we might know the things that are given us freely of God*, *1 Cor. 2. 12.* Now this is one of the things that are freely given us of God, this absolute choice, this love of God that was from everlasting; if ever anything were free, this is free; now the Spirit of the Lord is sent to cause us to know the things that are *freely given us of God*; Now when the Spirit of the Lord doth

make known to a soul that it is elected, sometimes it makes use of the testimony of the blood of Christ, and of the testimony of Water; and sometimes he declares this to the soul by his own *immediate witness*; the Spirit of the Lord doth sometimes make it known *mediately*, and sometimes *immediately*: *Mediately, There are three that bear record in earth, the Spirit, the Water, and the blood, and these three agree in one*, 1 John 5. 8. Now the Spirit that •••keth the blood of Christ, an• sprinkles it up• the soul, and causeth faith to be wrought in the soul, to lay hold upon the blood of Christ; and then there is the witness of the *Blood*. And so all the Spirit of the Lord doth change the heart, and renew the heart; there is the witness of the *Water*; now when the Spirit of the Lord doth shine upon these, the soul can thorough these draw comfortable conclusions concerning its own election.

And sometimes there is a more *immediate witness*; *The Spirit itself bearing witness that we are the children of God*, Rom. 8. 16. Add his own. Testimony, beside all others, that a soul is loved of God; so that you see the second general head, which is this, that this great mystery of election may be known, it may be known unto others, and to ourselves.

And therefore, O that we might wait upon God for the discovery of it! Men are found negligent in this great business, because they think it is too high for them; who can ascend into heaven? say they, they think it is presumption for them to ascend into heaven; and who can know (say they) that they are loved from everlasting? But O! know souls, that there is an absolute Election of grace, and this Election may be known; it may be known to *others*, and it may be known to *ourselves*; O therefore that we might give the Lord no rest, and our souls no rest, till this great mystery be made out to us; though it be a secret, a wonderful secret, Yet *there is a God in heaven that revealeth secrets*, saith Daniel to King *Nebu•••dnezzar*, Dan. 2. 28.

Though it was a secret, 〈◇〉 past my reach (saith he) yet there is a God in •aeven that revealeth secrets; and so I say, though 〈◇〉 be a secret, yet there is a God in heaven that •ealeth secrets; and therefore wait upon the •rd, that we may know that we are elected.

Matth. 15. 24.

I am not sent, but unto the lost sh• of the house of Israel.

SERMON XIII.

BUT to come to the third part of 〈◇〉 Doctrine, which is this,

That the Doctrine of Election is a comfortable Doctrine.

It holds forth solid ground of comfort, and gre• refreshment to the people of God: Although ••ny spurn at it, and carnal reason ready to rise 〈◇〉 against it, yet it is a doctrine of sweet and sol• comfort to God's people. And I shall show yo• how it is such a comfortable doctrine.

First, This is a ground of comfort to poor soul• that God's love doth not depend upon anything 〈◇〉 the creature; a ground of unspeakable comfort that God he fetcheth all his arguments of lov• out of his own bowels, not from any desert in th• creature; Alas, if God's

love had gone by desert in us, there had been but little hope; And I do not know what solid ground of comfort they can lay, that contend so for a conditional Decree, grounded upon the creatures acting; for if the Lord had not loved and chosen till he had seen some worthiness in the creature, till he had seen some better improvement in us then in others, if the Lord had suspended to love and to choose till then, O! what little hope might any creature have had, that know the contrary workings of his own heart? What little hope of being saved? But now, when all is of Free grace, and the Lord overlooks all unworthiness, and chooseth freely, and loves freely; O this is a ground of hope and great consolation.

Secondly, There is another ground of comfort and refreshment from this Doctrine; It doth assure us that the Lord is very ready to be entreated, that the Lord is not hardly brought off to show mercy to poor sinners, that there is not an unwillingness in God to this work; as unbelief, and the Tempter would suggest; why? It was that which was the purpose of God from everlasting, I say, God from all eternity hath purposed it: It was the counsel of God, the great work of God, that which God spent his thoughts upon from all eternity; they were (as I may say) the first thoughts of the heart of God, to love, and pity, and to save, and to bring about that great work of saving sinners by the blood of Christ; this was the great contrivance of God; and it is a great ground of comfort and refreshment: A poor soul may doubt whether God be willing to save, and willing to be reconciled to him that hath sinned so and so: O! This Doctrine doth comfort exceedingly; for certainly, if it were the great work of God from eternity, the Lord is not unwilling now to do it. Christ tells his Disciples, *That the Father himself loveth you*: That is a ground of comfort; there was a love in the Father towards you, before I made a request for you; though the Father now love you more, and better, yet the Father himself loved you, before I made any request for you.

Thirdly, This is another ground of great refreshment from this Doctrine, That the love of God towards his people, it is *an ancient Love*, a love that did not begin yesterday, a love that is not of a few years standing, but an ancient love, it is as ancient as eternity; it is as ancient as the Ancient of days; as ancient as God himself; no beginning but from eternity: O! That commends love exceedingly, when as love is an ancient love, when as one hath born love to such a Family through many generations, and hath provided love for such a family for many generations to come; that exceedingly commends the love of a friend, when a friend shall take care that there shall be an Estate entailed to such a family for many generations to come, that he should provide a portion for them before they had a being, O! that is ancient love, and that doth commend the love of a friend; and truly it commends the love of the Creator, and it is full of sweetness and Refreshment that God hath loved his people from eternity; love hath run down that long Tract of eternity, and he hath provided a portion from eternity, an inheritance from eternity; oh! that the Lord should make such provision for poor creatures, before they had any being, not only thousands of years but even from eternity before they had any being, when there was no world, no creature, no being, but only in the mind of God; that God then should choose them, and provide an inheritance for them; truly this commends the love of God, and makes it very sweet.

Fourthly, There is this ground of refreshment that the Doctrine holds forth; that this love of God to his people it is a *distinguishing love*; oh! that commends love exceedingly, when it is distinguishing, when it puts a difference where there was no difference; that love that makes a difference and so vast a difference when no difference, that love is very precious. See what is said in *Hos. 1. 6, 7. For I will no more have mercy upon the house of Israel; but I will utterly take them away. But I will have mercy upon the house of Judah, and will save them by the Lord their God, &c.* See here at the very time that God said he would not have mercy upon *Israel*, he would have mercy upon *Judah*, and would save them; oh, how sweet was the discovery of that love? And truly, this is the love of God that this Doctrine holds forth, a distinguishing love, that when there was no difference in the creature, and one not better than another, and yet that God should take those, and choose those, that were as bad as those that were left; oh! this distinguishing love, it is very sweet and hath a great deal of refreshment.

Fifthly, This Doctrine holds forth a *ground of joy*, there is a great deal of true grounded joy, lasting joy, that may arise and doth arise unto the people of God, from the knowledge of this, that God hath chosen them and loved them from eternity with an everlasting love, it doth administer the best ground of comfort that can be found in all the World. See that place *Luke 10. 20. But rather rejoice because your names are written in Heaven.* The knowledge of this special love, that God hath written the names of poor creatures in Heaven, it is a ground of unspeakable joy; rejoice not that the unclean spirits are subject to you, why? they might rejoice more in that than in any outward mercy whatsoever, that the unclean spirits were subject to them, for it is more than if all the men of the world were subject to them: ah, but yet, in this rejoice not, rejoice not so much in this, for here is a more lasting ground for your joy, that your names are written in Heaven; it will afford such joy, and will kindle such a flame of joy, as all the waters of affliction cannot quench. When a soul comes to know this, and can make out this, that his name is written in heaven, a soul may then rejoice in every condition, rejoice in Tribulation, rejoice in Persecution, rejoice in Poverty and distress, yea, though they may loose all the comforts of life, yet when God reveals to them, that their names are written in Heaven, they may rejoice, for they have a portion that can never be lost, an inheritance that can never be taken away from them, though they meet with never so much scorn and reproach from the World, though men should cast out their names as vile, yet if their names are written in Heaven they may rejoice, for their names are precious before God when vile before men, and it is written there where it can never be blotted out; so that it doth administer matter of sound and solid joy, such joy as will hold out and cannot be quenched with many waters.

Sixthly, Another ground of comfort that doth arise from the knowledge of our election is this, that we have and shall enjoy that great privilege and benefit of the *ministry and service of the holy Angels*. When God comes to make out his love to the soul, why, it may conclude that the Lord hath given his Angels charge over them, that the Angels shall defend, and the Angels shall protect, and the Angels shall deliver from many dangers. See what the Apostle saith in *Heb. 1. 14. speaking of the Angels: Are they not all ministering spirits, sent forth to minister for them, who shall be heirs of salvation.* They that are chosen by God to an inheritance reserved in Heaven, they have the ministry of all the holy Angels while on earth; though we see it not

with this bodily eye, though we see not the Angels how they ascend and descend, how they go to Heaven and come from Heaven, yet it is matter of faith, the word of the Lord hath said they are all ministering spirits, for the good of the Saints; many a kindness the Angels doth us, and we are kept from many a danger by the Angels; *He shall give his Angels charge, and they shall bear thee up that thou dash not thy foot against a stone:* That is another ground of sweet comfort.

Seventhly, It doth administer this ground of comfort, that *all that God's people do meet withal here in the world shall work for their good.* God will make an advantage of whatsoever his people doth meet withal. See what the Apostle saith in *Rom. 8. 28. And we know that all things work together for good, to them that love God, to them who are the called according to his purpose.* All things shall work together for good to those who are called according to his purpose; according to that ancient love in the bosom of God; all afflictions, all crosses, all opposition, all persecution, the worst that God's people can meet withal in the world, nay their very sins and failings and infirmities shall work together for good; the infinite wise God will make advantage of all, that all that they meet withal shall tend to the furtherance of his work, to the bringing about his purpose. All shall work together for good, yea for the best good, though they see it not for the present, but wait to the end, and by that time God hath done with his people, put all together and you shall see that all things shall work together for good; nay, we know it by experience, we have found that God hath brought good out of the greatest evil, and out of the greatest affliction. And this is to those who are called according to his purpose.

Eighthly, There is another ground of comfort which ariseth from the Doctrine of election, which is this, that *The Lord will shorten all the days of tribulation* which they meet withal here in the world; the days of affliction, and days of tribulation shall be shortened for the Elects sake ▪ and it is a great refreshment and comfort, that God will shorten all the days of darkness, days of tribulation, they shall be shortened for the Elects sake; all their winter days shall be shor days, dark days short days, there is an eternity of light a coming, a day that shall have no end, the Sun shall never set; but as for the days of darkness, of sorrow, affliction and tribulation, the Lord in mercy will shorten them: See what is said *Matth. 24. 21, 22. For then shall be great Tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be: and except those days should be shortened, there should no flesh be saved; but for the Elects sake those days shall be shortened.* But for the Elects sake all the days of public calamity shall be shortened, dark days, sad days, such a sad day as the Jews saw when *Jerusalem* was taken by *Titus*; it is spoken first of that dark and sad day to the Jews, when so many millions of them perished, such tribulation as never was, and if the Lord should not shorten those days, no flesh should be saved, that is, not one of them would have been left alive upon the earth, those days were so dark and so sore, but for the *Elects sake those days of tribulation were shortened.* And so all the days of calamity that God's people meet withal, those days of distress, yea days of public calamity, and the days of their particular afflictions, yea every dark day the Lord will shorten; the Lord in mercy will shorten the days of their affliction; and that is a great comfort to them, that though their days of affliction be very grievous, the Lord in mercy will make their affliction days to be but short.

In the ninth place, there is this comfort that doth flow from the knowledge of our election, that *the Lord will certainly avenge the cause of his people*. The Lord doth take notice, and he will avenge all the wrongs that any of his elect people doth meet withal in the World. See *Luke 18. 6, 7. And the Lord said, hear what the unjust Judge saith, and shall not God avenge his own elect which cry day and night unto him, though he bear long with them, I tell you that he will avenge them speedily*. I tell you, saith Christ, that he will avenge their cause and all their wrongs and injuries that they meet withal in the World.

In the tenth and last place, there is this ground of comfort, that the Lord's people, those whom he loves from eternity, *they shall never fall away from him*, never be plucked out of his hand, it is an impossible thing that they should perish. This is a mighty ground of strong consolation which they rob poor souls of that do plead for conditional election; the condition to be performed by the creature, it is always at uncertainties to the end of a man's life, whether he shall continue and persevere or no. But now the Doctrine of free and absolute and immutable election doth afford this ground of comfort, and the knowledge of our being in God's election doth assure us of this, that not any of Christ's Sheep shall perish, they shall never be drawn off from Christ, never be drawn off from following Christ their Shepherd, from laying him as the foundation of their life and happiness. Oh! what need have we to get such a ground of comfort in these backsliding times? when so many that make a profession do swerve from their profession, and make shipwreck of their profession of faith; *But notwithstanding* (saith the Apostle) *the foundation of God standeth sure, having this seal the Lord knoweth those that are his*. Though never so many that make a profession fall away, yet the foundation of the Lord stand sure; and therefore in *Math. 24. 24*. See what Christ saith, for *there shall arise false Christ's, and false Prophets, and shall show great signs and wonders, insomuch that (if it were possible) they shall deceive the very elect*. Christ speaketh of the latter days, a prophesy of our times, that there should arise some that should do great wonders, and be false Christ's, that shall endeavor to take men off from looking to the true Christ that was crucified at *Jerusalem*, and is risen again, false Christ's that shall put you upon it to look to a Christ within you, and they shall come in such a way, if it were possible that they should deceive the very Elect, but is it not possible that the people of the Lord's Election should fall finally; they may fall for a time, we know not what sinful practices God's people may fall into if the Lord leaves them, and what error in judgment if the Lord leaves them; but it is not possible that they should be drawn away forever; for the Lord will bring them back again to the right Christ, it is not possible that they should fall away totally and finally, for the mighty power of God is engaged for their security, *You are kept by the mighty power of God through faith unto salvation*. If it were in our own hand it were not possible that we should be kept, we meet with so much from within, from an unbelieving heart, and so much from without, but you are kept by the mighty power of God through faith to salvation. My Father holds you, saith Christ, and I hold you, and no man can pluck them out of my Fathers hand. And so you see the third particular that this doctrine of election doth administer many grounds of strong consolation, and great refreshment to the people of God.

I come now to the fourth particular propounded, and that is this.

That notwithstanding this Doctrine doth administer so much ground of comfort, yet, The Lord's people may meet with many temptations about the Doctrine of Election.

They may meet with many temptations, both about the election of *others*, and their *own election*.

First, They may meet with many temptations about the *election of others*.

And first of all, this may be a temptation, a soul may be prying by the eye of carnal reason into this great Mystery of God's eternal purpose and counsel, it is possible that the people of God may suffer much this way, and by this may be brought into great temptations and snares, by giving way to carnal reason and setting carnal reason on work to look into this great mystery, and to desire and covet that their reason may be satisfied; this proves a great snare and a great temptation to men when they shall go about to satisfy their carnal reason, and shall be unsatisfied in that they cannot apprehend to be according to reason; if their reason be not satisfied they cannot rest in the purpose and decree of God; oh! this leads many a poor soul into great snares and great temptations.

And as a remedy against this temptation know this, let us know, that God is no bound to give an account to our reason, of any of his actings. *He giveth no account of his matters*, saith *Job*. God is not bound to give an account to the creature, he is absolute and free, and is not bound to give an account to our carnal reason.

Besides, Let us know this, that our reason is a corrupted and a crooked rule; and shall we go about to measure the counsel of God's purpose and his acting from eternity by our crooked rule, and not subscribe to them unless we make them out by our crooked rule? Oh! let us know, that when this temptation presents itself, our reason is a crooked rule, and God's rule strait; and our rule being crooked we must not go about to measure God's actings and purpose by our reason.

Thirdly, As a Remedy against this, know that though our reason were never so strait, yet there are many things in God that are too deep for us to find out. Though our reason be not crooked, though it be spiritualized, there are many of the wonderful mysteries of God that we cannot comprehend; though they are not *against* spiritual reason, yet they are *above* our reason, that it is not possible, and so long as in this state we cannot comprehend them; it cannot be made out to our reason those wonderful mysteries of God; therefore we must not go about to search them out by our reason, and be disconted because our reason is not satisfied; but we must rest satisfied in the will of God, & admire that which we cannot comprehend; know that God is not unrighteous, if he choose one and leave another, he is not unrighteous though we cannot make it out to our carnal reason; but oh let us stand and wonder and admire as the Apostle did, he could not satisfy his reason, but he stands and admires and cries out, oh the depth of the wisdom and counsel of God! how are his ways past finding out?

Secondly, carnal reason may put us upon some other temptations; a soul may be tempted exceedingly about that way of God, his choosing some and not taking all; a gracious heart

may meet with this temptation, and be much disquieted with this; oh! why will not God save all the World? he saves some men, but oh! why will not God save all? we think it had been better if God had saved all, there is mercy enough in God to save all, and there is enough in the death of Christ to save all, his blood hath price enough and virtue enough to satisfy for a thousand worlds; why then would not God save all?

To silence this temptation, that it is infinite grace that God saves any; when we consider what the lost condition was that man brought himself into, what strangers and enemies how desperately bent and set against God: Oh! the indignity that hath been done to God by the sons of men! oh! what free grace is it that God will save any? we should rather stand and wonder that God will save so many thousands yea millions, when as he might have left all in condemnation. Oh! let us not wonder that God hath not saved all, but wonder that God hath saved so many; and that any of us are in the number of those that are saved.

And further, to silence this temptation; why? say that the fault is not in God, the fault is in the creature; *thy destruction is of thyself*; God's purpose is not the cause of any man's destruction; no, man brought destruction upon himself, and man bringing destruction upon himself, God may choose whether he will save him or no.

And we may say further for the clearing of God, that God doth lay blocks in men's way to keep them from running to hell; he lays many commandments and many promises to keep men from sinning; God put many moral bars in men's way, though the Lord is not pleased to work powerfully and overcomingly, yet there are many bars that God doth lay in men's way to keep them from sinning, so that men's own consciences shall witness that their destruction is of themselves.

Yea I may say further for the clearing of God; that God doth afford means of life, and means of salvation; there is sufficient means afforded to a great part of the World, if not to all; I say there is sufficient means afforded for bringing men to life and salvation, to those that sit under the Gospel. Though it is true, the Lord doth not always nor to all men make them effectual infallibly, yet I say there is a sufficiency in the means, if there were no lett in the creature, but that the Lord doth not make those means afforded to us effectual, infallibly to bring men to life and salvation; therein we must rest in the good pleasure of the Lord.

Again, this is another temptation; why doth God choose this man and not that man? why *Peter* and not *Judas*? *Judas* sin it was no greater then *Peters* sin. *Judas betrayed Christ*, *Peter denied Christ* and is forsworn; now that God should choose one man and not another; why this man and not that man?

To silence this temptation, we must know that the Lord is free, and mercy it belongs to him, and he may show it where he pleaseth. As for this God will give no account to the creature, why one man and not another, why the Lord will show mercy to one man not to another. You know what Christ saith, *There shall be two men in one bed, the one shall be taken and the other left; two women shall be grinding together, the one shall be taken and the other left; two men shall be in the field, the one shall be taken and the other left*. Two in the same condition, the one taken and the other left. And for this we must rest in the good pleasure of God, and nothing else

will quiet our spirits, if we do not rest in the good pleasure of God, for God doth no wrong to the creature, if he doth love one and not another.

And it is a strange thing, that we in our carnal reason will abridge God of that, which we will take to ourselves, and that is to love where he please; if you love one more then another, you are not bound to give any account of it; and men take a liberty to bestow gifts upon one and not upon another. And let not us bind the Lord from that which we will take to ourselves, to love one and not another. And truly if we do not rest in the good pleasure of God in this, we shall but disquiet our spirits, and meet with no satisfaction.

Again, God's people may be tempted concerning their Relations, their children. Oh many Parents have many thoughts, whether God loves their children or no, and whether their children be chosen of God from eternity; and especially at sometimes. As when God comes to take away children by death, then the temptation sets upon but especially when children go on in the ways of sin, Parents they pray and wait, and they see no fruit, but still they go on in the ways of sin. It may be the Parents die and leave their children going on in sin, and see not the fruit of God's electing love, nor the fruit of Covenant mercy, then this proves a sore temptation to them.

Now to silence this temptation, know that there is no believing Parent, but he may have hope of his children, even of all his children while they are young, before grown up to renounce the Covenant: If God take away any of your children young, no Parent but may have hope concerning his children in the Covenant made to believing Parents, I say they may have hope, the Covenant of God will relieve in such a case.

Ah, but when children do grow up, and Parents see that they walk in ways that are evil, and are contrary to God, and are far from God, yet believing parents may believe that notwithstanding that, they may belong to God; I say *notwithstanding* for the present they are far from God, and walk contrary to the Lord, yet they may be known to the Lord, and in his due time he may bring them in. And Parents should not give over the use of the means, and though Parents should wait all their days, and pray and plead the Covenant, and desire to see the fruit of God's Covenant, and should not see it, believers they may die in hope, the Lord he may bring in Prodigal children; the Lord he may do them good afterward, when you are dead and gone, he may bring some of your good counsels and exhortations to their remembrance; he may afterward when you lie in the dust, bring to remembrance some of your words, and may make them work powerfully upon their hearts. Believing Parents may still die in hope, though they see not the fruit of the Covenant, though their children may be at a great distance from God, the Lord may bring them in, and you meet with them with comfort at the last day.

There is one Temptation more concerning others which I shall but touch, and that is this: Is not the Gospel Preached to all? and are not all commanded to believe? and is it not declared that whosoever doth believe shall be saved? whatsoever man or woman in the World doth believe shall be saved; yea, doth not the Scripture say, that *God would have all men to be saved, and come to the knowledge of the truth?*—The soul may thus reason with it self, how can this

stand with God's purpose and decree and election? If there be an absolute immutable unchangeable election, how can it be declared that whosoever believe in Christ shall be saved; whereas if men be not elected, they cannot be saved, and if elected, they shall be saved, though they do not believe. Thus the temptation may work.

I Answer, notwithstanding God's secret purpose, the Gospel may and must so be preached; and yet there is no deceivableness in God, nothing but truth and sincerity in God: for you must know that we are to walk by the revealed Will of God. And all men shall be judged by the revealed Will of God. Now what is the revealed Will of God, why, that *we believe in the name of his Son Jesus Christ, declaring that whosoever believeth shall be saved.* And God will certainly make good that word; *whosoever doth believe shall be saved.* Never any in the World that came into Christ and believed on his name, but was saved. Notwithstanding the secret decree and purpose of God, and there is no man but may claim life and salvation, upon those terms on which the Scripture doth hold forth life and salvation, and that is believing in Jesus Christ.

Objection. But, God would have all men to be saved, and come to the knowledge of the truth; why then sure there is no election.

I Answer, That Scripture doth but hold forth, what the thing is which is well pleasing to God, that men return to the Lord, and that they believe in the name of Christ, which is the way to salvation, this is a thing that is pleasing to the Lord; not that God wills it with an effectual operative will, for then it must needs be: But it only holds forth what is pleasing to God, not that God will bring all men to repentance, not that God will work faith in all men, therein God will be left free to his good pleasure; he wills it not with an absolute will, for then it must needs be.

Question. But you will say, what are the Wills of God contrary one to another? hath God a will and a will? hath God a revealed will, that he will have all men to be saved, and is his secret will contrary to his revealed will?

I Answer, no, God's wills are not contrary to one another. To say God doth delight, and it is a thing pleasing to him, that men do believe and return to the Lord, and take hold of Christ; and to say that God is not pleased to work this in the heart, is no contradiction.

The Gospel declares that this is well pleasing to God, that men do return to him, and believe in Christ; and the Gospel doth declare, that whosoever doth believe shall be saved. Now if God should condemn any man that doth believe in Christ, then God should walk contrary to his will.

But to say, God doth approve of these things, they are excellent, and so he wills them, that is he delights in them; and yet to say, God is not pleased to work this in every man's heart, there is no contradiction. And thus we should labor to silence those temptations which our carnal reason may make concerning this great mystery of God's election; you see what temptations God's people may meet withal concerning the election of others.

Matth. 15. 24.

I am not sent, but unto the lost sheep of the house of Israel.

SERMON XIII.

There are more sore temptations that God's people may meet withal concerning their own *Election*.

First, A poor soul may be thus tempted, that it is an impossible thing for it to attain to the knowledge of God's love; this is a secret, this is that which was transacted in Heaven, and therefore sure it is not possible for me to attain to the knowledge of this, that the Lord hath loved me, and hath written my name in the book of life. Men may have some good hopes of it, but surely, saith the temptation, it is presumption for any man to think or say, he may come to assurance, that the Lord hath written his name in the Book of life; for there are these two things against it.

First, Secret things belongeth to God.

Secondly, No eye hath seen what is done in Heaven, and if eye hath not seen it, how shall I attain to the knowledge of it?

In Answer to this temptation, know and consider that many of the Saints of God hath attained to the knowledge of God's eternal love, and hath risen to this assurance, that the Lord hath loved and will love with an everlasting love. The Apostle Paul did attain to it, and he glories in it; yea then, when he speaketh in the person of all the Elect of God. Rom. 8. 33. Who shall lay anything to the charge of God's elect; it is God that justifieth: Vers. 34. Who is he that condemneth; it is Christ that died, yea rather that is risen again, who is even at the right hand of God, who also maketh intercession for us. Vers. 35. Who shall separate us from the love of Christ? He stands up to challenge all the world, and the powers of darkness, who dare lay anything to the charge of God's Elect? And in the 38. verse see what he further saith, For I am persuaded that neither death, nor life, nor Angels, nor Principalities, nor Powers, nor things present, nor things to come: Vers. 39. Nor height, nor depth, nor any other creature shall be able to separate us from the Love of God, which is in Christ Jesus our Lord. So then you see, it is a thing not impossible to attain to the knowledge of God's eternal electing love.

Nay, it is laid upon all the Saints as a duty to seek after the knowledge of it, *2 Pet. 1. 10. Wherefore the rather brethren, give diligence to make your calling and election sure, for if you do these things, ye shall never fall.* So then election may be made sure, and it is a duty which lieth upon all believers to strive after, that they may make their calling and election sure. Now if it be so, that this is a thing that may be attained unto, and that the Saints hath attained unto, and a duty which all the children of God are put upon, then certainly this is a temptation; and know it is a temptation, that it is an impossible thing for any to attain to the knowledge of God's electing love.

But Secondly, The second temptation concerning our election may be this, a poor soul may be thus tempted; it is true, there may be the knowledge of God's love, and many of the Saints have attained to this knowledge, but as for me I have no certainty; I have striven, and I have waited upon God, and sought for assurance, but I have not attained it; and therefore I am ready to conclude, surely the Lord hath not loved me, others sought and they have attained, and have assurance; I have sought and I cannot meet with assurance of the love of God, and therefore certainly the Lord hath not loved me.

I Answer to this temptation, know, that thou canst not conclude that God hath not called thee effectually because thou hast not assurance, and if thou canst not conclude that God hath not called thee effectually, because thou hast not assurance, much less canst thou conclude, that God hath not chosen thee from eternity, because thou hast not assurance.

But Secondly, In answer to this temptation, hath not the Lord given thee a heart to close with Christ, as held forth in the Gospel to poor lost sinners? hath not God made thee willing to accept of Christ? hath not the Lord in some measure enabled thee to cleave to Christ? and dost now resolve to cast thyself upon Christ, to venture all upon Christ, even thy eternity? why then know, here is that which gives the essence the being of faith? this accepting of Christ held forth in the Gospel with thy resting upon him, it is the being of faith, and this faith is no other, but the faith of God's elect, the fruit of God's electing love, it springs from that eternal love which chose his people unto salvation through faith; and therefore though there be not the comfort of faith, (assurance is the comfort of faith, the flower that grows upon the fruit of faith) yet if there be that which gives the being of faith, thou mayst not conclude, that the Lord hath not loved thee, because thou hast not assurance.

Thirdly, In answer to this temptation, thou sayst thou hast no assurance of God's electing love, and therefore thou concludest that God doth not love thee. As thou hast no assurance that God hath chosen thee, so thou hast no knowledge of the contrary, and mayest not conclude the contrary, that God hath not chosen thee; for if thou shouldst so conclude, thou mayest lie against the truth; and therefore cease to draw any conclusions of that which is not known to thee; and give up thyself to do the revealed will of God; and what is that? but that thou take hold of the offer of salvation and receive Christ, that *you believe in the name of his Son, for this is his commandment, 1. Joh. 3. 18.*

But Thirdly, this temptation may arise in the soul, namely, a desire that God would give it a sign, an extraordinary sign, it resolves it cannot believe, and will not believe unless God give it a sign. This is a temptation that some of God's people hath met withal.

To answer this temptation, know that it is not God's ordinary way to give satisfaction to the soul concerning his love, by giving an extraordinary sign; it is true the Lord may sometimes, in some cases condescend to his people, and may give an extraordinary sign; yea the Lord may and hath prevented his people sometimes with an extraordinary sign to prevent their unbelief when they have not asked a sign: You have heard of that woman that sometime lived in *Cambridge*, that was many years in a tempted condition, and being sorely afflicted one day, she took up a glass in her hand and cast it against the ground with this expression, *I*

am as surely damned as this glass is broken, and it pleased God so to order it that the glass was not broke, which was to the conviction of her unbelief. I say the Lord may give a sign, yea when it is not asked, but it is not God's ordinary way; but now for a soul to stand it out with God, that it cannot believe unless God do give it some extraordinary sign; oh this is a tempting of God, and the Lord may leave such a soul forever in its unbelief, when it shall take up such a resolution that it will not believe though it hath the promise unless it hath a sign; the Lord I say may leave such a soul in its unbelief.

And further in answer, It is true, this was God's way formerly to satisfy his people by a sign, by some extraordinary sign and vision; but now since the coming of Christ, *God hath chosen to speak to us by his son*, see *Heb. 1. 2. God who at sundry times, and in divers manners spake in times past unto the fathers by the Prophets, hath in these last days spoken unto us by his Son*. God formerly did reveal himself in an extraordinary way, he did appear sometimes and spake mouth to mouth to *Abraham* and *Moses*, that was God's way then; but now God hath chose to speak to us by his Son, God speaks by Christ, and Christ speaketh by the Scripture, *hear him, faith the Father*. Now Christ hath laid down a rule for our faith and for our obedience; and know this, that Jesus Christ by his Spirit can so make use of the word, that it shall give as clear and evident satisfaction to a soul concerning the love of God, as if God should give a sign, as if God should speak immediately from Heaven. When the Spirit of the Lord will make use of the word of grace, it shall satisfy the soul as fully of his love, as if the Lord did appear from Heaven, and speak to the soul mouth to mouth.

Further, One thing more I shall speak to this Temptation; you that desire a sign, and would have an extraordinary sign that God loveth you; why, know that God hath given you a sign; we have signs as well as our forefathers had, what is the water in Baptism, but a sign to us? and the bread and wine in the Sacrament, but a sign to us? that Ordinance of the Supper which we are partakers of this day; the Lord hath condescended to us to give us a sign, the bread is a sign, and the wine is a sign, and the sitting at the Lord Table a sign, it is a sign unto faith, to every believing soul; these are signs that God hath loved it from everlasting, and set it apart for communion with himself, that he hath loved us and given his Son for us, that Christ hath loved us and given his blood for us, that he is reconciled and hath set us at his Table, and we shall sit with him in his Kingdom; here is a sign though not unto sense, yet here is a sign unto faith. We think that *Abraham* and the *Prophets* they were happy, in that God did appear to them from Heaven, and spake to them immediately. When God appeared to *Abraham*, and he called to him out of Heaven, *Now I know that thou lovest me, and I have sworn by myself, in blessing I will bless thee*: You think that *Abraham* and the *Prophets* were happy, that he should tell them, that he knew they loved him, and that he would love them, and would bless them. But know it of a certain that he hath dealt more graciously with us under the Gospel, then with them, in this very particular in which we desire a sign; in giving us these gracious signs; for it was but seldom that God gave them a sign, very seldom, and it was but to some of them, *Abraham* and the *Prophets* and *Patriarchs*; but now it is God's ordinary way to give us a sign, that which was very rare to them, God hath made to us a standing ordinance, so that we have a sign continually before us; as often as we brake the bread and drink the wine, the Lord gives a sign to faith, and speaks to faith his everlasting

love. And therefore take heed that we do not tempt God to seek another sign. What saith Christ, *Math. 12. 39.* The Scribes and Pharisees desired to see a sign from Christ, *verse. 38.* *An evil and adulterous generation seeketh after a sign, and there shall be no sign given to it, but the sign of the Prophet Jonas.* They would not accept of the sign that Christ gave them, no, they would have other signs; *They are an adulterous Generation,* saith Christ, *and they shall have no other sign, but the sign of the Prophet Jonas.* So when we are seeking for other signs, and oh that God would work extraordinary signs! why, saith God, they shall have no other signs then the sign of the bread and wine and water, these shall be sealing signs. And know, whereas we think some extraordinary sign should convince us and overcome our hearts, such is the unbelief of our hearts, that if we do not believe when God gives us his word, and these signs, neither would we believe if God should speak in some extraordinary way from Heaven. *They have Moses and the Prophets,* saith Christ, *if they will not hear them, neither will they hear if one rose from the dead.* Dives he was desirous that one should go from the dead to his Brethren; oh no, they have *Moses and the Prophets, if they will not believe them, neither will they believe though one rose from the dead.*

Fourthly, Another temptation may be this; 〈◇〉 desire to be out of the World, that so a man may know what that state is which God hath ordained him unto; there may be such a temptation as this, a hasting to die, and to go out of the world, that so men might know what their state in another world is, what it is that God hath decreed and purposed concerning them.

I answer, There is abundance of folly in this; for let me say to such a soul under such a temptation, 1. Either thou hast assurance of God's eternal love, or else thou hast it not; 2. Thou knowest not but that thou mayest have it; or 3. Thou despairest of ever having it.

Now to the first, If the Lord hath given thee any evidence of his love, and any hopes of blessedness in the World to come, thou dost very ill thus to make hast to be possessed of that which the Lord hath given thee, thou shouldst rather wait the Lord's time. Remember, what the Scripture saith, *He that believeth maketh not hast.* If thou hast faith, if thou hast any hope of a blessed state in the world to come, take heed that thou dost not make hast, thou shouldst rather covet and desire to do that which is thy work before thou goest hence, thou shouldst desire an opportunity of lifting up the name of the Lord before the Sons of men; now there is no such opportunity of making the name of the Lord glorious in the grave; and therefore thou shouldst rather desire to know thy work and to do thy work before thou goest hence.

Secondly, If it be so that thou hast no evidence of God's love, not any knowledge of it for the present, yet thou art not without all hope; why then, what a folly is it to desire to be out of this world, that thou mayest know thy state. Surely thou goest out of thy way, that is not God's way to come to the knowledge of what God hath purposed concerning thee, thy way is to give all diligence while here, not to desire to go into another world to know what it is; but it is thy duty to give all diligence before thou goest, to make thy calling and election sure, to wait upon God with all thy might.

Thirdly, If it be so that thou hast no hope, but thou despairest concerning the love of God; Oh I shall never attain to the knowledge of God's love; why then it is despairing madness, it is beastly and unreasonable madness in thee to hasten thy end, to desire to remove out of this world before the Lord's time, that so thou mayest know thy worst, I say, that is madness and folly, for so long as thou art in the Land of the living, thou art in a state of possibility; no poor sinners how vile soever, but while in the Land of the Living, they are in a state of possibility, for as I said before, so again, that even reason and a man's conscience will tell him, that it is not possible that he should know that the Lord hath rejected him; and therefore for any man to say it is impossible that he should be saved, and have no hope, that man lies against conscience and against truth, to conclude that which the Lord hath not revealed; and therefore while in the state of life, you are in a state of possibility, and oh! what madness is it for a man to put himself into such a state where there is no hope, no possibility?

Fifthly, There is another temptation concerning our own election, which is this; If God hath decreed all things, his purpose must stand, why then his purpose cannot be resisted, God hath purposed whatever falls out in the world, he hath decreed it; and therefore we cannot withstand it, if we do sin against God we cannot help it, God hath purposed it, he hath purposed all things: and therefore why doth God find fault, why doth God punish the sons of men, we cannot help our sinning against God. That cavil is raised in *Rom. 9. 19. Why doth he yet find fault? for who hath resisted his will?*

I answer, God's decree doth not necessitate any man, doth not compel the will; no, when he decrees to save his people and bestow faith upon them, he doth not compel the will, but sweetly inclines the heart. And so God doth not compel the will of men to sin, God's decree is not the product of man's sinning; it is true, God suffers it so to be, but man's will it is voluntary in the commission of sin, and it is that which he chooseth, that which he delights in and loves; and this is the condemnation, God's decree is not the cause of man's sinning, no, man's own perverse will is the cause of all sinning. And therefore let no man say, *he is tempted of God*, for no charge no blame can be laid upon God. It is true, God's *secret absolute will* cannot be resisted; but God's *revealed will* (which is man's rule) may be resisted, and is resisted, and that shall be their condemnation. God's secret will is not known, but it is evident men may resist God's revealed will. *Ye stiff necked and uncircumcised in heart, and ears, ye do always resist the Holy Ghost; as your Fathers did, so do ye*, Acts 7. 51. So that the Spirit may be resisted, and God's will may be resisted, that will which is our rule may be resisted, and is resisted, and that freely and voluntarily by men's own will, and they are not ordained to it by any of God's decrees: And therefore cease to lay the blame on God, for man shall one day see that his sin is his own, and his condemnation his own.

Sixthly, There is another temptation that may arise from God's decree, and it is a temptation to this hour. A man may thus reason, if God hath decreed that I shall be saved, then I shall be saved, I shall be saved without my striving, what need I make such a stir; if God hath decreed that I shall be saved, then I shall be saved though I go on in sin, God's decree and purpose

cannot be hindered; and therefore if I be chosen to life and salvation, I shall be saved without my own striving, without taking pains, and I shall be saved whatever I do.

This is a desperate temptation, and I shall speak something to it. Thou sayest if God hath decreed thy salvation then thou shalt be saved and must be saved without thy pains, though thou takest no pains to look after Christ, and believe and repent as others do.

To this I answer: First, though God hath purposed thy salvation, and though thou beest in the number of his chosen, yet without thy striving and waiting upon God in his own way, thou canst not attain to the knowledge and comfort of it; and is this nothing for a man to go all his days (though he be chosen) without the knowledge of God's love, and go under fears, and be in bondage all his days? is this nothing, though chosen, so long as thou fittest still thou canst not know it, and so not have the comfort of it? But,

Secondly, God hath joined the means and the end together, know that; so that one cannot be without the other. Thou sayest if thou beest elected then thou shalt be saved, thou concludest concerning the end; and I say, if thou beest elected then thou shalt certainly be brought to believe in Christ and become a new creature. The means it is purposed by God as well as the end, God hath decreed to bring his people to life and salvation this way, by believing; in the way of faith, and in the way of repentance, and in the way of holiness, you shall be saved; and truly it is as impossible for them to go without faith, to be in an unrenewed condition all their days, as it is impossible for those to be saved that are not elected; yea I may say notwithstanding God's decree, notwithstanding God's election, yet if thou dost not believe in Christ, and be not a new creature thou canst not be saved, if thou dost not get faith and holiness thou canst not be saved. The Apostle he reasons so in *Acts 27*. God tells the Apostle there, that the lives of them all should be saved, and at *verse 30. 31*. When the Shipmen were about to flee out of the Ship. *Paul said to the Centurion and to the soldiers, except these abide in the Ship ye cannot be saved*. Because as God purposed the end, as that they should be saved, so he purposed that they should be saved that way, by staying in the Ship. And so notwithstanding God's decree, if thou gettest not faith in Christ, and beest not a new creature, thou canst not be saved.

And to that which thou sayest, it is not of him that willeth nor runneth, but God that showeth mercy; and therefore why should I strive for life and salvation?

I deny that, that God will save thee without thy striving: It is true, it is not for thy faith and repentance that God will save, but without these God will not save; this is the way by which God saves. You would think he were an unreasonable man that should argue thus, God hath decreed how long I shall live, whether twenty, thirty, forty, or sixty years, the period is appointed by God, and therefore it matters not that I eat. Now if God hath appointed a man should live so long, he hath also appointed that you should use the means. *Hezekiah* he knew how long he should live, *I will add unto thy days fifteen years*, *2 Kings 20. 6*. It had been strange reasoning for *Hezekiah* to say, I will neither eat nor drink for God's purpose must stand; as God hath purposed the end, so he purposed the means; so that the means and the end are joined together.

But thou reasonest further; that if God doth decree that I shall be saved, why then I shall be saved though I go on in a way of sin.

First of all, here is a gross mistake of God's decree; God doth not decree to save any man whatever he doth, though he all his days go on to destroy himself; God never made such a decree, no, God's decree is to save men from sin as well as from wrath. If God decrees to save any man from wrath, he decrees to save that man from sin: As it is impossible that that man should go to hell that God decrees to save, so it is impossible that that man should wallow in sin.

And oh what great ingratitude? to say, though I go on in sin I shall be saved, if God hath decreed it. Oh great ingratitude! As if a child should say, my father hath entailed a great estate upon me, and I cannot go without it though I do all that I can against him; oh! is this the part of a child? sure of a bastard and not a child! oh horrible ingratitude!

Nay, let me say there is madness in it; there is this madness, as if a man should say, God hath purposed how long I shall live, and it matters not though I stab myself, and though I run into the Sea, I shall live so long as God hath purposed; oh! such desperate madness is in many men when they reason about God's decree.

The seventh and last temptation, is a temptation of despair, which some of God's people may be exercised withal; and thus they may reason, if the Lord hath not purposed my salvation, if he hath not decreed my salvation, then I cannot be saved whatever I do, though I take never so much pains, and strive never so much; though I seek faith and repentance, yea though I do believe, and though I do repent, yet if God hath not decreed my salvation I cannot be saved.

To this I answer; that God's decree and purpose shall never infringe the truth of any promises that he hath made; now he hath made a promise, *that whosoever believe in Christ shall be saved*: Now God's decree shall not infringe the truth of this promise; and there is no man upon earth that shall believe in the name of Jesus Christ, but he may claim life and salvation upon God's promise, and it shall be made out to him.

And let me say further, that thou dost not take the right course to begin at God's decree: Oh! this is a discouragement, this will keep thee off from the use of the means; if I be not elected I cannot be saved, thou takest the wrong course to begin at they election, who taught thee this way? God never taught thee so; it is from Satan who endeavors to puzzle thee in thy way. Though there be such an election, and the Saints have much comfort when they do know their election, yet you must not begin with election, but know that you must walk by God's revealed will, and look to God's revealed will; if thou art called to faith and to believe, thou art not amongst the lost ones, and art called to life and salvation; and therefore look to the revealed will of God, so long as a man is in the state of unbelief it is not possible that he should know what God hath decreed concerning him. Therefore do not begin at election; this is for a man to covet to set his foot upon the highest step of the Ladder before he sets it upon lowest. When a man is in his youth he doth not know whether God hath purposed old age for him, and because he does not know it, he is not discouraged from the use of the

means; and so I say, in a state of unbelief thou canst not know that God hath loved thee, but this should not discourage thee to wait upon God in the use of the means, giving up thyself to his revealed will, which commands thee, and all the Sons of men, to believe in Christ. And as I said, so I say again, that there is no man that ever believed in Jesus Christ but he was saved; and therefore it is madness and folly for a man to say, though I believe in Christ, I shall not be saved if God hath not purposed it, I tell you there is none that ever did believe in Christ but was saved, and any that do believe to the end of the world, may go to God and challenge him upon his word: Nay, I may say, if *Judas* had believed and repented and turned to the Lord, *Judas* had been saved.

Question. But you will say, If I be not elected, I cannot believe, it is in vain for me to take pains; if the Lord hath not purposed to give me faith, I shall never be able to work it in my own heart, and therefore in vain for me to temper with my own heart.

I Answer. That thou dost not know that God hath not purposed to give thee faith, and therefore thou art bound to wait upon the Lord in the use of the means. And that thou hast not faith, do not lay it upon God, though it be true; Faith is his gift, yet God doth hinder no man from believing, God lays no Blocks in any man's way: Nay, there is a great deal that God doth to bring men unto Faith, what means doth God use? What workings are there? What strivings of the Spirit? What Invitations? What Exhortations? the Word of the Lord is full of them.

And let me say further, that if the Lord hath given thee a heart in good earnest to desire the gift of faith, the Lord will certainly give it out to thee; I say, if the Lord hath set a man's Heart and Will to the Lord, that a man doth from the heart desire Christ, that great gift of God, the Lord will certainly give the gift of Faith; *If thou knewest the gift of God, and did ask of him, he would have given thee living water:* John 4. 10. If there had been a Will in thee to have desired it, he would have given thee Water of Life; But if there be not a Will in man to have Faith; Nay, the heart of man doth secretly oppose it; why, then let not man lay the fault upon God; But if the Lord hath given a Will, and a man's Will be not against the Lord, then there is a beginning of God's work, and the Lord will certainly give out the gift of Faith, and Christ, to a poor Soul, that shall be found waiting upon him.

And thus you have seen the several Temptations that may arise from the Doctrine of Election.

Now followeth something by way of Answer and Direction, for the preventing and silencing of all Temptations of this Nature.

Matth. 15. 24.

But he answered and said, I am not sent, but unto the lost sheep of the house of *Israel*.

SERMON XV.

I Come now to lay down some general Rules for the silencing and overcoming of all Temptations of this Nature concerning *Election*.

And the first Rule is this; *Take heed that we do not give way to carnal reason*: that we do not set carnal Reason on work to find out this great and wonderful Mystery; take heed of the very beginnings of carnal reason; when you begin to reason concerning Election, as to the causer of it, why God should choose one, and refuse another; Seek not to satisfy Carnal Reason in this; for know, that there is an infinite distance between God and the creature.

And therefore for the silencing of Carnal Reason;

Consider first of all, That *he is God, and thou art man*; therefore do not quarrel and contend with God, and seek to bring down God to satisfy thy reason in this; *Rom. 9. 20. Nay but, O man, Who art thou that repliest against God? Shall the thing formed, say to him that formed it, why hast thou made me thus?* The Apostle he brings in this for the silencing of carnal reason, that is too busy in prying into God's Election, and will not be satisfied unless he hath a reason; *Man, Who art thou?* consider that thou art man, that thou art but a child of *Adam*; and remember that as thou art man, so *he is God*, he is *Jehovah*; he is an infinite incomprehensible *Being*, he is absolute, he is Independent, he doth not depend upon any creature; his will it is the rule of all goodness and righteousness, he is God; it is not the will of man, nor the reason of man that must be righteous; that must not be good which we will, and which we comprehend; no, that is not the rule of goodness, but the will of God; and therefore remember that he is God, and not man.

Secondly, To silence carnal reason, Remember that *He is thy Maker. Shall the thing formed say to him that formed it, Why hast thou made me thus?* Why, he made thee, he fashioned thee, and is it fit for the creature to contend with his Maker? Should the Potsherd go and strive with his Maker? There is as great a distance betwixt God and the creature, as between the Potter and the clay, nay, a greater distance between God and us; *Of the same lump he maketh one a vessel of honor, another of dishonor*; were this remembered, we would not be so bold to call God to accompt.

Thirdly, For to silence carnal reason, consider, That *the more a man wades into this mystery with his own reason, the further he is and shall be from satisfaction*: for it is just as if a man should attempt to go and wade over the Sea on foot, when a man sets the first step into the Sea, it may be he is up to the knees, the next step up to the loins, next step up to the neck, and the next step over head and ears, and can feel no bottom.

It is true, by faith we may go down into this great deep, and see the wonders of God; by faith a man may go upon this great depth of the love of God, and wonder at it, and cry out, *O! the depth of the love of God!* But if we go with carnal reason, we shall be over head and ears; and the more reason, the further from satisfaction, and he will confound his reason; If a man gaze upon the Sun to know the nature of the Sun, and think to comprehend the Sun, the more he gazeth upon the Sun, the more will the Sun confound the eye, that he will not be able to comprehend the Sun; and so when the dim eye of carnal reason shall gaze upon this

glorious mystery of God, the eye will soon be confounded, and we shall be further from satisfaction.

Fourthly, Consider for the silencing of carnal reason, That *it is not possible that a man should go about to satisfy his reason, but he shall dash against many dangerous Rocks that will split him all to pieces*: Many a man of learning have thought to comprehend this mystery by reason, and so they have split against many dangerous rocks of error, and made shipwreck of Faith; many have come to reason against *Rom. 9.* and have wished that it had been torn out of the Book of God: O dangerous Rocks that men split themselves against, that will have their reason satisfied in this deep mystery! I have known some (I hope gracious) that have been miserably shattered this way, that would needs call God to account, why God let *Adam* fall, and why God did not save all the world, and why God should take one, and not another; and they have reasoned thus, until they have reasoned themselves out of good thoughts of God, and out of acts of Faith and Hope; and have reasoned themselves out of their duty to God, and have been as poor creatures in the midst of an Ocean, and have found no ground to set their foot upon.

And again consider, That *the Devil will make use of carnal Reason in this Mystery of God, to keep a poor soul in a dark and perplexed condition*; there is many a poor soul is kept in the dark, and led into a labyrinth that they can find no path; they are kept in a fruitless condition many days and years, an useless condition; they are kept from their present work and duty, by giving way to their carnal reason in this great mystery.

And consider last of all, for the silencing of carnal reason, That *it is an impossible thing to attain to satisfy it*, and therefore it is a vain attempt, time is spent in vain, and thou layest out thyself in vain; while a soul seeks that which cannot be, to know their Election in the first place, before they come to Christ, and be found believing and obeying, and walking with God, I say, it is an impossible thing for you to know your Election, before you believe in Christ, and be a new creature: It is true, you are put upon it to make your Election sure, ay but he does not say, find it out by reason, have an account of it in the first place; no, make it sure by getting faith in Christ, believing in Christ, fetch grace and strength from Christ, more grace from Christ, adding grace to grace, and that is the way to make your Election sure; that is the first general Rule that I shall lay down for the silencing of this Temptation, Take heed that you do not so much as desire that your carnal reason should be satisfied in this great mystery; no, you must rest in the Will, in the good pleasure of God, or else you will never have rest.

Secondly, a second Rule for the silencing of Temptations concerning Election is this, *When ever you are troubled in Spirit about your own Election, then flee to the Covenant of Grace, flee to the Promises*, the free, gracious, absolute promises of the new Covenant; and do not say, well, here I will stand, and go no further, till I make out my Election; truly that is the way to perish, to stand there, and to go no further; no, when you are in the dark concerning Election, and doubt of the love of God, then immediately flee to the Promises, run to Christ, run to the free grace of the Father, run to the righteousness of the Son, run to the gracious Promises held forth in the word of Reconciliation; look to that which is nigh thee, to the

Word, to the tender of grace and reconciliation, look to those things in which you may agree with God, if unbelief do not give him the lie, and if unbelief do not make you to lie against the Truth, you may agree with God in those tenders of Grace and Mercy which are before you; and therefore flee to them, look to the Scripture, the Word of God holds forth gracious tenders and invitations for the relief of poor souls; *Isa. 45. 22. Look to me all ye ends of the earth, and be saved, for I am God, and there is none besides me:* There is a gracious word to flee unto, when you are doubting concerning Election; and so, *Let the wicked forsake his way, and the unrighteous man his thoughts, and let him return unto the Lord, and he will have mercy upon him, and to our God, for he will abundantly pardon,* *Isa. 55. 7.* and so, *The Son of man came to seek and to save that which was lost,* *Matth. 18. 11.* Another gracious word, and *Come unto me ye that are weary, and heavy laden, and I will give you rest,* *Matth. 11. 18.* and *God so loved the world, that he gave his only begotten Son; that whosoever believeth in him should not perish, but have everlasting life,* *John 3. 16.* and so in *John 6. 37. All that the Father giveth me, shall come to me; and him that cometh to me, I will in no wise cast out:* Here is another gracious word for poor souls to flee unto. And so again in *1 Tim. 1. 15. This is a faithful saying, and worthy of all acceptation, That Christ Jesus came into the world to save sinners, of whom I am chief.* O! How many gracious tenders and invitations are there in the Word of God for poor souls to flee unto? And O that God would teach his people who are tempted about their Election, and cannot make out their Election, presently to flee to some free promise of the Lord held forth that is before you; and in that you and God may agree, if unbelief hinder not.

There have been some Parliaments in *England* in which many good things have been propounded for the welfare of the people; but all the Members have not been satisfied in some things propounded; Now had they laid aside those things in which all were not satisfied, and fallen upon those things in which all might have agreed, a good work might have been carried on by them, and in due time all might have been satisfied, but standing upon those things concerning which all were not satisfied, it broke all to pieces; and so I may say of this business of Election; it may be the Lord he is satisfied concerning thy Election, it is clear to him, *The foundation of the Lord standeth sure, having this seal, the Lord knoweth them that are his,* *2 Tim. 2. 19.* But thou art not satisfied, & thou resolvest to meddle with nothing till God satisfy thee concerning thy Election; why that's the way to break all to pieces: Look to that in w^{ch} thou mayest agree with God, the word of grace that is before thee, those Promises in which God and thy soul may meet, O fall upon them, and close with God in them, and afterwards in God's due time he will clear up thy Election, and satisfy thee that thou art one that he hath loved and chosen. Only remember that is the second Rule, when we are stumbled about Election, Run presently to the free Grace of God in Christ, and to the gracious promises held forth in the Gospel.

A third Rule for the silencing of these Temptations, whenever thou art in the dark concerning Election, pusled either about the Doctrine of Election, or thine own Election in particular, *Resolve to justify God, to clear the Lord however it be, and say he is righteous:* Lay that down for a certain conclusion, Lord, thou art righteous, and thou hast no iniquity in thee, and canst do no wrong, whether I understand thy way or not; the Apostle in *Rom. 9. 13.* speaketh of God's taking one, and leaving another; *As it is written, Jacob have I loved, but Esau*

have I hated: and at verse. 14. What shall we say then? Is there unrighteousness with God? God forbid. Is there unrighteousness with God? It seems so, that God should deal thus unequally with persons that are equal, that are in the same condition, Is this righteous? That God should take one, and leave another, when both in the same condition, is not this unrighteousness? It seems so, but it is not so, God forbid, saith he, that we should have the least thought that God should be unrighteous; no, that cannot be; for God to take one, and leave another, it is no injustice; and it is no act of God's Justice to take and leave, but an act of his Sovereignty: For a Prince to pardon one Malefactor, and leave another to the righteous censure of the Law, there is no injustice in it: for a man, when two persons stand before him, and both in the same condition, to make one his bosom friend and nor another, it's no injustice; this is the case with God; God will choose bosom friends, choose one, and not another, it is the act of his Sovereignty, and no injustice.

Indeed if God should condemn the innocent, there would be some color to charge God with unrighteousness; if God should condemn a man or woman merely because they are not elected, although that man or woman should believe and repent, there were unfaithfulness in God; but God never did so, God never condemned the believer, he never condemned the soul that returned to him by Christ, therefore God cannot be charged with unfaithfulness: Therefore let us resolve upon it, God is righteous: Justify God, though thou art in the dark, and perplexed and troubled in Spirit about thine own Election, or the Election of friends, yet do thou resolve and say, I will justify God, though God hath not chosen me, and my children, & though God hath not chosen my friends, yet no unrighteousness in him. Truly this is the way to overcome the Temptation; and till a soul be brought to this, a soul that is troubled about his Election, will never find rest, till he come to justify God, and lie at the feet of the Lord, and say, Lord, though thou condemnest me, and all my children and friends, thou art righteous; till we justify God, we shall have no peace in ourselves: What a restless condition was *Job* in when he stood quarrelling with God's Decree? He never had peace till he came to Justify God, *Job 42. 2. I know that thou canst do everything, I will contend no more:* When *Job* came thus to justify God, then *Job's* Temptation vanished, and then the Lord turned unto *Job*, and Turned again his Captivity, and doubled the mercies he had taken away. That's the third Rule.

Fourthly, For the Overcoming and Silencing of these Temptations about Election; Remember this, that whenever we are tempted about Election, that *we presently fall to worship the Lord Jesus:* so it was with this woman in the Text, when she met with this Temptation about Election; Christ said, *I am not sent but to the lost sheep of the House of Israel.* What follows? *She came and worshipped him:* She spake not a word of Discontent, but falls down, and worshipped him. This is the way to overcome the Temptation, when you are doubting concerning the love of God, perplexed about Election, presently fall to worship the Lord, worship him. Worship him, How?

Worship him, First, With the *Inward Worship of the Spirit.* Fear before him, that is part of his Worship: Reverence the Lord greatly in your hearts notwithstanding all, that's part of his worship. Love the Lord, let your souls be breathing in love towards him, cleave unto him, pursue after him with your Spirit, that is part of the Inward worship; Commit your souls

unto him, trust in him, cast yourselves upon the Lord, and the word of his grace, that is the Inward Worship; Acknowledge your dependence upon him, resolve there to hang; say, Lord, my whole dependence is upon thee, my blessedness is in thy hand, all that I expect for eternity doth depend upon thee; Go, and cleave, and clasp about the feet of Christ, and by faith depend upon Christ, and say, Lord, here I will hold and stay, and will not away, unless I be pulled away by violence from the feet of Christ. This is Internal Worship, and this is that worship that gives so much glory to God. *Abraham believed above hope, and against hope, and gave glory to God.* When you are tempted about Election, thus worship him.

And secondly, Worship him with *External Worship*; There are two principal parts of this Worship that will tend to the silencing of all temptations about Election.

The first is *Prayer*. The second is *Thanksgiving*.

When you are tempted about Election, or doubt of the love of God, fall to prayer; go and pour out a cry before the Lord, go and lament after him; and say, though I do not know whether thou wilt accept of me, O Lord, yet I will cry after thee, I will lament after thee; cry after himself, his presence, his face, his favor, his loving kindness, go and cry after him; this is the way to be rid of the temptation: And truly, this will be a discovery that God hath Elected thee: In *Luke 18*. you have Christ speaking there of the unrighteous Judge, who neither feared God or man, but at *verse. 7*. you have him speaking of the righteous Judge, and saith he, *Shall not God avenge his own Elect, which cry day and night unto him?* This is a good discovery that God hath chosen that soul, though the soul knows it not, when as it is crying after the Lord, and resolves to cry, and not give over; *They are his Elect that cry day and night*, and he will certainly hear their cry;

God will come in and manifest himself to the soul, and therefore when tempted about Election, go to Prayer.

Another part of *External Worship* is *Thanksgiving*; an excellent Remedy against this Temptation about Election: O! desire that thy heart may be put into a thankful frame, look up to God for it, and plead with the Lord, that thy heart may be put into a thankful posture; Consider what thou hast to be thankful for: Is there nothing? O certainly, if thou art not exceeding ungrateful, thou mayst see something to be thankful for in the worst condition; O! the years of patience and goodness of the Lord toward thee, think upon the bounty of the Lord toward thee; Hath not the Lord tendered his Christ to thee? And hath he not held forth his promises to thee? Hath he not been working upon thy heart, to overcome thy heart? Is not this worthy of Thankfulness? Those supports that thou hast met withal under affliction, have not everlasting Arms been under thee? Surely thou must say it, that everlasting Arms have been under me, and why dost thou not bless the Lord that he hath put underneath everlasting Arms? Yea, hath there not been some secret intimations of love, though thou hast not received so much as another? Yet, hath there not been some secret hints of grace and love? O! that is worthy of thankfulness. Yea, look to all the outward salvations that thou hast met withal; look to all the years of goodness, and all the years of mercy; Hath not God come to thee, and to thy Family, with many sweet refreshments? What? None of these

worthy of Thankfulness? O that thou wouldest learn to creep, if thou canst not go! and every night when thou lookest back, O say, here is another day of goodness; the Lord might have cut me off, here is another day of patience; and in the morning when thou wakest, think of it, the Lord might have cut me off this night; Here is another night of patience; and see if this cannot draw forth thy soul in thankfulness.

I have heard of a young man very lately in the Town of *Yarmouth*, that being very weak, and nigh to the grave, and under the apprehensions of the wrath of God, and supposing that he was presently going down to the pit, he cries out, *O that God would spare me but two days!* He would have accounted it a mercy to be kept out of hell but two days: O! God hath given thee more then two days, many months, many years, in which the Lord hath exercised his patience; O! may not all this provoke thee to thankfulness? Well, if thou canst not see anything to be thankful for, of that which God hath done for thee, why then bless God for what is in himself; O! Think upon the gracious Nature of God, think upon the glorious Majesty of God, think upon all the Attributes of God, are they not worthy of praise? His name it is glorious, and worthy to be exalted, bless God for what is in himself.

Or Bless God for what he hath done for others, if not for what God hath done for thee; see if thou canst not get up thy heart to bless God for what God hath done for others; and look upon the grace that God hath bestowed upon others; and say, though I can see little in myself for which I should bless God, yet blessed be God that God hath given out of his Spirit to others, and manifested his love to others, and hath made others fruitful and serviceable, and that there are so many to lift up the name of Christ in the world; and if by any means the Lord will put thy heart into a thankful frame, the temptation will soon vanish. Endeavour it all thou canst, wait upon God, and look upon that which is matter of Thankfulness, that thy heart may be put into a thankful posture to bless God for something bestowed on thee, or something in himself, or others, and the Temptation will soon vanish.

Fifthly, When thou art tempted about Election, *Resolve still to hold on in God's way*; though thou art in the dark, and perplexed in thy spirit for want of the knowledge of God's love, yet resolve in the strength of the Lord to hold on the Lord's way, to keep in his way, and to depart from iniquity; take heed of turning out into crooked ways, desire to keep the way of the Lord, which is a straight way; Say, well, though I do not know my Election, I do not know whether I shall come into heaven, yet by the Lord's strength I will be found looking toward Christ, I will be found looking to him, *who is able to save to the uttermost*; This is to keep the Lord's way.

And so also, *Resolve to be found walking in ways of Holiness*; though I do not know that I shall be saved; saved, or not saved, I will resolve to walk in ways of holiness, and to depart from iniquity, take heed of every sinful way, every crooked way. The Apostle in *2 Tim. 2. 19.* speaking about Election, *The foundation of the Lord standeth sure, having this Seal, the Lord knoweth them that are his*: Why then saith he, *Let everyone that nameth the name of Christ, depart from iniquity.* And so I say, though Election be not sure to thee, be sure to depart from iniquity, resolve to walk with God in his way; *All this is come upon us, yet have not we forgotten thee*, *Psal. 44. 17.* and so do thou say, though all this darkness be upon my spirit, I resolve in

the strength of the Lord not to forsake him; though I do not know that the Lord will be for me, I resolve to be for none else, my soul shall be for no other Savior, and I will not be for any other way but the way of holiness, I desire to depart from every way of iniquity: And as I said before, so I say again, if God shall bring up the heart to this, Surely the Lord will not always suffer that soul to go on doubting, but he will come and manifest his eternal love; if the soul shall resolve thus in the strength of the Lord, to be found in the Lord's way, saved or not saved, I will be looking to the Father through the Son, and walk in every way of the Lord, and depart from iniquity, the Lord will not always suffer that soul to go on doubting, *John 14. 21. He that hath my Commandments and keepeth them, he it is that loveth me; and he that loveth me, shall be loved of my Father, and I will love him, and will manifest myself to him. My Father shall love him; that is, my Father shall manifest love to him; not that God begins then to love, but my Father will come to that soul, though that soul may walk in darkness, though that soul may for the present be in a sad condition, and not see the face of God, and not know that God hath loved him from everlasting, yet my Father will manifest love to him, my Father will manifest that he doth love that soul: and saith Christ, I will love him, and manifest myself to him: Christ will come to that soul, and say to it, I see that thou lovest me, and I know thou lovest me, thou hast walked in the dark night, yet thou hast not turned out from me, thou hast resolved to cleave to me as to thy Savior, and hast resolved to keep my way, and to depart from iniquity, and now I see that thou lovest me, and I will let thee know that I love thee, that is, that I love thee first, that I have loved thee from everlasting. And thus you have the five general Rules to silence all Temptations which may arise concerning Election.*

Matth. 15. 24.

But he answered and said, I am not sent, but unto the lost sheep of the house of *Israel*.

SERMON XVI.

FOR the *Use* of the point, and I shall speak but two words by way of Application, because what I have spoken already, hath been practical, if the Lord make it to be so.

First, To those that have not attained to the knowledge of God's love.

Secondly, To those that through grace have attained to the discoveries of God's love.

First, To those that have not attained to the knowledge of God's eternal love towards them, and I shall speak the words of the Apostle, *2 Pet. 1. 10. Wherefore the rather Brethren give diligence to make your Calling and Election sure: for if ye do these things, ye shall never fall:* That's the word of the Lord to you; give all diligence to make your Election sure, rest not till your hearts be established through grace in the knowledge of God's love. For

Let me tell you first, That *it is a matter of great concernment*. That which this Apostle doth exhort us to, to give all diligence to make our Election sure, it is that which doth concern your whole state; you had need give diligence to make it sure, it doth not concern your temporal estate, but it concerns your estate in another world, all that you have to live upon in another world doth depend upon it, you had need give diligence to make that sure: What

pains do men take to make that sure that concerns their outward Estates? Men will make their Bonds and Bills sure, their Evidences sure, their Titles to Lands and Houses sure; if there be anything amiss in them, what pains will men take to make them sure? O that God would help us to give diligence in this great business that doth concern another manner of estate then that which you possess here! even all that you have to live upon in the world to come.

Secondly, Let me say to you to stir you up to be diligent in making your Calling and Election sure; why, *You have an Adversary that taketh a great deal of pains, useth diligence to hinder you in this work*; the Devils great design is to keep you in the dark, to keep you in a puzzled and perplexed condition, to find some flaw or other in your evidences, to cast some blot upon them, that you shall not be able to read them; doubtless you will put God to it to leave you to be tried in this at one time or other; God for the most part leaves his people to be tempted concerning their Election, and therefore you had need give diligence.

Thirdly, Let me say, That *your comfort doth depend upon making your Election sure*. All your comfort in this world doth depend upon it, the comfort of every condition doth depend upon it, the sweetness of every mercy depends upon it. Alas, if a man had a thousand times more then he hath, what is all he hath without the love of God? Your comfort depends upon it; Although your names be written in heaven, yet you cannot have the comfort of it, till it be made sure to you; though it be sure before God, yet you cannot be comforted, but you are as if there were no thoughts of love in the heart of God toward you. Your comfort depends upon it.

Fourthly, *Your Holiness doth depend upon it, your usefulness, your fruitfulness, your serviceableness in your generations doth depend upon your knowledge of the love of God*; it is that which will make a Christian useful & serviceable, when as his Election is made sure, when he comes to be established in the knowledge of God's Election; *Put on therefore (as the Elect of God, holy, and beloved) bowels of mercies, kindness, humbleness of mind, meekness, long suffering*; Col. 3. 12. Your holiness doth depend upon it, and your usefulness in your generation.

And truly, till that be put out of question to a soul, til the Lord gives some degrees of satisfaction to a soul concerning his love, the soul is wholly taken up, always taken up about that which concerns itself: O Lord! Dost thou love me? That's the great question: And when it goes to God in prayer, Lord! Dost thou love me? And O that thou wouldest make out thy love to me! The soul is wholly taken up about that, and well it may; but when God comes to give some satisfaction, O then the soul hath a great deal of freedom to mind the things of Christ, to put up many a Petition for others, and many a request for Christ and his Kingdom, and the Interest of Christ, then his thoughts they run that way; so that if you desire to be useful and serviceable in your generation, it doth engage you to look after this, to give all diligence to make your Election sure.

Quest. But you will say, How shall we do that? O there is nothing in the world that I would sooner do then that, but I know not how to make my Election sure.

I Answer, It is the work of God, it is the work of grace to make it out to you; it is the work of free grace to give a soul assurance of that free and everlasting love. But be found waiting upon God in this way.

First, Look up to the Lord to clear up unto you the mystery of the Gospel; if you desire to make your Election, look up to the Lord, to clear up to your souls the great mystery of Christ, that thou mayest know the Lord Jesus as he was the gift of the Father, the gift of love, the gift of free grace; O that the Lord would clear up to thee the great end of his giving that gift of Christ! Wherefore was it that God sent his Son out of his bosom? Wherefore was it that he gave Christ? And wherefore was it that Christ gave himself to die? What was the end of the Father's sending Christ, and the end of the laying down his life? It was to save lost sinners; *God so loved the World, that he gave his only begotten Son, that whosoever believes in him, should not perish, but have everlasting life*, John 3. 16. O! Look up to God, to clear up this great Gospel mystery to you, the design of God the Father, in sending Christ; and the great design of the Son, in laying down his life: It is through ignorance of this Mystery, that many a poor soul is kept from establishment, and from assurance of God's electing love.

But secondly, Wait upon the Lord to draw thy soul to accept of Christ; it is not enough to have a discovery of the mystery, this will not save thee, though a man know the design of God, and know the end of it, that will not save thee; no, but wait upon the Lord to draw thy heart to rest upon Jesus Christ, as he is held forth in the Gospel; see that there is a necessity that God the Father should draw thee; *No man comes to me (saith Christ) except the Father which hath sent me draw him*, John 6. 44. till he be drawn by the Father, he cannot come to Christ, therefore that man is mistaken that thinks it is an easy matter for him to come to Christ. O! Many a man doth mistake faith of their own working, for that faith which is of the operation of God. When God hath beaten many a soul out of his Breastworks, and the soul sees he can no longer defend himself there, good works will not do it; then he taketh up a resolution in his own strength; well, I will go to Christ, I will believe in Christ, if I cannot have it by obedience, I will have it by believing: Ah! But he never saw that there was an impossibility for him to believe, but he goes to Christ in his own strength, and the faith is of his own working, and it is such a faith as Christ will not own; no, when God deals with a soul in a saving way, he discovers to it that it is no more able to believe in Christ, then it can obey the whole Law, and that there is a necessity that he should be drawn of God; and in his spirit he breaths after God, and saith, Lord, draw me, for if thou dost not draw me, I shall never come to Christ; see a necessity of being drawn to Christ; And when thou art drawn, give up thyself to those breathings and workings of the Spirit of God; after thou hast seen thyself in a lost condition, and no possibility to help thyself, either by thy works, or by believing; why then if the Lord open the word of Reconciliation to thee, and is breathing sweetly upon thy heart, and moving upon thy spirit, while thou hearest the word of grace opened, and the tender of Christ urged, O then give up thyself to those drawings of the Spirit of Christ, and do not hinder those drawings by thy unbelief, but give up thyself to the Lord, and say, Lord, I see thy hand only is able and powerful to draw souls to thyself, and I will stand out no longer. That's the second.

Thirdly, Be diligent to make the best improvement of Jesus Christ; when God hath discovered the mystery of Christ to thee, and in some measure hath drawn thy heart, and made thee to lie at the feet of Christ for life and salvation, and for faith to believe in him; be diligent to make the best improvement of Christ. Improve Christ for holiness and sanctification, if thou desirest to have Election made out to thee, improve Christ for holiness. The Apostle *2 Pet. 1. 5.* exhorteth them to this, *Giving all diligence, add to your faith virtue, and to virtue knowledge, and to knowledge temperance, and to temperance patience, and to patience godliness; and so he goes on, and then follows at verse. 10. Give all diligence to make your calling and election sure; for if you do these things, you shall never fall.* In this way give diligence to make your Election sure, improve Christ for holiness, for grace, for strength, for more strength; be diligent in waiting upon the Lord for the carrying on the work of holiness; let Christians endeavor to be continually in the exercise of grace, and in the performance of every duty that the Lord calls them to; add grace to grace, and wait upon Christ, that one degree of grace may be added to another; knowledge to knowledge, faith to faith, temperance to temperance; truly it is in this way that God comes in with discoveries of electing love; I do not say it is for your diligence, and for your improvement of Christ, and adding grace to grace; but this is the way: when the Lord doth enable his people to be thus faithful and diligent in the improvement of Christ, and in the exercise of grace, and performance of duty to God and man, God comes in that way, and giveth a soul a more clear discovery of his electing love.

Fourthly, Desire the Lord to set a heavenly Bias upon your spirits, if you desire to have your Election cleared and made sure; take heed of an earthly heart; and O! Look up to God earnestly, that he would set a heavenly Bias upon your spirits, that you may be able to say, *Our conversation is in heaven, our heart is there, from whence we look for a Savior; we groan to be clothed upon with our house which is from heaven.* Truly Brethren, if we look too much downward, if we be grumbling below, and be writing upon the dust, we shall hardly see what is written in heaven: Though your names may be written in heaven. O! the looking too much upon this world, keepeth many a Christian from seeing his name written in heaven. What pains will Astrologers and Stargazers (as the Scripture calls them) take to see into the second heaven, the starry heaven? How often will they look up? And how long will they look up to see (as they pretend) what is written there, what is the language of the Stars! And O! What a shame is it to Christians that we should look up no oftener, and no longer into the third heaven, that we may see our names written there? Truly Brethren, it is no easy matter for a Christian to see his name written in heaven, though his name may be written there; we shall hardly see it, if our hearts be not much there, and our conversations much there; we use to say, if children look off their Books, they will never learn their Lessons well; Truly, if we look so much on the world, and so little into heaven, we shall hardly learn to read our names written in heaven. But when as the Lord sees that his people are desirous to have their thoughts in heaven, and their conversations in heaven, the Lord will come and say to that soul, well, I see that thine eye is in heaven, and thy heart in heaven, know for thy comfort, that thy name also is in heaven, thy God is in heaven, thy Christ is in heaven, and thy portion is in heaven. O! Beg of God that he would clap a heavenly bias upon your spirits.

Fifthly, Take heed of sinning against the Lord, take heed of giving way to any sin; as you desire to have your election cleared up to you, take heed of turning out into any crooked way. Let not Christians give way to themselves, nor allow themselves in any way of evil. You know what the Apostle saith in *2 Tim. 2. 19. Nevertheless, the foundation of God standeth sure, having this Seal, the Lord knoweth them that are his: And let everyone that nameth the name of Christ, depart from iniquity.* The Lord knoweth them that are his; Ah! but would you know yourselves to be in that number? Take heed that you do not give way to any sin, do not allow yourselves in any way of sin, be not found in any way of iniquity; every sin that is allowed, it will cast a blot upon your Evidence, and you shall not be able to read it. This is the first Use unto those that have not God's electing love cleared up to them; there is a necessity that every soul should give all diligence to have their Election made sure, it is matter of infinite concernment, and you have been taught in what way to wait upon God to make your Election sure.

The second Use is to those that have attained to the knowledge of God's electing love: And it calls upon them,

First, To be *Thankful*.

Secondly, To labor to walk worthy of so great a mercy.

First, To be *Thankful*. O consider that it is the free love and the free grace of God that did make the difference between you and others, Is there not cause then of Thankfulness? You were no better then the worst in the world, no better then those that are cast out of God's sight into utter darkness; there is as much evil in our hearts as in *Judas* his heart that betrayed Christ. O! It is free grace that hath put a difference; if God hath made known to you that he hath chosen you, know that it is free grace that hath put the difference; O! Rich grace, free grace, that God should take you, and leave another as deserving as you; O it is free grace!

And that we may be stirred up to Thankfulness, consider that all the mercies that ever you do enjoy or hope for, spring from this Electing love! O! What cause have you to admire this love? Electing love it was a fruitful womb, all your mercies lay in it, your comforts they all spring from it; if the Lord had not given you his love from eternity, he had never given you Christ as he did, he had not given you the knowledge of Christ. All the mercies and comforts that you do enjoy, do spring from this love; if it had not been for this love, you had never known what pardon of sin had been, you had never known what peace with God had been, what a mercy it is to be reconciled to God; your present mercies they all lie in this womb of God's Electing love; O! what an engagement is this to Thankfulness?

Secondly, Walk worthy of this love; Christians you that see your Interest in Electing love, walk worthy of it, improve this your mercy, that great mercy, the knowledge which God hath given you of his love in Christ, improve it, let it be an engagement upon you to duty.

To what duty doth this Love of God engage unto.

First, Let this love of God to you engage you to a *holy confidence*, to a holy trust in the Lord, and a steadfast reliance upon Christ and his grace in every state and condition; the Lord would have you make this improvement, his love is discovered for this end, that your faith may be strengthened, and your hope strengthened, and made more firm and lively; *Who shall lay anything to the charge of God's Elect, it is God that justifieth, &c. Rom. 8. 33.* Thus doth the Apostle improve it, *If God be for us, who shall be against us? I am persuaded, that neither death, nor life, nor Angels, nor Principalities, nor Powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God which is in Christ Jesus our Lord. Nay (saith he) in all these things we are more then Conquerors.* Christ would have his people improve this love, for the casting out of fear, perfect love casteth out fear, it is casting out fear, though it hath not cast out fear; *Fear not little flock, it is your Fathers good pleasure to give you a Kingdom;* he would strengthen them against fear by setting before them the Father's Electing love; it is the Fathers good pleasure to give you a Kingdom. O that we might improve this for the strengthening of our confidence!

Secondly, If the Lord hath discovered his love, know, that it is an engagement, as to Confidence, so to *Holiness*; a holy and unblameable walking before God. The adversaries of this Truth pretend that this is a Doctrine of Liberty: Ah! but there is no such tendency; *Put on, as the Elect of God, bowels of mercy.* If you be the Elect of God, put on bowels of mercy, and so be you like to Christ; I say, know that this is the end of God's Electing love: God hath chosen you, wherefore hath he chosen you? *Eph. 1. 4. According as he hath chosen us in him before the foundation of the world, that we should be holy, and without blame before him in love:* This is the great end of God's love, and the discovery of it, that you may be holy; O! Know that if God hath loved you, you should be holy.

Thirdly, Know that you are engaged to *walk humbly*. Who put the difference? What was it that made the difference? This Doctrine of free Electing love hath taught you, that it is grace that hath made the difference, not your free will and improvement, but it is free grace that made the difference: The Lord saw us so far from improving of that which he gave us, as any other; and therefore this may silence all flesh before the Lord, let not flesh glory; Why? what hast thou to glory in? If thou be better then others, whence was it? It was from free love, and therefore it engageth thee to walk humbly with thy God.

Fourthly, It is an engagement to *Love*. O! love the Lord dearly; if the Lord hath made out his Electing love, you are engaged to love him again; show forth much love, love to Christ, and love to the Image of Christ, love to the way of Christ, love to the Truth of Christ, love to the Ordinances of Christ, love to the Saints of Christ, *As I have loved you, (saith Christ) so ought you to love one another, John 13. 34. As I have loved you;* as much as if Christ should say, this is the greatest argument that I can propound to you to move you to love one another, *I have loved you:* If the Lord have loved you with this electing love, and hath discovered that his love to you, you are engaged to love him, and his people, and whatever hath the Image of God and of Christ upon it. And so I have done this point, this great mystery, this Doctrine of Election.

I desire not to read this Verse again; there is one thing more which I shall but touch, and so conclude.

I am not sent but to the lost Sheep of the House of Israel.

The House of Israel.

What is *the House of Israel*? Why, the seed of *Abraham*, the posterity of *Jacob*, whose name was *Israel*; the twelve Tribes they are the House of *Israel*, they were the peculiar people that God chose out of all the Nations; he left other Nations, and he chose them for his peculiar people, he chose them to be his House, when he took them into Covenant with himself, and they took hold of his Covenant, they became a Church of Christ, and this Church of Christ is the House of God.

Israel is God's House: That's the Point that I shall but touch, and so shut up all.

Every true Church of Christ is the House of God. They are a House, and they are the House of God. What was spoken of that Church, may be said of every true Gospel Church; they are a House, and God's house, they are God's Household, they are called the *Household of Faith*, Gal. 6. 10. And so again in *Ephes. 2. 19. Now therefore, ye are no more Strangers, and Foreigners, but Fellow Citizens with the Saints, and of the Household of God*; And this is prophesied of by the Prophet *Micah*, chap. 4. verse. 2. *And many Nations shall come and say, Come, Let us go up to the Mountain of the Lord, and to the House of the God of Jacob*; speaking of Gospel-times; the Churches of the Lord are called the *House of God*. *Christ as a Son over his own House, whose House we are, &c.* Heb. 3. 6.

Now in a house there is a *Master of the Family*; why the Master of this Household is Christ; every household hath a Head, a Master, the Lord of the Family; Christ is the Master of this Family, he is the Lord, the Head of the Church: *If they call the Master of the house Beelzebub, saith Christ, how much more shall they call them of his household*, Matth. 10. 25. Christ is the Head, and the Lord, and he is the Master of his House, of his Church, the Master of the great Family.

Secondly, The Members of this house they are fellow Brethren, fellow Servants, sometimes they are called Children: Members of a Family, they are either Children, Servants, or Friends that dwell in the Family; The Lord calleth his people his children, his servants, sometimes his friends, still he owns them, the members of his house, are fellow brethren, and fellow servants.

Thirdly, In a great Household you have Officers and Stewards; Great Families they have their Stewards, they are under their Lord to oversee the house, and to look to the ways of the house, and to make provision for the house, and to give them their meat in due season: In this House of Christ, and in every Gospel Church, Christ hath appointed his Stewards, *1 Cor. 4. 1. Let a man so account of us, as of the Ministers of Christ, and Stewards of the Mysteries of God*: Christ hath appointed Officers, as his Stewards, to dispense his good things to his Servants.

Fourthly, In a House you have the Laws and Customs of the House; In Christ's House there are Laws and Customs, he hath left it on Record, the Laws of his House are written, how he will have his House governed; all the Laws of his House are written in his Word; it is not

left to men to make Laws for Christ's House, (No) but Christ himself as Head and Lord of his Church he hath made Laws for the Government of his House.

Fifthly, In a house or household, there is employment for them in the house; so Christ in his house hath employment for all the members of his House, some work that he hath appointed for every child and servant in his House, for everyone that is a Member of any visible Church or Congregation, which is the House of Christ, there is work that is common to all that are in the House, *Psal. 134. Bless ye the Lord, all ye servants of the Lord, which by night stand in the House of the Lord:* And again in *Psal. 135. 1, 2. Praise ye the Lord, praise ye the Name of the Lord, praise him O ye servants of the Lord, ye that stand in the House of the Lord, in the Courts of the House of our God.* The duty lay upon all in the House of God, *to bless the Name of Christ;* and there are some particular works that Christ cuts out for every member: Christ would have none in his house idle, there is some work that everyone may do, that may be for the good of the whole house.

And as this House hath his *Work*, so this house hath its *Privileges*. O! there are special Privileges; the Lord he is engaged to *teach* all in his house; it lies upon the Master of the house to teach those that are in his Family; why the Lord Jesus the Head of the Family hath engaged to teach all that are in the Family, *Isa. 54. 13. And all thy children shall be taught of the Lord:* Zion's children, they that are of the household of God, God doth engage for it that they shall all be taught.

And this is another Privilege, That as the Lord will teach them, so he will defend and protect them, He hath promised special protection to his children in his House, Isa. 4. 5. And the Lord will create upon every dwelling place of Mount Zion, and upon her Assemblies, a Cloud, and smoke by day, and the shining of a flaming fire by night; for upon all the glory shall be a defense: The particular Churches of Christ under the Gospel, upon all their glory shall be a defense.

And this is another Privilege, That *the Master of the House will do the servants work:* You know what the Church saith, *Isa. 26. 12. Lord, thou wilt ordain peace for us, for thou also hast wrought all our works in us:* Whatever he calls for from any of his people in his house, he will do it himself, he will strengthen them to do it, his own Arm shall be at work. This is a choice privilege that belongs to the house of God.

Another privilege is, That *they shall eat of the best, and drink of the best; they shall have a feast of fat things, and Wine on thee Lees well refined:* He will make such a Feast in the day of the Gospel, upon every dwelling place of Mount Zion, upon every house of the Lord; the Lord engageth to make them a Feast of Fat things, his own flesh shall be set before them, which is meat indeed; and his blood, which is drink indeed.

Another privilege is this, *The servants shall sit down with the Lord and Master at Table:* Servants have seldom such a privilege in any house, to sit down with their master; but in Christ's house all the servants shall sit down at Table with their Lord. O! What a choice privilege is this, to sit at their Lord's Table?

Nay, while they sit at Table, *their Lord will serve them.* Such a privilege the Lord promiseth to his people, *Luke 12. 37. He shall gird himself, and make them sit down to meat, and will come forth*

and serve them. He will cut out their portion for them; he will see to it, that they want nothing that he seeth good for them.

And he will bless their provision to them; that is another privilege, Psal. 132. 13, 14, 15. For the Lord hath chosen Zion, he hath desired it for his habitation; this is my rest forever, here will I dwell. I will abundantly bless her provision: I will satisfy her poor with bread. See the Lord will bless Zion's provision, and make his people fat and flourishing, for so is the Promise, Psal. 92. 13, 14. Those that be planted in the House of the Lord, shall flourish in the Courts of our God, they shall still bring forth fruit in old age, they shall be fat and flourishing. These are the privileges of the Lord's house.

To shut up all with a word or two of *Application*.

If every true Church of Christ be the Lord's house, Why then, Let not men take it ill if any Church of Christ, in obedience to the Rule of Christ, and to the Commandment of Christ, shall be watchful and cautelous who they receive into the House of Christ: Let it be no offense, it is a Churches duty, and it should not be any Offence, they must walk by the Rule that Christ hath left: Christ's house hath a rule given them, and they must not for a house full of gold and silver, go from the rule of the Lord; Christ hath left a rule how he will have those qualified, that shall be admitted into his house, *Psal. 15. and Psal. 24. 3, 4. Who shall ascend into the hill of the Lord? And who shall stand in his holy place? He that hath clean hands, and a pure heart; who hath not lift up his soul unto vanity, nor sworn deceitfully.* These places speak of Gospel times, men and women must be visibly holy: And therefore let it be no offense to any that the Church walketh by the Rule of the Master of the Family; they must receive none but such as they can judge to be those that are qualified according to the rule that Christ hath left; such as Christ hath received, and no more; you yourselves will be choice whom you receive into your houses, and I pray let Christ have that liberty you challenge to yourselves.

Secondly, From hence it lets us see, that the sins of Professors, especially the sins and scandals of Church-members, must needs be a great dishonor to Christ. O that we could think upon it seriously, there is much sadness in it, that they that have a profession of Christ upon them, the Livery of Christ upon them, that they that are admitted into the house of Christ, accounted as children there, and servants there, and friends there, that they should walk so as Christ should be dishonored; Professors, look to it, and ye especially that are Church members; your scandals, your open sins, bring more dishonor to Christ, then the sins of the whole world; your sins are a shame to Christ, they reflect to the dishonor of Christ, and shame to Christ: It is a sad thing, that men should look upon Professors, and say, they are like the world; they make a profession, Ah! but they are as greedy after the world as wicked men, and they are as proud as the Devil himself; O that Professors might not give occasion for wicked men thus to speak! for this will be a dishonor to Christ. When you see a child rude and deboist, you will say, who is his father? Or, who is his Master? What? Hath he no Father? Or no Master? O! What a shame is it to the Master of the House? And so for Professors, when men shall look upon those of corrupt conversation, and they shall say, Who is their Master? What? Christ their Master! And they speak so and so! And walk so and so! O that the Lord would make them that have the profession of Christ upon them watchful in

this; Take heed that you give no occasion to the world to speak evilly of Christ, who is the Lord and Master of his House.

Thirdly, It lets us see what a Privilege it is to be a Member of the Church of Christ, and to have Right thereunto; Take that along. O! What a privilege is it? What a desirable mercy is it? How will everyone strive to get their children into great men's houses? If they can but get their sons to be one of a Noble-man's house, you think it to be a great privilege; O what a mercy and privilege is it to be one of Christ's Family? How many are the privileges that they enjoy that are in Christ's House? You had a taste of them before, and O that the taste might draw all Christians to the performance of their duty! O! How did *David* long and thirst after it? *Psal. 27. 4. One thing have I desired of the Lord, and but one thing; What is that? That I may dwell in the house of the Lord all the days of my life, to behold the beauty of the Lord, and to enquire in his Temple:* O how desirous was *David* to dwell in the House of the Lord? And he counts them blessed, *Psal. 84. 4. Blessed are they that dwell in thy House.* Now if it be such a mercy and privilege, take heed that we do not contemn it, and take heed that you do not slight it, and say, it is no great matter whether I be in the house of God or no, so long as I am a Believer: O! Take heed that you do not despise such a privilege.

Fourthly and Lastly, What an engagement doth lie upon all in Christ's house to be holy? This is an engagement to duty.

First, It engages the Saints in Church-fellowship, unto the exercise of the grace of *Love*; why they are all of one house, and of one household, and and they are engaged to love one another, they are engaged to seek the good of one another: you take it ill if a servant or child should not regard what becomes of their fellow servants, and fellow brethren, everyone must seek the good of the other. If one House, we are engaged to a great deal of love and tenderness that we should express towards one another; not to mind our own things, but to mind the good of others; but especially in the same house; we are bound to *do good to all the household of Faith*, but especially in the same house; we have the strongest tie to love, and to help one another, if in Christ's house.

And if this be Christ's house, O! What duty do we owe to Christ, that are received into Christ's house? If in Christ's house, we should keep Christ's Laws, the Rules of his house: O! what Rules hath Christ given us to walk by? Faith and Love, the great Commandment of the Gospel: O! if in Christ's house, know that you are engaged to walk by Christ's Laws.

And it engages you to *do the work of Christ*? what is the work that is in Christ's house? Surely there is some work for everyone, Christ will not have an idle person in his house, some work Christ lays before every member; O that we might be helpful; there is something in which the meanest member may be serviceable to the house of Christ; wait upon the Lord to know your work, and wait for strength to do it.

And we should *bless Christ for the provision of his house*. O! how engaged are we to wait upon the Lord for the blessing the provision of his house? what a mercy it is for the Lord to take us into his house, and send us the best things, making us a feast of fat things, wine on the Lees well refined, a feast here, and a feast in other Ordinance, the Supper? O! what an

engagement to thrive and grow in grace? It will be a shame to Christ, if his people that enjoy so much, if they shall be still lean and ill-thriving: As the Lord hath taken us into his house, so let us look up to the Lord for his blessing, and for the fulfilling of his Promise, he hath said, *That those that are in his house shall be fat and flourishing, and well-liking; and shall have strength to perform their duty.* O that they that are in the Lord's house, would wait upon the Lord for his blessing.

Matth. 15. 25.

Then came she and worshipped him, saying, Lord help me.

SERMON XVII.

I Come now in this 25th verse to consider the behavior of this Woman's spirit under her temptations; she doth not stand to reason about her Election, but she presently comes and worshippeth him; *She came and worshipped him, saying, Lord, help.* This woman she was under great afflictions at this time, such afflictions as made her come and cry to Christ, *Have mercy on me O Lord, thou Son of David, my daughter is grievously vexed with a Devil:* And this her affliction was accompanied with Temptation; and by a second Temptation Christ would make trial of her faith: And though she was under affliction, and this affliction accompanied with temptation, yet she falls down and worshipped him, *She came and worshipped him, saying, Lord, Help.* So that I shall close with this Truth.

That it is the duty of Saints to worship Christ, yea even then when they are in the midst of the greatest afflictions and temptations.

It is clear from the words, and in the opening of the Point I shall First, show you, *What it is to worship the Lord*, what is that worship which the Lord doth expect from his people, when in affliction and temptation.

Secondly, I shall give you Scripture instances for the *Proof* of the Point.

And then Thirdly, Consider the *Grounds of the Point*.

And then Fourthly, Make some *Improvement*.

First, To consider, What is that Worship which the Lord requires of his people when afflicted and tempted.

1. This Worship it is either the Worship of the Spirit, *Internal*: Or
2. It is the waiting upon God in those Institutions of his own, which he hath appointed for his people to wait upon him in; which is *External* Worship.

This Worship first, is that of the Spirit. You will say wherein doth it consist?

Why it consists First of all, In that *holy fear and Reverence* which we owe unto the Lord, and should be acting towards God, when God brings into such a condition. Fear and Reverence it

is a part of Internal Worship: *Fathers of our flesh corrected us, and we gave them reverence, shall we not much rather be in subjection unto the Father of Spirits?* Heb. 12. 9. When as the soul is filled with a holy fear, fearful to sin against God, and to dishonor him in affliction and temptation, when the spirit is fearful to grieve the Spirit of God in affliction, when it is fearful to take the name of God in vain in the time of affliction, by unprofitable and unfruitful bearing of affliction; when the spirit is thus composed to a reverend childlike fear before the Lord in the time of affliction, this is part of that Internal Worship the soul owes to God.

Secondly, This Worship consists in *Love*, as well as in fear; when the soul is acting in love toward God in time of affliction or temptation, as that it dares not conclude that God loves him the less, though he be afflicted, though he be in temptation, so also he desires not to love God one jot the less, notwithstanding all afflictions and temptations; when the desire of the heart is towards God in time of affliction or temptation; *O! when wilt thou come unto me?* saith *David*, Psal. 101. 2. And saith the gracious heart, let me have God's presence in affliction, rather than deliverance from affliction; when as the soul is carried out to delight in God in the time of affliction, to rejoice in God, and to glory in God, and to comfort itself in God, as *David* did when he was sorely distressed at *Ziklag*, yet he encouraged himself in the Lord his God, 1 Sam. 30. 6. Though God taketh away many comforts, yet if he give himself, the soul is looking towards his portion as a blessed portion; one God is better then all the comforts that I have lost, I have lost friends and relations, but one God and Christ is more excellent then all the creatures in the world; when the heart is thus breathing in love towards God in time of affliction or temptation, this is a part of that Internal worship it owes to God.

Thirdly, This Internal Worship is that *Trust and Affiance* the soul hath, which it placeth in God alone; when the soul is acting of faith in the Lord, *The Lord is my portion, my soul hath said it, and therefore I will hope in him;* I will look toward him, I will rest upon his Arm, doubtless thou art our Father, though all this hath befallen us, doubtless God's intentions are gracious, it is for my good that he doth thus afflict me; doubtless the Lord can and will make a good end of these afflictions, for that is his promise: Now when the soul is thus rolling upon God, and resting upon his promise, cleaving to the faithfulness of God for the fulfilling of his Promise in time of affliction or temptation, this is a great part of that inward worship which God doth require of the soul, when it shall thus believe in hope, above hope, and against hope; as *Abraham* the Father of the faithful did, this is Inward Worship.

Fourthly, It consists in the *submission of the soul to God*. That Inward Worship that God doth require of his people in time of affliction or temptation, I say it consists in the submission of the spirit unto God; when a man desires to make a resignation of his Will unto God; *If this cup may not pass from me, thy will be done;* when a soul is content to be at the dispose of God, for the kind of affliction, and measure of affliction, and the time of affliction; well, if God increase my burden, let him increase my strength, and my soul shall glory in him; if the Lord will continue my affliction longer, and I must drink of this cup again and again, yea the third time, if the Lord will afford his presence in affliction, my soul desires to submit to the Lord; when thus the heart is affected toward God, submitting, falling down before the Lord, and

making a resignation of his Will to the Lord's Will. This is that special Worship of the Spirit, that Internal Worship that the Father of Spirits calleth for from his children in time of affliction.

But secondly, This Worship must be *External* as well as *Internal*, and it consists in the giving honor to God in those ways that are of his own appointment, especially in these two.

First, In the pouring out of the soul in supplication before the Lord.

Secondly, In speaking good words of God.

These are two great parts of that external worship that God calls his children to in time of affliction; to speak gracious words unto God, and to speak good words of God to his praise and honor.

First It is the *pouring out the Supplication of the Soul before the Lord in prayer*; it is a special exercise that God calleth his people to in time of affliction and temptation, to be much in supplication pouring out their souls before the Lord. Now this Supplication, this Prayer which the Lord doth require and doth delight in, it is accompanied

First, *With Humility*; As you shall find in the example of this woman, her prayer in the day of her distress, it was a humble prayer, a humble supplication; one of the Evangelists observes, (the Evangelist *Mark, chap. 7. ve?s. 25.*) that *she came and fell at his feet*; this woman came and fell at the feet of Christ, and cried to him, Lord help me; It is a humble prayer that the Lord doth delight in, when the spirit lieth low before the Lord, when the creature is sensible of his own vileness, and shall acknowledge with *Jacob*, That he is *less then the least of all those mercies which he doth desire and expect at the hand of God*, that if ever the Lord be gracious, it must be free grace, something in himself that must move him; when the soul is enabled by the Spirit of the Lord to put up such a prayer, this is a part of that external worship that the Lord requires.

Secondly, You shall find that this woman's prayer was accompanied with *Fervency*; her very expression doth hold forth and declare the ardency of her spirit; she cried before, *O Lord, thou Son of David have mercy on me*; and now again she breaks forth into this expression, *Lord, Help*: Why, it is such a prayer that God taketh delight in, such a supplication as is sent up with a holy fervency unto God; and indeed the Lord brings his people into the furnace of affliction and temptation, that so he may kindle this holy fire of zeal and fervency in their bosoms; the Lord doth raise the storms, that so he may make the Disciples to cry the louder. Now therefore when the spirit is thus carried out to God, this is such worship as he requires and expects.

Again thirdly, We shall find that this woman supplication it was accompanied with *Faith*; Fervency without faith could not avail; but there is an expression of her faith, that Title which she gave to Christ, *Lord*; Lord help: she looked upon him as the Lord of heaven and earth, so she applies herself to him in her distress; infinite $\langle \diamond \rangle$ power, he was the *Lord*, and had infinite power, he was able to help; so she resteth upon his all sufficiency: sure he that is

the Lord, the Lord of all, he hath power enough in his hand, and grace enough in his heart, he can do what he please, why such a prayer the Lord accepts of as is accompanied with faith; the promise is made to faith; *Whatever you ask in my Name believing, you shall receive;* and *the prayer of Faith shall save the sick:* the prayer of faith can do great things.

Fourthly, This woman's prayer was accompanied with *Constancy*; she held on notwithstanding the discouragements she met withal, they were very many and great, the Lord (as you heard before) was silent to her a long time, when he speaks he speaks a sad word, that *he was not sent to such as she was*, yet she holds on; this discouragement might have beaten her off, and made her to have said, well, I see that there is no hope, I shall lose my labor; but notwithstanding all discouragements, she doth continue in supplication, she worships, and she cries, *Lord help:* It is constancy in Prayer that the heart of God is taken with, Christ you know spake a parable to this end, *Luke 18. 1. That men should pray always.* The soul should continue with God, and abide with God: Resolve not to go away from his feet, but there to sit, and there to wait, and there to cry, till the Lord be gracious; this part of that external worship the Lord requires of his people in time of affliction and temptation.

Secondly, The other part of external worship is *in speaking well of God in affliction and temptation.* So doth this woman, she spake well of Christ when she worshipped him, she calleth him *Lord*; by which word she doth First of all, *Exalt* and honor Christ. Secondly, She *Justifieth him.*

Both these are good words, which God takes well from his people in the time of affliction or temptation.

First, She doth *Exalt him*, she spake to his honor; thou art the Lord whatever I be, though I be a poor vile creature, as she acknowledged afterward when Christ converted her, yet *thou art the Lord*; nay, though Christ should debase her, yet she would exalt him: O this is an excellent frame of spirit, an excellent part of that worship we owe to God. And as she doth honor God, So

Secondly, She *Justifieth him*; (*O Lord*) that very word doth justify Christ in all his dealings towards her: Thou art *the Lord*, thou art *Jehovah*, infinite, free and absolute, and may do what thou pleasest, and in all this thou hast done me no wrong, neither canst thou do wrong, for thou art the Lord, I am thy poor creature, thy vassal, but thou art the Lord; thus she justifieth Christ. Now when the soul is thus carried out in time of affliction and temptation, to speak such words as may be to the honor of Christ, and so to speak, as to justify Christ in all that hath befallen it, Lord thou hast done me no wrong, thou art righteous, though my affliction be very great, though my temptation be very prevalent, yet the Lord is righteous in all that hath befallen me; if he should afflict me seven times more, and heat the Furnace seven times hotter, I could not say thou wert unrighteous: When the soul is thus carried out (I say) to speak well of God, to speak honourably of God, and to speak to the justifying of God in his dealings, this is a great part of that worship which we owe to God in time of affliction. And so you have seen the first particular, *What it is to worship the Lord*, or what is that worship which the Lord doth expect from his people in time of affliction and temptation.

Secondly, I shall give you two or three Instances for the proof of the Point; That it is the duty of the Saints thus to worship, whatever the affliction or the temptation be, and that both with *Internal* worship of the spirit, and with *External* worship, speaking good words unto God, and of God.

Thus it was with *Job*, look into *Job* 1. 20, 21. *Then Job arose, and rent his Mantle, and shaved his head, and fell down upon the ground, and worshipped, and said, Naked came I out of my mothers womb, and naked shall I return thither: the Lord gave, and the Lord hath taken away, blessed be the Name of the Lord.* *Job* he was under great afflictions at this time, all his substance was taken away, a sad and unparalleled affliction, and no doubt but it was a day of great temptation to *Job*, for that was the Devil's design to make *Job* blaspheme God to his face, and therefore without doubt Satan did suggest horrible temptations, or else he had not well prosecuted his design; and yet notwithstanding it was a day of affliction, and a day of temptation, *Job worshipped the Lord*, expressed holy fear and reverence, expressed love, and expressed his trust, his confidence, and his submission; and he prays, and he praiseth, he spake to God, and he spake well of God, all parts of worship, he fell down and worshipped, and said, *The Lord hath given, and the Lord hath taken, blessed be the Name of the Lord:* And so *David* often met with afflictions and temptations, and yet you shall find him worshipping in divers of his Psalms. Yea look upon *Jonah*, and take *Jonah* for an instance, and O that God would make these his Saints patterns to us; *Jonah* 2. 2, 3, 4. He was in a sad affliction, and his affliction was accompanied with temptation, he was as low in his own imagination, as if he had been in the belly of hell, and yet even then, when in the Whales belly, in the depth of affliction, and compassed round about with sore temptations, *Then Jonah worshipped the Lord*, verse 4. *Then I said, I am cast out of thy sight, yet I will look again toward thy holy Temple. I said I was cast out of thy sight; there is a temptation of distrust, when in that sad condition, in the bottom of the Sea, yet will I look towards thy holy Temple; and at verse. 7. When my soul fainted within me, I remembered the Lord, and my prayer came in unto thee, into thy holy Temple:* When he was in this condition, he prayed, and he poured out his soul before the Lord.

I shall only give you one instance more, and that is of *Christ* himself, when as he was in a sore affliction, and his affliction accompanied with temptations, then he prayed, *Luke* 22. 39, 40, 41, 42. *And he came out, and went as he was wont, to the Mount of Olives, and his Disciples also followed him, And when he was at the place, he said unto them, Pray, that ye enter not into temptation. And he was withdrawn from them about a stones cast, and kneeled down, and prayed, saying, Father, if thou be willing, remove this cup from me: Nevertheless, not my Will, but thine be done:* and at verse. 44. it is said, *being in an Agony, he prayed more earnestly.* His affliction doth increase, and his temptations do increase, and as they increase, so he cries the more earnestly to his Father: Afflictions do not make *Christ* cease to worship; no, he worships the more, and he crieth the louder, and prayeth the more earnestly.

Thirdly, We shall consider *the Grounds* of the Point; Why it is the duty of God's people, to worship God in time of affliction and temptation.

First, Because there is no affliction or temptation, but it is *from the Lord*, it is his Messenger, it is of his sending; we have to deal with God in it and it is fit that we should fall down and

worship him, when God sends affliction, *Isa. 45. 7. I form the light, and create darkness; I make peace, and create evil; I the Lord do all these things:* It is not spoken of Natural darkness, the darkness that is of the Air, that was not created by God, there is no creating cause, withdrawing of light causeth darkness; but God (saith he) *creates darkness*, he creates *Metaphorical darkness*, that darkness which he sends as an affliction to his own people, *I create it*; there is no darkness but that which is of the Lord's forming and creating: In the Creation of the world, *God said, let there be light*; but God never said, let there be darkness: but now, when God will afflict any of his people, he creates darkness, and there is no darkness, till God say, let there be darkness; when God says, let there be darkness in such a man's estate, all his comforts shall wither; when God says, let there be darkness in such a man's family, there shall be darkness; for he can turn the Sun, or Moon, or Stars into darkness; he can take away the head of the Family, the children that are as the Stars of the Family; if God speak the word, though there be never so many in the family, he can turn light into darkness: and so, when God says, let there be darkness in such a man's spirit, O then, though it was comfortable before, it will be as sad and as dark in the inward man, even as it is with the Air at midnight; darkness is of God's creating: and therefore whenever the Lord brings us into a state of darkness, affliction and temptation, either outward or inward, it is time then to worship the Lord.

Secondly, We should then worship the Lord in time of affliction and temptation, for *it is the Lord only that can enable a man to bear temptation or affliction*: there is need (I say) that we should apply ourselves to the Lord, for he only can enable a poor creature to grapple with his affliction and temptation; If the Lord help not, the proudest helper in the world shall stoop, and not be able to bear up a man under the least affliction, especially when the affliction is accompanied with temptation, and is wounding; *A wounded spirit who can bear?* It is only everlasting Arms that can support under such a condition; surely therefore it is our duty in affliction and temptation to fall down and worship.

Thirdly, *The Lord only can give a sanctified* (⊕) *of affliction*; he only can do us good by our manifold temptations; affliction itself cannot profit, sad experience shows it, a man may have stroke after stroke, and yet receive no profit, no spiritual advantage, *I am the Lord thy God that teacheth thee to profit*, *Isa. 48. 17.* God only can teach to profit; *Blessed is the man whom thou correctest and teachest*, *Job 5. 17.* When God's instruction and teaching go along with his correction, that man is blessed, that affliction shall be blessed: Affliction itself cannot do it, and therefore there is need that we should apply ourselves to God.

Fourthly, *God only can remove the affliction*, and he only can rebuke the distemper, and silence the temptation; for certainly both affliction and temptation (as I said before) they are the Lord's messengers, they are the Armies of the Lord of Hosts, they go, and they come at his command, he gives out the word, and he bids affliction to charge, and it chargeth; and if he bids it to retreat, it shall retreat; God only can deliver from affliction, and from temptation; therefore surely it is our duty to worship in affliction and temptation.

Fifthly, *It is the end of all afflictions and temptations to bring the soul nearer to God, to drive the soul nigher God*: We are very prone to content ourselves to live at a distance from God; *before I was*

afflicted, I went astray, saith David, Psal. 119. 67. Now the end of affliction and temptation is to fetch home the straggling sheep, to bring God and the spirit nigher together; therefore it is fit that we should fall down and worship, for therein do we draw nigh to God, when the soul falls down and worships God with *Internal* worship, *fear* him, *love* him, *trust* him, and *submit* to him, and when it is pouring out its soul, and lifting up the name of God, speaking good words of the Almighty; surely herein the soul draws nigh to God, and so affliction attains its end.

Sixthly and lastly, *This is the way to ease and rest in our afflictions;* we cry out for ease and rest, that is the thing we seek after; the way to have ease and rest, is to fall down and worship; for by so doing, the soul doth cast its burden upon the Lord. When it doth thus fall down, and worship with the worship of the Spirit, fear, and love, and trust, now the soul casteth its burden upon the Lord, and his burden being left there, it bringeth in unspeakable rest. I say, when the soul by inward worship hath gone to God, and left his burden upon the Lord, O! it bringeth in ease to the spirit, whatever the affliction or temptation be.

Well then, to *Apply* this in a word.

First, What cause have we to be ashamed that we have come so far short of this Duty in the time of affliction or temptation? We have been afflicted at one time or other, who hath been free? many of your souls have been exercised with temptations, but O! What hath been the carriage of our spirits under them? Have we fallen down and worshipped with the worship of the Spirit? Have we been putting forth acts of holy fear and reverence? Have we been putting forth acts of love towards God? Have we been exercising trust and affiance in the name of the Lord? which is a strong Tower, the righteous flee into it, and are safe: Have we made it our work to be submitting to the Lord, to have our wills cast into the will of God, to submit to God for kind, and for measure, and for time? O! How far do we come short of this our duty? Have we been pouring forth our souls to God in afflicted conditions, and tempted conditions? Have we made it our work to cry the more earnestly being in an Agony, as Christ did? Have we spoken well of God at that time? Have we not charged God foolishly, and spoken unadvisedly with our lips? Truly we have cause to be humbled everyone, either we have not known our duty, or not minded our duty in the time of affliction and temptation.

Nay, Instead of worshipping, Have not we been dishonoring God in the time of affliction and temptation? Have not we been distrusting, murmuring, repining, entertaining hard thoughts of God, speaking hard words against God? Have we not neglected our duty, and said, what profit is there if I pray unto the Almighty? Have we not thought that we have had to excuse from worship, when the afflicting hand of God hath been upon us? We have thought that affliction had been our excuse from our duty; truly we may take up a sad complaint against ourselves, we are all guilty before the Lord, and O that he would help us to see the evil of our hearts, that hath past in the time of affliction and temptation!

But you will say, when some afflictions are upon us, alas we cannot pour out supplications to the Lord; surely in time of affliction he doth not require it; he will have mercy, and not sacrifice.

But can our afflictions be worse then *Jobs* were? Can it be greater then *Jonahs*? he was in the belly of hell; Can our afflictions and agonies be greater then Christ's were? yet he prayed, and prayed the more earnestly; the more his afflictions and temptations increased, the more he prayed: I know the Lord doth sometimes exercise his people with such conditions, such weaknesses, as they cannot be much in the performance of this external part of Worship; they cannot be much in speaking unto God, nor speaking well of God, because of that weakness that is upon the outward man; and if that be the only hindrance, if the spirit be not in fault, the Lord Jesus will make an excuse; Christ doth tender his poor servants and children in such a condition, when he sees the spirit is willing, and the flesh weak; they shall not need to excuse themselves, Christ will. But even then we are called upon to be much in giving to the Lord that inward worship of the spirit, which may be given when we are in the weakest condition; and the more we are hindered from the external part of worship, the more should we be in the internal part of worship, the more should the spirit be *reverencing*, and *loving*, and *exercising* acts of *Faith* and *Affiance*, and the more submitting to the Lord, and lying low; this the Lord calls for from his people in the worst condition: and we have cause to be humbled that we are not found in the performance of this duty in time of affliction or temptation.

Secondly, If it be a duty to worship in time of affliction, it is much more our duty to worship when the Lord is pleased to free us from affliction and from temptation; if God looks for Worship from his people when under affliction and temptation, then much more he looks for worship from his people when free from affliction and temptation: This is a duty that lies upon all Saints, to be worshipping the Lord, not only with Internal, but External worship, to take all opportunities of worshipping the Lord in public, and in our families in private, to be pouring out supplications, and to be speaking well of God is our duty: if in sickness, then much more in health; and if in adversity, much more in prosperity; and if under temptation, much more in the day of freedom, when the hand of the Lord is not upon us; it is our duty to take all opportunities, and the best opportunities, and the fittest opportunities, both in our families, and in public. Take heed that our incumbrances of the world doth not shut out our worship of God: *Pour out thine indignation upon the Heathen, and the Families that call not upon thy name*: O that that Scripture were remembered! Truly we are apt to complain when God lays his hand upon us, and exercises us with affliction and temptation, our complaint is, that we cannot worship; that is the grief and the burden, that we cannot worship the Lord, we are taken off from our duty; if so, we had more need to take those fairer advantages and opportunities of worshipping, while the Lord is pleased to continue his course of mercy and goodness towards us: *Seek the Lord while he is near, and call upon him while he may be found*; when afflictions come, we cry out, God is far from us, and at a great distance, and we know not how to apply ourselves to him; but examine and see whether this may not be the cause, because we have not taken our opportunity while he was near, we have neglected to worship him while we had strength and ability of body, of pouring out our souls to God, and speaking to God; and no wonder the Lord doth take those opportunities from us: and truly that proves a great burden to many of God's own people in the day of adversity, when God brings them into affliction, and exerciseth them with temptation, and they see they cannot worship him

in that external way; O! that is their grief, that they have not laid forth themselves in the worship of the Lord, both public and private, while the Lord gave them space and opportunity; and therefore as we desire not to lie under that pressure, which will be exceeding heavy to God's own people, take heed how we neglect worship, either in our families, or in public, or in both; for if it be our duty to worship under affliction, much more in health, peace, and strength.

To draw to a conclusion, one word of *Exhortation*, and so I end.

Brethren, Let us look up to the Lord to teach us this lesson, to make Impression of this Divine Truth upon our hearts; there is a time a coming that everyone of us may be put to the exercise of it; and therefore look up to the Lord now to teach you, that when affliction and temptation come, we may through the Lord's strength be made able to fall down and worship, both with Internal and External worship; O! that God would make those examples of the Saints that were set before us, prevalent with us, to draw us on to our duty; you heard how *Job* worshipped, and how *Jonah* worshipped, and *Christ* worshipped in an Agony, in the midst of affliction, accompanied with great temptations; O that we might look up to God to teach us this duty! that we may be ready to fall down and worship, as *Job* was, when the evil tidings came that all was taken from him, he falls down and worshipped, and blesses the Name of God. O! Know, that we have need then to be pouring out our souls before the Lord, and to be crying, as this woman did, *Lord help*, if ever we had need to cry, then *Lord help*; when affliction is upon us, especially accompanied with temptations, men and Angels cannot help, we had need to cry, *Lord help*.

But you will say, what is it that we should cry for to the Lord at such a time? It is our duty to worship, and to be pouring out supplications, but what is it that God expects that his people should cry for in time of affliction and temptation?

Briefly thus, We should cry, That *the Lord would discover the cause of that affliction, and that trial which the Lord doth exercise his people with*: Truly, it is not without cause, and therefore it is not without cause that God doth afflict us, *if need be you are in temptation*, it is not without cause, and therefore it is our wisdom and duty to cry to the Lord that he would discover to us why it is thus with us, to know what is his mind and will towards us, what God aims at, whether for correction or trial, or for exercise; wait upon the Lord to know what is his end; it is an addition to our affliction, when as our way is hid, and God's way towards us is hid, and we know not what God intends; therefore we should be much in this request, fall down and worship him, and desire the Lord to show us the cause, what is his end in this affliction, this trial and temptation.

Secondly, Fall down, and worship, and pray that *the Lord would take away the sting of affliction*; the sting is sin, the sting of death is sin, and the sting of all lesser deaths, affliction, is sin; therefore pray that the Lord would take away the sting; pray that *he would not correct us in wrath, and that he would not chasten us in his sore displeasure*; that was *David's* request (*Psal. 6. 1.*) that the affliction might not be accompanied with the Lord's displeasure, but that the face of the Lord may be towards us, and the comforting presence of the Lord with us in affliction;

we should cry that the Lord would take away the sting, and that his presence may be with us in affliction, that he would not leave us in the fiery furnace alone, but according to his promise, would be with us, when we go thorough the fire and water.

Thirdly, We should cry, That *the Lord would make us willing to bear our affliction, whatever it be*; that he would make our spirits submissive to him: that should be the great request of a gracious heart, that the Lord would make our spirits submissive unto him. O! What a gracious frame of spirit was *David* in, when he was driven out from *Jerusalem* by his son *Absalom*? 2 Sam. 15. 25. The Priests would have brought the Ark after him; No (saith he) *Carry back the Ark of God into the City; If I shall find favor in the eyes of the Lord, he will bring me again, and show me both it, and his habitation; But if he thus say, I have no delight in thee, behold, here am I, let him do to me as seemeth good unto him*: Here was a gracious submissive frame of spirit under a great affliction; if the Lord will use me no longer as an instrument, and I must Reign no longer, let the Lord choose what instrument he pleaseth, and do with me what seemeth good unto him. O! Beg that God would give us a submissive frame of heart, that when the Lord leads us into any affliction, we may be found submitting to the Will of God.

Fourthly, We should beg of the Lord, That *He would strengthen us to bear our affliction*; that he would enable us to grapple with our Temptations, and so to bear our affliction, that we may be no dishonor to his Name; so to bear our affliction, as we may be to his praise. Surely the least affliction will crush us, if we have no other strength then our own, we shall be soon crushed, when under temptation: O! We had need cry, *Lord help*, we had need cry that the Lord would put under everlasting Arms to bear up the spirit, and to enable us so to carry it, as we may be an honor to Christ.

Fifthly, When we fall down and worship, Beg *that the Lord would give a sanctified use of the affliction or temptation, whatsoever it be*: Our spirits should be breathing after a holy improvement of all God's dispensations, especially these dispensations of great afflictions or temptations; truly (as you heard before) it is not in affliction itself to do this, we cannot profit by it if the Lord doth not teach; and therefore we had need go to him, and cry to him, that he would give a sanctified use, that he would make affliction attain its end, that he would bore our ear to instruction and correction; that we may hear the rod, and him that hath appointed it, that he would carry on his own work, and would make use of this affliction for the subduing of our corrupt nature, making us partakers of his Divine Nature. Thus we should fall down and worship, and beg that God would give us a sanctified use of all afflictions.

And know Brethren, that we shall never have ease nor rest in our spirits till we be brought into this posture, we shall be in a woeful turmoil and perplexity, as *Noah's Dove*, that found no rest till it came into the Ark; so we shall find no rest till God brings us into this frame, bow the spirit, and cause it to fall down and worship in time of affliction, there will be no sanctified use of affliction; never expect any good by affliction, till God bring the spirit into this posture, to fall down and worship, as *Job*, and *Jonah*, and *Christ* did; that is an argument that the affliction is working the right way, when as the spirit is thus subdued to God: now it is working for good, certainly God will make a good end with that soul, when it is brought

thus to fall down and worship the Lord, to *fear*, and *love*, and *trust*, and *submit to him*, and to *pray*, and *praise*, to *speak to God*, and to *speak well of God* in time of affliction: Now the Physic works kindly, and the Lord is engaged by his word, that this shall work together for good, even all afflictions; when it thus works, you may have assurance of it, that all shall work together for good, God will make a good end, as he did with *Job*, and you may be sure that God will make a good end with you when as the affliction does thus work. And till this be done, never expect deliverance in mercy, if the spirit be not thus brought off in time of affliction or temptation, 'tis no mercy to be delivered; and this is a sure Argument that mercy is at hand, deliverance not far off, when as the Lord shall enable the soul thus to fall down and worship. When *Jonah* shall be looking towards the holy Temple, though in the belly of hell, yet when he looks to God thorough the Mediator, worshipping, praying, and praising, deliverance is not far off: O that God would help us to be looking upon his, and other examples! Yea, the example of this woman, when she was tempted and afflicted, she falls down and worshipped, saying, *Lord Help*.

Matth. 15. 26.

But he answered and said, It is not meet to take the children's bread, and to cast it to Dogs.

SERMON XVIII.

HEre is the *third Temptation* that this woman met withal for the trial of her faith.

Christ first of all gave her *no Answer*, that was one trial.

Secondly, He gave her *a denial*; he tells her, that he was not sent to such as she was: that was a greater trial.

But now in *the third place*, he gave her *a repulse*; he does not only seem to deny her, but seems to beat her back, and that with shame and reproach; a very sore temptation. Christ seems now to do his utmost to drive her away out of his presence, by presenting unto her hervileness, her unworthiness, *It is not meet to cast the children's bread unto dogs*. The Jews are called the *children*, they were the household of God, chosen and separated from all the world, and the Gentiles, they were called *Dogs*, they were without, and without are dogs; they were without the Covenant, and so were visibly unholy and unclean, and therefore counted *dogs*, and called *dogs*. And the mercies that Christ the Mediator was sent to dispence, are called *children's bread*. *It is not meet to take the children's bread*.

It is not meet,] It is not good, it is not fair dealing, it is not honest, it is not right; no, not in the sight of men, to take that which is provided for children, and give it to dogs, it were a sin and a shame so to do; therefore the Lord Jesus seems here to beat her back with a strong repulse; as if he should say, I wonder at this woman's boldness, she being without the Covenant, among the dogs, should desire the children's bread; no, it is not fair dealing, meet, right, nor honest, to take the children's bread and cast it to dogs: and thus she is beaten back, by presenting her vileness and unworthiness.

The truth that I shall close with, is this. The consideration of unworthiness and vileness, proveth many times a sore temptation to Christ's people.

God many times suffers his people to be tempted, and to meet with many sore temptations about their own vileness and unworthiness. That is the temptation that is now applied to this woman, that she was an unworthy creature, called a dog.

Now to make it plain to you from Scripture, that this many times doth prove a sore temptation to God's people, when their eye hath been kept intent upon their own vileness; this was a great temptation to *Moses*, and laid as a block in *Moses* his way, *Exod. 3. 11. And Moses said unto God, who am I, that I should go unto Pharaoh, and that I should bring forth the children of Israel out of Egypt?* He looked upon his own unworthiness, he was of a stammering tongue, and uncircumcised lips, when God would send him about that great work of bringing the people of Israel out of Egypt; this was a hindrance to *Moses* when he looked upon his unworthiness: O Lord, *Who am I that I should go to Pharaoh?*

And so the Prophet *Isaiah*, he met with the same temptation, and it was a great discouragement to him, and made him cry out bitterly, *Isa. 6. 5. Woe is me, for I am undone, because I am a man of unclean lips:* He looked upon his own unworthiness, and the unworthiness of the people, and then he cries out that he was undone, *I am undone:* It was a mighty weight upon his spirit, till the Lord sent his Angel to help him over this temptation, by declaring to him that his iniquity was taken away, and his sin purged, as you may see in the 6 and 7 verses.

And so this was a temptation to the Prophet *Jeremiah*, his own unworthiness, when God would send him about some special service, *chap. 1. v. 6. Then said I, Ah Lord God, behold I cannot speak, for I am a child:* He looked upon his own weakness, I am a child, I cannot speak, altogether unfit for the service, and he would have declined it, and therefore God thrust him upon it, v. 7. his unworthiness was a temptation to him.

And it was this that made the *woman that had the issue of blood* to come behind Christ, *Matth. 9. 20.* and to touch the hem of his garment, she would have stolen a cure, and gone away, and not have been seen, and so Christ should have lost the honor; she was under a temptation, and it was from the sense of her unworthiness.

And so the *Centurion*, *Luke 7. 7.* what was it that kept him from Christ? It was the sense of his unworthiness; *Wherefore neither thought I myself worthy to come unto thee:* I sent to thee indeed: but I thought not myself *worthy* to come to thee; the sense of his unworthiness kept him from coming in person to Christ: And so the sense of unworthiness and vileness, doth keep many a poor soul from closing with Christ, it keeps many a soul from accepting the tender of grace and reconciliation; it keeps many a soul from submitting to the righteousness of God, which is the righteousness of faith.

But in the opening of the Point, I shall show you what are those particular discoveries of unworthiness that do many times prove matter of temptation unto God's people.

First of all, when as a poor soul doth look upon *his own sinfulness*, and its *unworthiness by reason of sin*; when as a man or woman come to see what sin is, what a vile thing sin is, what an unclean and polluted thing sin is, such a pollution, such a defiled thing, that there is no Sink, no pit foul enough to receive it, but the pit of hell; so unclean is sin, such an uncleanness as will turn all in conclusion into the pit of hell. Now when a soul comes to see what a vile thing sin is, and look upon himself, and see that he is the man; I am the man, and I am the woman thus polluted and thus defiled, defiled all over, within and without, heart defiled, and life defiled, and when the soul comes to pore upon this, it proves many times matter of sore temptation; and especially this sinfulness is matter of temptation in these two or three branches.

First of all, in the vileness and sinfulness of our *hearts and natures*; when as men or women come to be acquainted with the vileness of their nature, and see what rebellion is in the heart, and find that there is a by as upon the spirit, that doth carry it off continually from God, the heart inclined toward vanity evermore; O! How do vain thoughts and sinful imaginations crowd in continually? And they do defile the most holy Service that is taken in hand: O! This proves matter of temptation: This body of sin and death, it made the Apostle cry out, *O miserable man that I am! who shall deliver me from the body of this death*▪ Rom. 7. 24. It had been a pressing temptation, if the Lord had not made a discovery of the way of deliverance and salvation to him; for a poor soul is apt to fear, surely there is nothing of God in me, if there were any seed of God in me, my heart would never be so vain, and the bias of my spirit would never carry me out from God so, O! I fear I am not made partaker yet of the Divine Nature. The sight of that woeful evil that is in the heart, proves many times a sad temptation, that it is hard for a poor soul to get over it. And

Secondly, When the Lord doth leave a poor creature *to sin after mercy*, and *against mercy*, it hath been saved by the Lord, delivered by his right hand, pressed with such and such a mercy, and yet overtaken in the snare of sin; sinning against mercy many times proves a sore temptation: O! I am afraid that I am none of the Lord's children, mercy hath not its kind work upon me, it doth not bring forth those fruits which the Lord may look for when he gives out such mercies: sinning against mercy, many times proves a sore temptation.

Thirdly, When the Lord leaves a poor creature *to fall again and again into the same sin*; O! this proves matter of temptation, when as the soul hath seen the evil of sin, and hath bewailed it, hath run to the Lord for strength against it, yet hath been overtaken again and again in the same sin; that I say proves matter of sore temptation: Surely may the poor soul say, my spot is not the spot of children, I have been overtaken once and again; whereupon the poor soul may be tempted to cast away his hope and confidence, and not only tempted to cast away its confidence, but tempted to depart from God, and to go out from the ways of obedience; *There is no hope* (say they in Jer. 18. 12.) *but we will walk after our own devices, and we will everyone do the imagination of his evil heart*: We have back-slidden again and again, and there is no hope for us, we had as good go on, and take our fill in sin: This temptation is set on many times by falling into sin. That is the first, That unworthiness by reason of sin.

Secondly, Unworthiness by reason of that *miserable, weak, and frail condition that the children of men are in*; the great distance that man is at from God, this proves matter of temptation to many a poor soul, when he considers that he is a poor piece of dust and ashes, and that there is an infinite distance between God and the creature; he is from everlasting to everlasting, he is Jehovah, and changeth not: But we are poor creatures, that are of yesterday, and are going down to the grave today, and shall be in the place of silence tomorrow: O this proves matter of temptation and discouragement. Will the Lord look down upon such a poor creature, and upon such a piece of dust and ashes? Is it possible that the Lord should humble himself to take notice of me? And besides that common condition of frailty which all men are in, the Lord is pleased to bring some of his people into a lower condition then that which is the ordinary state of man, and yet he is as low as dust: Yet (I say) the Lord is pleased to bring some of his people into a lower condition then ordinary; By affliction God makes man's state to be low, when he brings him into an afflicted state; and when God maketh man's comforts to be low, taketh away those comforts, and those relations which have been his refreshments, I say, when a man is brought thus into a low and afflicted condition, this added to that common condition of frailty, it setteth at a great distance from God, and it proves many times matter of discouragement and temptation to a poor soul: So it was with *Job, chap. 14. v. 1, 2, 3. Man that is born of a woman, is of few days, and full of trouble; he cometh forth like a flower, and is cut down; he fleeth also as a shadow, and continueth not. And dost thou open thine eyes upon such a one?* Lord, (saith he) Is it possible that thou shouldest humble thyself so far to look down upon such a one? That God should look down with the eye of pity upon such a one frail man is, one that is brought so low, one that sitteth upon the dunghill! Unworthiness by reason of frailness, proves a temptation many times to God's own people.

Thirdly, Unworthiness by reason of *coldness and deadness in affection*: When a poor soul finds how dead his heart is towards God; O! I have a heart for the world, and I have affections to friends and relations, there is love to creatures, nay there is affection enough to vanity, but little or no heart for God, there are not those breathings, those thirstings, those pantings after God, not that first love which sometimes it hath found to the Lord, and to the things of Christ: O! This proves matter of discouragement and temptation: O! I fear that the love of God dwelleth not in me, saith a poor soul, I find my heart so dead, and so strait towards God, open to the world, but strait to God: O! I fear that the love of God dwelleth not in me; How can it be that God should set his love upon such a one? Surely if the love of God were in me, I should love the Lord more then I do. Deadness and coldness in affection toward the Lord, it proves many times a sore temptation.

Fourthly and lastly, Unworthiness by reason of *unusefulness and unserviceableness to God*, that is matter of temptation; when as a poor creature sees that it can do little or nothing for the Lord, O! I am a barren tree, I am a dry branch, I see that others are fruitful, I see that others have the promise fulfilled to them, they bring forth much fruit, they are serviceable in their generation, they are an honor to God, and do good to men; but as for me, I know not wherein I can honor him, I know not wherein I can be useful or serviceable, O I bring forth no fruit unto God, and therefore am afraid that I am the Tree the Apostle Jude (verse. 12.) speaketh of, *without fruit, twice dead, plucked up by the roots, whose end is to be burnt*; This is matter of

sore temptation, and therefore hereupon there is many a poor soul that desires to be out of the world; O Lord, I can do no good, it is best for me to be put into the place of silence, I hinder some goodly Tree that would grow in my place, and would bring forth more fruit; upon this many a poor soul hastens to the grave. This is matter of temptation, and it is grounded upon this, a man's own unworthiness and unusefulness, and unserviceableness to Christ in his generation.

Quest. But you will say, Wherefore doth the Lord suffer his people to be tempted thus about their unworthiness?

Answ. Why, the Lord he hath gracious ends. Satan who helps on this temptation many times, he hath destructive ends; but God in suffering of it, he hath gracious ends.

What are God's ends?

First, God would teach us to learn this lesson, *That the love of God goes not by the worthiness of the creature*; therefore God he suffers us many times to be bowed down by looking upon our unworthiness even to temptation, because we would not learn this lesson, that the love of God goeth not by the creatures worthiness, but that it is altogether free, and not for anything in the creature, it is only in the Breast of God; there is the ground of his love, no reason for it in the creature: *Go and take a woman of Whoredom, one that hath played the Adulteress, and yet beloved*, that was to show forth and hold forth his love to the children of Israel; What was there in such a woman that was lovely or desireable? The woman of whoredoms; no more worthiness in the children of Israel: Neither is there in any soul, and God would have us learn this; and if we will not learn it, he will suffer us to be carried into the School of Temptation, to learn us this lesson, That God loves not for any worthiness in the creature.

Secondly, God would teach us to learn this lesson, *That the worthiness of the creature is out of itself*; therefore he suffers the soul to be brought into this School of Temptation, and to be bowed down with the apprehensions of our unworthiness, that we may know that the worthiness of man is out of himself; a lesson hard to learn, for a man is apt to seek his worthiness in himself, and is loath to be beholden unto any, no, not unto God, and not to Christ for his worthiness: We have all learned this of *Adam*, it was the first sin, he would have his worthiness in himself, he would not have depended upon God for it, but he would stand by himself, and have no dependence upon his Creator, and so by seeking to stand on his own legs, he fell down below the condition of a creature. And truly, ever since the sons of *Adam* have imitated their Father in this, Man desires and seeks to have his worthiness at home in himself, and he is loath to go out for it; and therefore it is one of the hardest matters in the world, to bring men to submit to the righteousness of Christ. Corrupt Nature, and Carnal Reason (as it is corrupted) teacheth men to look to their own righteousness; Philosophers taught men, That men needed not to go out of themselves to make themselves happy; for a man had all blessings in himself, and he needed not to go out of himself: But Christ teacheth another lesson; if ever man will be happy he must go out of himself, and he must seek his

worthiness elsewhere, he must have it in the Son of God. Now that we may learn this lesson, God suffers us to be brought into the School of Temptation.

Thirdly, God hath this gracious end, Thereby he doth *make his people more humble, and lowly in Spirit*, which is a gracious and Christlike disposition; though the Devil he hath no such end when he presents our unworthiness, to make us humble, yet God will make that advantage of it: You may see how humble and how meek this woman was when she was under this Temptation, in the next words, *Truth Lord*, (saith she) *yet the dogs eat of the crumbs*; all that thou hast said is true; thou hast said I am a dog, truth Lord, so I am. Thus she doth lie very low at the feet of Christ, he calls her dog, and she lies the lower, she lies at the feet of Christ. This is a gracious effect that God works by this Temptation.

Fourthly, By this God doth make his people *really to prize, and to live upon, and to exalt the Fathers free grace, and the Sons worthiness and righteousness*. I say, in this school of temptation, God teacheth his people to exalt really, and to prize really, and to live upon the free grace of God the Father, and the infinite worthiness and righteousness of *Jesus Christ*. O saith a poor soul, if I be so vile, so unworthy, O! what need is there of fleeing to the free grace of God? What need is there of looking after the infinite righteousness of Jesus Christ? O! This will make the soul desirous to live upon God, and to live upon Christ, to build upon free grace, and to build upon the worthiness and righteousness of Christ; and this will make the soul to exalt, and to lift up this glorious name of God, and of his Son. O! What had become of me, if it had not been for free grace? If free grace had not overlooked all my vileness, all my sinfulness, all my distance from God, all my coldness of affection, all my unusefulness, what had become of me if it had not been for the righteousness of Christ? If Christ had not brought in everlasting righteousness, to cover all this unrighteousness, O I had been miserable and undone. You see wherefore God suffers these temptations.

Briefly, a word or two by way of *Application*.

First, It may teach us to take heed that we do not help forward this temptation upon the spirit of those that are weak Christians: I say, Take heed that we do not help forward this temptation, there is no greater temptation then when the soul is kept and bowed down to look upon the vileness and unworthiness of the creature; many a poor soul cries out (as *David* did) concerning his sin, *O, my sin is ever before me*; so many a poor soul says, my unworthiness an vileness is ever before me, my deadness is ever before me, my distance from God, my sin of Nature, my sin of Heart, my relapses: Now take heed that we do not help forward the temptation, by despising and undervaluing those that are weak, by despising Christians for their weakness; O! it may be, as I said before, their eye is upon it, they look upon it themselves, and therefore we should not so look upon it as to discourage them, and not to cast off such as have any seed of God in them because they are weak, but to cherish that which is of God, though we may apprehend there is coldness, and deadness, and unusefulness; and it may be the Lord hath made them deeply sensible of it; but if there be but a little wheat, though covered with chaff, do not cast it away; a little wheat is precious: though there be but a little gold, and a great deal of dross, yet if we can discern any of

Christ's gold, we should help forward the work of Christ, and not help forward the work of Satan.

But secondly, Take heed that we do not give way to this temptation, let Christians (especially weak Christians) take heed that they do not give way to this temptation, poring upon their unworthiness, as to be discouraged and to be beaten off from Christ, and staved off from their duty. We may look upon our unworthiness, and we ought to look upon our unworthiness, and O that we could look upon our unworthiness more then we do, in God's way to look upon it, when God doth show us our unworthiness in God's glass, then we may look upon it without danger; but now it is dangerous to look upon it when Satan presents unworthiness, to behold it in the Devil's glass, it is dangerous, and proves a very sore temptation.

Quest. But you will say, How shall we know when God presents unworthiness, and when Satan presents unworthiness? How shall we know when it is duty to look upon unworthiness, and when it is sin to look upon unworthiness?

Answ. First of all, When God doth present unworthiness and vileness to us, he doth also present himself to us; he doth not present the unworthiness of the creature, and leave it there, but when God shows his people their unworthiness, he also shows himself; that you may look with one eye upon the Lord, as you look with the other eye upon your unworthiness; so did the Church in *Micah 7. 18. Who is a God like unto thee, that pardoneth iniquity, and passeth by the transgression of the remnant of his heritage? Vers. 19. He will subdue our iniquities, and thou will cast all our sins into the depth of the Sea.* She had looked upon her unworthiness, and upon her vileness, and had seen her iniquity; but she also looked unto God, *who is a God like unto thee?* And truly when we look upon our unworthiness, we may say, and we ought to say, O Lord! Who are such vile, sinful, and unworthy creatures in the whole world as we are? But take heed that we stay not there, and rob God of his grace, but even then look up to the Lord, and say, *Who is like unto thee? Who is like unto me for unworthiness? But who is like unto thy Son Christ for worthiness and righteousness? No God like unto thee; No Savior like unto Christ.*

Secondly, When God presents our unworthiness and vileness, it is to make us run nearer to himself; and it hath that effect and that operation upon the heart, when God shows a man or woman their vileness, it makes them run nearer to God: But now when Satan shows sinfulness and vileness, it is to draw the soul away from God, and so forsake its own mercy; when God made a discovery to the *Prodigal* of his own unworthiness, it made him hasten to his father; that discovery was from God, it made him hasten home; *I will arise (saith he) and go to my Father, and I will say, Father, I have sinned against thee, and am not worthy to be called thy son:* When as the soul shall thus look upon its unworthiness, and make the more haste to God, make the more haste to Christ, flee the faster to the City of Refuge, that discovery is of God.

Thirdly, When God doth discover a souls unworthiness, he doth make the soul (notwithstanding) *thankful*; he keeps the soul in a thankful posture, notwithstanding the

discovery of its unworthiness. So *David*, the Lord helped him to see his own unworthiness, and the unworthiness of his people, yet *David* in the midst of that discovery was kept in a thankful frame, *1 Chron. 29. 14. But who am I, and what is my people, that we should be able to offer so willingly after this sort?* Lord, we are poor unworthy creatures, I and my people, King and people; Ah but still his heart was kept thankful, and he is the more thankful to God, that God should employ such in any service that is done for him. But when as the sight of our unworthiness doth make us to repine against God, and put the spirit into a murmuring and discontented frame, that discovery is not from God, but from Satan. When God leadeth a soul into the discovery of unworthiness, yet he makes the soul thankful.

Fourthly, When God discovers unworthiness, it shall be no hindrance to the soul in waiting upon God in his Ordinances; when Satan discovers unworthiness, he doth thereby endeavor to discourage and to beat off the soul from waiting upon the Lord in the way of his Ordinances; This woman of Canaan she is not discouraged, she goeth on crying and praying; and *Hezekiah* and his people they went on to wait upon the Lord, notwithstanding they were made sensible of their unworthiness, and their want of preparation, according to the preparation of the Sanctuary; but when a soul is discouraged, beaten off from prayer; it is not for me to go to God, it is not for me to pray, and to wait upon God in his Ordinances, one so unworthy; Surely this is from Satan, this is not the discovery of God.

Fifthly and lastly, When as God discovers a man's unworthiness, it shall not take him off from any service that God calleth him to; when as Satan doth discover unworthiness, it taketh a man off from that work which God layeth before him. *Moses* was taken off from the work of the Lord by the sight of his own unfitness and unworthiness, he goes on to make many excuses one after another, it was a great stumbling block in his way, and it did hinder him from following God in that service that God called him out unto in his generation: *Moses*, he looked upon his unworthiness, and he was under a temptation; therefore thus you see and may know when God discovers unworthiness, and when it is duty to look upon unworthiness; and on the contrary, when it is of Satan, and when it is your duty to look away from your unworthiness; we may see it, and must see it in God's glass, but not in Satan's, And O that God would fasten this upon the spirit; let us take heed that we do not give way to this temptation. Weak Christians, you that are apt to be discouraged with the thoughts of your unworthiness, take heed of giving way to this temptation, for you will exceedingly hinder your own comfort by poring upon your unworthiness when Satan presents it; and you will enslave your own spirits, it will hinder you from that freedom which Jesus Christ hath purchased, and which Jesus Christ tenders to you, it will hinder your souls from establishment, it will keep you always in a weak condition, to be continually poring upon unworthiness, to look upon yourselves continually, and not to look back again to God, to look upon your sinfulness, and not look upon free grace, to look upon your unworthiness, and not to look upon the worthiness and righteousness of Christ: This will keep your souls from establishment, and keep you always in a weak condition.

But now, when God doth present unworthiness, we may look upon it; only let us remember what are God's ends, when as God doth present unworthiness; God's ends are gracious, and O

that we might have God's ends in our eye when we look upon our unworthiness! It is to teach us to know that God loveth us not for our worthiness, to teach us to know that we must have worthiness out of ourselves, to make us more low, more humble, meek in spirit, to make us to prize the Father's free grace, and the Son's worthiness, and his righteousness. These are God's ends, O that when ever we look upon our unworthiness, we might have God's ends before us!

Quest. But what shall I do when tempted about my unworthiness? Briefly thus.

Answ. If it be the portion of any soul to be under these temptations, under these discouragements before-mentioned; if it be a temptation grounded upon the discovery of the sinfulness of our Nature, heart, and life; O flee to the fountain, know that God hath declared that there is a fountain opened, *Zach. 13. 1. In that day there shall be a fountain opened to the House of David, and to the Inhabitants of Jerusalem, for sin, and for uncleanness:* Therefore when you are bowed down with the sense of your own unworthiness by reason of sin, look to the fountain, there is a fountain opened, and there is virtue in that fountain to cleanse and take away all your sin and unworthiness.

And if your temptation be grounded upon the discovery of your weakness and frailty, your distance from God, and this is helped on by your low and afflicted condition, besides the common frailty of man; O know! That though the distance be infinite, yet God hath overlooked it, free grace hath overlooked it, and free grace can overlook, and free grace will overlook that infinite distance that is between God any you: and know, that God doth not judge of any man by his outward low estate, by his outward afflicted condition; you are apt to draw sad conclusions from thence, that God loveth you not, and Satan he tempts to conclude so, if God loved you, he would not deal so with you: Ah, but know, that God doth not judge so, neither can you judge of the love of God by affliction.

And if the temptation be grounded upon the deadness of your heart, and coldness of your spirit, look to Christ to warm you, look to the Son of God to enflame your affections; but know, that you are not able to judge of God's love by your love, you must not measure God's love by your love; not to conclude that God hath no love, because you have little love; you cannot measure God by yourselves, you should rather accept of his love, entertain his love, and look to that love of God, to beget more love in your hearts, and to draw forth more love in your hearts; we have cause to be humbled exceedingly that our love to God is so little, but yet we must not measure the love of God by our love.

And if your temptation be grounded upon your unusefulness; O, you say, I am an unuseful creature, more fitter for the dunghill then for anything else; know that God hath some use of you, there is never a Christian living but God hath some use of it, though it may be you see it not; thou lookest upon thyself as a poor unuseful creature, but God hath some use of you: if God had not some use of you, he would not continue you here, no, not a moment; God hath appointed several members in the body, and all are useful, not the least member but it is useful in the body; I say, surely the Lord sees that you are of use to him, although you are apt

to say you are altogether unuseful. In a word, when tempted about unworthiness, do as this woman did in the Text.

First of all, she doth acknowledge all that Christ spake, *It is not meet to take the children's bread and cast it to dogs*, saith Christ in v. 27. *Truth Lord*, saith she. Let us learn to do so, when bowed down with the thoughts of unworthiness and vileness; let us subscribe to it, that it is a truth, all that can be said, and all that can be presented by Satan himself concerning our vileness, we may grant that it is truth, I am unworthy, vile, and wretched.

Secondly, Take heed that this do not hinder the acting of faith; acknowledge that it is so, and that we are as vile as it is objected; but let not the sight of this hinder the acting of faith; this woman she acted faith gloriously notwithstanding; *Truth Lord, yet the dogs do eat the crumbs that fall from their master's table*; she makes this to be a ground of faith, even this very discouragement, this very temptation, the sight of her unworthiness, this doth not discourage her; It is *Truth Lord, but yet the dogs eat of the crumbs*; and so be you still in the acting of faith, and let not the fight of unworthiness be any hindrance.

Thirdly, It is our duty still to wait upon the Lord in the midst of the discovery of our unworthiness: *Wait upon the Lord, and keep his way*, and let no discovery of unworthiness beat us off from waiting upon the Lord, and keeping his way: this woman held on her way, held on to wait notwithstanding all her unworthiness; she believes, and waits, prays, and waits, and her expectations they are from the Lord. And so in the midst of the sense of our unworthiness, let us do as she did, acknowledge God notwithstanding, be acting faith in Christ, in the Lord's free grace, in those gracious promises which he holds forth, and which he hath given us in Christ, and be waiting upon God in the way of our duty, keeping his way; and the Lord he will certainly make that soul more then a conqueror of these temptations.

Matth. 15. 26.

But he answered and said, It is not meet to take the children's bread, and to cast it to Dogs.

SERMON XIX.

I Shall now consider this temptation in *particular*. In general it was her unworthiness that was presented, more particularly, that *she was one of those Nations that did not belong to the Covenant of God*. She was a *Canaanite*, she was one that was a stranger to the visible Covenant of the Commonwealth of Israel; she was none of the children of the visible Kingdom, she was a *dog*, one without, and therefore Christ tells her, that she had nothing to do with the *children's bread*. This was the temptation.

We shall consider the Proposition as it is laid down by Christ, which is an excellent truth, and worth the consideration.

That children's bread must not be given to dogs.

That is the proposition laid down by Christ. Or, The holy things of God, they must not be profaned by giving them unto those that have no right unto them.

First, In the opening of this Proposition, I shall show you, *Who they are that are here called children.*

Secondly, *And then, Who are called Dogs.*

Thirdly, *What is that children's bread that must not be given to dogs.*

First then, Let us enquire who they are that are called *children*, who are the *children* that have right to the bread?

I answer first, All they that are *true Believers* in Christ, they are called children; I say, such as are really and truly believers, such as are the seed of Christ, the travel of his soul, such as are begotten again unto God by the immortal seed of the word, and born again of the Spirit, new creatures; these are children indeed, they are called the children of the *Promise*, the children of the *Covenant*, the children of *God by faith* in Christ Jesus, *Gal. 3. 26. To as many as believed gave he this dignity to be called the children, the sons of God:* To as many as received him, to them gave he power to become the sons of God, even to them that believe on his name, *John 1. 12.* primarily and chiefly they are called children of God, and these have right to the children's bread.

But secondly, There are others that are called children, that is, *Such as are under visible and outward dispensations of the Covenant;* I say, such as do outwardly belong to the Covenant of God, such as are under the visible dispensations of the Covenant of God; though possibly many of them may not be under the efficacy, life, and power of that Covenant, yet if they be under the visible dispensations, the outward dispensations, God owns them, and they must be owned for children, *Rom. 9. 6. For they are not all Israel which are of Israel;* though they may be of Israel, the seed of *Abraham*, that the Apostle speaketh of there, and such as were under the outward dispensations of the Covenant, the Covenant of their father did belong to them, yet saith he, *all are not Israel that are of Israel;* they are not Israel indeed, *children of the Promise, as Isaac was;* they are not all the elect of God, though they may be, and must be owned for children, because under the outward dispensation of the Covenant: And in *Mat. 8. 12. But the children of the Kingdom shall be cast out into utter darkness;* called children of the Kingdom, because under an outward administration of the Covenant of grace, and yet possibly they may fall off and apostatize; and such children of the Kingdom may be cast out.

Now persons are under an outward administration of the Covenant two ways, or by two rights, as I conceive.

First of all, by a visible profession of Christ, by a profession of faith in Christ, that may give men right to a visible being in the Covenant of God, and so upon that visible profession that is held forth, they may have right to the Ordinances of God, and yet not belong to the invisible Covenant of God. For Brethren, if a visible profession cannot give right to an Ordinance, there is no man can have any ground for the administration of an Ordinance to others, if not upon a visible profession, for there is no man can be certainly assured who are

the true Israel of God, and who belongs to the Election of God; no man can have certain assurance of another man's condition, but as he judgeth in charity upon his profession; so that an outward profession gives right to a visible being in Covenant, and so to a partaking of the Ordinances of Christ.

Secondly, There is another way of right (as I conceive) held forth in the Scripture, by which some persons have right to this visible Covenant of God, and so to some Ordinances of Christ, (such as they are capable of,) and that is, *God's gracious owning of them*; I say, God's gracious Declaration in the Word, that he will own such and such, and will account them for his people, set apart for himself; and so I conceive that the Lord owns and esteems of Believers, and the children of believing parents: And as some by profession have right unto the visible Covenant, so others upon God's declaration of owning in a visible way the seed of Believers; for so the Lord declared when he made that everlasting Covenant with *Abraham*, that he would take in him and his seed, and they should be visibly under the dispensation of the Covenant, which promise seems again to be renewed even in the New Testament, *Acts 2, 39. For the Promise is unto you and to your children*; and saith the Apostle 1 Cor. 7. 14. *Else were your children unclean, but now are they holy*. God's visible owning of them, gives them a right to the visible Covenant, and so to some Ordinances, such as they are capable of.

But you will say, it seemeth strange that any should be the subjects of an Ordinance who are not capable of understanding what is done: Alas, children have not the use of reason, and are not capable of understanding what is done, and therefore sure ineffectual, and of no use, it is but setting the seal to a blank.

I answer, That God always hath instituted some Ordinances both in the Old and New Testament, the subjects whereof have been merely passive. God to declare his grace, will prevent poor creatures before they are able to know him, hath instituted some Ordinances, the subjects whereof have been merely passive.

What did the children of old understand of *Circumcision*? They were merely passive, and yet that Ordinance I hope was not in vain, and seemeth to be more suitable to God's grace now under the Gospel, to have an Ordinance the subjects whereof should be merely passive, it declareth the grace of God, that he speaketh so to them before they have any knowledge.

And whereas it is said, It is the setting of a Seal to a Blank.

I answer, If God hath put in the names of the children of Believers into the same Covenant with their parents, if their names shall be found written in the Covenant,, why then to set to the Seal, will be no setting a Seal to a Blank; but their names were written and put into the Covenant when made with *Abraham*, *I will be thy God, and the God of thy seed*; and we nowhere read that their names were blotted out; nay, we rather find them renewed, *Acts 2. 39. For the promise is to you, and to your seed*: and therefore let none say, that it is setting a Seal to a Blank, if God hath written the names of children in the Covenant. Indeed I know it is very dangerous to misapply an Ordinance of Christ to wrong subjects, it is a giving holy things to dogs; but take heed that we do not call dogs where the Lord doth not call so; and take heed that we do not blot out those names that the Lord hath put into the Covenant.

But it may be you will say further by way of Objection.

If children belong to the Covenant of God, and the Covenant that the children of believing Parents is under is a Covenant of grace; of necessity they must be saved: Shall they be under a Covenant of grace, and not be saved?

I answer, Some may be under a Covenant of grace, and not saved; I say visibly, in respect of the outward dispensation, they may be under the Covenant of grace, and yet never attain to life and salvation; for when as we do Baptize those who do make a profession of their faith, surely we look upon them as Believers, and such as are in Covenant with God, and therefore we Baptize them, because believers, and so in Covenant with God.

But now, is it not possible, nay is it not ordinary for many who make such a profession of Christ, and are baptized upon that profession, to fall off, and to come short of life and salvation? And yet I hope you will say the Ordinance was not disorderly administered, though they that did make a profession do fall off; so though all children of believing parents do not attain to eternal life, yet the Ordinance is no more unduly administered to them then to others, for both Professors and children may be under the outward administration of the Covenant, which being may give right to an outward Ordinance, and yet not be saved.

Object. But you will say, How shall we judge of any but by their profession that they make of Christ; we cannot own any but such as make a profession, and children cannot make a Profession.

I answer, We must judge as God judgeth, and own as God owns; take heed that we do not disown what God owns; and if God will own the children of believing parents visibly, and put them under an outward administration of the Covenant, surely there is no danger of owning where God owns; God's owning is a surer ground for us to go upon, then any man's profession: Now God seems to own the seed of believers by his gracious promise: Nay, let it be considered, those Prophecies that speak of the latter days, and of the Kingdom of Christ, and the glory that shall be in those days, they speak of this, that God will then more abundantly and visibly own the seed of his people; God will own them, and God will bless them, *Isa. 65. 23. They shall not labor in vain, nor bring forth for trouble; for they are the seed of the blessed of the Lord, and their offspring with them.* When the Jews shall come in, they shall be called *the blessed of the Lord, and their offspring with them;* their seed shall be blessed according to *Abraham's Covenant*, when they shall come in again.

I know there are many gracious hearts that cannot believe this truth, and will not, till Christ comes to reveal it; but if the Lord hath handed in any beam of light, shut it not out; This have I spoken, because it is in my way to show you who are children.

But in the second place, *Who are Dogs?* You see who are to be accounted *children: who are Dogs?* That must be opened too, and let it not be offensive, because it is in the Text.

First, *Dogs* in Scripture are taken sometimes for all the Nations of the *Gentiles*, all the people of the world (except the seed of *Abraham*) were called *Dogs*, they were without the Covenant,

strangers to the Commonwealth of Israel; all, we and our fathers, all the Nations of the Gentiles; time was that the Jews only were the children, and we and all Nations were called Dogs.

But secondly, All *wicked men* in Scripture phrase they are called *Dogs*; The Scripture doth brand some sort of wicked men, and some degrees of wicked persons by this name; In especial manner the Lord looks upon some wicked men as dogs.

Who are they?

First, Such as give up themselves to gross and notorious wickedness, such as are openly scandalous, vile, and profane, *Rev. 22. 15. For without are dogs, sorcerers, and whoremongers, and murderers, and Idolaters, and whosoever loveth and maketh a lie.* Without are *dogs*, and he showeth who those dogs are that are *without*, that shall be shut out of the City, when the new Jerusalem shall come down from heaven; these are they that shall not have a name in that City: *vile sinners*, they are called *dogs*.

But secondly, such as do oppose the Gospel of Christ, such as do reject the Gospel, and oppose the Truths of the Gospel; such as come to hear for that end, that they may snarl against the word; the Spirit of the Lord calls them *dogs*; *Phil. 3. 2. Beware of dogs, beware of evil workers, beware of the concision:* the Apostle bids the Christians beware of them, beware of *dogs*, they that bite and snarl, and set themselves to oppose the Truths of the Gospel, the Spirit of the Lord calls them *dogs*.

Thirdly, They who do reject those wholesome reproofs, and counsels, and exhortations that the Lord sends them by any of his servants; such as scorn reproof, and hate reproof, that are ready to fly in the face of him that shall reprove them when they do wickedly; What have you to do with me, meddle with your own matters, and I will not be reprov'd by such a one as you are; the word of the Lord calls such persons *dogs*, they are vile creatures, *Matth. 7. 6. Give not that which is holy unto the dogs, neither cast ye your pearls before swine, lest they trample them under their feet, and turn again, and rent you.* See here what Christ speaks; Exhortations and reproofs they are not to be cast before some men, such as have often rejected reproofs, and will not hear, the Lord looketh upon them as *dogs*, and they shall die in their wickedness.

Fourthly, The Scripture calls those *dogs*, that sometime have made a profession of Christ, and have turned away from their profession, such $\langle \diamond \rangle$ have seemed sometimes to be very forward, and very zealous, hot it may be in their youth, after ward they fall off, and have lost their fruit, and have lost their profession, and it may be not $\langle \diamond \rangle$ much as Leaves upon them, but are turned again to their old ways, *2 Pet. 2. 22. But it is hapn unto them according to the true Proverb, the dog turned to his own vomit again, and the Sow that was washed, to her wallowing in the mire;* they have turned to their old course again, they seem sometimes to cast out sin; Ah! But they have returned to it again: Such persons are vile, and the holy Ghost calls them *dogs*.

Fifthly, Persecutors of Christ, of his Truth and people, they are called *dogs*; such as do not only bark against Christ, but even *bite and rend his people*: Why, the Lord looks upon them as vile creatures, they are dogs in God's account, whatever they are in the worlds; and so Christ

calls them by *David* his type, *Psal. 22. 16. for dogs have compassed me, the assembly of the wicked have enclosed me, they pierced my hands and my feet.* Those bloody persecutors of Christ, that would not be satisfied but with the blood of the Lamb of God, nothing but the shedding of his blood would serve their turn; even as the Bloodhound that hunts the Hind upon the mountain; the Lord calls them *dogs*, barking dogs, biting dogs have compassed me round about.

But thirdly, What is the children's bread that must not be given to dogs?

First, The *gracious Promises of the Gospel*; those sweet comforts that God hath laid up in the Promises, they are not the portion of wicked men; *Comfort ye, comfort ye my people, saith your God, speak ye comfortably to Jerusalem, and cry unto her, that her warfare is accomplished, that her iniquity is pardoned; Isa. 40. 1, 2.* God doth not send comfort to wicked men while they remain such; for all the promises of the Gospel, they are Christ's right, and Christ's inheritance, they are Christ's portion; the Apostle saith, *They are all yea and amen in him*; now therefore they cannot be applied to any but to those that have Interest in Christ; if promises be yea and amen in Christ, they cannot go without Christ; he must be thy husband, or else thou hast no right in them.

Quest. But you will say then, How shall men come to believe in the promises, if they must not be applied to wicked men? How shall they come to have faith in the promise?

I Answer, When the Spirit of the Lord doth persuade the heart of any sinner to accept of Jesus Christ, to rest upon Jesus Christ by a particular application: as he is freely tendered in the everlasting Gospel: when this is done, I conceive that soul hath an Interest in Christ, and then right to all the promises, for every mercy promised is to those that are in Christ, and children's bread is not to be cast to dogs.

Secondly, *A place in the House of God is children's bread*; a name in God's house, fellowship with the Saints, this is children's bread that be longs only to those that are Christ's, at least visibly so, *Isa. 56. 4, 5.* see what God promiseth $\langle \diamond \rangle$ the Eunuchs, *For thus saith the Lord unto the Eunuchs that keep my Sabbaths, and choose the thing that please me, and take hold of my covenant; even unto them will I give in mine house, and within $\langle \diamond \rangle$ walls, a place, and a name, better than of sons $\langle \diamond \rangle$ of daughters; I will give them an everlasting $\langle \diamond \rangle$ that shall not be cut off.* This is made to him that feareth the Lord, and desires to worship $\langle \diamond \rangle$ Lord aright, and desires to sanctify the Sabbath of the Lord, he hath right to this part of children's bread, he hath right to the fellowship $\langle \diamond \rangle$ Saints, and Church of Christ, and God in due time will bring him in, though he may be out. *will give him a name in my house, and his name shall be written there; the time is a coming that there shall be never a Saint, but the Lord $\langle \diamond \rangle$ bring him in, Behold how good and how pleasant it $\langle \diamond \rangle$ for Brethren to dwell together in unity,* *Psal. 133. 1* there is a large report of Brethren's dwelling together in Unity; now they must be Brethren, $\langle \diamond \rangle$ else they cannot dwell together in unity; *It is good and pleasant for brethren dwell together* Sons and daughters of the everlasting Father, $\langle \diamond \rangle$ that not only by Creation, but by Regeneration ▪ If

Sons and Daughters of the everlasting Father O! Then, How good to dwell in the House of God? This is children's bread. <◇>

Thirdly, *Sealing Ordinances, The seals of the Covenant, they are children's bread, Baptism, and the Supper of the Lord* are children's bread, and they are not to be dispensed to any that are visibly unclean, and unholy; To instance only in the *Supper of the Lord*, to show you a little that what is children's bread, and must not be given to any but children: For first, It is a Seal of the Covenant; if the other Ordinance be a Seal, then what is a Seal of the Covenant of Grace; and therefore they must be in the Covenant of grace, they must not be strangers to the Covenant, that come to this Ordinance, that have right to this Ordinance: They that are visibly strangers, and enemies unto God, strangers to this Covenant, they cannot have a right to that Ordinance of Jesus Christ.

Again, That Ordinance is a Love-Feast, and the Lord he makes it, to declare that he is reconciled to all those his friends whom he invites: There was a falling out between God and man, but when it is taken up by Christ, God the Father declares that he is a friend, and therefore he invites believers to sup with him, which declares and makes it out to them that he is reconciled, he makes a feast for this end, and therefore called *the Lord's Supper*; they shall come and sit at Table with him, that he may declare that he is really reconciled, and bears no old grudge, but hath forgotten all. Now therefore, they that are enemies, that will not be reconciled, but profess enmity against the Lord, they cannot have right to this Ordinance.

Again, It is a seal of our Communion with Christ and with the Saints. *The Bread which we break, is it not the Communion of the Body of Christ?* And so the Wine, it is the Communion of the blood of Christ, the sign of it, the seal of it, a seal of our Communion with Christ; and it is a seal of our communion with the Saints; all that do partake of it, they profess they are one bread therefore it is an Ordinance that cannot and may not be dispensed to wicked men.

Besides, The Supper of the Lord is an Ordinance that is appointed for the increase of grace ▪ it is appointed for a Christians growth, therefore of necessity there must be life before there can be growth, there must be a principle of grace, before there can be increase of grace; It is true, it is for the weak as well as the strong; and if there be any part of spiritual life in the soul, that soul may receive it in Christ's way; but of necessity there must be life, or else no right to the Ordinance; for it is appointed for growth in grace, to make a weak faith strong, and so for the increase of every grace.

I might add, wicked men cannot perform the actions of the living that God calls for in that Ordinance, they cannot eat and drink spiritually, they may eat the bread, and drink the wine, but they cannot eat the flesh of Christ, and drink the blood of Christ; if a wicked man, he cannot eat spiritually, and so he profaneth the Ordinance, the Body of Christ and the Blood of Christ he becomes guilty of it, and the Apostle saith, *He eateth his own damnation, if he cannot discern the Lord's body*, (1 Cor. 11. 29.) and eat spiritual by faith; sad in the conclusion, *he eats and drinks damnation of himself*. That's the third piece of children's bread, Sealing Ordinances.

I should have added a fourth, but shall pass it by because of the time, it should have been this, *Holy counsels and reproofs*, they are children's bread, and I should have shewn you in what cases we ought not to cast them before dogs; When we have no call to speak, or when we have spoken often, again and again, and they turn again, and tread it underfoot, when it appears that they sin obstinately, do not sin for want of light, but sin against light; when you have born a sufficient testimony unto the Truth, or unto the ways of God, in such cases and the like; that part of children's bread must not be cast to dogs.

To shut up all with a word or two of *Application*.

First of all, It lets us see Brethren, that way of the Churches of Christ is justifiable by Christ; that way of making distinction and separation betwixt person and person, betwixt the precious and the vile, it is justifiable by the word of the Lord, it is one of the hard things for the world to digest, this separation, this putting a difference between man and man: but I pray know, that if any Church do act according to the rule, to the word of Christ which they may not transgress, no not for a house full of gold and silver, they must not give that which is holy to dogs, *cast not pearls before swine*, (saith Christ) *Matth. 7. 6. And it is to take the children's bread, and cast it to dogs*. The Church do but walk according to rule, let not men condemn it.

I know what is objected; Ah! They are a censorious people, they would be Judges, they would judge all the world but themselves; they only are children, and all the world are dogs.

No, we say not so, God forbid, We say there are seven thousand souls, besides those we know, that have not bowed their knee to *Baal*; Ye• surely, there are many thousands (I am persuaded) of the people of God, that are children who are not for the present in any visible House of God: But this I say, that so long as they are so, they are not in the right place, they are where the dogs should be, till they be in some visible House of Christ, they are not in the children place, they set themselves among the dogs; the Lord would have them among children, and there is a time a coming, when all that are children shall come in, and without shall be none but dogs.

And let me say to such as are the children of the Lord, and not in some visible House of God; they cannot have their portion, they cannot enjoy children's bread, while out of Christ's house, they deprive themselves of that bread which is their right, Christ will not have bread given, but in his House; some Ordinances of Christ cannot be dispensed but in a Communion of Saints, and if children will not come into a communion of Saints, they must not, they cannot enjoy those Ordinances; and let it be no offense, if the Church (according to their duty) do labor to keep the Ordinances of God from pollution.

Quest. But you will say, What can it hurt me? Or, What can it hurt another, though there be many wicked men in a Communion of Saints, that come and partake of the Lord's Supper? What is that to me if I be prepared to wait upon the Lord? What detriment shall I receive?

Answ. It is to thee; *A little leaven leaveneth the whole lump*: If a wicked person be in the Church, it is to thee, and to the whole company, and if thou dost not that which is thy duty, thou art

defiled by that wicked man. It is true, if thou hast done thy duty, brought it to the Church, then thou art not defiled; but if thou hast not done thy duty, thou art defiled, and it is to thee.

I know what is urged, Did not *Judas* receive the Supper? And were there not many wicked men in the Church of *Corinth*? And doth not Christ say, the *Tares and the wheat must grow together*? But these may easily be answered.

As for *Judas*, it is hardly made out that he received the Supper of the Lord; but if he did, he was a close hypocrite not known to the Church. Hypocrites there may be, but that is no plea for the admitting of those that are openly scandalous.

As for those wicked persons in the Church of Corinth, it was defective, but of right it should not have been so; Possibly the best Church may be corrupt, and may tolerate wicked persons; but by rule it ought not to be so: When ye are met together, and there be a wicked person amongst you, deliver such a one unto Satan, for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus. Know ye not that a little leaven leaveneth the whole lump? 1 Cor. 5. 4, 5, 6. But to pass by that.

Secondly, In a word, What matter of comfort is here to you that are the Lord's people? The Lord looks upon you as children; all you that fear the Lord, and believe in the name of his Son, you are the Lord's children, cared for and provided for by the Lord. Provision is made by God himself, he will take care that you shall have bread; Christ takes care for his children: O! This is children's bread, and I must not give the children's bread unto dogs. O! That this might refresh your souls, that Christ looketh upon you as children, and that he takes care to provide bread for you; *He will not suffer the soul of the righteous to famish*, Prov. 10. 3. Children, you shall have bread; you shall have *Ordinances, Promises*, they belong to you, they are your bread, the Lord will in due time give out that which your souls wait for; for the children shall have their bread. O that the Lord would raise up our hearts to expect this when we come before him in the Lord's Supper: Let children look for their bread, wait for bread from heaven to be given out, there is never an hired servant in Christ's House but shall have bread enough; so the Prodigal did acknowledge: and if the hired servants shall have bread, the children shall not famish. O! Wait upon the Lord, who will give his children bread, and give it in due season.

Again thirdly, What cause have you to admire at the goodness of the Lord thus to you that are his children? Children so provided for; O! The free grace of God to us poor outcasts of the Gentiles: Time was when we were dogs; and that the Lord should make them to be children that were dogs, set them at his Table that were cast out, and give them children's bread, that had not right, no not to the crumbs! O the free grace of God, let us admire it, and let us debase ourselves, and lie low before the Lord, and say, O! What am I poor dead dog, that I should sit at Table with the King, and that the King should own me? No cause of being lifted up, but cause of lying low; for who are we poor dead dogs, that the Lord should make us children, and bestow the portion of children upon us, giving unto us children's bread!

And to shut up all;

Let us look upon the *Ordinances* of the Lord as our *Bread*; look upon the *Word*, and look upon the *Promises*, you that are children, take hold of them, improve them, they are children's bread, they are provided on purpose for you; And so that other Ordinance of the *Supper*, look upon it as bread, and make use of it as bread. O that we might fetch out the sweetness of it; for there is no piece of children's bread but hath a great deal of sweetness in it; sweetness in the *Word*, and sweetness in the *Supper*; and O that we might chew it, and fetch out the sweetness: What sweetness might we find in the *Supper* of the Lord, if we did set faith on work? O! what abundance of the love of God is held forth, and of the great mystery of godliness, God manifested in the flesh? How much held forth of the sufferings of Christ, and the benefits of the suffering of Christ? O that we might chew the Ordinance, and (as bread) make use of it for our refreshment and strength!

Matth. 15. 27.

And she said, Truth, Lord; yet the Dogs eat of the Crumbs which fall from their Masters Table.

SERMON XX.

IN these words that I have read, we have the carriage and the behavior of this woman under those *Trials* or *Temptations* which she met withal; her carriage is very gracious, it is such as doth discover

First, A depth of *Humility*.

Secondly, A height of *Faith*.

She discovers first of all, A depth of *Humility*. Jesus Christ he had called her dog; he had prefer'd others before her; he had told her, it was not meet to take the children's bread and give it to such as she was: Now she doth acknowledge all this, nay she doth not only acknowledge it, but she submitted unto it, nay she confirms it: *Truth Lord*; Christ had said, *It was not meet to take the children's bread and cast it to dogs: Truth Lord*; Whatever thou hast spoken, Lord, is true: Thou hast said that I am a dog, *Truth Lord*; Thou hast said the Jews are children, *Truth Lord*; Thou hast said it is not meet to bestow children's bread upon dogs, *Truth Lord*; yet the dogs eat of the crumbs.

And as we have a discovery of her *Humility*, so of her *Faith*; her condition was low, but her faith was high; strong, and glorious.

First of all, By *Faith* she doth answer the temptation, she finds out the strength of the temptation, the scope of it where it lay, and the Spirit of the Lord doth unfold and resolve the difficulty. Christ had said the Jews were the children, and 'twas not meet to give the children's bread to dogs; there is the temptation: She answers, *Truth Lord*, yet the dogs eat of the crumbs. It discovers thus much, Although the Jews are the children, and they must be served first, it is fit that they should have the first offer of mercy, it is fit that they should have whole loaves set upon the Table, and full dishes, yet the Jews are not so the children,

that all others are excluded, the Gentiles are not altogether excluded from mercy, the Gentiles may have the crumbs, especially when the children grow wanton, and cast away their bread, the Gentiles (though dogs) may have that which fall from their Table. Thus by faith she doth find out the force of the temptation, and is enabled to make an answer to it.

Secondly, The strength of her faith doth appear in this, that she doth not only answer the temptation, but she gains advantage by it, her faith is strengthened, and riseth higher, and waxeth stronger; and that which was matter of discouragement in itself, it is matter of encouragement and strength unto her; Christ had said she was a dog, this is an encouragement to her, Lord, thou hast said that I am a dog, and if I be a dog, I am thy dog, thou art my master, and therefore surely the crumbs that fall from my masters table do belong to me; in all Nations, among all people the dogs eat the crumbs that fall from their masters table; Lord, thou hast said that I am a dog, but I will lie at thy feet, and wait upon thee for crumbs of mercy that fall from thee. Thus her faith is strengthened by that temptation, which in itself did tend to drive her from Christ; that temptation that would have driven her from Christ, makes her run to Christ; she is called dog, and she waits under the Master's table for crumbs of mercy. Thus you see the carriage of this woman under the temptation, she carries it very humbly, and with a great deal of faith and holy confidence in the midst of these discouragements.

There are divers useful truths in these words, I shall now close with one.

Truth Lord, (saith she.)

From whence Observe, That the soul that is graciously and truly humbled before the Lord, will justify the Lord in all that he speaks and doth against it.

Whatever the Lord shall say, whether it be in a way of discovery of sin, vileness, and corruption: Or secondly, whether it be a word of threatening: In both these, that heart that is truly humbled, it will justify the Lord. When God speaks himself, and gives rebukes from himself, or when God makes use of men to be instruments in his hand, still a gracious heart that is truly humbled, in all it meeteth withal it will justify the Lord, and say, *Truth Lord*; the Lord is true, and the Lord is righteous in what he speaks and doth.

First, When God comes and speaks in a way of discovery of sin, when the Lord by his Spirit in his Word doth come and rip open a man's heart as it were, discovers its vileness to him, shows him what a wretched, sinful, polluted creature he is; or when the Lord shall come and charge any particular sin upon a man that he hath committed, set his actual sin in order before him; when *God shall bind with the cords of affliction*, as *Job* speaks, and then *discover a man's transgression*; if the soul be truly humbled, it will say, *truth Lord*; I am indeed as vile and as wretched, and as sinful, nay worse then I can be charged with. When God came to make a discovery to *Job* of his own heart, in the 38, 39, and 40 chapters, God took much pains to discover *Job* to himself, *Job* had stood too much upon his integrity, upon his righteousness, he had not all along justified the Lord in his proceedings; but when God came to make a discovery to him, and show him what a poor, vile, frail worm he was, and ripped open his heart, and shown him his corruption, *Job* then falls down, and cries, *truth Lord*, *Job* 40. 3, 4.

*Then Job answered the Lord, and said, Behold, I am vile, what shall I answer thee? I will lay my hand upon my mouth. verse. 5. Once have I spoken, but I will not answer: yea twice, but I will proceed no further. Behold I am vile, as vile as thou hast discovered to me, Lord, I see it, and therefore I will stand no more upon my own justification, but I will justify thee; and truly so it is with every soul that is truly humbled, when God comes and makes a discovery of its corrupt nature and life, and chargeth sin upon him, it is so and so aggravated, thou hast sinned against light, against knowledge, against mercy and goodness; *truth Lord*, all is true, saith the gracious heart; yea, not only when God speaks in the way of discovery of sin, the soul that is humble will cry *truth Lord*, and justify the Lord.*

But secondly, Even then when the Lord speaks very sharply in a way of *threatening*, the soul that is truly humble, it will justify the Lord; *Psal. 51. 4. Against thee only have I sinned, and done this evil in thy sight; that thou mightest be justified when thou speakest, and be clear when thou judgest.* Here David he will justify the Lord in all that he spake against him; as much as if David should say, I have made this public confession, and have penned this Psalm, that I might clear thee before all the world, that I might justify God, what ever God should do against David, or speak against David. I will say, Lord, thou art righteous: He would justify God in all that God had spoken against him; and yet God spake terrible things against David by Nathan the Prophet, *2 Sam. 12. 10, 11, 12.*

Verse 10. Now therefore the sword shall never depart from thine house, because thou hast despised me, and hast taken the wife of sriah the Hittite to be thy wife. *Verse 11.* Thus saith the Lord, Behold I will raise up evil against thee out of thine own house, and I will take thy wives before thine eyes, and give them unto thy Neighbor, and he shall lie with thy wives in the sight of this Sun. *Verse 12.* For thou didst it secretly, but I will do this thing before all Israel, and before the Sun.

See here what terrible things God threatens he threatens that the sword should never depart from his house; That he would raise up evil against him out of his own house, a terrible threatening: Nay, God threatens that he would give his wives to his Neighbors, that should defile them before his face; a terrible threatening: Nay, God tells him that this should be done before all Israel, and in the face of the Sun: And yet Lord, I will clear thee when thou judgest, and justify thee when thou speakest.

Take another instance in old *Eli*, and you shall see how he justified the Lord when the Lord spake against him; *1 Sam. 3. 18.* at verse 11. *Behold I will do a thing in Israel, at which both the ears of everyone that heareth it, shall tingle;* and at verse 14. *I have sworn unto the house of Eli, that the iniquity of Eli's house shall not be purged with Sacrifice nor Offering forever:* Now all this was told *Eli* at verse 18. *And Samuel told him every whit, and hid nothing from him:* And he said, *It is the Lord, let him do what seemeth him good.* And so *Hezekiah*, take that instance, and see how he justified the Lord, when the Lord spake terribly against him, *2 Kings 20. 19.* at verse. 17, 18. God threatens *Hezekiah* because he boasted of his treasure, and shows it to the Ambassadors of the King of *Babylon*, verse 17. *Behold the days come, that all that is in thine house, and that which thy fathers have laid up in store to this day, shall be carried unto Babylon, nothing shall be left, saith the Lord.* Verse 18. *And of thy sons that shall issue from thee, which thou shalt beget, shall they*

take away, and they shall be Eunuchs in the Palace of the King of Babylon. A hard lesson, and yet he justifies the Lord; Verse 19. Then said Hezekiah unto Isaiah, Good is the word of the Lord which thou hast spoken. So that you see that a gracious heart that is truly humbled before the Lord, it will justify the Lord in all that he speaks against it; when he discovers sin, or threatens punishment, still he will justify the Lord; and not only justify the Lord in what he hath spoken, but he will justify the Lord in what he shall speak; if God should speak seven times worse, still a gracious heart that is truly humble, resolves to justify the Lord, 2 Sam. 15. 26. saith David, *But if he thus say, I have no delight in thee; Behold, here am I; let him do to me as seemeth good unto him*. He did not only justify the Lord in what he had spoken; but in what the Lord should say; if the Lord should say, I will use David no more, nor bring David back no more to his Throne, David in that justifieth God, and submits to the Lord.

But secondly, A gracious heart that is truly humbled, desires to justify God in his *Actings*; when God shall *act against him*, as well as speak against him, it will justify the Lord; if the Lord shall prefer others before him, in this he will justify the Lord. Instance in this woman of Canaan, the Jews (the children) they must have whole loaves, and full dishes, and they must be prefer'd before her, yet she justifies the Lord, and says, *Truth Lord*. But I shall make it out to you in divers particulars, that you may see how a gracious heart that is truly humbled, will justify the Lord in his actings.

First of all, If the Lord shall manifest more love, more grace, more favor unto others, then to itself, though there be nothing in all the world that it longeth more after then after the enjoyment of the presence of God, yet if the Lord shall be pleased to discover more of himself, and give out more clear, full intimations of his love and grace to others then to itself, it desires to justify the Lord. Christ (as I said) he will deal with the Jews as with children, give them whole loaves, and full dishes, this woman she justifies the Lord; and if the Lord will give more tokens of acceptance to others then to itself, still it desires to justify the Lord: The heart that is unsound cannot do this, nothing is more hard to bear, that the Lord should show more favor to others then to them; so it was with *Cain*, the Lord shown more favor to *Abel* his brother, then to him, God gave him a token of his acceptance, *Cain* could not bear it; and so the *Prodigal's* eldest brother; the father shows a great deal of love to the returning *Prodigal*, and the eldest brother could not bear it; *I have served thee all my days, and thou hast not dealt so with me; thou hast not killed the fatted calf for me*. But the soul that is truly humble, it will justify the Lord in this, if the Lord gives our clearer manifestations of his love to others then to him, it will say the Lord is righteous, and doth me no wrong; the Lord is a free Agent; free grace, it is his commodity, and he may bestow it where he pleaseth; and I have received more from the Lord then I have improved, I have had more then I have been thankful for, more then I have used for the Lord's honor; I have sinned so and so after mercy, and it is a wonder that I have not sinned away all my comforts. Thus a soul that is truly humbled, will justify the Lord.

Secondly, If the Lord gives out a greater measure of spiritual gifts to others, the soul that is truly humbled it will justify the Lord in this dispensation, it desires to say, as *John the Baptist*, John 3. 30. *He must increase, but I must decrease*; herein is my joy fulfilled; it desires to rejoice

in this, that the Lord may have any honor by others, though it look upon himself, and see it is a barren wilderness; others, green trees, see others flourishing like the Palm tree, and bring forth much fruit; although a gracious heart sees cause to be humbled, and judge itself for not following on to know the Lord, for its not following on to wait upon the Lord for such enjoyments, yet it also desires to justify the Lord; not to complain if the Lord shall give out more to others then to him; it knows in this also the Lord is a free Agent, and he may dispose of his gifts, where, and to whom he please.

Thirdly, If the Lord should give out a greater share of temporal mercies to others then to him, a greater estate, more riches, more honor, more friends and relations, still a soul that is truly humbled, it will justify the Lord in this dispensation: it will say, I have received more then I am worthy of, I am less then the least of all thy mercies; I have more then I have used for God's honor, this is the portion that the Lord sees good for me; the Lord sees what a naughty heart I have, I am ensnared with that little that I have, it is a snare to me; therefore surely the Lord in mercy hath denied much to me, lest my heart should be ensnared, and therefore in this dispensation it will also justify the Lord.

Fourthly, If the Lord should lay greater afflictions upon him then upon others; in this dispensation, the soul that is truly humbled will justify the Lord. So it was with *Job*; *Job* he was greatly afflicted, not any man living met with so much as *Job* did, yet in *Job* 1. 20, 21. He falls down and justifies the Lord; *Then Job arose, and rent his mantle, and shaved his head, and fell down on the ground, and worshipped; and said, Naked came I out of my mothers womb, and naked shall I return thither: the Lord gave, and the Lord hath taken away, blessed be the name of the Lord:* See here what arguments he finds to clear the Lord in this dispensation; though his affliction was very great, he falls down and blesseth the Lord, and at v. 22. it is said, *In all this Job sinned not, nor charged God foolishly.* And so *Aaron* the High Priest, when the Lord smote his two sons that they died, it is said, *Aaron held his peace,* Lev. 10. 1, 2, 3. *And Nada and Abi'u the sons of Aaron, took eight of them his Censer, and put fire therein, and put Incense thereon, and offered strange fire before the Lord, which he commanded them not.*

Verse 2. And there went out fire from the Lord, and devoured them, that they died before the Lord.

Verse 3. Then Moses said unto Aaron, This is that the Lord spake, saying, I will be sanctified in them that come nigh me, and before all the people I will be glorified; And Aaron held his peace.

He spake not one word against the Lord, but was silent, and justified the Lord. And so *David* in *Psal.* 39. when there was some sore hand of God upon him, so that he cried out, I am consumed by thy rebukes, some affliction that did even eat him up and consume him, yet he justified the Lord, *verse. 9. I was dumb, I opened not my mouth, because thou didst it.* And so in *Micah* 7. 9. *I will bear the indignation of the Lord, because I have sinned against him.* A soul truly humbled will justify the Lord, even then when he lays greater strokes of affliction upon him then upon others.

Fifthly, The soul that is truly humbled, it will justify the Lord when the Lord seems to shut out his prayer; it calls, and cries, and waits, and yet the Lord gives out no answer. O! how hard a matter is it for an unhumbled heart to bear this? *Wherefore have we fasted, say they, and thou seest not? Wherefore have we afflicted our soul, and thou takest no knowledge?* Isa. 58. 3. An hypocrite cannot bear this; if God give not a present answer, it will wait no longer: But now a gracious heart, that is truly humbled, it will wait upon the Lord, though the Lord gives not out a present answer; yea, it will study answers to clear the Lord; the Lord is righteous, and it is for gracious ends that the Lord defers to hear; or, the mercy is not ripe, or I am not fit for the mercy, it is mercy that I may wait upon God, mercy that I have such a God to wait upon; the Lord might have cut off my life, and my hopes, and my waiting; and therefore still the Lord is gracious, in that I have opportunity to wait upon him. Thus a soul truly humbled, will justify the Lord, when the Lord seems to shut out his prayer.

Sixthly and lastly, The soul that is truly humbled, will justify the Lord, when the Lord shall lay him aside as one that is useless, when the Lord shall make no more use of him in his work and service, but shall take him off from the work of the Lord. God sometimes deals so with his own people; yet if the soul be truly humbled, it will justify the Lord in this also; it is a hard matter to submit unto it, but when the heart is put into a right humble frame, it will submit and justify the Lord: And so did *Moses and Aaron* the servants of the Lord, God told them that he would lay them aside, God calls to *Moses and Aaron*, and tells *Aaron* that he must be high Priest no longer, commanded *Moses* to strip *Aaron* of his Garments, and to put them upon another before his face, and bids him go to such a place and die; and *Aaron* was obedient to the word of the Lord, *Numb. 20. 23, 25, 26, 27, 28.* And so *Moses*, when his work was at an end, God tells him that he must not carry the children of Israel into the land of *Canaan*, but he must go up to the Mountain and die: He submits to the Lord, *Deut. 32. 49, 50.* and *Deut. 34. 5.* And thus you see, a heart that is truly humbled, it will justify the Lord both in his sayings and doings; when God shall speak against him, and discover his vileness and sin, it will say, *Truth Lord;* or when God shall threaten most severely, nay when God shall walk in those ways that are hard to bear, yet a soul that is truly humbled, desires to submit to the Lord, and to justify the Lord.

And secondly, When God shall not only speak himself, but when God shall make use of men, yea wicked men, and shall set them to speak against it; when God shall set them to revile, and set them to act against it, to persecute it; the soul that is truly humbled, it will justify the Lord in that dispensation; so did *David*, 2 *Sam. 16. 7, 8.* *And thus said Shimei wheu he cursed, Come out, come out, thou bloody man, and thou man of Belial; the Lord hath returned upon thee all the blood of the house of Saul, in whose stead thou hast reigned, and the Lord hath delivered the Kingdom into the hand of Absalom thy son; and behold thou art taken to thy mischief, because thou art a bloody man.*

Shimei he came and railed against *David*, it was a great indignity that was done against *David* by that railing wretch, *and he took up stones, and cast at the King, at verse 6.* and it was, when *David* was in distress, he was driven out by *Absalom* from *Jerusalem*; he takes that advantage, he comes and rails, and calls him the *bloody man*, and saith he, *the Lord hath now avenged the blood*

of thy masters house upon thee; yet David at this time justifies the Lord, verse 10. So let him curse, because the Lord hath said unto him, Curse David; who shall then say, Wherefore hast thou done so? See here how David justifies the Lord; though that which this raising man did object against David was false, he calls him a bloody man in respect of Saul's house; David was clear in that, and innocent: yet David he lays it to heart, and concludes that God had some design in it; though in respect of Saul's house I am not a bloody man, yet I shed the blood of Uriah. David he is silent; the Lord hath bid him curse David; and therefore David useth many arguments for to justify the Lord, and to quiet his own spirit, and the spirit of others, as you may see verse. 11, 12. And David said to Abishai, and to all his servants; Behold, my Son which came forth of my bowels, seeketh my life; how much more now may this Btnj amite do it? Let him alone, and let him curse, for the Lord hath bidden him.

Verse 12. *It may be the Lord will look on mine affliction, and that the Lord will requite good for his cursing this day: And so David in patience doth possess his soul, and justify the Lord in that dispensation.*

A word or two of Application, and so I shall conclude.

First of all, This calls upon us to be more in the practice of this duty; O that the Lord would help all his people to learn this lesson! It is a hard lesson, we had need look up to the Lord, that he would teach us to justify the Lord when he speaks and acts against us; when he speaks himself, or when he suffers men to speak against us: It is our duty (as you have heard) to justify the Lord, as this woman of Canaan did, and as those in Micah 7. did, *I will bear the indignation of the Lord, because I have sinned against him: O that we could make those holy men our pattern that we heard spoken of before! Look upon Moses, upon Aaron, upon David, upon Hezekiah, upon Job, upon good old Eli, upon this Woman of Canaan, O! How did they justify the Lord, when the Lord spake hard things, and stretched out his hand in a way of sore affliction? Still we find them justifying the Lord, and O that we could look upon them as our pattern!*

To persuade us to this Duty, First of all, Consider, That *it is the Lord*; It is the Lord that speaks, it is the Lord that acts; whenever there is any affliction upon us, it is of the Lord; and if it be of the Lord, and from the Lord, why should we not justify him? That was a prevailing argument with good old Eli, when as those terrible threatenings came to his ear, That God would do that against his House, *at which both the Ears of everyone that heard it, should tingle; and that the iniquity of Eli's House, should not be purged away with sacrifice, nor offering forever: It is the Lord (saith he) let him do what seemeth him good.* He hath power over all creatures, as the Potter hath power over the clay; and saith David, *I was dumb, I opened not my mouth, because thou didst it.*

Secondly Consider, That all that God speaks and doth *is God*; and if so, Why should we not justify the Lord? You know what Hezekiah said, *2 Kings 20. 19. Good is the Word of the Lord: A hard word it was, that all his Treasure should be carried unto Babylon, and his Sons also, and made servants there, and yet he saith, good is the Word of the Lord.* Whatever God doth, is good; though it may seem to be never so hard, yet there is some good in all that he speaks

and doth; and the Lord doth it for good, *Doth not thy Word do good?* Every word of the Lord is good, and doth good to them that are his children, though it be a hard word; yet all God's words, and all God's ways shall work together for good; he will bring good out of them, if the heart be submitting to God, and justifying the Lord in that dispensation.

Thirdly, Consider, That *there is mercy in every dispensation*; and that God doth afflict less then the sin deserveth: Though the affliction may seem to be hard, truly if we look into our own hearts and ways, we might see that there is that which might provoke the Lord to afflict seven times more. The Church in the *Lamentations*, when she came to consider how she had provoked the Lord, though before she had cried out bitterly of her Wormwood and Gall, yet in *Lam. 3. 22. It is of the Lord's mercies that we are not consumed, because his compassions fail not.* We have provoked the Lord greatly, and it is mercy that we are not consumed, mercy that we are out of hell, and therefore good cause that we should justify the Lord.

Yea, and let us justify the Lord when he suffers men to speak against us: O! This is a hard lesson to flesh and blood; but know it is a duty that God calls for, when men do revile, and speak evil, and do accuse us so and so, still it is our work to justify the Lord; Look back to that pattern of *David* in the case of *Shimei*, and let us make it our pattern, whenever we meet with revilings and hard sayings from men; he justified the Lord, though it was false that which *Shimei* did accuse him of; *That he was a bloody man in respect of Saul's House*, yet he justified the Lord; the Lord sees that I am a bloody man, though not in that particular; and therefore saith he, *The Lord hath bidden him*. Either thou art guilty or not guilty, when God suffers men to revile, and speak evil, and to fasten such accusations upon thee; if thou art guilty, it is thy duty to make use of it by whomsoever God shall discover it; make use of that which comes out of the enemies mouth, to find out the evil that is in our own hearts: But if thou art clear, and not guilty of that which thou art accused of, yet in respect of the Lord, there is cause of justifying the Lord: So *David*, though he was not guilty in that respect that *Shimei* said he was guilty, yet saith he, it is just with the Lord, and it is a righteous thing that I should be thus accused by *Shimei*. And for the quieting of thy spirit, use those Arguments that *David* did, *Behold, the Son out of my Bowels riseth up against me, and therefore shall I think it a great matter for a stranger to do it?* So let us say, behold, here is that which riseth up in mine own heart, the corruptions in mine own bosom, that doth me many an ill turn, shall I think much that strangers do accuse me? And consider also that which *David* said, *The Lord doth hear the curses of Shimei, and will do me good by it:* And so, if thou canst approve thy heart to God, and art not guilty of what men do accuse thee of, and that thou canst say, it is false in respect of man, but in respect of God, thou sayest, *Truth Lord*, Know that the Lord he can do thee good by it, and that he will turn those very curses of men to thy good.

Again, One word of Use more, and so I shall conclude.

Look up to the Lord for this grace of *Humility*; O! What cause have we to give up our hearts into God's hand, that he may make us truly humble? Surely we shall never be able to justify the Lord, if the heart be not laid low, and made truly humble. The Lord *Jesus* he had humbled this woman, he had laid her very low, he had sanctified her affliction to humble her, she had met with great afflictions, her daughter was vexed with a dwil, the Lord sanctified that

affliction to humble her: And she also met with great temptations, *three sore Temptations* we read of; and the Lord also sanctified those temptations to humble her: And she had also met with discoveries of grace and love, the Lord revealed himself very gloriously to her faith, or else she could never have held out, the Lord also sanctified those discoveries to humble her, and lay her low. Truly if this woman had not had a humble heart, she could never have carried it so in the time of affliction, and in the time of this temptation, but she would have flown in the face of Christ: Christ calls her dog, and tells her, *That it is not meet to take the children's bread, and give it to dogs:* if her heart had not been humble, she would have discovered herself to have been a dog, she would have barked against him; but she carried it very graciously, and in all that Christ spake, justified him, *Truth Lord.* O that we might go to the Lord, and beg of God, that he would give out more of this grace of humility to us! A proud heart will never justify God when he speaks himself, or when he suffers men to speak; a proud heart will never take a repulse from God, nor reproofs from men: O! There is need of the grace of humility that will enable a soul to justify the Lord in whatever he shall speak, and in whatever he shall do. The Apostle saith, *God resisteth the proud, but he giveth grace to the humble:* He gives this grace to the humble, that they shall carry it graciously when the Lord speaks against them, when the Lord shall make a discovery of their hearts to them, of their Corruptions to them, of the deserving of their Transgressions to them, they shall justify the Lord, and say, *Truth Lord,* all is true. And when God shall suffer men to speak against them, the Lord gives grace to the humble; they shall have this grace, made able to justify the Lord.

And truly, When the soul is brought into this posture, when the soul is thus truly humbled before the Lord, and can justify the Lord when the Lord speaks, it is not far from deliverance: Salvation is nigh, Deliverance is at hand, the time of God's Controversy is at an end. When God hath thus humbled the soul under his mighty hand, and made it willing to lie low, and to justify the Lord in all that he speaks and doth; surely the time of refreshment from the presence of the Lord is not far off.

The Prophet *Ezekiel* he lay low before the Lord; there were discoveries of the glorious Majesty of the Lord made to him, at the latter end of the first Chapter; As, the appearance of the Bove that is in the Cloud in the day of Rain, so was the appearance of the brightness round about, this was the appearance of the likeness of the Glory of the Lord: and *when I saw it, I fell upon my face:* See here, he lay low before the Lord; and in *Chap. 2.* and *Verse 2.* What is said? *And the Spirit entered into me when he spake unto me, and set me upon my feet.*

And truly Brethren, When the Lord giveth out such a frame of spirit, that the heart is made so humble as to lie low before the Lord, and to justify the Lord in what he speaks and doth, the Spirit of the Lord is not far, Salvation is not far off. As the Spirit did enter into *Ezekiel*, and set him upon his feet, so the Spirit of the Lord will come into that soul, and fill it with joy and refreshment from the Lord's presence.

Remember now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh, when thou shalt say I have no pleasure in them.

Solomon having spent a great part of his life in following after vanity, and being brought by the Spirit of God to a serious consideration of his ways, he doth write this Book of Ecclesiastes as the Book of his Repentance; and like a true penitent, he takes care of the souls of others, and gives warning to all men that they should take heed that they do not split against those Rocks against which he cast himself. He is exceeding careful of the souls of men; and in a special manner, he takes care of the souls of young men; he speaks once and again to them, that they might be warned by him, and not spend their youth in vanity, that they might not lose the comfort that they might enjoy by enjoying God, and that they might not lose their opportunities of doing God service in their youth.

Now because it is hard to make impression upon young men, they being very apt to put the evil day far from them, and to put the good day far from them too, the day of conversion and returning to God being the first of all good days, the daybreak of Eternity; he therefore doubles his Exhortation to them: And he begins in *chap. 11. verse 9.* there he gives one warning piece to young men, *Rejoice O young man in thy youth, and let thy heart cheer thee in the days of thy youth and walk in the ways of thine heart, and in the sight of thine eyes: But know thou, that for all these things, God will bring thee into judgment.* Youth is very sinful, and it is very hard for young men to bear reproofs. That Solomon speaks in an Ironical way, that it might make impression upon their hearts; as if he should give them leave $\langle \diamond \rangle$ do what they will, *Let thy heart cheer thee in the days of thy youth, and walk in the ways of thine heart, and in the sight of thine eyes:* Take you pleasure, and run after vanity, and scorn reproof and satisfy your lust as much as you will: do (saith he) But take this also with you; *Know, that for all these things, God will bring thee to judgment.*

But how shall a young man be delivered from his folly? What remedy is there against this evil in youth? By what means may a young man be cleansed?

He sets down a remedy in the Text, *Remember thy Creator:* If thou wouldest be turned from sinful vanity in thy youth; Remember God in thy youth. And he presseth the Exhortation with many Arguments; *Remember now thy Creator in the days of thy youth.* Remember him! So I will (saith the young man) I have health, and strength, and time beforehand, I am but in the beginning of my youth, and I may remember my Creator, though I do it hereafter. O! Take heed (young man) saith he, *Remember now thy Creator;* Take heed of delaying, take heed of putting it off till another time, do it *now*, the future time is not in thy power, thou knowest not what tomorrow will bring forth, and therefore if thou wouldest remember God, do it *now*.

And good reason that thou shouldest do it *now*, for he is *thy Creator*, thy being and thy soul is from him, thy life is from him, and thy comforts are from him; He is *thy Creator*, therefore remember him *now*.

And he presseth this Duty, by the advantages which a man may have in youth of seeking after God; and the disadvantages that will come by putting off seeking after God in early years; There are evil days a coming (saith he) and therefore Remember now thy Creator, *before the evil day come*. There is the evil day of old age a coming, and that *Solomon* describes by an excellent Allegory or Metaphor from *verse. 2. to ver. 7.* In *verse 2.* he sets forth the evil day of *Old Age, While the Sun, or the Light, or the Moon, or the Stars be not darkened, nor the Clouds return after the rain;* The Sun, and the Moon, and the Stars will be darkened, saith he; that is, all the powers, the faculties of thy soul, thy understanding, thy affections, thy internal and external senses, thy memory, thy hearing, and thy seeing, and all other helps, which he calls the Sun, Moon, Stars, and Light, they will be darkened, there will be a decay in all the faculties of Nature. *The clouds return after the rain;* The body will be full of infirmities, a cloudy day it will be; the clouds return after the rain, after the day when it hath rained, insomuch as you think it would rain no more, the clouds return again; and so in old Age, the clouds will return again and again upon thee, there is a cloudy day a coming, and a dark day in old age, when thou canst not see to do thy work, and therefore *Now Remember thy Creator.*

And there is another evil day that he speaks of in *verse 7.* and that is, *the day of death. Then shall the dust return to the earth, as it was; and the spirit shall return unto God, who gave it.* Therefore considering all this, I counsel thee to remember thy Creator in the days of thy youth.

The Proposition or Doctrine then is this: That it is the duty of all the children of men, to seek after God in the day of youth.

Therefore the Scripture takes notice of some of the servants of God, and sets them forth as patterns and examples, that every man should remember God in the days of his youth. The Scripture takes notice of some good thing that was found in *Jeroboam's child, 1 Kings 14. 12, 13.* *Arise thou therefore, get thee to thine own house, and when thy feet enter into the City, the child shall die; And all Israel shall mourn for him, and bury him; for he only of Jeroboam shall come to the grave, because in him there is found some good thing toward the Lord God of Israel, in the house of Jeroboam:* In all the Family there was but one good child, and there is notice taken of him, and the Lord thought of him in mercy, that he did not see the evil that came upon his fathers house: The Scripture takes notice also of *Josiah, in 2 Chron. 34. 3.* *For in the eighth year of his Reign, while he was yet young, he began to seek after the God of David, his father:* He was but sixteen year old, and yet then did he seek after the God of *David* his father: And *David* he tells us, *He trusted in God from his youth, Psal. 71. 5.* *For thou art my hope O Lord God, thou art my trust from my youth.* And O that young men would look upon these patterns; wherefore doth God take notice of them, and wherefore are they recorded in Scripture, but that young men might make them patterns, and tread in their steps, to Remember their Creator •in the days of their youth.

But in the opening of the Point, I shall first show you what it is to remember God.

Secondly, Shew you what cause all men have to Remember God.

Thirdly, What advantage it is to Remember God in youth.

Fourthly, Make some Improvement.

First, What is it to *Remember God*.

First, To *Remember God* is to *know God*; knowledge is the beginning of remembrance; there is no man can remember that which he doth not know; therefore that man that is ignorant of God he doth not remember God, neither can he, because he doth not know God. So then, when *Solomon* saith, *Remember thy Creator in the days 〈〉 thy youth*, it is as much as if he should say, betimes seek after the knowledge of God, to know him as he is in himself, and as he is in his Son; to know him for your God, and your portion, and your Inheritance, and your Savior; where there is no knowledge of God, there is no Remembrin• of God. Therefore the Prophet *Isaiah* dot• press men to seek after the knowledge of God and in the Name of God, threaten all those people that seek not after the knowledge of God, th• though God made them, yet he will not save the• if they do not know him, *Isa. 27. 11. For it is •people of no understanding, therefore he that ma• them will not have mercy on them*. If thou do• not know God, though thou hadst outward lif• from him, yet thou canst not expect eternal lif• from him; for if thou dost not know him, he wi• not have mercy on thee: And therefore, To *Remember thy Creator*, is to *know God*.

Secondly, To *Remember God*, is to *Trust 〈〉 God*, to lay the confidence of the soul upon God, and upon God only; *Psal. 20. 7. Some trust 〈〉 chariots, and some in horses; but we will remember the name of the Lord our God*: So much faith in God, so much remembrance of God, when God is not believed on, and when God is distrusted, when anything beside God is trusted, then God is forgotten; And therefore when *Solomon* saith▪ *Young man, Remember God*; that is, seek after faith in God; let them trust in God, let them not trust in their strength, trust in their parts, let them not trust in their wealth, let them not trust in their friends, their fathers to provide for them, no, let them Remember God, let them put their trust in God, for that is a remembering of God.

Thirdly, To *Remember God*, is to *Love God*, to prize him, to have a high account of God, to love him dearly above all things; for when God is not loved above all things whatsoever, God is forgotten; *We will remember thy love more then wine: The upright love thee. Cant. 1. 4. We will remember thy love more then wine*; that is, our heart is affected with thy love, our heart is taken with thy love; we find more sweetness in the love of Christ, then in the sweetest of creature comforts; so that when *Solomon* saith, *Young man Remember thy Creator in the days of thy youth*, that is, set thy affections upon God betimes, prize him above all thy comforts and enjoyments: if the heart be not set upon God, the Lord is forgotten.

Fourthly, To *Remember God*, is to *Serve God*, and to obey God, to walk with him, and to worship him, to honor him, this is a Remembering of God, *Deut. 8. 11. Beware that thou for get not the Lord thy God, in not keeping his commandments, and his judgments, and his statutes, which I command thee this day*: If thou dost not yield obedience to the will of God, thou forgettest God; but to yield obedience to the Will of God, is to Remember God: So when *Solomon* saith, *Young man, Remember God in the days of thy youth*, that is, Walk with God, and take heed of disobeying God, sinning against God; for if thou sin against God, thou forgettest God; and

therefore be found walking with him, and worship the Lord in truth, for that is a remembering of him.

Fifthly, To *Remember God*, is to *spend the thoughts of the heart upon God*; When a man spends many thoughts upon a person, or upon such an object, he then remembers it; and so when the thoughts of the heart are spent upon God, then God is remembered: But when God is not thought upon, but vain thoughts thrust out the thoughts of God, there is no remembrance of God; the wicked they are said to *forget God*; *God is not in all his thoughts*, Psal. 10. 4. And therefore when *Solomon* saith, Young man, Remember God; that is, young man, spend thy thoughts upon God; thou hast many thoughts in youth, do not let them run out to base objects, to soul-destroying objects, but Remember God, let God be often in thy mind, and let the thoughts of thy heart be spent on him, thy many thoughts, and thy best thoughts, thy choice thoughts, let them be spent on God, for that is a Remembering of God.

Sixthly and lastly, To *Remember God*, is to *Endeavour after communion with God*; Seek to see the face of God, and to have the presence of God in and thorough Christ, to walk with God, this is a remembering of God; when a man neglects his friend, and hath no communion with him, he is said to forget his friend; and so that soul that seeks not after communion with God, that soul forgets God: And therefore when *Solomon* saith, Young man, Remember God; that is, let the strongest endeavor and pursuit of thy soul be after God, that thou mayest enjoy God, and act for God, and serve him. That's the first particular, you see what it is to Remember God.

But secondly, The second thing is to show you what cause there is that all the sons of men should Remember their Creator.

First of all, God is *worthy*, yea *only worthy* to be remembered: What is in any creature, in any object, that does make it worthy of the thoughts of your heart? Look unto God, and you shall find it infinitely more in him; Is it Goodness, Kindness, bounty, Liberality, Wisdom, Power, and Greatness, Beauty and Loveliness? Go all the world over, and find out all the excellencies that you can name, and you shall find them all to meet and center in God; all divine perfections are in him originally; there is Love and Bounty, Goodness and Meekness, yea infinite grace in God; *He is good, and he doth good*; and he doth good to the worst of creatures, even to those that forget him, while they run away from him: Yea, the most forgetful of God, they have showers of mercy poured down every day upon their heads. Now because of those excellent glorious perfections that are in God, God is worthy to be remembered of the sons of men.

Secondly, He is worthy to be remembered, because he hath *Done so much* to be remembered; God hath taken more care of this one thing, then he hath done of anything else, besides the great work of the salvation of his people, that the sons of men might remember him; when man went out from God in *Adam*, God saw that man would soon forget him, man would have forgotten that there was a God; now what a great deal hath God done, that the sons of men might remember him! He hath written the remembrance of himself upon every creature, that wheresoever man looks, either upward or downward, he shall see some footsteps of God, something that God hath done to remember him, he hath engraven some remembrance

of himself upon every creature, *Psal. 8. 3, 4. verse 9. When I consider thy heavens, the work of thy fingers, the moon, and the stars, which thou hast ordained.*

Verse 4. *What is man that thou art mindful of him, and the son of man that thou visitest him?* When I saw (saith he) the remembrance of God that was graven upon the Sun, Moon, and Stars, and so upon every creature on the face of the earth, why then at Verse 9. he cries out, *O Lord, our Lord, how excellent is thy Name in all the Earth.*

Nay, The Lord hath engraven the remembrance of himself upon all his *Providences*; there is some remembrance of God upon every mercy, all those mercies that have been made thy portion, which thou hast enjoyed since thou hadst a being; wherefore are they but that thy soul might remember God?

Nay, God hath written his name upon his *judgments* in the earth, that he might be remembered▪ wherefore God he doth work wonderfully, that as his mercies are wonderful, so his judgments are wonderful, wherefore doth God do such great things in the earth? Doubtless that he might be remembered, that men may say, *Verily there is a reward for the righteous, and a God that judgeth the earth.*

Nay, God hath set up *Conscience* in every man's soul, and wherefore hath God set up Conscience in every man, but that Conscience might put us in mind of God? That every man's Conscience might speak for God, that it might stand up and cry for God, Remember God; and Conscience doth cry, and doth speak, and men may hear the cries of Conscience if they will not stop their ears: When men sin, *Remember* (saith Conscience) *that for all these things God will bring thee to judgment.*

Nay further, God hath engraven his Name upon his *Ordinances*, and the great end is, that he might be remembered; This is the great end of the Ordinance of the *Lord's Supper*, *Do it in remembrance of me*, saith Christ; and so every Ordinance, the Word that is preached to you, it is that you might remember God; wherefore is Prayer, and every Ordinance, but that the sons of men might remember God? He hath engraven some remembrance of himself upon all his Ordinances. See then what cause there is that you should remember God, seeing God hath done so much that he might be remembered.

Thirdly, There is cause that the sons of men should remember God; for God is *their Creator*▪ *Remember thy Creator*. Now God being our Creator, it is but a just and equitable thing that thou shouldest remember God thy Creator; thy being is from him, thy life is from him, thy soul is from him, thy comforts are from him, all thy enjoyments are from him, thou hast not the least comfort in the world but what comes from God; he being thy Creator, it is but a just thing that thou shouldest remember him; yea, thy *dependence* is upon him, as he is thy Creator; thy life is not only from him, but thy life is in his hand; and thy soul is not only from him, but thy soul is in his hand; it is in his power to kill and to save; to destroy both body and soul: And if there be so great a dependence that man hath upon his Creator, that not only thy comforts, but thy breathing, thy soul, and thy eternity is in his hand, there is good cause that thou shouldest remember thy Creator.

Fourthly, There is good cause that we should remember God, for while you remember God, you remember yourselves; for all good comes to the creature by remembering God, thy peace, and thy rest, thy comforts, thy satisfaction, and thy contentments, thy establishment of heart, thy hope for life, for heaven, for glory; there is not any good thing that a creature can enjoy, or hope to enjoy, but it must come in by remembrance of God: And while you remember God, you remember yourselves; remembering God, thou enjoyest God, and enjoying God, thou enjoyest all good whatsoever: good reason then that thou shouldst remember him. That's the second particular.

Thirdly, I shall show you what *advantage* it is to man to remember God in youth.

First, There is this great advantage; for the most part that soul that remembers God betimes, in its coming unto God he finds the easy and the ready way to God; the longer a man forgets God, the further he goes from God, every day he is going from God, and therefore it will be the harder task to come back again; it is a harder task to cast over a great Account, then to cast it up while lesser; though in respect of God all things are alike, and God can as easily forgive many transgressions as few, he can wash away great sins as well as small; but yet when poor creatures come to look towards God through their unskillfulness, they make it a difficult thing to find God, and to return to God, when they go a great way from him, the greater account they have to cast up, it proves so to man because of his unskillfulness, though to God all things are alike; So that the sooner men begin to look after God, they find an easier way to come to Christ, they have some helps in nature, that when a man is once turned to the Lord, his natural abilities being sanctified, become great helps; so that young men have more advantage, in respect that natural parts are more strong, the Understanding, and Memory, and Reason, the Senses Internal and External, they are all more vigorous; and these prove helps to a man, when once the heart is sanctified, and the sooner a man turns to God, the more he hath of these helps.

Yea, Christ is very ready to go out to meet such children and young men: Are the hearts of young ones towards the Lord? The heart of Christ is towards them, and he is mightily taken with such, and will go forth and meet them. The young Prodigal in the Gospel, no sooner did he think of returning to his fathers house, but his father ran out to meet him.

But you will say, for ought we see, young men meet with as much trouble as others, and when they come to remember God, they are afflicted as much as others, and it proves hard to them as to others.

I answer, If it be so hard when they do return to God in youth, it would have been much more hard if they had stayed till old age; and if they do meet with difficulties and temptations, and it prove a hard way, it is because that the Lord see• it is good for a man to bear the yoke in his youth; and I might add, that the Lord will recompense all with abundance of grace, and with the discoveries of himself. That is the first advantage that young men have many times, for the most part, they find the ready way to Christ.

Secondly, They have this advantage, The Lord for the most part doth discover more of himself to them that begin betimes to remember God, then to those that begin more later;

Joel 2. 28. And it shall come to pass that I will pour out of my Spirit upon all flesh, and your Sons and your Daughters shall Prophecy, your old men shall dream dreams, your young men shall see visions. Let not old men grudge at God's dispensation, it is mercy to them that they shall dream Dreams, but the young men shall see Visions; they shall have clearer discoveries of God, and that is a great advantage.

Thirdly, There is this advantage, They that remember God betimes, they have an opportunity of doing more for God then other men have; for when men begin late, it is work enough to get the heart established in the knowledge of the love and free grace of God; it is a great work, and a long time before the heart be established upon Christ and the Promises; and till that be done, little work or service is done for God. But when men begin betimes, they have time to get their hearts established upon Christ and the Promises, and upon the free grace and righteousness of Christ, and then they have time also to act for God, and the Lord makes use of them to do him much service in their generation: And O what a great advantage is that. So that you have seen the Point handled: First, What it is to *Remember God*. Secondly, What *Cause* the Sons of men have to Remember God. Thirdly, What *Advantage* it is for the Sons of men to Remember God in youth.

Now by way of Application.

First of all, It discovers and reproveth the folly and madness that is bound up in the heart of the children of men. If this be the duty of all the sons of men, and a point of great wisdom to remember God betimes, then this discovers the folly and madness that is in men's hearts to forget God: How many in this Congregation (I fear) may fall under this reproof, that have not yet remembered God? How many in their youth, and how many past youth, that have not yet remembered God, that have all their days forgotten the Holy One of Israel? O that the Lord would convince poor creatures of this evil, not *Remembering God*. Shall I show you the evil of it, and O that God would show you the evil of forgetting God.

First of all, It is the Mother and cause of all other sins whatsoever; for it were not possible that many should sin against God as they do, if they did not forget God; all sin grows upon this root of *Forgetting God*. The Psalmist maketh it the cause of all evil that is committed, because men do forget God, *Psal. 50. 19, 20, 21, 22.*

Verse 18. When thou sawest a thief, then thou consentedst with him, and hast been partaker with Adulterers.

Verse 19. Thou givest thy mouth to evil, and thy tongue frameth deceit.

Verse 20. Thou sittest and speakest against thy brother, thou slanderest thine own mothers son.

Verse 21. These things hast thou done, and I kept silence; thou thoughtest that I was altogether such an one as thyself: but I will reprove thee, and set them in order before thine eyes.

Verse 22. Now consider this, YE THAT FORGET GOD, lest I tear you in pieces, and there be none to deliver you.

As much as if he should say, here is the cause of this evil that is committed by you, your *Forgetting God*; It were not possible that men should dare to sin in the face of God, if they did not forget God. And it were not possible that men should sin in secret against God, if they did not forget God; they forget that God is an all-seeing God, and that for all these things he will bring them to judgment; It is not possible that children and servants should lie, and steal, and be unfaithful, if they did not forget God; if they did but remember that he would bring them to judgment, and that no liar shall come into the *New Jerusalem*; if men did remember God, they would not sin against God: But this is the cause of all the sin in the world, Men's forgetting God.

Secondly, There is this Evil; It makes a man spend all his time in vanity, he comes up and goes down to the grave in a moment, and hath lost all the time that he hath lived. The truth is, he hath not yet begun to live, that hath not remembered God, he hath not lived to the end of his life, what is the end of his life, but that he may remember God? But man forgetting God, his life is a fruitless life, a vain life, he comes up, and sins, and lives in vanity, and goes down to the pit, and never lives to the end of life, because man remembers not God.

Thirdly, There is this evil in it; It makes men altogether unwilling and unable to die; as it makes their lives unprofitable, so it makes their deaths dreadful; what is the cause that men fear death? Because they did not remember God in life; if they had remembered God, if they had known God, and trusted in God, and walked with God, they would not have been so fearful of death; but when men come to be made sensible that they have spent no thoughts upon God, but upon their lusts, and sin, and so brought their days to an end, they must needs fear to go to God; see then how much evil there is in this great sin of not remembering God.

But you will say, We hope that we do remember God, God forbid that we should forget him. What? *Forget God*? We hope we shall never do that while we live.

O my friends, It is a harder matter to remember God, then the world dream of; how many thousands in the world are there that forget God, that would be loath to be told that they are forgetters of God? And yet I fear will be found so another day; They that walk contrary in ways of sin, they are forgetters of God, let them say what they will; though they may have a way of worship and prayer to God, and hear of God, and read of God, yet if they be found walking contrary to God, such men will be interpreted by God to be forgetters of him. Consider this all ye that *forget God*; Psal. 50. 22. speaking of the Hypocrites • Why, they had many prayers, and did many good works, are they forgetters of God? Yes, their hearts were never upright with God, they never trusted in the Name of God, they were never found serving of God, so as they might please him; and therefore the Lord calls them *Forgetters of God*; O that the Lord would convince you of this great evil of forgetting God.

Secondly, By way of Exhortation, I beseech you in the Name of the Lord to *Remember God*▪ This day Remember God. Remember him, and Remember him in youth. I shall speak a little to each of these.

First, I beseech you Remember God, to know God, to trust in him, to love him, to obey him, and to spend your thoughts upon him; let the endeavors of your heart be after the Lord; This is to Remember God. And O that God would call upon you all, and call you up to such a remembrance of him. O remember how worthy God is to be remembered, and remember what God hath done, that so the sons of men might remember him; and if after all this that God hath done, after all the remembrance that God hath written of himself in his Word, and upon his Works, and upon his Ordinances and Providences, men shall be found Forgetters of God, as all sinners are; how sad will their condition be another day? You have a memory for the world, and what, No remembrance of God! God only worthy to be remembered, and of all things God only shut out! O my friends, Take heed of this great sin, this Mother sin, *Forgetting God*.

But secondly, I beseech you to Remember thy Creator in the days of thy youth; Young man do not put off your remembrance of God; it may be you will say to me, you will remember God hereafter; that is folly: The Wise man teacheth you better, & giveth you better counsel; *Remember thy Creator in the days of thy youth*; As much as if he should say, Remember now thy Creator, in what part of your youth soever you be; Remember *Now* thy Creator; *Now* seek after the knowledge of Christ, if ten years old, *Now* Remember God, if fifteen years old, if twenty years old, *Now* Remember thy Creator; yea, if thirty years old, and so to every Age to which the word of the Lord comes, *Even Now, Now* remember thy Creator.

And O that young men and young women would think upon the advantages that many have by remembering God in youth; they were spoken of before. And let me further tell you, for your encouragement young men, that to remember God betimes, it is a great prerogative, and a great dignity to be the first in Christ; the Apostle speaks of some that were first in Christ, and he speaks honourably of them, *Eph. 1. 12. That we should be to the praise of his glory, who first trusted in Christ*: And it was the honor of that people, that were *first* in bringing back *David*; great honor was put upon them that went out *first* to meet *David* their King. And so to be the *first*▪ that go out to meet with Christ, the *first* that honor him, the *first* that close with him, and believe in him; this is a prerogative, and it is kindness that God will never forget, *Jer. 2. 2. Thus saith the Lord, I remember thee, the kindness of thy youth, the love of thy espousals, when thou wentest after me in the Wilderness, in a Land that was not sown, the kindness of thy youth I will not forget, saith God*. And the Lord will say so to young men and young women that are looking after Christ, and remember him betimes; thou rememberedst me in thy youth, and I will remember the kindness of thy youth, when thou leftest all to follow me, thy vanity, thy comforts, thy contentments, that other young men closed with, and followed after, though they lead to destruction; this kindness of thy youth Christ will remember to the very last day.

And let none that hear me this day, think that they are too young, and 'tis not for them to trouble themselves with such matters, to remember God, and to look after God; as young as

you have remembered God; *Jeroboams* child remembered God; *Josiah* at sixteen years of age set himself to seek after the Lord: And I pray consider, youth go the grave as well as others; nay, more die in their youth than in their old age: O that young men would remember God betimes! And there is none so young but must be accountable to God; there is sin enough to condemn the youngest, if not actual sin, thou hast a sinful Nature, and that is enough to condemn the youngest that hears me this day. And therefore, O that the Lord would persuade young men to remember betimes their Creator; and know that it will be your comfort in the latter end: As the neglect of God in youth will be a great deal of sorrow, when God smites, and comes to lay you upon the bed of sickness, and ready to give out your breath, then it may be you will cry out, Lord, Remember me; but how sad will it be to reflect upon yourselves, and to think that you have not remembered God? When as it hath been the comfort of many a poor soul that their work hath been done, and when they have lain upon their sick bed, they have given up themselves willingly to God, having gotten the knowledge of God, and gotten faith in Christ, they are blessing God that their work is done for them by Christ. O how sweet and comfortable will it be to you young men, when you come to die, to see that your great work is done, and that you have believed, and have nothing to do but to die? *Solomon* was very pitiful to your souls young men, and therefore he calls upon you to *Remember your Creator in the days of your youth*; And in the bowels of Christ I speak to you this day, to study this lesson of lessons, To *Remember Now thy Creator in the days of thy youth*.

And let me say to old men, if young men had need to remember God. Oh what cause have old men to remember God? They that have lived many years, and not remembered God, O it is high time that thou shouldst make haste, thou art going to the grave, the land of forgetfulness, where there is nothing can be done for eternity, when once in the grave. O that God would persuade the Ancient! Such as have neglected to remember God, that they would now remember their Creator: and do not say I have misspent my youth, and I fear my time is over, and there is no hope for me, I had as good go on in my ways of sin; O say not so; *The thoughts of the Lord are not as your thoughts, nor his ways as your ways, but as the Heavens are higher than the earth, so are his thoughts above yours, and his ways above yours*. You have spent many years in sin and vanity, and forgotten God, and your thoughts have been upon vanity it may be many years; but the thoughts of the Lord to do good to his people, are from eternity. O that Now you would at last in your old age remember God! Old men, I beseech you to remember your Creator, there is hope; wherefore hath God spared you so long? Reason so with yourselves to encourage you to look to Christ, when through Unbelief you say there is no hope, you have walked in sin, and God might have cut you off, and it is infinite mercy that God hath not cut you off; but seeing the Lord hath spared me, surely I may hope, though I have forgotten God in the days of my youth, yet say, I will now remember my Creator, and seek after faith in him. And know for thy comfort and encouragement, that there is infinite thoughts of mercy in the Lord; *Let the wicked forsake his way, and the unrighteous man his thoughts, and let him return unto the Lord, and he will have mercy upon him; and turn to our God, for he will abundantly pardon*, Isa. 55. 7. O stay no longer, venture no longer, for there is one evil day upon you, the evil day of old age is upon you, and there is another a coming: O Remember God, and make haste to do it quickly, before the Sun, and

Moon, and Stars be darkened, before the body return to the earth, and the spirit to stand before God that made it.

But I shall now come to press this duty upon God's own people; for there are many things that may evidence that this Duty is neglected by God's own people. What is the Cause of all the dark and sad apprehensions of God to many of God's own people? Why, Because they have not remembered God: What is the cause of all those distrustful thoughts that do arise in the hearts of God's own people? That our hearts are ready to saint within us? That God is no more trusted for the things of this life, and for the things of Eternity? Why all these distrustful thoughts, they spring from this root, *not remembering God*: when the Disciples did distrust Christ, *Matth. 16. 8, 9, 10.* Why saith Christ, *O ye of little faith, Why reason ye among yourselves, because ye have brought no bread?* Verse 9. *Do ye not yet understand, neither remember the five loaves of the five thousand, and how many baskets ye took up?* Verse 10. *Neither the seven loaves of the four thousand, and how many baskets ye took up.* As if Christ had said to them, if ye had remembered me, and my power, my works of providence, my former goodness, it were not possible that ye should have distrusted, but in that ye have so little faith, it is evident that ye do not remember me, and what I have done. Truly if at any time we distrust God for the fulfilling of any promise, it is because we do not remember God, we do not remember the faithfulness of God in fulfilling Promises, we do not remember the former experiences we have had of the goodness of God, and of the power of God; O how much distrust is to be found in God's own people? And because there is so much distrust, it is evident that there is little remembrance of God.

Nay further, it appears that God's own people are guilty of this sin, of *Forgetting God*; Because there is so much coldness and deadness in our hearts to God. O how much deadness in heart and affection in the things of God? What little Love? What poor, weak Breathings after God? What little delight in the Lord? Whence comes all this coldness of heart, this forsaking of our first love? It comes from this root, because we do not Remember God; we do not remember that he is altogether lovely and desireable, we do not remember that his ways are beautiful; there is much deadness and coldness even in God's own people, and therefore there is little remembrance of God.

Nay further, It appears that God's own people are guilty of this sin, because there is so little done for God by them, and so much done against God; so many failings, so many breaches of Covenant, so much scantness, so many haltings and swervings in our walkings with God: Whence is all this? but because we do not remember God, we do not remember what a God he is, we do not remember the Rule that he hath given us to walk by, we do not remember that he will be worshipped in Spirit and in Truth; little is done for God, and that discovers that God is little remembered.

Nay further, How many vain thoughts lodge in the hearts of God's own people? O! How do the current of their thoughts run out to vanity? How many crooked thoughts? How many fruitless, unprofitable, sinful thoughts? How few of the precious thoughts of the heart are spent upon God? And whence is this? But because God is not remembered.

Nay further, How little is God pursued after? How little do we prize Communion with God? How little delight in the presence of God? How little do we seek after the Image of God, and conformity to Christ? Whence is all this? but because we do not remember that the enjoying of God is the souls happiness, and that the enjoying of Christ is the souls perfection: so that by all this it appears, that there is little remembrance of God even among God's own people.

And O what cause have we to take up a sad complaint against ourselves, and everyone to smite upon his own breast, that we should be so negligent of this Duty of remembering God? O what hath God done for many of his people? How many, how dear, how precious are the thoughts of God to his people? *Psal. 40. 5. Many, O Lord my God, are thy wonderful works which thou hast done, and thy thoughts which are to us-ward, they cannot be reckoned up in order unto thee: If I would declare and speak of them, they are more then can be numbered.* Now that God should spend his precious thoughts upon us, and we spend so few of our choice thoughts upon God, O what an ill requital is this? O what hath God done that he might remember us? He hath graven the names of his people upon the palms of his hands, *Isa. 49. 16. Behold, I have graven thee upon the palms of my hands:* For a man to be so careful to remember his friend, as to cut his name upon his own flesh, that is love indeed; why God hath graven the names of his people upon the palms of his hands, that so he might remember them: Yea, he hath taken upon him the relation of a Father, and hath the bowels of a Mother; *Can a woman forget her sucking child, that she should not have compassion on the son of her womb? Yea, they may forget, yet will I not forget thee.* Now Brethren and Christian friends, the consideration of God's remembering us, should make us to be ashamed that we should think no more of him.

But you will say to me, what is there in God that we should remember him?

The Spouse in her description of Christ, saith of him, *that he is altogether lovely;* so I may say of God, he is altogether worthy to be remembered, in his Nature, in his Essence, in his glorious Eternal Being; He is worthy to be remembered in all his Attributes, his Wisdom, his Power, his Goodness, and Loving Kindness, his Faithfulness, and his Truth, his Omniscency and Omnipresence; He is worthy to be remembered in all his Works, for God he hath done them for that end, that he might be remembered; both the works of Creation, and works of Providence; He is worthy to be remembered in his Word, every word of the Lord is precious as gold that is purified seven times. He is worthy to be remembered especially in his Son; and O that we might spend more of the thoughts of our heart upon God, as he hath revealed himself in his Son; His Name is Glorious, and worthy to be remembered, (*Jehovah, our Righteousness.*) He is worthy to be remembered in his Love and Free grace, in his Promises, in his everlasting Covenant made with poor creatures in Christ; we need not ask what is in God that we should remember him, look where you will, and there is not anything in God but is worthy of remembrance; and therefore, O that the Lord would stir us up to this duty, to remember the Lord, to spend the precious thoughts of our hearts more upon him. *David* is a pattern to all you that fear the Lord, he was continually in the remembrance of God, when he looked upon the works of God, he remembered God; and when he looked upon the Providences of God, he remembered God, yea he remembered God in the night season, *Psal. 63. 5, 6. My soul shall be satisfied as with marrow and fatness, and my mouth shall praise thee with*

joyful lips: When I remember thee upon my bed, and meditate on thee in the night watches. David was night and day spending the thoughts of his heart upon God. And let me add something that may provoke and stir us up to the practice of this duty, to Remember God.

First of all, This is the beginning of all good whatsoever; as the Forgetting of God is the mother of all sin, so the Remembering of God is the mother of all good; it is that which will make a man gracious, and act graciously in every condition; if he receive mercy, his heart is carried out in thankfulness; if he be in affliction, he is able to glorify God, and to honor God in the lowest condition.

Secondly, The more we Remember God, the more shall we keep out base lusts and vain thoughts; if the heart be not filled with the thoughts of God, it will be filled with vain thoughts; the memory it is the storehouse of the soul, and if God be not laid up there, that which is evil will be laid up; and therefore when the soul straggles from God, then vain thoughts possess it: The more that you remember God, the less troubled with vain thoughts.

Thirdly, Let me tell you, that there is no comfort nor sweetness like to that comfort that comes into the soul by the Remembrance of God, *Psal. 63. 5, 6. My soul shall be satisfied as with marrow and fatness, and my mouth shall praise thee with joyful lips; when I remember thee upon my bed, and meditate on thee in the night watches:* It is as high an expression as can be of content and sweet refreshment which *David* met with in the Remembrance of God. O the sweet comfort and refreshment that comes into a gracious heart in the Remembrance of God.

But you will say, It is not so always, the good man *Asaph*, he Remembered God, and was troubled, *Psal. 77. 3.* and therefore this doth discourage many a poor soul to turn to the Remembrance of God: for *Asaph* he was troubled, perplexed, and terrified with the Remembrance of God.

But I answer, It was the good man's distemper, that he *Remembered God and was troubled*, and he afterward saw his own mistake, and doth acknowledge it; verse 10. *And I said, this is my infirmity, but I will remember the years of the right hand of the most High.* What? Did I say that I Remembered God and was troubled? *This is my Infirmity:* It was not his Remembrance, but his Forgetting of God that did trouble him; he did not Remember God so as he should have done; He did not Remember God in his free grace, in his promises, in his Son; had he thus Remembered God, it would not have been trouble to him; it may be many a poor soul thinks it is trouble to Remember God, but this is a gross mistake, for if we did Remember God as he is held forth in the Gospel, and in his Son, it would be as *David* saith, *marrow and fatness.*

Fourthly, The heart being much in the Remembrance of God, it doth ennoble and put a high price upon the thoughts; till then men's thoughts are poor and vain, and no good comes of them; the thoughts of the world perish, the thousand thousand thoughts that are in the heart, if not spent on God, they are all perishing thoughts; *Psal. 146. 4. His breath goeth forth, he returneth to his earth: in that very day his thoughts perish.* But now those thoughts that are spent upon God, they are excellent, living, and noble thoughts, thoughts that shall be established forever, thoughts that shall run out into the great Ocean, and never be buried, but you shall meet with them all again. O excellent satisfying thoughts when spent on God!

Fifthly, You that are God's people had need Remember God more, for it is the great difference between the righteous and the wicked; the wicked may do the same works that the righteous man doth, hear, and read, and pray; but all this is without Remembering of God: he knows not God, he trusts not God, he loves not God, he is disobedient to God: it is said of the wicked, *God is not in all his thoughts*, Psal. 10. 4. The great work of the Gospel is to deal with the thoughts of men, and bring them to a right order, to bring the thoughts of the heart to a subjection to Christ; *2 Cor 10. 45. For the weapons of our warfare are not carnal, but mighty through God, to the pulling down of strong holds, casting down imaginations, and every high thing, that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ.*

Nay further let me tell you, that this will be the glory, and excellency, and happiness of the Saints in heaven, that they shall remember God continually, and the thoughts of their heart shall be established in the remembrance of it; they shall not turn aside from thinking upon God, they shall have no more vain thoughts, no more idle thoughts, but the thoughts of the heart shall run out to eternity in the remembrance of him, and never forget him more.

Sixthly, The more we Remember God, the more of God shall we meet with in every duty, in every providence, and in every way; there is such a gracious promise in *Isa. 64. 5. Thou meetest him that rejoiceth and worketh righteousness, those that remember thee in thy ways*: See here the promise is, That *he will meet those that remember him in his ways*; not to a man that walking outwardly in God's ways, but to him that walketh with God, and that hath the thoughts of his heart spent upon God, it is God that he eyeth, and it is God that he seeks communion with, it is such a soul that God will meet, as doth thus remember him in his ways.

But it may be some poor soul is afraid to look toward God, it cries out. O I am so troubled with vain thoughts, and sinful thoughts, with a dead heart, and a loose heart, and I cannot remember the Lord.

Why if thy soul be turned to the Lord in truth, the Lord will fulfil this his promise; if thou settest about the work, and give up thyself to wain upon God in the Ordinance, thou shalt have communion with him, God will meet thee, and if God meet thee, then thy vain thoughts will vanish.

But may some soul say, my thoughts are worse then vain thoughts, my thoughts are sinful thoughts blasphemous thoughts, which are suggested into my mind even at that time when I should have communion with God, that I dare scarce look toward God, I dare scarce remember him.

Why, yet do not give over thy duty, whatever thoughts should be suggested into thy mind, but know for thy comfort, that those sinful thoughts, and blasphemous thoughts which are cast in by Satan, they shall not be laid to thy charge, if thy soul abhor them; it is true, if the heart did close with them, and nourish them, then they become the souls; but when the soul abhors them, and casts them out, and cries to Christ against them, it is not the souls sin; therefore do not neglect thy duty because of these vain thoughts, but set thy face to seek the Lord, and remember and know that the Lord will make good his word, *he will meet thee*, and

when God meets thee, all these sinful and cursed thoughts shall be cast out. And thus you have heard Brethren, what encouragement there is to remember God.

But you will say, It is a great Duty, and much depends upon it, how shall I be helped to remember God aright?

First, Be often looking upon the *Book of the Creature*, upon the works of Creation; and look upon them for this very end, that thou mayest Remember God; for there is a Remembrance of God upon all creatures, and if we be wise, we may make a spiritual improvement, and be led to the Remembrance of God, by looking into the Book of the Creature.

Secondly, Look into the *Scripture*, and consult with that, for there hath God declared his Name, his glorious Name is written in his Word; there are Letters that God hath written with his own hand, God hath subscribed, *I Jesus testify these things*. There is the hand of God and of Christ in the Book of the Scripture; and therefore if thou wouldest Remember God, converse with the Word of God.

Thirdly, Wait upon God in every *Ordinance*, for all Ordinances are given for this end, to Remember God; the Word, the Supper, every Ordinance of God is given, that so the soul might see God, and Remember him; and therefore when thou waitest upon God in any Ordinance, let this be the end that thou propoundest to thy soul, to Remember God.

Fourthly, Lay up all the *Love-tokens* of God; Whatever *Experience* thou hast met with from God in making supply to thy wants, comforting of thee, supporting of thee, these are tokens that come from God; and the mercy that he showeth thee, it is for this end, that thou mayest Remember him; and therefore lay up all the experiences that thou hast met withal, for they will help thee to Remember God.

Fifthly, Labor to get your hearts established and assured in the *Knowledge of God's love* to thee, that thou mayest come to the knowledge of this, that God is thy Friend, thy Father, thy nearest and dearest relation; for the more the soul knows this, the more it will Remember God. It is not possible that a child should forget a loving Father, that a Wife should forget a loving and tender Husband. O when a soul comes to know this, that God is my Father, my Husband, this will help the soul to a sweet Remembrance of God.

Sixthly, Look up to the Lord to *increase thy love to him*; for the more love to God, the more thou wilt Remember God; but where there is little love to God, there is little Remembrance of God; and the reason that men Remember God no more, is, because there is so little love in their hearts towards God; If a man loved his friend, he would Remember him, and not forget him; O therefore be ashamed that no more love should be sparkling in thy heart to God, when so much love is flaming in the heart of Christ towards thee. And therefore Brethren beg it of the Lord that he would shed abroad more of his love in your hearts, and blow up thy spark to a flame, that thy soul may be filled with a constant Remembrance of him.

Seventhly, Ure thy soul to *holy meditation, and thinking upon God* last at night, and first in the morning, it will be a great help to keep up a constant Remembrance of God in the soul: O let thy waking thoughts be toward the Lord; Think of his Works of his Attributes, of his Son:

there is enough for men to spend millions of thoughts upon, and therefore let some be spent upon God: as soon as man wakes in the morning, there are a multitude of thoughts strive who shall get in first, there stands God, and Christ, and the World, and they which get in first, have a great advantage to keep in the soul all the day long; if the world gets in first, the heart is made worldly; but when God and Christ is let in first, the heart is kept in a gracious frame all the day long; and the more that your meditations are spent upon God, the more Remembrance will you have of God.

And now Brethren you have seen your duty, and your neglect of duty, for which you have cause to be humbled; and we have seen what cause we have to Remember God, and what a great benefit comes in by Remembering God; and we have seen what may be helpful to our souls in this duty. Now let us look to the Spirit of the Lord to make them helps; for we have need of all helps, till we shall come where the soul shall Remember God perpetually, and never forget him.

Heb. 6. 19.

Which hope we have as an Anchor of the soul, both sure and steadfast, and which entereth into that within the Vail.

THE Apostle in the eighteenth verse speaking of the hope that is set before Believers, and of their fleeing for refuge to lay hold upon the hope set before them; He takes occasion to speak of that hope that is begotten and raised in the hearts of all Believers by the hope of Christ.

In verse 18. He speaks of the Object of Hope. Christ, he is the hope set before believers; but in this 19th verse, he speaks of the grace of hope, which hope we have as an Anchor to the soul, both sure and steadfast; this is spoken of the grace of Hope, which is the sister of Faith: And this Hope it differs from Faith thus; Faith looks unto God and Christ in the Promises, it looks unto the word of the Lord that is given for its security, and it is the work of Faith to close with the Word, and to hold fast the word of promise, which the Lord Jesus doth hand out to poor souls. But Hope, that looks to the good things promised, and it waits for the good things that are laid up in the promises, Hope eyes them, and waits for the full possession and fruition of that which is laid up in the promise, and when the soul shall enjoy all those good things laid up in the promises, then Hope shall cease.

Now that we may understand the nature of saving Hope, and the use of it, he sets it forth to us by a Metaphor of an Anchor; which hope we have as an Anchor to the soul, both sure and steadfast: Hope it is of that use to the soul, that an Anchor is to a Ship; as an Anchor is to stay the Ship at Sea, that it may arrive safe in the midst of all storms, and not be carried upon the sands, and so broken to pieces; of that use is Hope to the believing soul, as an Anchor is to the Ship: And therefore the Apostle doth intimate to us these two things.

First, That the soul of a Believer is compared to a ship at sea.

Secondly, The hope of a Believer is compared to an: Anchor. *Which hope we have as an Anchor &c.*

The soul is the Ship, and Hope, that is the Anchor of the Ship; yea, it is a most excellent Anchor; and he sets forth the excellency of it by divers expressions, it is an Anchor of the soul, and it is sure and steadfast, and which entereth into that *<1 page missing>* eye of God; the Lord hath a hand in ruling them, the sea, though boisterous, yet it is before the Throne.

And further, it is a *Sea of glass* like unto crystal; there is held forth what this world is before the Lord, it is glass, and it is transparent, even as crystal; to the eye of God the world lies open, and he sees everything that is done in it: In a crystal glass the least more and spot is seen by the eye of man; so the world before the Lord, and to the eye of the Lord, 'tis like to a crystal glass, though the world in itself be never so muddy, and never so filthy, yet the Lord sees all, he sees that which is at the bottom of the sea; he sees into the bottom of men's hearts, he sees into the bottom of every man's actions and intentions, there is not anything in any man's spirit and conversation but it is clear before the Lord, he sees it as thorough crystal.

Thus you see it confirmed by Scripture, that this world it is as the *Sea*, and a believing soul that is in the world, he is upon a sea, as a ship upon the sea.

But I shall show you first, In what respect the world is as a *Sea* to a believing soul.

Secondly, That every Believer is as a ship upon this sea.

First of all, In what respect the world is as the *Sea*. Why,

First of all, The sea is no place to *dwell upon*; no man builds upon the sea: the sea is only for passage to pass over unto another land, it is for transportation from one country to another, but no man dwells upon the sea. Truly so is this world the world is not to be continued in, it is not for you to abide long in, you are not to dwell here, it were the fondest thing in the world to think of building a house upon the sea; truly so fond a thing is it to imagine to continue here long, yet how deeply is this rooted in the heart of man, and how little do they think that they are passing over the sea into another world, how little is this thought upon and remembered? The Saints of old they have confessed, that they *were Pilgrims and strangers here, and that they had here no abiding City, but they looked for one to come, whose Builder and Maker is God*, Heb. 11. 10, 13.

God's people are not at home here, this is no place to dwell in; here are Tents, but no abiding City, there is no Mansion here upon the sea of this world, the mansions are in heaven, *In my fathers house are many Mansions*, saith Christ, *John 14. 2*. And it is made as a discovery of an unsound Heart, the description of a wicked man, that he dreams of continuance here, and doth not look upon the world as a *Sea*, *Psal. 49. 11. Their inward thought is, that their houses shall continue forever, and their dwelling places to all generations; they call their lands after their own names.*

Verse 12. Nevertheless, man being in honor, abideth not, he is like the Beasts that perish.

Verse 13. This their way is their folly.

It is folly to think of continuing here, the sea is no place to dwell in, neither is this world any place to dwell in.

Secondly, The Sea is a most *inconstant place*, the waves of the Sea are full of inconstancy, full of Instability; a great deal of instability is also in the things of this world: The sea it is never constant, it is always in some troubled motion, there is no rest in the Sea, the waters they are rising and falling, ebbing and flowing, it is continually in an unsettled condition: Truly thus is the world, and all the things of the world, they are full of instability, there is nothing here that continueth: He that had experience of all these things, cries out, *Vanity of vanity*; that was the best he found in the world, and in the comforts of the world; it is an unsettled condition that God's own people are in while upon earth, there is nothing that doth continue long, all things vanish, and are gone in a moment, there is as much instability in all things here below, as in the waves of the Sea; See what the Wiseman saith, *Eccles. 1. 4.* and so on, *One generation passeth away, and another cometh.*

Verse 5. The Sun also ariseth, and the Sun goeth down, and hasteth to the place where he arose.

Verse 6. The wind goeth toward the South, and turneth about unto the North, it whirlleth about continually, and the wind returneth again according to his circuits.

Verse 7. All the Rivers run into the Sea, yet the Sea is not full.

And so it may be said of all the comforts of this world, they are very unstable; yea man himself he is full of instability, he never continues in one stay, even the best of men; sometimes he is up, and sometimes down; abundance of instability in their spirits and conversations, in their comforts and enjoyments; in everything like to the wave of the Sea.

Thirdly, The Sea is a *Raging enemy*, it is full of rage; they that are upon the sea, they meet with nothing but tossing up and down: What a mighty combustion is there in the waves of the Sea, especially when the four winds do rise upon it? O how troublesome is the Sea then? *Psal. 107. 26, 27.*

Verse 26. They mount up to the heaven, they go down again to the depths, their soul is melted because of trouble.

Verse 27. They reel to and fro, and stagger like a drunken man, and are at their wits end.

Truly thus it is with the state of God's people while in the earth, it is their portion to be tossed up and down, even as upon the waves of the Sea. *Joh* cries out of his tossings to and fro, *Job 7. 4. When I lie down, I say, When shall I arise, and the night be gone? And I am full of tossings to and fro unto the dawning of the day:* O what perplexities do God's people meet withal both in their outward and inward man, sometimes lifted up, and sometimes cast down? *Thou hast lifted me up* (saith David) *and cast me down,* *Psal. 102. 10.* So *Jonah*, he was lifted up, he had

communion with God, and by and by cast down into the bottom of the Sea. O what a raging enemy is the Sea, when the four winds strive upon it? Truly there are dangerous winds that do stir up the rage of this Sea, and make this world so boisterous to God's own people: The devil raiseth a wind, yea sometimes all the four winds strive together; temptations of all sorts, as Christ was exercised with, so are the people of God: The devil raiseth many a cross wind to drive them back again, that if possible, they might not look toward God and Christ: And there are winds that do arise out of their own bowels, many times the wind of manifold corruptions disturb, the wind of passion, the wind of pride, the wind of vanity, the wind of unbelief; and O what disturbances do these winds make that do arise out of their own bowels? There is such a combustion, that the poor soul is forced to run to Christ, and cry out, O Lord, rebuke these disturbers: And if Christ should not arise to rebuke them, the soul would be over-set by them; such is the rage of this Sea when the winds strive upon it.

Fourthly, The Sea is *full of sands, and dangerous splitting Rocks*. Truly so is this world, there is the rock of persecution, and many a goodly ship is split upon that rock; there is the rock of offenses, many are offended at the ways of Christ, and offended at the people of Christ, and so split upon that rock.

This world is full of rocks, and full of Sands; it is true, if Christ be in the ship, the passengers shall not be lost, though the ship may be split, and all the burden of the ship may be loft. The Saints that have been split upon the rock of persecution, they have lost all their comforts, and their lives too (for the Name of Christ) in the Sea of this world; but though they have lost their ship, the body, and all their loading, yet their souls have been saved, and are arrived safe in heaven.

Fifthly, The Sea is *full of Pirates and Robbers*: The world is not without these dangers to God's own people; there are many robbers that lie in wait to rob and take away all their loading; the devil lies in wait to take away from the people of God all their precious loading that they have been trading for, but they shall carry it home to heaven in spite of all the devils in hell; yea, their own hearts are robbers and pirates, & a man's own heart will do him more hurt than all his enemies beside, a vain heart, a worldly heart, a frothy heart, an unbelieving heart, these would rob us of all our comforts whatsoever, and take away all the loading that is precious; but the Lord Jesus he is Commander of the Sea, and he is nigh with a Convoy, and he will guard every believing soul through all these robbers, and carry them safe to heaven.

Sixthly, The waters of the Sea are *very salt and brackish*, no man can drink the Sea water without prejudice: Even so is this world, and the comforts of it, they are all salt and bitter, and it is not possible that they should satisfy and quench the thirst of any poor soul. How many men do deceive themselves, they think that the world should satisfy their desire, and therefore their desires are so eager after the world, but they shall find another day that they are in an error; the waters of the Sea cannot quench their thirst; a gracious heart will say so, and he knows it by experience, that it is better for him to drink of the waters of life; and therefore he cries out, Lord, these are all sour waters, yea the best comforts have some mixture of salt and bitterness; Lord, give me evermore to drink of those waters of life that run at thy right hand for evermore: It is true the men of this world that know no better, they

drink freely of this salt water, because they know not what sweet waters are; but that soul that hath tasted of the sweetness of Christ, and how good the Lord is, that soul cannot be satisfied with all the comforts of this life, but looks only to Christ, that he may satisfy his desire. And so you have seen in these six particulars, that this world to a believing soul is as the Sea. That's the first.

But secondly, Every Believer is as a ship upon this Sea, they are making of a Voyage over the Sea of this world to the Land of Promise, they are set forth from the world, and from sin, and they are bound to the Land of Promise; that's the state of every Believer, he is as a ship upon the Sea. Indeed Christ is the Builder of this ship, Christ is the Owner of this ship, it is Christ that launcheth the ship, and that loads the ship, all the precious Commodities that a believing soul is carrying home with him, it is Christ's; he hath the great Venture in every believing soul, and if it should miscarry, Christ should have the greatest loss, for he hath the greatest Venture in the ship; and because the Venture is Christ's, therefore Christ will go Master in the ship; his presence shall be with his people all the time of their continuance upon the face of this earth, he will not leave them till he hath brought them into the Haven of rest.

But I shall follow the Metaphor in two particulars, briefly thus. First, The Ship at Sea cannot move without a Wind. Secondly, It cannot rest without an Anchor.

First, A ship at sea cannot *move without a wind*. Many times it lies a long time for a wind, and when the wind blows, then the ship moves, but it cannot move without a wind; and truly so it is with the souls of God's people, they cannot move without a wind, they are bound for heaven, but they cannot move the least without the spirit of Christ, though they have never so many opportunities, and never so many Ordinances and Promises, yet if the Spirit of Christ doth not help the soul forward, the soul is becalmed, and cannot move: It is true, the ship at sea may be ready, they may turn the Sails to the Windward, but not move till the wind blow; and so a believing soul may do something when once the Spirit of Christ is in it, the soul may stand waiting for Christ, and be breathing after Christ, but till the Spirit of Christ shall breath upon the soul, and fill the sails of the soul, it is not possible that it should rid any way: And therefore the people of God have found, that it hath been for their advantage to cry out for the breathings of the Spirit of Christ; so the Spouse in *Cant 4. 16*. *Awake, O North wind, and come thou South, Blow upon my Garden, that the Spices thereof may flow out.* But

Secondly, The ship cannot *rest without an Anchor*; no more can any poor soul rest without this Anchor of Hope; this anchor of hope is that which stays the soul upon God, and keeps up the soul that it faint not, and sink not; It is true indeed (as the Apostle saith) *If our hopes were only in this life, we were of all men most miserable*; If we had not a better hope and anchor then the men of this world have, that have only hope for the things of this life. But this saving *Hope*, which is the sister of Faith, that looks to the good things laid up in the Promise, it is that which stays the soul, and keeps it safe and steadfast in the midst of all storms whatsoever: If a ship lie at Anchor, it may ride safe at midnight, though never so dark; And truly that soul that hath cast anchor upon Christ, it may ride safe in the darkest time, in the saddest

condition that can befall it, while upon the face of the earth, this great Sea; If a ship hath a good anchor, she rideth safe in the midst of the greatest raging sea, though the winds rise, though the waves be never so high: This anchor of hope it causeth a soul to ride safe in the midst of all temptations; Hope keeps the heart up, *Rom. 5. 2. By whom also we have access by faith into this grace wherein we stand, and rejoice in the hope of the glory of God.*

Verse 3. And not only so, but we glory in tribulations also, knowing that tribulation worketh patience.

Verse 4. And patience, experience; and experience, hope.

Because we have this hope, therefore we rejoice in tribulation, in the midst of all storms we rejoice; we can sing for joy, as *Paul and Silas* did at midnight, because we have Hope for our anchor, our ship shall ride safe in the midst of this Sea.

But for Application, briefly.

First of all, It lets us see the misery of all men out of Christ; they that are without Christ, are without hope; the Apostle puts them together, *Eph. 2. 12. That at that time ye were without Christ, being aliens from the Commonwealth of Israel, and strangers from the Covenants of Promise; having no hope, and without God in the world.* They that have no Interest in Christ, have no hopes to do their souls good another day; they may have the hope of the hypocrite, that is like the spiders web that will perish; but they have no true, solid, well-grounded hope.

It is a sad condition for a ship to be at sea, and have no Anchor; wicked men are at sea as well as God's people, and if you have no anchor of hope to stay your souls when storms shall arise, and the wrath of God arise against you, how sad will your conditions be? And truly thus it is with the greatest part of the men of the world, their condition is sad, though they do not lay it to heart; their ship is at sea, tossed up and down, and have no anchor: Every man out of Christ, either he hath no hope, no anchor; or secondly, if he hath hope, his hope is not sure and steadfast, it is no firm hope; or thirdly, his hope is not cast upon a good ground; and if so, it is not possible that the ship should be safe when the storms arise; for it is a very rotten place that most men out of Christ do cast the anchor of their hopes upon; most men cast their anchor downward, but this anchor of hope must be cast upward; it never takes place when it is cast downward, it hath no ground to fasten upon.

But when it is cast within the Vail, it takes hold upon the rock, upon God, and Christ, and the Promise, that is more sure then heaven and earth; but most men cast their anchor downward, their hopes is for the things of this life, and that hope will not hold.

And some cast the anchor of their hope upon themselves, and that is a poor ground to cast this anchor upon; the anchor of most men that live under the Gospel, that are not brought home to Christ, their Anchor is cast upon themselves, upon some works, some duties, some performances, upon something that they have done; truly this is a rotten ground, and this hope will not stand you instead: there is no anchor will hold but that which is cast upward within the Vail, therefore dear friends, I beseech you examine whether you have that anchor

that will hold, have you this hope that is cast within the Vail? O! that God would cause you to look after this hope, you will not trust your bodies at Sea in a ship that hath no anchor, you will say it is as much as your lives are worth if a storm should arise: Will you not trust your bodies where there is no anchor, and will you trust your souls where there is no anchor? Yet this is the folly of thousands, those that are called Professors, they will trust their souls at sea without an anchor. Alas! What will they do when the storms shall arise, when, when the wrath of God shall arise, what will you do? O! that God would cause you to come to Christ, that you may have this anchor that is sure and steadfast. That's the first.

Secondly, Let not God's people wonder that they meet with storms, temptations, trials, and afflictions, and at the rage of men against you: Why, you are like a Ship at Sea, and a ship at Sea hath prepared for a storm, if the waves do beat upon them, they are prepared for it, they are tossed up and down the sea, and yet they hope they shall come to land: And therefore you that fear the Lord, do not wonder at your temptations and trials, and that the wrath of men is against you, this is the place for storms, heaven is the place of rest; the Lord by this would embitter the world to you, he will make you know that the world is bitter, and that heaven is sweet; O! How sweet will heaven be when the soul shall come out of the midst of great storms, and dark nights, and many perplexities of spirits, many tossings in their conditions, both outward and inward; the Lord by these storms will make heaven very sweet unto you; heaven is the place of rest, though this be the place of trouble, and therefore do not wonder at it. That's the second.

Thirdly, What a mercy is it that God's people are kept and preserved any moment; It is a mercy to be kept at sea, every man will say so; but especially to be kept and preserved when the sea rages, there is no heart almost so hard, but will be affected with such a mercy, to be kept in the midst of a storm, when they expect to make their grave in the deeps, this is a wonder; and O what a mercy is it that God's people are kept in this tempestuous world; it is a wonder that your bodies are not broken, and that your spirits are not broken, and that your comforts are not broken, when so many winds strive upon the face of the earth, this sea; it is a great mercy to be kept, and therefore acknowledge it to the praise of God; it doth appear, and the Lord doth make it evident, that the sea is before the Throne. If the sea were not before the Throne of God; God's people should be swallowed up every moment, the rage of men and of devils would swallow them up; but the sea is before the Throne, before the eye of God; and therefore wonder that you are safe in this raging sea.

Fourthly, It calls upon you that are the Lord's people to watch and pray, for you are at sea; he that will not pray in a storm, he will never pray, the worst of men will pray hard in a storm: The heathen Mariners, *Jonah 1. 5. Then the Mariners were afraid, and cried every man unto his god:* therefore there is a Proverb, *That men go to Sea to learn to pray:* Truly, the Lord sends his people to sea for this end, that he might learn you to pray and cry mightily to him; the Saints shall not need to pray when they come in heaven, there all their desires shall be satisfied, and they shall want nothing, and therefore no need to pray: But the Lord he sends you into the sea of this world, that he might learn you to pray, and he raises many storms for this end, that so you might cry mightily to the Lord: The Disciples when in a storm, they

cried, *Lord, save us, we perish*: Brethren, you are at sea, in the midst of storms, and therefore you had need watch, and pray, and cry mightily, that you may be delivered from temptations, and saved in the midst of your fears, and be delivered from the Rocks, and the Sands, and from Pirates, & enemies, many dangers you are in, & therefore remember what Christ saith unto his Disciples, *Watch, and pray, that you enter not into temptation*.

Fifthly, Engage the presence of Christ with you: If Christ be in the ship, all is safe; you had need engage the presence of Christ with you every moment, for it is a dangerous sea you are in, and if Christ be not with you, you will be split upon some sand or other; and therefore, O beg the presence of Christ, do not set forward in any duty, without the presence of Christ, Do not sail one League without the presence of Christ, but urge it before the Lord that you are upon a troublesome sea where there are so many dangers, and desire of God that the presence of Christ may be with you; for if Christ be with you, all will be safe.

Sixthly, You that are the Lord's people, do you open the sails of your souls to the breathings of the Spirit of Christ; If you would make a Voyage to heaven, know that you can do nothing till the Spirit of Christ breaths in you; indeed, you may turn the sails of your souls that way, and be waiting for the Spirit of Christ, but till the Spirit breathe in you, you cannot sail one League: but O what a comfortable Voyage shall you make, when the Spirit of Christ shall fill your hearts with holy motions, and carry you Godward, and heavenward, therefore wait for those breathings of the Spirit; as the Spouse in *Cant. 4. 16. Awake O North wind, and come thou South, blow upon my Garden, that the Spices thereof may flow out*. And so do you, beg of God that the Spirit of Christ may breathe upon you, and fill the sails of your souls, that you may be carried heavenward: Open your souls to the breathings of the Spirit of Christ, and that is the way to make a comfortable Voyage.

Seventhly, You that are the Lord's people, if you be Christ's ship at Sea, look for good Loading, be not content to go home empty; Christians should labor to be filled with the Spirit, to be loaden with the fruits of Righteousness; this the Lord calls for; truly it is a dangerous Voyage that you make, and therefore you had need be loaden with rich Commodities, you had need seek after much of that durable riches that abides forever; the Lord does not love that the ship should come home empty: O that you that fear the Lord would remember that you have but once to pass over the sea of this world, and then there is an end forever, and therefore do not return empty, but O go and beg of the Lord, that he would fill you with the fruits of righteousness, that you may go home loaden with Faith and Righteousness, so shall you be an honor to God, and there will be much joy in heaven when you come home.

Eighthly, It is a word of much comfort to those that fear the Lord, and have an Interest in Christ; know, though you be at sea, and meet with many storms, yet you need not fear, you have an Anchor that will hold, it being cast upon a sure ground, your Anchor it is entered, it is fastened upon the Father's free grace, and the Son's everlasting Righteousness, which is sure and steadfast; and if so, do not fear though storms arise, it shall go well with you, for Christ is the owner of the ship, and he will go Master in the ship, and so long as the presence of Christ is with you, you may be comforted, whatever you meet with. If Christ be in the ship,

he will rebuke the wind and the waves, yea he will tread upon the proud boisterous waves that his people meet with; yea, and he will make his people also to tread upon them too; and therefore fear not, for Christ is the Master of the ship, he is with you, the Loading also is Christ's and (as I said before) you need not fear splitting, and losing your Loading, for then Christ should lose more then you: If thy soul should be lost at Sea, then Christ should lose his honor, and his honor is more to him, then thy soul to thee; and therefore let all God's people be comforted in the midst of all storms, and trials, persecutions, afflictions, and sufferings; though this world be a Sea, and an evil sea, a troublesome sea, yet be comforted; for though the ship of the body may be split, and all your outward Loading may be lost, yet so long as Christ is the Owner of the ship, so long as Christ is in the ship, so long as the Anchor of the ship is cast in heaven, there is not one passenger shall be lost; for though the outward man be lost, yet the soul shall be saved in the day of Christ.

I now come to consider what is the Use and the Excellency of this Grace of Hope. It is an Anchor sure and steadfast, though it is not always sure to sense, not always sure in apprehension. The hope of the Saints may have its shakings, and it may seem sometimes to be cut off in their apprehensions, but it is sure and steadfast in respect of the ground of it, in respect of that sure hold it hath upon God and Christ, it hath sure hold upon that which is within the Vail. And it is sure in respect of the event of it; The Event and Issue of a Believers hope is always sure, it can no more be disappointed of his hope, then the foundation of his hope (which is Christ) can be overturned; but that which a believing soul hath in hope, it is as sure as if he had it in hand already. *Lo, This is our God, we have waited for him, and he will save us, saith the Church.*

The Doctrine then is this, That the believing soul hath Hope for a sure and steadfast Anchor.

Or thus, This Grace of Hope it is a sure and steadfast Anchor to every believing heart.

It is plain in the Text, Which hope we have as an Anchor both sure and steadfast.

In the handling of this Point, I shall show you, First, What this Hope is.

Secondly, Make it out to you, That this Hope is the souls Anchor.

Thirdly, That this Anchor of the soul is sure and steadfast. And that will make way for Application.

First of all, Our work is to enquire, What this *Hope is*. You may take this description of it.

It is the work of the spirit of Christ upon the heart, whereby it is raised in expectation of those good things that faith believes, and which God hath promised.

We shall open the parts of it, that we may come to know what this saving Hope is, that is the Anchor of a believing soul.

And first of all you have the efficient cause of this hope, and that is the *Spirit of Christ*, it is not all the world that can raise a poor dejected heart to hope in God, it is not all the comforts of the world, nor comforters in the world, that can make any poor drooping heart to cast

this Anchor of Hope in heaven; and therefore when the Apostle doth describe the condition of Natural men, he saith of them, That *they are without God, without Christ, and without Hope*. This is the state of every man by Nature, he hath not the least dram of saving hope, till the Spirit of Christ come to work upon the heart. And therefore God is called the *God of Hope*, Rom. 15. 13. *Now the God of hope fill you with all joy and peace in believing, that you may abound in hope, through the power of the holy Ghost*. Here you see the efficient cause, it is the work of God to raise up the heart to hope in himself, and it is the Spirit of Christ that must cause the soul to abound in hope; *That you may abound in hope, through the power of the holy Ghost*. And in *Psal. 22*. speaking there in the person of Christ, he confesseth that it was his Father that did cause him to hope, *Psal. 22. 9. But thou art he that took me out of the womb, thou didst make me hope when I was upon my mothers breasts*. It was thou Lord that didst cause me to hope. God only is the efficient cause.

Secondly, For the Formal Cause of this Hope, we said it is an *Expectation of the soul*, it takes its rise from faith, what faith believeth, that hope expects, and waits upon God for the fulfilling of; It is an *Expectation of the heart*.

Now this Expectation it is, First, A patient Expectation.

Secondly, An ardent Expectation.

Thirdly, A confident Expectation. All which do express the Nature of saving Hope.

First of all, It is a *Patient Expectation*, it causeth the soul to wait patiently for the fulfilling of the Promise, to sit down at the feet of Christ, and wait, even all its days, for the fulfilling of the Promise; and therefore saith the Apostle, *Heb. 10. 36. For you have need of patience, that after you have done the Will of God, you may inherit the Promise*. As if he should say, your hope will not hold out, if you have not patience, God hath given you a promise, but God doth not presently fulfil the promise; and therefore that you may hope till the Promise be fulfilled, you have need of patience; and truly, *Hope is nothing else but Patience lengthened out*. It is a patient Expectation. Secondly, It is an *Ardent Expectation*; What the believing soul doth hope for, it is earnestly carried out after; it is such an expectation as doth make the soul exceedingly Intent, and cause it to look every way, round about, for the fulfilling of that which it hopes for; it is an earnest expectation: The Apostle speaks in *Rom. 8. 19, 20, 21*.

Verse 19. For the earnest expectation of the creature, waiteth for the manifestation of the sons of God.

Verse 20. For the creature was made subject to vanity, not willingly, but by reason of him who hath subjected the same in hope.

Verse 21. Because the creature also shall be delivered from the bondage of corruption, into the glorious liberty of the children of God.

The whole creation hath a hope to be delivered from that bondage which the sin of man brought upon it; and because there is a hope, there is an *earnest expectation*, and the earnest expectation waiteth for the manifestation of the sons of God. And truly where there is saving

hope, it will cause the soul to look after the fulfilling of the Promise, it waits earnestly, and groans earnestly for the fulfilling of those Promises that it waits for: It is an ardent expectation.

Thirdly, It is a *Confident Expectation*; though indeed it is true, the hope of the best Saints may flag, yet when hope doth work like itself, and act like itself, it acts *confidently*; it is accompanied with holy confidence and boldness toward God; when hope is strengthened, then it acts *confidently*, and confidence is nothing else then hope strengthened; That is the second particular. You have seen the efficient and formal cause of this hope.

Thirdly, What is the *Object* of this *Hope*? I told you that it was an expectation of those good things that God hath promised; what God hath promised, that hope looks for the fulfilling of, all outward comforts that are needful refreshments in their way; (Protection, Deliverance, Assistance, the Increase of Grace, and the Carrying on of the work of God in the heart) whatever is laid up in the Promise, that hope waits for the fulfilling of; but more especially, the Object of a Believers hope it is *Eternal Life*, Tit. 1. 2. *In hope of Eternal Life, which God that cannot lie, promised before the world began.* And in Tit. 3. 7. *That being justified by his grace, we should be made Heirs, according to the hope of Eternal Life.* So that Eternal life is the Object of a Believers hope.

Fourthly, We have the concomitant of Hope, and that is *Faith*; It is an expectation of those good things which faith believes that God hath promised; so you see how Hope stands towards Faith, they are twins, as it were, they are born and brought forth together; Faith is the Elder sister, faith believes that the promise is true, and hope looks for the fulfilling of the Promise, because faith believes it; They grow up together, they are nourished together, and they flourish together, and they languish together; when faith is sick, hope is infirm, and when faith is lively, hope is active; yea, they will expire together: when a believing soul shall come into the bosom of Christ, no need of faith and hope. Faith that looks to the truth of the promise, and hope looks to the good of the promise, that is the difference between faith and hope; Faith closes with the Promise because it is true, and Hope that cleaves to it, and expects the fulfilling of it, because it is a suitable good which God hath promised; so that by the opening of this description of hope, you may in part see what that hope is which will be as an Anchor to a man's soul; That's the first particular.

But secondly, I shall make it out unto you, that this hope is the Anchor of the soul; and I shall show you that it is of the same use to the soul that the Anchor is to the ship.

First of all, The Anchor is useful in time of storms, the Anchor doth keep the ship from being driven up and down with various winds; if it were not for the Anchor, the ship would sometimes be carried back again after it hath gone a great way in its Voyage: of the same use is Hope to a believing soul, it is exceeding useful in time of temptation, when contrary winds blow, even such winds as would drive the soul back again, if it were not for the Anchor of Hope: It is said of Christ, *That for the joy that was set before him, he endured the Cross, despised the shame;* and that we bear up against the strong winds of temptation, and against all the discouragements that we meet with, it is by this Anchor of Hope; if it were not for the hope

of joy and glory in heaven, it were not possible that a soul should bear up against so many winds of temptation.

Secondly, The Anchor keeps the ship from tossing: When the waves roar, the Anchor is then exceeding useful, it keeps the ship from being removed; for though it may be moved, yet not removed, because the Anchor is sure; though the waves rise never so high, and be never so boisterous, yet if they cast Anchor, the Mariners lay them down to sleep, they are secure, because they have cast Anchor. And of that use is this Grace of hope to a believing soul, the waves many times rise high, afflictions, persecutions, *David complains of it, Psal. 38. 12. They also that seek after my life, lay snares for me; and they that seek my hurt, speak mischievous things, and imagine deceit all the day long.*

Verse 13. But I, as a deaf man, heard not; and I was as a dumb man that openeth not his mouth.

Verse 15. *For in thee, O Lord, do I hope, Thou wilt hear, O Lord my God.* I was not moved by this (saith he) I cast anchor in thee, O Lord *In thee O Lord, do I hope, thou wilt hear me, O Lord my God:* He cast Anchor in God, and then he lies down and rests: And so in *Psal. 42.* There were many waves that did rise very high in his own spirit, and what doth he do? Why, he casts anchor in God, as in verse 11. *Why art thou cast down, O my soul? And why art thou disquieted within me? Hope thou in God, for I shall yet praise him, who is the health of my countenance, and my God▪ Hope still in God, cast thy Anchor there, and then rest, for I shall yet see the time to praise him, I shall overcome all storms, and shall live to see a c•lm and therefore O my soul cast anchor in God, hope thou in God.*

Thirdly, The Anchor keeps the ship from splitting many times upon the sands and rocks; when they are very near danger, almost running upon a rock, the casting out of an Anchor sometimes doth deliver them. Hope is of the same use to a believing soul, it keeps the poor soul from splitting upon many discouraging rocks that are in the way to heaven, *Psal. 27. 13. I had fainted, unless I had believed to see the goodness of the Lord in the Land of the living:* If it had not been for the Anchor of hope, I had split, I had fainted, and my soul had been split, but I believed to see the goodness of the Lord in the land of the living; the anchor of hope, it is that which keeps the soul from splitting upon the rocks.

Fourthly, The anchor keeps the ship close to the place where the Anchor is cast, that it shall not be removed far from that place; so the grace of hope in this respect is also useful, it keeps the heart close to God and Christ, that is the benefit of this anchor of hope: the men of the world that have not hope in Christ, they live at a great distance from God and Christ, they dwell at a great distance from heaven, they are far from God; God is not in all their thoughts, because they have not this Anchor of hope; if the anchor of their hope were cast in heaven, it were not possible that their souls should be at a distance from God; the more there is hope, the more nigher God; it is want of this lively hope that men are so far from God. That's the fourth.

Fifthly, The Anchor is made sure by a Cable that is fastened to it; and so the hope of a believing soul will do no good without a Cable, now this Cable it is the word of Promise, it is

the sure word of the Lord that keeps the soul fast. If a Ship have a hundred anchors at Sea, if they be not fastened to a Cable, they will do no good: and truly so is hope if it hath not a Cable; if men pretend to have hope, and that hope not fastened upon the word of the Lord, so fast as it is cast, it will be lost. But the hope of a believing soul is fastened upon the word of the Lord, the promise of the Lord, and therefore it will hold.

Sixthly, The Seaman casts his Anchor at a venture, he doth not know whether his anchor will reach the bottom or no, he doth not know whether his Cable be long enough, or whether his anchor will take hold or no, and he doth not know whether his anchor will hold when it hath taken hold, yet notwithstanding all, he makes a venture when he hath need to cast his anchor: and so it is with a believing soul, when a soul comes first to God, he makes a desperate venture, he sees his faith is weak, and his hope weak, and he doth not know whether it will take hold of the rock or no, will not my expectation fail? All this is objected, but the believing soul makes a venture, faith is given, and it makes a venture, he sees that there lies a necessity upon it, if I do not cast anchor, I perish, the winds blow hard, and I see a rock before me, a gulf, and if I do not cast anchor, I perish, and if I cast anchor, it may be my anchor will hold, I have an invitation to it; *Who is among you that walketh in darkness, and sees no light, let him trust in the Lord, and stay upon his God, Isa. 50. 10.* though it be in a storm at midnight; let him cast anchor upon me (saith God) let him trust in the Name of the Lord, and stay upon his God; this the poor soul hears, and being encouraged by the Word of the Lord, it cast anchor, and makes a desperate venture. That's the sixth.

Seventhly, The anchor is useful, not only in a storm, but the anchor is useful in a calm, when the ship at Sea is be calmed, and cannot sail, they cast anchor; and so this anchor of hope it is needful in a calm, for if it were not for this anchor of hope, a believing soul could not have any settlement in a calm, though a man hath never so much for the present, if he hath not hopes that his goods shall be increased, his heart will be disquieted; and so hope is useful in the greatest calm, to hope that the present good that they have shall not be lost, that that measure of grace and spirit that the Lord hath given them, shall be carried on from one degree to another, till he hath perfected it; if it were not for this, the heart could not have any peace in the greatest of his enjoyments. And thus you have seen the second particular.

First, I have shewn you what saving hope is.

Secondly, That this saving hope is the Anchor of the soul.

The third and last particular is, To show you that this anchor of a believing soul is sure and steadfast: And it will appear in these few particulars.

First, It is made of good mettle, it is that which will not bow nor break, it is not as the hope of an hypocrite; the hope of an hypocrite is compared to a spiders web, that breaks presently; the spiders web it is a poor thing to hold a ship fast in a storm; but this saving Hope that the Spirit of Christ doth work in the heart of believers, it is made of good mettle, it was not digged out of their own bowels, but fetched from Christ, it is Christ that is the storehouse of all grace, it is made of gold, of tried gold, *Their faith is more precious then gold,*

saith the Apostle, and so their hope is more precious then gold, and more firm and solid then gold, the matter of it is sure and steadfast.

Secondly, It is well wrought, and therefore it must needs be sure and steadfast, for it is an anchor of Christ's own working; *The God of hope sill you with all joy and peace in believing, that you may abound in hope, through the power of the holy Ghost*, Rom. 15. 13. and saith the Apostle Peter, 1 Pet. 1. 3. *Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again to a lively hope, by the resurrection of Jesus Christ from the dead: The hope of the Saints it is a grace that is of God's own begetting, it is an anchor of Christ's own making, and that which comes out of the hand of Christ, must needs be sure and steadfast.*

Thirdly, It is sure and steadfast, for the Cable that holds it is sure and steadfast, and that is the Word of the Lord; now the Word of the Lord, which is the Cable that a believers hope is fastened unto, it is twisted of many precious promises, all being twisted together, must needs be strong, the least of them is stronger then heaven and earth; *Heaven and earth shall pass, but not one jot or tittle of the word of the Lord shall fail, till all be fulfilled.* The promises they are the cable which a believing souls anchor is fastened unto, and therefore it is sure and steadfast.

Fourthly, It is cast upon a sure ground. What is the ground that a believers hope is cast upon. I answer,

First, It is fastened upon Jesus Christ; first, upon Christ crucified, upon the *death of Christ*, upon the sufferings of Christ, by which Christ hath made satisfaction for sin, and brought in everlasting righteousness, to cover the nakedness of poor creatures, their love is fastened upon the wounds of Christ, the sufferings of Christ. That's the first ground for a believers hope to fasten upon.

Secondly, The Anchor of a believers hope it fastens upon the *Resurrection of Christ*, 1 Pet. 1. 3. *Blessed be God that hath begotten us again to a lively hope by the resurrection of Jesus Christ;* that is a main ground for hope to fasten upon, the resurrection of Jesus Christ, the poor soul looks to Christ, Christ dead and risen, and in that Christ rose from the grave, he hath given full satisfaction to his Father, he hath paid the debt, and is a common person for his people, that come to him by faith; so that the resurrection of Christ doth strengthen the faith of the soul exceedingly, it gives the soul assurance that it shall be accepted with God the Father, because Christ is risen again.

Thirdly, It fastens also upon the *Intercession of Jesus Christ*. *He is able to save to the utmost all that come to God by him, for he ever liveth to make Intercession for them.* Now this gives great encouragement to a poor soul that is made sensible of his own lost condition, of being far off from God, it would fain draw nigh, and know not which way to come; when this is discovered, that Christ sits in heaven to plead for poor souls, and to make Intercession for all that come to God by him, this causes the soul to give a venture to fasten upon Christ.

Secondly, As the soul fastens upon Christ, so also it fastens upon God the Father by Christ, it goes to the Fathers, and takes hold of him. First, It fastens upon the *free Grace* of the Father, that infinite *everlasting love* which did find out the way of Redemption for poor creatures, that love which gave Christ at first, and which gives poor creatures to Christ, and which tenders Christ in the everlasting Gospel, there the anchor of hope takes hold. Secondly, Hope takes hold of the *strength of God*: He is a God mighty in strength, he can overcome all difficulties, all enemies that are betwixt him and my soul, he can overcome all my unworthiness, all my provocations, yea he can overcome himself, his own wrath and displeasure, that which no creature can do; this being presented to a poor soul that is in a sad doubting condition, this helps (through grace) to draw the soul to Christ, and to fasten it upon God. Thirdly, It fastens also upon the *unchangeableness of God*, and this gives a sure hold to the anchor of hope: *He is not as man that he should lie*; Who is it that hath spoken? Who is it that tenders Christ to poor creatures? It is not the word of him that is the true and faithful witness? Is it not the strength of Israel that cannot lie, nor as the sons of men, that he should repent: Now when the Lord doth thus present his Son and Himself to a poor soul, Christ in his death, his resurrection, ascension, his intercession, and his own free grace and love, his strength, his faithfulness, this becomes a sure ground for hope to fasten upon, and so you have seen the third thing handled.

A word of Application and I have done.

First of all, It lets us see the sad condition of all men that are without Hope, you will say they are in a sad condition that are at sea without an anchor, and truly this is the condition of many men, they are in a sad condition, for they are without hope; and O that men would now lay it to heart to see what a sad condition they are in without this anchor of saving Hope, you that are without hope, it is not possible you should stand in a storm, however you may be quiet in a calm, it is not possible that you should bear up in time of storm, and therefore though men may seem to look towards God, and seem to make a progress in God's ways, if there be not an anchor of Hope, they will be driven back again, cross winds will arise at sea, and if you have not this anchor of hope in Christ, and in the Father's free grace, they will be driven back again, without hope it is not possible you should be near unto God, and keep nigh unto God; and what a miserable condition is it to be without God in the world? Truly, so long as you are without true saving hope, you are without God in the world; so long as $\langle \diamond \rangle$ are without hope, they are in a heartless and listless condition, where there is no hope, there is no endeavor; What is the reason that men are so slothful in looking after God? It is because that their hearts are not established by hope in Christ, and in the Fathers free grace; where there is no hope, there can be no right endeavor; if hope fail, all endeavors fail.

Nay further, while men are without hope, they must needs be in a sinful polluted condition, for it is hope that purgeth the soul, and purifieth the heart; Having this hope, let us cleanse ourselves, and he that hath this hope, he is pure, even as he is pure; he looks after purity, as God is pure: that men go on to defile themselves, and to work all manner of iniquity, it is because that they have no true hope toward God: Truly this doth discover that many men have no hope in God, because they live at such a distance from God, and are not kept close to

God; nay, they are contented to live at a distance from God, and will not endeavor seeking after Christ: Wherefore I beseech you think upon it, what a sad condition it is to be at Sea without an anchor, your hearts would melt within you to see a ship driven with storms upon the rocks, and no anchor to cast out; yet this is the condition of many thousands in the world, they are at sea, and ready to split upon the rocks, and no anchor of hope; O that the Lord would make many a heart sensible of it.

Secondly, As it is sad to be without hope, so it is more sad to have a deceitful hope; for the disappointment of hope is the greatest torment that can befall a poor creature; better never to have hope, then to have hope frustrated, to be disappointed; the disappointment of hope proves shame and confusion of face to men, *Job 6. 20.* they were confounded because they had hoped, they came thither, and were ashamed, they were deceived of their expectation, and were confounded. Better never to have hope, then to be disappointed of your hope: and in *Job 11. 20.* the hope of a wicked man shall be as the giving up of the Ghost, it shall be gone in a moment; as a man in one moment he breaths forth his spirit, and gives up the ghost, so the hope of a wicked man soon perisheth. Now look to your hope, that you may not have such hope as will be like the giving up of the ghost, examine your hope, see whether it be such hope as the Apostle speaketh of, that will be as an anchor to the soul, both sure and steadfast; whence did your hope arise, I pray examine that, whether it was from yourselves, or from Christ; if your hope be from anything in yourselves, it is hope that will not hold, it is not sure and steadfast; examine what was the efficient cause of your hope, how was this hope begotten in you? Did you see that it was out of the hand of Christ, and that it was begotten in you by the mighty power of God? Did the Lord cause you to see that it was not possible that you should create hope in yourselves, til Christ come & beget hope in you? Know certainly, if it were not a hope of Christ's begetting, it is an anchor that will not hold. Again, examine what it was that fastened your hope, Was it the word of the Lord that made you to hope, the sure word of promise? Was it the word of man, or the word of the Lord, if it were anything but the word of the Lord that made you to hope, your hope will not hold. Examine also upon what ground your hope is cast, Is it cast upon the arm of flesh, or upon the arm of the Lord; whatever hope is cast upon the arm of flesh will not hold. Examine also whether your hope be cast upon the free grace of God, or upon the things of the world, your prosperity in the world, there are thousands in the world that cast the anchor of their hope upon the mammon of this world, because God hath prospered them in the world, and given them abundance of these outward good things, therefore they hope that God loveth them, and will give them another world; but if your anchor of hope be cast upon your gold, or your great estate, and not upon the free grace of God, it will deceive you. Upon whatsoever it be cast beside God and Christ, it will not hold; if it be cast upon your duties, your desires, and good meanings, and endeavors, your prayers, and tears, your charity, if the anchor of your hope be cast upon these, it will not hold; yea, if it be cast upon your graces, your hope will not hold: for whatsoever is made the ground of hope beside Christ, is the arm of flesh, even grace, and the actings of grace in the soul, they become flesh, if made the ground of our hope. Now I beseech you look to your hope, for certainly the hope of most men is not of the right stamp, whatever they pretend: How do many deceive themselves, God is not in all their

thoughts, nor in any of their ways, and yet have hope toward God. You say you have hope in God, and yet your hope doth not purify your hearts, but as wicked as ever, walking in the ways of your own heart, and satisfying your own lusts, whatever these men pretend, they have not hope of the right stamp, their hope is but as the spiders web, or as the giving up of the ghost.

Thirdly, Let me exhort you all to look after this saving lively hope, for it is that which will keep your hearts from breaking in the evil time, at one time or other the heart will break, if men have not this saving hope; therefore seek after this saving hope, for it will keep you up in the midst of storms, in the midst of evils, and establish you in the midst of good, it will do you good in a storm, and it will be useful to you in a calm; you can never take comfort in the good things you enjoy, and your hearts cannot be established in peace, if not grounded in hope; therefore look after this lively hope, this anchor of the soul; yea soul, wouldst thou dwell with God, and live near God, and live upon him continually? O then cast the anchor of your hope in God, true hope will hold your souls close to him, that you shall not depart from him. Yea, would you have your hearts made more holy, purified, and sanctified, and get victory over your corruptions? O then seek after this saving hope; for that man that hath his hope cast on God, and Christ, that man is most free from corruption, and most active for God; true hope it will make you able to suffer, it will make you able to rejoice in tribulation; why now, dost thou desire all this? why then seek after this lively hope.

But it may be you will say unto me, how shall we obtain this hope? I see it is exceeding useful, and of absolute necessity, how shall we come by it? where shall we have this anchor to stay our souls?

For answer. First, Look to the free grace of God in Christ for it, 'tis he that doth beget this grace of hope in his people; look to those tenders that free grace makes▪ God holds forth his self, and Son, and pardon, and life to poor creatures; Free grace makes a render of all this unto you, and therefore look to this free grace, that so you may have that hope which shall not be confounded and ashamed.

Secondly, Look to Christ for it especially, look to the resurrection of Christ; that place *1 Pet. 1. 3. Blessed be God, and the Father of our Lord Jesus Christ, which according to his abundant mercy, hath begotten us again unto a lively hope, by the resurrection of Jesus Christ from the dead.* Christ is risen from the dead, he hath paid the debt, and brought in everlasting righteousness, and therefore look to the resurrection of Christ, for by eying that, this lively hope may be begotten in you.

Thirdly, Look to the promise, to the word of the Lord; the word of the Lord is written that you might have hope, *Rom. 15. 4. For whatsoever things were written aforetime, were written for our learning, that we through patience and comfort of the Scriptures might have hope.* The Scripture is written that we might believe, and in believing might have eternal life, and therefore consult with the word of the Lord. You that desire to have hope strengthened, look to the word and promises, and behold the freeness of them, and the unchangeableness of God in

them. O study the Scripture much, and beg that the Spirit of the Lord may shine in them, and give you a sight in them, and so this hope may be begotten in you.

Fourthly, Look to those patterns and examples of free grace that the Lord set forth for you to look upon; the Apostle *Paul*, 1 Tim. 1. 16. saith, *He was a pattern to them which should hereafter believe on him to life everlasting*: That the Lord should reconcile such an enemy, and set his love upon him that was injurious to the Saints, one that thought he had sinned so much as that he had outsinned mercy, yet saith he, I obtained grace, that might be a pattern of mercy; and therefore look to those patterns of grace and mercy that the Lord hath set forth before you, that so you may be encouraged to come and hope in his mercy.

And to conclude all, do not go on desperately any longer, and do not say as they said, *Jer. 2. 25. But thou saidst there is no hope; No, for I have loved strangers, and after them will I go*. They resolved to go on in the imaginations of their own heart, they said there was no hope, and they would do evil as they had done. O let not this be the resolution of any poor soul, for though you have no hope for the present, you are invited to come to Christ that you may have hope; The word of the Lord is come to you that you might have hope, and those patterns of free grace are set before you, that you might have hope. O that the Lord would make you more intent in your spirits, in looking after this anchor of hope; What will you do another day, when storms arise, and to have no anchor? It will be a most sad condition for a poor soul, to see itself ready to split, and to have no hope, no anchor to stay upon. O! who would venture to Sea without an anchor? If you have no anchor when storms arise, you will be at your wits end. O that God betimes (before it be too late) would make you as wise for your souls, as you would be for your bodies.

FINIS.

P-TA2-2. Sermons preached upon several occasions by Timothy Armitage. - Armitage, Timothy, d. 1655.

SERMONS Preached upon several Occasions.

BY That Able and Faithful Servant of JESUS CHRIST, Mr *Timothy Armitage*, late Pastor of a Church in the CITY of *Norwich*.

London, Printed 1678.

TO THE READER.

Reader,

These Sermons, Preached divers years since by the Godly and Reverend Author, who is now with the Lord, reaping the fruit of his Holy Labors, which do still follow him; having by the care and pains of a Christian Brother, been preserved, and now brought to Light by the good Hand of Providence, for thy good and benefit, as some other of his Works formerly published, which (if they have come to thy hand) may have been through the Lord's blessing: Be pleased therefore to understand, that they were preached and delivered by that Eminent Servant of God, Mr. Timothy Armitage, sometimes Pastor of the Church of Christ gathered at Norwich; as may easily appear unto thee (if thou hast been acquainted with any of his Labors in Print) by that gracious Spirit which breaths and runs through all the Veins, and almost every Line of the same. 'Tis needless to hang out before these Sermons a Bush, to commend the same to thy perusal; do but taste a little, and if thou hast a savoury palate, thou wilt be ready to say as the Samaritans to the Woman, that enticed them to go to see and hear Christ speak, Joh. 4. 42. Now we believe not because of thy saying, for we have heard him ourselves. The Subjects herein handled we doubt not but thou wilt find to be very momentous, and very spiritually treated of: We shall not need to add anymore in this kind, but commending them, and thy perusal of them, to the Grace and Blessing of Jesus Christ, in whom we shall desire to remain

Thy Well-willers,

- Thomas Allen,
- Samuel Petto,

SERMON I.

CANT. 2. 3. As the Apple-tree among the Trees of the Wood so is my Beloved among the Sons: I sat down under His Shadow with great delight, and His Fruit was sweet to my Taste.

AS the Apple-tree among the Trees of the Wood, so is my Beloved among the Sons, &c. Here are two things considerable in the Words; viz. the *Matter*, and the *Form* of them: For the *Form*, it is a Similitude; the *Matter* in it is the Person, and a Thing: The *Person* is Christ, the *Thing* to which this *Person* is resembled, and that is an *Apple-tree*; it's titled by its plantation; *Among the Trees*

of the Wood: Then we have the *Application* of this Similitude, in that word, *So is my Beloved among the Sons*.

Here is also an *Illustration* of this similitude in two particulars, which discovers wherein Christ is resembled to the Apple-tree: First, For the *shadow* of it; *I sat under his shadow with great delight*. And then,

Secondly, for the *Fruit* of it; *His Fruit was sweet to my Taste*. There is something observable held forth in the dependence that these words have upon the former: If you look into the second verse, *As the Lily among the Thorns, so is my Beloved among the Daughters*. In that verse Christ sets forth the excellency of his Spouse, declaring the high estimation he hath of her; *She is a Lily among the Thorns, so is my Love among the Daughters*. By how much the Lily is to be preferred before the Thorns and Thistles, so much is the Spouse before all other Children, before all other Men, before all other Congregations. Now see how the Spouse doth admire Christ, *As the Apple-tree among the Trees of the Wood, so is my Beloved among the Sons*; and how the Love of Christ doth beget Love; what Improvement a gracious Heart makes of the manifestation of Christ's Love; He declared that he loved her, he loved her dearly above all the World; and presently she breaths love again. There was a Fire of Love, that was kindled in her bosom, which flamed towards Christ; the more love Christ manifested, the more a gracious Heart loves Christ again: You know the Woman in the Gospel, what abundance of love she expressed to Christ; she sat at Christ's Feet weeping, and washing Christ's Feet with her Tears, and wiping them with the Hair of her Head; she had much forgiven, many manifestations of Love, in the forgiving her many sins; and therefore she loved much. But again observe, the Spouse doth not rest in that Commendation that Christ had given her; he had highly commended her as a Lily among Thorns: But she carries the commendation back again to him; what ever she hath from Christ, she carries back again to Christ, she 'I make him the *Alpha* and the *Omega*, the Beginning and the End of all, and therefore she presently falls upon admiration, admiring his Beauty and Excellency. A gracious Heart is more taken with that which is in Christ, than with that which he gives out to it: It doth not rest in Grace that is received, or in Love that is manifested, but it goes back again to Christ, pitches upon Christ in whom are all Divine perfections: She doth not repeat the words of Christ again, as if Christ had said, *My Love is a Lily among the Thorns*; she doth not say, *Oh, now I am a Lily, I am more beloved than all the World*: she looks from that presently, she looks to Christ, how shall she make him glorious. The Lord Jesus, he had set a Crown, or at least a Garland upon her Head, and she speedily put off her Garland, and set it upon Christ's Head, she thinks it fit that all should be swallowed up in the Glory of Christ. Let him be lifted up and magnified, let his Name and Excellency and Goodness be magnified and remembered, though I be forgotten forever. Oh that you would be more practical, turn this into practice, make it practical, do as the Spouse did here; let all the manifestations of Love kindle love in your Hearts to Christ, and look not so much what is given to you, as what is laid up in Christ for you: Look upon Christ, and carry it to him, as he is the *Alpha*, so let him be the *Omega*, carry it all back to him again.

But let us look more strictly upon the words, *As the Apple-tree among the Trees of the Wood, so is my Beloved among the Sons.*

The words are clear enough; only it would be known what is meant by *Son, So is my Beloved among the Sons.*

It may be either the Sons of God, or the Sons of Men: The Sons of God, so the Angels, and so the Saints are called by *Jo* Now there was a day when the Sons of God came to present themselves before the Lord; The Angels are his Sons, he useth them like Sons, and they serve him like Sons. And so believers are called the Sons of God. *Now we are Sons, but it doth not appear what we shall be,* saith the Apostle. If we take it in this sense, still it's true of Christ, that he is the chief among the Sons, among all these *Sons of God*; he is far above the Angels; he is made the Head of Principalities and Powers they are all ministering Spirits unto him.

But we may rather understand it of the *Sons of Men*, because he speaks of such Sons as are Trees of the Forest, Trees of the Wood: *At the Apple-tree among the Trees of the Wood, so is my Beloved among the Sons.* Among all the Sons of men Christ is the chief that ever lived, that ever was planted in the Forest of the World; God the Father hath given him the preeminence, *he hath given him a Name above every Name, He is the Prince of the Kings of the Earth*: He is more excellent than the chiefest of the Sons of Men. Take the best of Men which may be, and they are held forth by the names of *Sons*. *Daughter* in Scripture phrase is a name of *Weakness*: *Daughter of Zion, Daughter of Jerusalem*: God would show what poor weak Creatures his people are without him: *Son*, is a name of strength, and honor, and dignity; Among all the Sons of all the Honorable Men in the World, among all the Princes and Potentates in the World, Jesus Christ he is the most desirable, he is more excellent than they: He is more excellent than the tallest Cedars, than the greatest Oaks in the Wood; *As the Apple-tree amongst the Trees of the Wood*: Here seems to be a double comparison.

First of all, the Sons of men are compared to the Trees of the Wood.

And then Secondly, The Son of God is compared to the *Apple-tree* among those Trees, in the midst of those Trees.

First, The Sons of men are compared to the Trees of the Wood, Trees of the Forest: And this holds forth the state and condition of men by Nature; Every man by nature is a wild Tree, he is not in God's Garden, but is cast out into the open Field, it's a Tree of the Forest, not a Tree of the Orchard. We speak of the corrupted nature of man, what man is since the fall of *Adam*: For when God made him at first, he planted him in Paradise, and he was the chiefest Tree there, brought forth most excellent and delightful fruit unto God, but you know how *Adam* degenerated, he turned a wild Tree, and brought forth sour Fruit; and therefore God plucked him up by the Roots, and threw him out of Paradise; so that he and all his posterity after him were forever after Trees of the Wood, and Trees of the Forest; he brings forth nothing but wild Fruit, till such time as the Lord is pleased to take poor creatures and ingraft them again upon Jesus Christ, who is the *Root of Jesse*, that they may bring forth better fruit unto him.

Now I shall show wherein this comparison holds: Every man by Nature is a wild Tree, a Tree of the Wood, a Tree of the Forest.

1. First of all, He either brings forth no fruit, or else he brings forth sour fruit; he is an unfruitful creature; *Israel is an empty Vine*, God complains: And so it's true of every man by Nature, he is an empty Vine; he is an unfruitful Tree; if he brings forth any fruit, it's wild fruit, it's sour fruit; as is spoken of in *Deut. 32. 32.* which doth well resemble the condition of all men by Nature. *Their Vine is a Vine of Sodom*, they are of the field of *Gomorrhah*. Here's the fruit that every man's Nature brings forth; It's a Vine of *Sodom*, and a field of *Gomorrhah*; sour fruit, and bitter fruit, and cursed fruit. This is the fruit that man by Nature brings forth.

2. Again, Secondly, The Trees of the Wood or Forest, so long as they remain there, they are unprofitable; they are not of that use which the Trees of the Orchard, or the Trees of the Garden are, they are not only useful for their fruit, but they are a great Ornament to a man's ground or house; and they are also a defense to a man's house. A Tree nigh at home, at the house side keeps off many a Blast, and many a Storm; and such are the Trees that are of Christ's planting: Oh they are a Beauty, they are an Ornament. The Godly man is an Ornament to the place where he grows; The Godly man is a defense to the place where he grows; he keeps off many a storm and Judgment from the place where he lives; and others fare the better for his sake. But now the Trees of the Wood, they are altogether unuseful, they serve for nothing but to shelter the Serpents, and to shelter the wild Beasts, and this is the condition of every natural man. Oh what Serpents, and what wild Beasts, what base lusts, and what hideous Monsters are sheltered in the heart of a Natural man, that is a stranger to Christ?

3. Again, Thirdly, The Trees that are in the Wood or Forest, they grow in Wildernesses, and have none to look after them, there's none prune them, there's none to hedge them, they lie open to all dangers, to the Horns and to the Teeth of the wild Beasts, that will easily knock off all their Budds and Springs, break and eat off their bark, and keep them from growing, and the like: And truly this is the condition of every Natural man; he is as a Tree in the Forest, as a Tree in the Wilderness; there is none to look after him, there is none to prune him, and to take away unfruitful branches, that he may bring forth fruit to God, God doth not look after the Trees in the Forest: It's true, Christ is the Fathers Husbandman, and he doth cut off unfruitful Branches; he cuts off unfruitful Trees that bring forth untimely fruit. But he doth this to such as are in his Garden, to such as are in his Christ. Thus the Father takes a special care of his. The Lord makes a round hedge about his people; he will keep all hurtful things from them. See what is said to *Job*: The Devil confesses the goodness of God unto his people in this respect, *Job 1. 10. Hast not thou made a hedge about him, and about his house, and about all that he hath on every side?* It's a most certain truth, that God hath made a hedge about his people, a hedge about him, a hedge about his person, a hedge about his house; that is, a hedge about his family, a hedge about his Friends and Relations, a hedge about his people. There is a three-fold hedge that God makes about his, that are of his planting: But now it's not so of the Trees in the Forest, of the Trees in the Wilderness, there's no hedge made about them, they lie open to a thousand dangers; they lie open to the furious

assaults of *Satan*, and to the prevalency of all Temptations, lie open to dangers from all the Creatures, there's no hedge about them: God hath not made a League with the Beasts in the Field for them. Here is the misery of a man out of Christ, it is set forth by a Tree that is in the Wilderness, a Tree that grows in the Wood: And therefore a word of Application to this particular.

Use. Beloved, This lets us see the necessity of being planted into Christ by faith. We are all of the wild Olive, and the wild Vine; and therefore there is a necessity, that every man should seek after his transplanting into Christ. Oh that the Lord would make you willing to be plucked up by the Roots! You that are out of Christ, be willing to be plucked up by the Roots, that you may be planted into Christ. There is some rooting that every natural man hath which he is loath to be plucked from: One man is rooted into the World, and another is rooted in his lusts, and another is rooted in himself, in his own righteousness, in his own works, in his own strength, in his own performances. Oh that the Lord would make you willing to be plucked up from all that Root, that in which you have anything besides Christ: Here is the great difficulty, to bring off the wills of men. Men cry out many times, Oh it is a hard matter, Oh it's an impossible thing, that ever they should be plucked up from such Rooting: That they have such lusts, Trees which are of twenty, thirty, forty years growth; and all that time rooting deeper and deeper: Is it possible that such should be plucked up by the Roots, and planted into Christ?

My Brethren, it's possible if men were willing to be plucked up, the Lord would soon accomplish it. You know what Christ said to his Disciples; that if they had *Faith as a grain of Mustard-seed*, they should say to this Cedar, be removed into the Sea, and it should be so. Why, the Lord can make poor Creatures to do that which is impossible for sense and reason to think may be done: Oh what is it that the Lord canit do! There is no Oak, there is no Cedar, so strong and so tall, and so deeply rooted, but the Lord can say, Be thou removed, be thou plucked up by the Roots: There is no Tree so barren, there is no Soul grows in such a barren Soyl, but the Lord can say, Be thou plucked up, and be thou rooted in that fruitful Soyl. Oh that the Lord would make the hearts of men willing to be plucked up by the Roots, from that rooting which they have in sin, or which they have in themselves, that so they may be planted in a better soil, and rooted in the Lord Jesus. Do but remember this, that you may see what a necessity there is that every man should seek after their planting in Christ. Why, so long as you are out of Christ, you are wild Trees, so long as you are out of Christ, you bring forth no fruit; you bring forth no good fruit. Our Savior makes it an impossible thing, in *Mat. 7. 17. Even so every good Tree bringeth forth good fruit, but a corrupt Tree bringeth forth evil fruit:* It's impossible that ever the fruit should be good so long as the Tree is evil. Now so long as a Man is out of Christ, he is an evil Tree, he is a wild Tree, a Tree of the Wood, a Tree of the Forest, not a Tree of the Garden. Oh that men would be made good, that their Trees might bring forth good fruit. Truly it's in vain to teach men to bring forth good fruit, until such time as the Tree be made good. If the Tree were made good, and engrafted into Christ, it's impossible that that good Tree should bring forth evil fruit. Oh know you that have Interest in Christ, that all the fruit that you bring forth out of Christ is lost; I say, Men and Women, they lose all their fruit; It's such as the Lord canit accept of, such as the Lord doth not

delight in. The Lord could not endure that fruit that *Israel* brought forth, in the first of *Isaiah*, they were a *burden* to him, their fruit he was weary of; they and all the fruit that they brought forth to God were cast out. What a pitiful thing is it that a man should lose all his fruit, all his Labor, and all his pains? Yea truly, till a man be in Christ all is lost. You know the young man in the Gospel, that came to Christ, he had a great deal of good Moral fruit, he had *kept all the Commandments*, he said, *from his youth*, and yet all that fruit was lost, it withered and fell off before it was ripe, it rotted and perished, it was never gathered by Christ, his Soul did never eat of it, it was no delight to him; And why? because though the Tree had a great deal of seeming good fruit on it, yet it was an evil Tree, it was a wild Tree.

Nay, Let men consider further, what a fearful word was spoken against such wild Trees, as bring forth no fruit to God, or such fruit as is sour, as his Soul can have no pleasure nor delight in; it was a dreadful Word spoken by *Daniel*, which was spoken concerning the great Tree; see *Dan. 4. 14. Hew down the Tree, and cut off the Branches, and scatter the Leaves, and the fruit*. Why, this was spoken of the mighty Tree, which reached up to Heaven, a Tree that did fill the whole Earth with its outward Glory; and yet of this very Tree, God said, *Hew it down*, and it was hewn down. Oh that men would remember, there is no outward privilege, that can exempt a man from the stroke of the Lord. He can breath upon the tallest Cedars, and the greatest Oaks; if the Lord blow upon them, they shall wither as the Grass in the Field: *Now is the Ax laid to the root of the Tree*, saith *John the Baptist*, in *Mat. 3. 10. Therefore every Tree which bringeth not forth good fruit, is hewn down and cast into the Fire*. Now that the Gospel is preached, now that Christ himself is come to offer terms of peace unto him, now that God from Heaven hath declared his willingness to pluck men out of the cursed Soyl of Nature, and to implant them into his Son; now, now, if men submit not unto Christ, if they continue obstinate, hew them down and make them fuel for unquenchable Fire. Oh now see then how it concerns every man to seek to be implanted into Christ. It's not a leaning upon Christ that will serve men's turns, but there must be a planting into Christ, a rooting in Christ: the Apricock doth lean upon the wall, but it's not rooted into the wall, it hath not its life from the wall, but it's rooted in the Ground. And so many a poor creature may pretend, he is leaning upon Christ, and in the mean time he is rooted in the World, in his filthiness, in his base lusts and corruptions, this man is not rooted into Christ: So much to that first Similitude. Thus you see that the Sons of men are compared to the Trees in the Wood, to the Trees in the Forest; *As the Apple-tree among the Trees of the Wood, so is my Beloved among the Sons*.

The Son of God (I shall speak but a Word to that) he is compared unto the Apple-tree in the midst of the Trees in the Wood, or of the Forest.

But why is the Son of God set forth here by the *Apple-tree*? There are many Trees that are of more worth than the Apple-tree; why not the Cedar? and why not the Oak? Why set forth here by the *Apple tree*?

First of all, Christ is set forth by the Apple-tree for the *fruitfulness* of this Tree. It's a fruit-bearing Tree; it brings forth abundance of useful fruit; and therefore Christ is usually set forth by this Tree rather than others. It's a very fit Simile to set forth Christ by the Apple-

tree; Christ was a fruit-bearing Tree. Oh what abundance of pleasant delightful fruit did Jesus Christ bring forth! Such as did rejoice the Soul of God his Father, and of men and Angels. He was fruitful all his days; he continually brought forth fruit, all the time of his being upon Earth, all the time that he was planted by the Father, in the Nursery here in this world. He was fruitful even upon his first planting here, he made it his meat and his drink to do the will of his Father. He was never well but when he was bearing some fruit. The fruit that Christ bare when he was upon Earth, it shall last to Eternity; It's that which the Saints shall feed upon forever and ever. The fruit that the Apple-tree bears, it's both an Ornament to itself, and it's exceeding beautiful, and beneficial unto others; and therefore still fit is it to set forth this Simile, for it's a fruit-bearing Tree, a beautiful sight, a delightful sight: The Lord Jesus he was laden with fruit, every Branch and every Bough full of fruit. It's said, *We saw his Glory as the Glory of the only begotten Son, full of Grace and truth.* So Christ he is full of Grace and Truth; and this is the Glory of the only begotten Son, being full of Grace and full of Truth. And then he is of benefit to others. The fruit of this Tree is exceeding beneficial to others. How many are fed, and nourished and refreshed by the fruit of the Apple tree? It's a Tree that man could not spare of all the Trees that God hath planted. The fruit this Tree brings forth, it serves both for Meat and Drink; it will both satisfy the Appetite, and quench the thirst also, which many other fruits will not do. Thus still this holds forth Christ, who is complete nourishment to his people, he is *meat indeed*, and he is *drink indeed*; he satisfies the hungry Soul with good things, he quenches the thirst of the poor, dry and parched Soul. There is a drink that is made of Apples, which is very useful (we know) for the quenching of thirst, for the allaying of heat: Such is that refreshment that Christ gives out unto his people; he is content that his very heart blood should be squeezed out, that so his people might drink of it, that they might be refreshed, cooled and revived, that all the heat of his Fathers wrath might be allayed in them. This is the will of Christ, this is a Similitude that Christ is held forth by, like unto an *Apple-Tree*.

2. Then Secondly, For the *shadow* that this Tree casts, that also is held forth in the Text, *I sat under his shadow with great delight, and his fruit was sweet to my taste.* There are some Trees that bear fruit, but cast no great shadow; other Trees cast a shadow, that bear no fruit that is desirable. Ay, but both these meet in Christ; he is as the Apple-tree that brings forth fruit, and also casts a comfortable shadow. This makes the fruit more delightful, when a man can stand under the shadow and gather the fruit of the Tree; it makes the fruit exceeding pleasant to him, he is not scorched with the Sun whilst he gathers it. Oh there is a sweet shadow, a sweet comfortable and refreshing shadow, which the Lord Jesus doth cast over his people, whilst they pluck that fruit, and eat of that fruit which grows upon him. But then,

3. Again, Thirdly, His fruit is commended for the *Smell* of it, in *Cant. 7. 8. Now also thy Breasts shall be as a cluster of the Vine, and the smell of thy Nose like Apples.* That is, that very breath that comes from thee, all thy breathings they are sweet and comfortable, they have a sweet savor in them; thy breathings after God and Christ they are full of Grace; and they are full of holiness. *The Smell it's like the smell of Apples:* There are some Apples that are of a very fragrant smell, as your Pomecitrons and others, and some have thought them to be the Apples here meant in the Text; and this doth well set forth the Lord Jesus, for that sweet and

fragrant smell that he sends forth. Oh what a sweet savor was he unto God! And what a sweet savor is he unto man! It's said, *he offered himself a sacrifice of a sweet smelling savor unto God*: He carried his sacrifice as his fruit, and it was a sweet smelling savor unto God. And so Christ is a sweet smelling savor unto man also; where there is anything of Christ in a Creature, it makes that Creature sweet; where there is anything of Christ in an Ordinance, it makes that Ordinance smell sweet; where there is anything of Christ in a duty, it makes that duty smell sweet. *Because of the sweet savor of thine Ointment*, it's therefore the Virgins follow thee. It's Christ that makes the Gospel of a sweet savor; Christ in a person, or Christ in an Ordinance, or Christ in any condition makes that thing sweet.

4. And again, Fourthly, This Tree it's a *Common Tree*, and therefore Christ would rather be resembled by this Tree than by any others, which are not so common, and are not so useful. There is almost no part in the World but hath some kind of Apple trees. It's a fruit more common than many others, that even the poorest may eat of it. And therefore the Lord Jesus he may be resembled by this Tree, to hold forth, that he is a common savior, that he is free for all poor creatures to come unto, he is the Apple-tree in all parts of the World, that men in all places might come in and feed upon him and be satisfied. And therefore he is said to be *A Fountain set open*, in *Zech. 13. A Fountain set open*; it shall not be sealed up, but a Fountain set open. The Gospel tenders Christ freely; and in that respect is Christ compared to *A fountain set open*. He is also compared here to an Apple-tree for the commonness as well as for the usefulness of that fruit, that none might plead Ignorance, that they might not plead excuse, that none might say he was such a fruit as none could buy, that they could not come at. No, Christ would be resembled unto that which is common, that he might be held forth freely unto poor lost sinners under the Gospel.

5. And then fifthly and lastly, He is set forth by the Apple-tree for the *variety of fruits* which it does bring forth, and do grow upon this Tree. There is no Tree that brings forth such *variety* of fruit. How many sorts, several kinds of Apples? they are almost innumerable. And truly in this respect Christ is the Apple-tree, because of those innumerable precious Gifts and Graces which do grow upon him. The fullness of the Spirit was poured out upon him; it made him to bring forth fruits of all kinds. He is the only begotten Son of God full of Grace and Truth: There can be no excellency, nor no perfection named, which is not to be found in the Son of God, they all do concenter and meet in him. I shall say no more at this time, but leave the Metaphor unto your consideration; think of it. The Lord Jesus was pleased to be resembled to an Apple-tree. And what great condescension of Love is this, that he should stoop down so low to set forth himself under such a mean comparison, that we might know what goodness and sweetness are in him: Abundance of the love of Christ is held forth in this, that he should choose to be set forth by such a Tree as this is, by the Apple-tree; you see the Lord Jesus Christ would rather choose a Fruitful Tree, than a Great Tree, than a Strong Tree, he having such a delight in being *Useful*, in being *Serviceable*, in *Bringing forth Fruit* unto his Father; Fruit that should be for the good of the Sons of men. And therefore let us look to Christ, and labor to imitate Christ; the Lord he delights in a fruitful Tree, rather than in a Tall Tree, or in a Strong Tree; it's the Greatest Commendation that can be, to be Fruitful, and Serviceable, to bring forth Fruit to God and our Generation; Christ chose this, and let us

choose it too; and let us look to God who is the Husbandman, who makes all this Trees to be fruitful Trees in his due time. So much for this time.

SERMON II.

CANT. 2. 3. At the Apple-tree among the Trees of the Wood, so is my Beloved among the Sons: I sat down under His Shadow with great delight, and His Fruit was sweet to my Taste.

I Have made entrance the last day: Here is a double comparison, the Sons of men are compared to the Trees of the Wood; The Son of God is compared to the *Apple-tree* among those Trees.

I shall add a fifth particular wherein the resemblance holds.

5. Christ here is set forth as the Apple-tree: It seems to relate to the fruit of that Tree that Man did eat in Paradise, which in all probability was a kind of Apples: And herein we call to mind how man lost his happiness, where it was that man undid himself, how sin came into the World by eating of the forbidden fruit; as also it holds forth that *Christ hath taken away that Curse* all the bitterness and wrath for his people, which was the fruit of *Adams* transgression. There was man undone at first, under the Apple-tree, there he lost himself, and God, and Happiness: And therefore Christ will be an Apple-tree as shall bring forth better Fruit, the Fruits of Peace, Joy, Life and Salvation for his people: See what is said, *Cant. 8. 5. Who is this that cometh up from the Wilderness leaning upon her Beloved? I raised thee up under the Apple-tree: There thy Mother brought thee forth, there she brought forth that bare thee.* Some make it to be the words of the Spouse to Christ, *I raised thee up under the Apple-tree*; She looks up to Christ, and saith, *Lord I took hold of thy Boughs*, I took hold of thy Covenant, I took hold of thy Promise by Faith and Prayer, there I raised thee up: He rose up to be a help and deliverer of his people. But others make them to be the Words of Christ▪ Christ speaks unto his Spouse▪ *Under the Apple-tree there I raised thee up.* It should seem to have a reference to the Tree which was the Occasion of Mans fall▪ Thou lost thyself under the Apple-tree, there was thy fall; there did the Devil thrust down Man, *Adam*, and all his posterity. Well says Christ, I will be an Apple-tree, and under this Apple-tree i'll raise thee up again: under this Apple-tree thou shalt be comforted, thou shalt be saved, i'll raise thee up again. The Lord Jesus he came to undo the works of *Satan*, because *Satan* had undone the Works of his Father, and spoiled the whole creation with sin; and therefore thus will Christ be avenged of him: Christ will be such an Apple-tree, that will bring forth that fruit which shall be the destruction of *Satan*; the destruction of Death and Hell, which were brought into the World by the disobedience of *Man* under the Tree. So then I say this may be held forth,

1. First, That the Lord would have his people remember what they lost in *Adam* by their disobedience, and then the Lord would have them remember the Lord Jesus, he hath taken away all that curse, and all that wrath which was the desert of man's disobedience; so that it shall not be poured upon believers. And so much for the comparison betwixt Christ and the Apple-tree.

2. It's said further, That he is as *the Apple-tree among the Trees of the Wood*. The next work then is to enquire after that comparison; Why is Christ said to be the Apple-tree among the Trees of the Wood? Why not among the Trees of the Garden? There is much in this comparison; receive it with *Attention*, for I shall be but short in this work.

1. First of all, It holds forth, That the Lord Jesus took the same Nature that we have, he became man; he took upon him the Nature of man. It's true, he was not a wild Tree, but he was a Tree as well as the rest of the Trees in the Wood; he was of the same Substance with them; he had the same Body, the same Bark, the same Rind, the same outside, that other Trees had; he was in all things made like unto us, we read in *Heb. 2. 14, 17. For as much then as the Children are partakers of Flesh and Blood, he also himself likewise took part of the same, that though death he might destroy him that had the power of death, that is, the Devil; wherefore in all things, it behooved him to be made like unto his Brethren, that he might be a merciful and faithful high Priest in things pertaining to God, to make reconciliation for the sins of the People, &c.* It was needful that he should be made partaker of Flesh and Blood, there was a Necessity of it. For first of all,

1. The Lord Jesus was that stock or that root, upon which God the Father had determined to graft all the Sons and Daughters of men, that he had appointed to be Trees of Righteousness in his Paradise. I say all that were to be made Trees of Righteousness, were to be engrafted into that stock, and therefore there was a necessity that the stock should be like unto the Cyons, it was necessary that the branch and the root should be of one nature.

Again, The Lord Jesus was to fill all his Branches with Life and Spirit, the Sap and Juice must run from the root to the Branches, and therefore it was necessary they should be Homogeneal, of one Nature; that they should be incorporated, and made one, that so Christ might fill our Nature, that human Nature which he took into the second person, with all the fullness of God, and from that, and through that, fill all his Members. That's the First, That Christ is compared to an Apple-tree among the Trees of the Wood.

2. But again Secondly, This comparison does hold forth the unspotted Nature, and that holiness which was in Jesus Christ; It holds it forth in the excellency of it: He was an Apple-tree among the Trees of the Wood: He was not a wild Tree as they were, though he grew amongst the wild Trees; though he grew in the World, yet he did not partake of the sin of the World; there was no corruption in him, he brought forth no wild fruit: And herein is the excellency of Christ held forth. To see an Apple tree, a sweet Apple in the midst of an Orchard, is no great wonder; but to find an Apple-tree laden with goodly and pleasant fruit, where there is nothing but a Wood and a Forest, and wild Trees, and Briars, and Thorns, and Brambles round about, this is a wonder; and even thus was the Lord Jesus, the Trees round about him were wild Trees; *they are all gone out of the way* (it's spoken of the wild Trees) *and become altogether unprofitable, there is none that doth good no not one.* This is the natural Estate of all men; and that Christ should be planted in the midst of these, and yet be an Apple-tree, and bring forth sweet and blessed fruit, this was his great commendation; and the Spouse does here admire him for it. Before he was admiring the Spouse, *as a Lily among Thorns*, the tender Lily among the Thorns; and here the Spouse doth admire that the Lord Jesus should

be a green Apple-tree among the Trees of the Wood: That none of the corruption of man's Nature should cleave unto him, that he should bring forth nothing but pleasant fruit; he was the Lamb of God without spot, and *there was no guile found in his mouth*: Here is the great Commendation of Christ; still a pleasant Apple-tree, though in the midst of the Trees of the Wood.

3. Again, Thirdly, The comparison holds forth the High and Honorable esteem that the Spouse had of Christ, *As the Apple-tree amongst the Trees of the Wood*; as the Apple-tree is to be preferred before the Trees of the Wood, so is my Beloved to be preferred before all the Sons of men: He had preferred the Spouse as much as the Lily is to be preferred before the Thorns: And here she returns his love back again, saith she, He is to be preferred before the Sons of men; as the Apple-tree is to be preferred before and beyond the Trees of the Wood. What saith the Apostle in *Phil. 3.* speaking of all things in comparison of Christ *to be but Dung and Dross*: *Yea verily*, saith he, *I count all things but Dross and Dung in comparison of Christ*; how precious is Christ to a gracious soul▪ all is but Dross and Dung in comparison of him; *to you that believe*, (saith the Apostle Peter) *he is precious*; you that have tasted of the comforts of this Tree, you will say, Oh Lord, give me evermore to eat of this Tree: That's a third particular wherein the comparison holds.

4. Fourthly, It holds forth that mean and low Estimation that the men in the world have of Christ. They look upon him as a Common tree; he is among the trees in the wood; and he is of no better account than the trees of the wood, *Cant. 5. 9. what is thy beloved* (say they) *more than another's beloved*▪ They could not believe, that there should be anything of worth more in Christ than was in other persons and other things; *what is thy beloved?* they could not believe that he was anymore than another tree, because he grew among them; and truly it's because men know not the worth of Christ and have no Esteem of him; they have not tasted and seen how good and gracious the Lord is, and therefore they have no high account of the precious fruit that grows on this tree. The carnal heart closeth with the world and closeth with his lusts; they are his *Dalilahs*, his Beloved: and when he looks upon a child of God, sees a gracious heart go lamenting after Christ; another that hath found Christ rejoices in him▪ and solaceth himself in the fruit of this tree; Why, this is the wonder unto a carnal heart; *why? What's thy Beloved more than my Beloved?* what do you find more in Christ, than I find in the world, than I find in my lusts? Oh it's a dreadful deceit of a man's heart. *Can a man gather grapes of thorns, and figs of thistles?* Is it possible that the wild tree can bring forth as good fruit as the Apple-tree? No, it's the ignorance of men that they know not Christ; that Christ is not precious to them. But again,

5. Fifthly, This comparison holds forth the great sufferings of Christ: he is said to be the Apple-tree in the forest, or in the wood; because of the sufferings that Christ was exposed to when he was on earth. You know the trees in the forest, they lie open to the Storms, there's no fence about them, they lie open to the teeth and horns of the wild beasts; and thus did Christ suffer when he was upon earth: he laid open to most grievous Storms, to blow upon him: the very wrath of God his Father went over his head; it blow exceeding sore upon him, that it even brake his tree to pieces. *It pleased the Father to bruise him*, *Isaiah 53. 10.* It pleased

the father to bruise him and to put him to grief▪ yea it pleased the father to break him in pieces. Moreover he met with a world of sufferings from men: Oh how was he persecuted from first to last? How many *Psalms* are there in which *David* doth complain in the person of Christ? He complains of the wild beasts in the forest, the Dogs, the Lions, the Unicorns, and the wild Bulls of *Bashan* encompassed him round about, *Psalm 22. 20, 21. Deliver my soul from the sword: my darling from the power of the dog. Save me from the Lions mouth: for thou hast heard me from the horns of the unicorns.* And in divers other *Psalms* which he made of Christ, and in divers other respects, Christ is compared to a tree, a tree of the forest. Again,

6. Sixthly, He is a tree in the forest, an Apple-tree in the forest, for that *unexpected comfort and relief* that the Lord Jesus doth afford for poor souls: *unexpected comfort and relief*; when a man hath been travelling all the day long in a forest or wood, hungry and dry and thirsty, he casts his eye upon a well laden Apple tree full of goodly fruit, Oh how welcome is it, and so much the more welcome, because he did not expect to find such a tree there: and so it is with poor creatures: how many are there wandering up and down in the world, hungry and thirsty and ready to faint, then doth Christ step in seasonably, then doth Christ present himself unto poor souls as an Apple-tree laden with delightful fruit; he says, Poor soul, thou shalt not famish, I will not suffer thee to famish; come take and eat of my fruit, and let thy soul forever be satisfied in me. Now the unexpectedness of the mercy doth heighten the mercy. I had thought I should never have seen thy face, says *Jacob to Joseph*, and now God hath shown it to me. Surely. *Hagar* was mightily taken with that fountain or well that was shown to her in the wilderness, when she was ready to perish, when she had given over her child for lost, and there was no water to give; then for the well to be shown her, surely this was a very welcome thing to her: and so when the soul is ready to faint, how often doth Christ present himself, as a well in the wilderness, and as an Apple-tree in the midst of the wood or forest; and how pleasant and comfortable is that? But again,

7. Seventhly, In the next place, He is said to be an Apple-tree among the Trees of the wood, because of the freeness of Christ: it holds forth much of the freeness of Christ in bestowing of himself upon poor creatures; an Apple-tree among the Trees of the wood, that's free for every man, for every man to take of, and eat of: If an Apple-tree be in a garden or an Orchard, a man may see it a great way off, and canit taste of it; he may desire it, and his stomach may be for it, but he despairs of it, because it's none of his: but an Apple-tree in a wood, that's free for all, for all that pass by; there's none excluded; but he that wants may go and take and eat of the fruit of it. It holds forth much of the fruit of Christ's love, he is not only an Apple-tree in the wood, but he is an Apple-tree in the forest: and therefore those tenders of grace that are held forth, *Isaiah 55. 1, 2, 3.* See there what invitation is made; *Ho everyone that thirsteth come ye to the waters, and he that hath no money; come ye, buy and eat, yea, come buy wine and milk without money, and without price, &c.* yea though a man has no money, yet he may come and drink of this water, and eat of the fruit of this Tree. That's a seventh particular.

8. Eighthly▪ But again, in the Eighth place, Christ is said to be a Tree among the Trees of the wood, Because there are very few that go forth to seek Christ, and few there are that find

him, and seed upon him by faith. An Apple-tree that is in the midst of the forest, how few are there that feed on that Tree? It may be God by a special providence directs a poor, weary, hungry traveler, a weary man to that Tree; but how few are there that go to seek it! Men that have an Orchard at home, will hardly go to the wood. Men that have Orchards of their own, Trees growing at home, they will not go abroad: they which were invited to the feast, you know they would not come, they had enough, they had no need of Christ as they thought; and therefore they would take no pains. The Lord by his special grace must direct the poor soul to Christ, or else it's impossible they should come to him: indeed men will not come to Christ; *ye will not come to me*, says Christ, *that I may give you life*. In all these respects Christ is said here to be an Apple-tree, among the Trees of the wood: And therefore to conclude with one word of Application▪

Use. This lets us see the usefulness and desirableness of Jesus Christ: What's more useful and desirable in your Orchard, than the Apple-tree? If a man hath never so many Trees in his Orchard, he never thinks his Orchard complete, except he hath some Apple trees. Oh that the Lord would persuade your hearts, to look unto the Apple-tree, look to get the Apple-tree into your Orchard; get Christ into your hearts. Oh he is an useful and desirable Tree. Let me tell you the benefit of it in a word or two.

It will be a comfortable *shelter* to you. The Apple tree that is Planted in your Orchard, it will keep off a storm from your house. Christ in the heart is a comfortable shelter to the poor soul. Oh how many a storm of wrath and indignation, which blows from Heaven, and Christ keeps it off from the poor Soul!

Nay again, Let me tell you that this Apple-tree it's a *Tree of Life*; and therefore worth the seeking after, that you may get him planted in your garden. I say it's a Tree of Life, whosoever eats of this Tree lives forever. *Your fathers they did eat Manna in the wilderness*, says Christ, *and they are dead*, John 6. 58. *but he that eats of the bread that I shall give him, shall never die*, says he, *he shall live forever*: it must needs be so, for Christ he is a Tree of Life.

Again, He is not only a Tree of Life, but he is a *Tree of knowledge*: and therefore worth the seeking after. You read in *Genesis 3.* of the *Tree of knowledge* that was in the midst of the garden, which the woman looked upon: and it was very desirable for three things▪ 6. verse. *The woman saw, that the Tree was good for food, and that it was pleasant to the eye, and a Tree to be desired to make one wise; she took of the fruit thereof, and did eat, and gave also to her husband.* Truly all this is to be found in Christ; he is good for food ye heard before, they that eat of him, shall live forever. He is pleasant to the eye▪ Oh how beautiful is he in his Nature, and in his person! *thou art fairer than the Children of men*: and he is desirable to make one wise; he that feeds upon Christ is made wise indeed; he that knows Christ, is the wisest man in the world; it's Christ that opens the eye: the eating of Christ, this Tree, opens the eyes and makes men wise, wise to salvation, wise to know and understand the great mysteries of God in Christ, even those mysteries hid from ages and generations. Again, I might tell you, This Tree, *it brings forth fruit at all times*, and therefore desirable; the Apple trees in your gardens and Orchards, they woe'nt bring forth fruit in winter; but this Apple-tree, Christ, every Month in the year, every Summer and winter, every day of the Month: look upon Christ with

an eye of Faith, and you shall find him full laden with fruit. Oh how useful a tree is Christ! Again.

I might tell you also, here you might have a staff to lean on, upon this Tree you might have a staff to lean on▪ *I am thy God to old age*. The waters that the Children of *Israel* drank of, were bitter till such time as *Moses* cut down boughs, and they made the waters sweet; such boughs grow upon this Apple-tree; it will make your bitter waters sweet. Oh there is love in Christ, there is goodness in Christ, and precious Promises, which if cast into those bitter waters, afflictions, the sorest bitterest afflictions, these boughs will make them sweet. Get into this Apple-tree. Why do you endeavor to get Briars and Thorns, and Oaks and wild Trees and Crab-trees, and in the mean time neglect this Apple-tree? there is a Curse upon the ground and on every soul, even the curse of the ground, thorns and thistles, and these here will grow, till such time as Christ be planted: Nay, if Christ be not planted in the garden, God the Father canit walk there; If the Tree of Life be not there, if the Tree of Knowledge be not there. God takes no delight to walk in the garden. The soul out of Christ, where Christ is not planted, that soul can have no gracious and sweet communion with him? Well then,

What an Invitation is here for poor souls to come in to Christ? Christ is the Apple-tree, an Apple-tree in the midst of the trees of the wood: Oh! why will men reject Christ? Poor sinners, why are you fearful through unbelief, to come to Christ? If Christ were a briar or thorn or thistle, you might be afraid of him; but he is as the Apple-tree among the Trees of the wood; he is laden with fruitful branches; if Christ were a Tree hemmed in, walled in, you might despair of having any fruit, but he is open to you: whoever thirsts let him come, whoever hungers let him come, take and eat of this fruit. Poor souls you have the leave of God, nay, you have not only leave, but you have command to come and eat of this Tree of life: it's the commandment, that you come and believe in Jesus Christ. Oh what stragglings and perverse hearts lodge in our bosoms! There was a time when God said *of the Tree of knowledge of good and evil, Thou shalt not eat of it*, and then man would eat; and now the Lord hath set up another tree of life, and the Lord says, *Thou shall eat of this tree of Life*, and now they will not, though the eating then, and the not eating now is like to cost many thousand souls lives. The Lord help you to consider of it!

SERMON III.

CANT. 2. 3. At the Apple-tree among the Trees of the Wood, so is my Beloved among the Sons: I sat down under His Shadow with great delight, and His Fruit was sweet to my Taste.

I Told you before, here is a twofold comparison, the sons of men are compared to the *Trees of the wood*, the Trees of the forest, which are wild Trees, which hold forth the state of all men by Nature; we have done with that.

The second is, The son of God is compared to the *Apple-tree* among those Trees. I shown you in what respect Christ is compared to the *Apple-tree*; and the last day I shown why Christ is said to be as the *Apple tree among the Trees of the wood*: why not an Apple tree among the Trees of the Garden, but as the Apple tree among the Trees of the wood.

Use 1. First, let such as profess the name of Christ, be like unto Christ. That's the use of the point I shall make at this time. They that profess Christ must be like Christ. Labor to be fruitful Trees, fruitbearing trees; and look that your fruit be of this Apple-tree, and bring forth much of this fruit, as Christ did: yea be like unto Christ in being Appletrees in the midst of the wood. To this head I shall reduce all that I shall press upon you at this time.

First of all, Christians should labor to be fruitbearing trees: the Lord Jesus Christ would rather be set forth by a fruit-bearing tree, than by a tree of strength, or a tree of tallness; not the Oak or the Cedar, but the Apple-tree, and that because it's a fruitbearing tree. Oh how should Christians labor to be fruitful in their place! it's better to be serviceable to God and man, in your place and Generation, and relation, than to have places, titles, honors and dignities amongst the great ones of the world: and Christians should rather choose to be serviceable to God and man, than to seek great things for themselves in the world: there's a notable parable in *Judges 9. 8. The trees went forth on a time to anoint a King over them, and they said unto the Olive-tree, Reign thou over us. But the Olive-tree said unto them, Should I leave my fatness wherewith by me they honor God and man, and go to be promoted over the trees?* There was a particular application of the parable: the Sons of *Gideon* chose rather to be useful in *Israel*, than to be honorable in *Israel*: it holds forth thus much in general, a gracious heart will rather choose a place of service than a place of honor; *I will not leave my goodness, my sweetness and my fatness*, says the Olive-tree, fig-tree and the vine: no though to be promoted over and beyond other trees: consider that it is the greatest Commendation of a Christian to be a serviceable and fruit-bearing tree; I say it is the greatest commendation unto men that they are serviceable unto God in their place and generation: look unto *David*, in *Act. 13*. see what a special commendation God gives of him, *v. 36. after he had served his own generation, by the will of God he then fell asleep*: it was the greatest commendation that God could give *David*, when he would speak honourably of *David*; when *David* is gone, this was his commendation, he served his generation, he was a fruit-bearing tree, he served his generation according to the will of God; He sought the glory of God, he labored to do good to the sons of men whilst he was here upon earth; and so *David served his generation*: Brethren, it's no commendation for a man to live long, if he do not serve his generation; It's no commendation for a tree to stand a hundred years, if it be not a fruitful Tree: Let us see,

1. First of all wherein God begins to commend *David*; he begins at the service of his Generation: as if God did not take notice of other time that men spend, in which there is no service done to him; he doth not say after he had lived so long, or after he had served so long, but *after he had served his generation according to the will of God*; A man may live a hundred years upon earth, and may stand so long, and yet be an accursed tree all the time of his standing, if he be not a fruitful tree, and a tree doing some good for his generation wherein he lives: you may see the prophecy of the Prophet *Isaiah, 65. 20. But the sinner being an hundred years old, shall be accursed*: so that it is not simply a blessing to live long, to stand long, if a man be not a fruitful Tree; for a man may stand a hundred years, says the Scripture, and yet all that time be under a curse. Again,

2. Secondly, I beseech you remember that you have the example of Christ: you have the example of Christ and of his people before you, who are all trees of righteousness, fruit-bearing trees: What abundance of fruit did Christ bring forth to his Father, when he was upon earth? Every bough and every branch be full of precious fruit. To see *the Glory of the only begotten Son, full of grace and truth*. See Rev. 22. what is spoken there of this fruitful tree; and it's Christ that is this tree, the tree of life. *Blessed are they that do his Commandments, that they may have right to the tree of Life*. Oh what a fruitful tree is this tree of Life! He brings forth fruit every Month; continually full of fruit, and all that was in Christ was useful; the very leaves are good▪ the very leaves of this tree of Life were good. Oh the precious balm that dropt from the leaves of this tree of life, into poor afflicted and wounded Souls! *The very leaves of it were good for the healing of the Nations*: And it was *Jobs* commendation, and it was also his comfort, when the hand of the Lord was upon him, that he brought forth fruit, that he was a fruit-bearing tree, *Job 29. 11. When the ear heard me, then it blessed me, and when the eye saw me, it gave witness to me*: and as the ear and eye blessed him, so the loins blessed him, *Job 31. 20. the loins of the Poor blessed him*, that he warmed and that he refreshed: So that this was a great comfort unto *Job*, in the day of his distress, when all his friends upbraided him with hypocrisy, he knew that grace would uphold him, he was not an unfruitful tree, but was still serviceable in the place and relation God had set him.

3. Thirdly, Nay let me further tell you, that if Christians be not fruit-bearing trees, they are a dishonor to Christ; it's a dishonor to the very root they profess they are engrafted upon. When you come to a tree whose branches are dead and withered, and you see there is no fruit upon it, you will complain presently, and say there is some fault in the root; the fruit is dry and withered, the unfruitful branches are a dishonor to the root. Unfruitful Christians are a dishonor to Christ. Oh! What will the world say, when they come to look upon Christians, when they see they are dry, withered, and fruitless, and there is no more to be seen in them than in others? What says the world? why, the blame is cast upon their head, the root: these are the Christians, these are the professors. Oh wherein do men take occasion? Oh give no just occasion for men to speak dishonourably of Christ whom you profess.

4. Fourthly, Again it's the dishonor of the husbandman to have an unfruitful tree, *Joh. 15. 1. I am the vine, and my Father is the Husbandman: every branch in me that beareth no fruit, he taketh away, and every branch that beareth fruit he purgeth it that it may bring forth more fruit*: and so when the Gardener, the Husbandman, shall let a tree stand forty years, and be unfruitful, this man will be accounted unskillful in his Vineyard: Why, so if the Lord should let such trees to stand forty, fifty or a hundred years, and no fruit brought to him, it's a great dishonor to the husbandman.

2. Secondly, Therefore again secondly, Christians should look that their fruit be the fruit of the Apple tree, be like to Christ: in this, he was as the Apple tree among the trees of the wood: You know the Apple-tree is known by the smoothness of the branches; it's not full of pricks and Thorns, as many other trees are; It will not scratch, it will not tear or rend, as others will, though men break the branches, and spoil them, yet it doth not tear or rend

them: and truly thus was *Christ*, and thus it becomes Christians to be; He was no thorn, he was beset with thorns, *Isaiah 53. 7. he was oppressed, he was dumb, he opened not his mouth: as a Sheep that is dumb before his shearer*: he did not revile, he did not render reviling for reviling, he did not reproach, and the smoking flax he did not quench, nor break the bruised reed, he did not strive, he did not cry, his voice was not heard in the streets; and thus was Christ, and thus it becomes Christians. Christians should not tear and rend; they should not bear pricking thorns; they should not render evil for evil, they should not pour forth expressions of hatred, envy and wrath. This is for the briar and the thorn; this is not for the Apple-tree. If you be Apple trees, be like to Christ in this. But,

3. Thirdly, Again the Apple-tree is known by the fruit. There's a great deal of fruit that is like the fruit of the Apple-tree, that is not known till such time as men come to taste it. It's possible that a wild tree may be as fair and as beautiful as the Apple-tree; but when you come to taste it, you will distinguish the fruit of the wild tree; the Crab tree, it's sour, it's bitter; the fruit of the Apple-tree is sweet and pleasant. Brethren, know, God doth examine all your fruit and all the Apples, and God doth taste every fruit,

First of all, by the Principle, and secondly, by men's End.

1. First of all, The Lord doth taste men's fruit by their principle; he examines from whence men brought forth their fruit, whence came their fruitfulness: he examines whether they were grafted upon a good stock or no; the Lord knows it I say by the taste: when you take a twig, or cyon and graft it on an Elder, or some other tree that hath an ill taste, the fruit will taste as the tree is: If it be engrafted upon a good stock, the fruit will be good; the Lord will examine every man's stock, whether he be engrafted on Christ or on himself. See *Hosea 14. 8. I am like a green firr tree* (the words of Christ) *and from me is all thy fruit found*. That's good fruit that grows upon Christ, that comes from Christ, that tastes of Christ.

Object. But you will say, *When doth a man's fruit taste of Christ?*

Answ. 1. First of all; When the Soul is still laboring to get out of itself, is still emptying itself, getting out of himself: when a man doth all that he can do; and yet looks upon himself as vile, and wretched, abhorring himself in dust and ashes; when he continually says, there is nothing at all in him that is good. The Apostle *Paul* says it: that is his expression, and it was the expression of a gracious heart, *Rom. 7. 18. For I know that in me (that is in my flesh) dwelleth no good thing*. When the Soul is thus taken up (with *Paul*) emptying itself, and looking upon itself as a poor vile, weak, wretched creature, utterly unable to do anything in his own strength for God, and lying at the footstool of Christ, breathing and waiting; this fruit is not of himself, but it tastes of Christ. But again,

Answ. 2. Secondly, the fruit tastes of Christ, when as the soul doth all out of a principle of *Faith*. It works from a principle of faith: It hath seen the tenders of grace in the Gospel, how the Lord doth freely and graciously hold forth himself to poor lost sinners; and hath through the power of God made a close with his tender of grace, received it by faith, so that now this faith it works by love; and all that ever the Soul doth, it desires to do it out of love to God;

when it comes thus from a principle of faith, it doth always act by love, then the Soul tastes and feeds upon Christ. But again,

3. Thirdly, the Soul tastes of Christ, when it lives from a continual dependence on Christ; when the Soul goes only out to Christ for righteousness and strength and Salvation; when it goes out to Christ for all grace, strength and Holiness; for strength to perform every duty, and to bear every burden; and to walk wisely and graciously in every relation; when the Soul lies breathing and waiting upon Christ (as the Poor man in the Gospel, who laid at the pool of *Bethesda*,) when the soul lies waiting for the movings of Christ, and is continually opening its savory affections to Christ; looks upon itself as a Ship at sea in a Calm, and is not able to stir, unless the wind move, unless the wind blow; I say when the soul doth thus act, this fruit tastes of Christ; and thus doth *Paul* profess that he lived in a continual dependence upon Christ, and that all that he did, it was not from himself or anything of his own, but it was from Christ: See that place in the *Galatians* from which a gracious Spirit doth breath, *Gal. 2. 20. I am Crucified with Christ; nevertheless I live; yet not I, but Christ liveth in me, and the Life which I live in the flesh, I live by the faith of the Son of God, who loved me and gave himself for me.* Here's a gracious expression, *I live*, says he, and *yet not I, it's Christ that lives in me.* When the soul can thus refer all to Christ, and, says, *I believe*, and *it's not I but Christ that helps me*, and so *I obey, yet not I*, but it's the Spirit of Christ in me; and *I suffer, yet not I*, but Christ strengthening me; I pray and I perform duties, and yet not I, but it's the Spirit of Christ in me, that breaths in me; when the soul thus goes out of itself, and depends upon Christ for all grace and strength, and all Holiness, as well as for life and Salvation, now doth the fruit of this Soul taste of Christ, God knows it, he tastes of Christ in it. But then again,

2. Secondly, As God doth taste of the principles of the Soul as by the Stock from whence it comes, so also by the ends of it. What's the end of a man's action, what is the end of that he doth for God, what is the end of his affections, of his forwardness, of his duties? the Lord judgeth of all the fruit by the ends of it; why, if the Glory of God be a man's end in all that he doth, this tastes of the fruit of Christ, of the fruit of the Apple-tree; but if a man aim at his own ends, if a man seek himself in all that he doth, it tastes strong of Self, and the Lord hath no delight in it; see what is said in *Hosea 10. 1. Israel is an empty Vine, and yet he brings forth fruit;* how can these two stand together? he brings forth fruit, but he brings forth no good fruit, he is empty because he is empty to God, he brings forth fruit and that fruit is empty, it's *to himself*, and so empty: and so God looks upon him as an empty Vine; if a man bring forth never so much fruit, (it being to himself) it can't be called good, but seamless fruit, and all that fruit is lost, the Lord takes no delight in that fruit, it's not for God's taste, when as it's not brought forth unto him.

Object. But you will say, when doth a man bring forth fruit to God? What are the ends that a man should propound to himself in all his actions to God, that makes his fruit to be good?

Answ. When the Soul doth all that it doth, that it may testify its thankfulness that it owes to God for the great and wonderful salvation that comes in by Christ; when a man says, *I will take the Cup of Salvation, and call upon the Name of God;* When a man does all that he doth to testify his Subjection to God, and only does all his works that he may honor and lift up God's

name in the world; that he may be serviceable and instrumental to do God service in his generation, when he makes this his end: when a man shall do all for this end, that God may reap the Glory, that God may eat of the fruit he hath planted, that God may not lose all his labor, and all his pains, and all his cost; that so he that hath planted the tree in his Orchard, may eat the fruit of it; so that when a man makes not himself the end, but God the sole end, this God tastes of as savory, as a fruit savoury to himself. But again,

2. Secondly, Christians should labor to bring forth much of this fruit; a good tree brings forth much fruit: Oh how full was Christ! every bough was full of fruit: Therefore the people of God, they are compared unto trees that are planted by the rivers side, it's said, *they shall be as trees planted by the rivers of waters*: they are fruitful trees that are well watered, and so bring forth abundance of fruit; Oh Christians, remember this was the end of Christ's coming, *that you may bring forth fruit, and bring forth abundance of fruit*; you should not only be trees, but bring forth abundance of fruit. *I came that you might have life; and that you might have it more abundantly*: See that promise and make much of it, *Psalm 92*. it's a gracious promise, and may tend through the blessing of God to quicken dead unfruitful hearts, v. 12, 13. *the righteous shall flourish like a Palm tree: he shall grow like a Cedar in Lebanon; those that be planted in the house of the Lord, shall flourish in the Courts of our God, they shall bring forth fruit in old age: they shall be fat and flourishing*: it's a large promise, they shall be fat and flourishing, and they shall bring forth fruit in old age; therefore you that complain of the deadness, and unfruitfulness of your hearts, look to the promise, and say, Oh Lord I have a dead heart, my branches are withered, I even despair of bringing forth fruit to God; why, do not look to thy own deadness, look to the promise of God: It's said of *Abraham*, he had a dead body, or as good as dead in respect of begetting Children, *Rom. 4*. yet he looked to the promise, v. 19, 20. *And being not weak in faith he considered not his own body now dead when he was about an hundred years old, neither the deadness of Sarah's womb: he staggered not at the promise of God through unbelief; but was strong in Faith giving glory to God*, he had a dead body, and yet his faith was revived: when he looked to the promise of God, he was confident that God who had promised was able to perform: and thou that complainest of the deadness of thy heart, do not look upon thine own heart, but upon the promise, God will declare his faithfulness and whatsoever he hath promised he will fulfill it.

Object. But you will say, how should we believe it? we see the contrary: how is this promise made good that the righteous shall bring forth fruit in old age? do not we see many times how the best Christians decay in old age? which makes us even afraid to live to old age▪

Answ. Certainly the promise of God is made good, they do flourish, and bring forth fruit in old age: an old Christian, though he may not bring forth so much of some fruit, yet he brings forth more of other fruit, than young Christians do; it may be there is not so much Zeal, nor so much activity for God, ay, but there may be more rootedness, more stedfastness, more establishment of heart; the heart may be more rooted, more grounded upon him: this makes the fruit the more savoury: the less of Self, and the more of Christ is in him, the more well pleasing is it to God's taste. Now I say that old Christians (it's true) may decay in parts and gifts, in utterance and expression, and the like, and yet may not decay in grace: the inward

man, the hidden man in the heart, that may wax strong, and be more fresh, green and fruitful.

2. Secondly, Again I say to this that young Christians may have more activity, but old Christians may have more Skill, and therefore though they may not act as formerly, yet there may be abundance of Skill in holy things; as the wise man says, *remember thy creator before old age comes, before the daughters of music fall low, before the voice is gone*; he was able it may be to sing clear before, yet now he may have as much skill, and it may be more than ever though old; and so of an old Christian, this may be said, that young Christians may bring forth more fruit, but old Christians may bring forth sweeter fruit; it's so of older trees, they bring forth sweeter fruit, though not so much indeed as young trees: why, so, old Christians that hold fast in their Integrity, if they do not bring forth so much as the young tree, yet they bring forth sweeter and pleasanter fruit; and still the Lord is faithful in his promise, *the righteous bring forth fruit in old age*; and therefore look to the promise of the Lord, and let this promise strengthen your faith.

3. Thirdly, Again, Labor to grow up in grace: the Lord loves to walk in his Orchard, when there are fruitful trees he loves to bestow his pains upon them, he will hedge them, he will prune them, he will spare no cost on his fruitful trees; nay the Lord will not cut down his fruitful trees, here's great encouragement for Christians to bring forth much fruit in their Generation: God doth spare those who bring forth much fruit: God gave command in the book of *Deuteronomy* when as they went out to war, *Deut. 20. 19 When thou shalt besiege a City a long time, in making war against it, to take it, thou shalt not destroy the trees thereof, by forcing an ax against them, for thou mayest eat of them.* For the trees of the Field might be employed in the siege, the trees that brought forth no fruit, those trees should be cut down; but those that bear fruit shall not (by God's command) be cut down: you that are fruitbearing trees, the Lord takes special care of you, the Lord will not cut down those trees: the husbandman he comes and looks on a branch, and sees no fruit, he is ready to cut it down; ay, but if there comes one and spies a cluster on it, if it be but one cluster, do not cut it down, surely it is not dead, here is a cluster on it. Oh the grace and goodness of God towards his people, there is something of Christ found in such, and therefore Lord cut them not down; thus mercy pleads: Well then, you that belong to Christ, bring forth much fruit. If you ask me how? I answer, look to God the great husbandman, he is such a husbandman as he knows how to make you fruitful: *Paul plants, and Apollo waters, but God gives the increase*; look to the Lord, be willing to submit unto God in whatsoever way God shall deal with you, be willing that the Husbandman should prune you, launce you, that he should cut off your unsound branches; Submit unto God's ways of affliction, though they be never so hard, the Lord he can by them make you fruitful. The rain it makes ways dirtie, but in time it makes grounds fruitful. The Lord he can make thy trees fruitful, and the herbs that he hath sown and planted in thy heart fruitful: therefore submit unto God's ways, and get nigher to Christ as ever thou desirest to be fruitful; the branches that are nearest the root, those branches bring forth most fruit: Christ is the root, and you that are in Christ cleave more to him, and let your dependence be on him. The nigher you are to him, the more fruit you shall bring forth.

4. Fourthly, The fourth and last thing and I have done, Let Christians be like unto Christ in this, that they be Apple trees in the midst of the wood. Christ he was an Apple-tree among briars and thorns in the world, Oh that Christians would be like unto Christ in this: It was the great commendation of *Lot, Enoch, Moses, Josiah, David*, and others that lived in an evil age, yet their hearts were upright for God; and truly though their services be hard service, and though God's people be in an evil world, yet in heaven they shall lift up God without opposition (and thought it be here with opposition, yet: still it makes the Name of God Glorious; to bring forth fruit when all the world is unfruitful, or hath nothing but wild fruit, this is their commendation. There are some professors, they will be Apple trees among the Apple trees, but when they are among the trees of the wood, then they'll be crab-trees; Christ though in the midst of the wood he was sweet and delightful fruit, though compassed about with sinners; well, look unto Christ to keep up your savoury fruit, that God may taste it, that you may still bring forth sweet and pleasant fruit, though compassed about with Wild trees. And so much for this time.

SERMON IV.

CANT. 2. 3. I sat down under His Shadow with great delight, and His Fruit was sweet to my Taste.

YOU heard in the former part of the verse, that the Lord Jesus is compared to an Apple tree in the midst of the trees of the wood; and I pressed it upon you the last day, that you should be like unto Christ: Choose to be fruit-bearing trees; it's better to be a fruitful tree than to be a tall Cedar or a mighty Oak; I proceed to what remains.

You have heard of the tree: Now consider the two resemblances in which Christ is compared unto the Apple-tree. Here is a Specification, or an Illustration of the Simile. First, Here is an *Apple-tree* for the nature; And secondly, for the fruit: so that these words hold forth,

1. First, How Beneficial Christ was, and how Beneficial he is as he is a tree. And
2. Secondly, What use the believing soul makes of him.

First, He is beneficial for his shadow, that's delightful, a pleasant delightful shadow. Secondly, Then he is beneficial for his fruit, his fruit that is sweet also: now the use that the believing Soul makes of Christ is,

First, It sits down under his shadow: *I sat down under his shadow with great delight*. Secondly, It eats of his fruit; *His fruit was sweet to my taste*: So that both his shadow and his fruit is exceeding pleasant and delightful to the believing Soul.

The words have two several readings: Some read them thus. In his shadow I delight and sit down; I desired and sat down in his shadow: Or in his shadow I desired to sit; I desired that I might sit down, for the word signifies both desire and delight, now I take it so. I desired that I might sit down. It holds forth,

1. First, the *Vehemence* of affection which is in the believers heart to Christ, the mighty strong desire, the breathings and pantings, the desires of a gracious heart are carried out strongly after Christ; Ps. 42. 1, 2. they are the expressions of mighty strong desires, vehement desires after God: *as the heart panteth after the water brooks, so doth my Soul after thee, O God; my soul thirsts after God, for the living God; when shall I come and appear before God!* so, Isa. 64. 1. the Church expresses her strong desires after God; *Oh that thou wouldst rent the heavens and that thou wouldst come down, that the mountains might flow down at thy presence:* the expressions of vehement desires after Christ, it's like the desire of a Servant, or laboring Man after the shadow, so *Job* expresses it, *Job* 7. 2. he sets down what desire the laboring man hath: *as a servant earnestly desireth the shadow, and as a hireling looketh for the reward of his work,* he thirsts after it, he breaths after it, when a man desires and breaths after a thing he draws in the air, he sucks and pants after it, such is the desire of a poor Soul.

2. It doth not hold forth only vehemence of desire, but it holds forth *constancy* of desire, *I desire that I may sit down:* she was sat, but she desired to sit still, I desire to sit longer and to continue under the shadow, as a man that sits under a shadowy place at ease, he is loath to be disturbed: *One thing have I desired of the Lord, says David, Psal. 27. his desires were like unto the desires of the Spouse here; v. 4. one thing have I desired of the Lord, and that will I seek after all the days of Life, to behold the beauty of the Lord, and to enquire in his temple: David desired all his days to sit under the Ordinance, that he might behold the beauty of God.*

I shall look towards the other reading, which is more known: I sat down under his shadow with delight: Or I delighted and sat down under his shadow, and his fruit was sweet to my taste. She had a great delight; as her desires were strong, so her delight was good. When a Soul finds Christ, it always finds a Sweetness in him, which is proportionable to all its desires: It's not so in the things of the world: a man may have strong desires after vanities and creature comforts, but when he enjoys them, he can take no delight in them; but it is not so in the enjoyment of Christ, the delight is proportionable to the desire of the Soul; nay, it's more in Christ than it expected: it's able to say as the Queen of *Sheba* did of *Solomon*, I heard a great deal of thy wisdom, said she, *but the half was not told me.* I shall clear up two things in the words.

1. First, show you what this shadow is that the spouse sat under.

2. Secondly, What is it to sit under this shadow?

1. First, What is the *shadow the Spouse sat under with so much delight?* they are either natural or metaphorical; you know what a natural shadow is, it's a darker or obscurer light which is caused by the Interposition of your body betwixt the eye and the sun, when the Trees or the Mountains stand betwixt you and the Sun, they cast a shadow towards you; now there are shadows of the night, and shadows of the day: indeed night is nothing else but a shadow, a great shadow, nothing but the shadow of the earth, the earth coming betwixt the Sun and us, therefore the shadow: the night, it's a privation of light, and therefore it's terrible, the shadows of the night are dreadful to nature because it's a privation of light: but the shadow of Christ is not the shadow of the night, for his shadow is no dreadful shadow, indeed it's like

the shadow of the night for the largeness of it, because the shadow that Christ casts it reaches the whole earth over, it's a mighty large shadow, that thousands and ten thousands of poor weary souls may sit under, and so indeed it resembles the shadow of the night: but it's not the shadow of the night, it's a comfortable shadow, a delightful shadow, it's the shadow of the day, it's as the shadow of the trees, or as the shadow of a Rock in the midst of Summer: as you know they are exceeding pleasant and delightful. So then we shall enquire what is the use of these shadows, that we may see how useful Christ is to the Soul.

1. First of all, The use of the natural shadow it serves for Secrecy: If a man will hide himself, or retire himself, he will go among the shadows. A man that walks amongst the woods and shadows, he is not so easily found, as when he walks in the open field, and no trees, and so nothing to shadow him; and therefore the Lord is said to shadow his people, *Isa. 51. 16.* I have put my word into thy mouth, and *covered thee in the shadow of my hand*, there I have hid thee, that thou mayst be safe: and thus Beloved is Christ a shadow: Christ is a shadow to his people in that he is their hiding-place, they are hid in Christ, their life is hid in Christ, and their comforts are all hid in Christ, they are hid from wrath, they are hid from displeasure, they are hid from enemies, they are hid from the power of temptation: and therefore God puts *Moses* into the Rock, when he would hide him, which rock was a type of Christ: the Soul that is in Christ it lies in the rock, it lies in the clefts of the Rock, it's in Christ that the soul enjoys sweet Communion with God, it retires itself and hides itself in Christ, and converses sweetly with the Almighty.

2. Secondly, As the shadow is a place for secrecy, so a place for *rest*; I say it's a place for rest: When a man, a laboring man in the field, desires to sit down, he will sit down under a shadow; the expression of *Job* before, as the servant earnestly *desires the shadow*; why wherefore does he desire the shadow, but that he might *sit down and rest*? there is nothing so welcome to him as a shadow, a shadowy place where he may sit down and rest: In this respect Christ is a shadow to his people, he is a sweet resting-place: it's not possible the soul should rest but in Christ, it never finds rest till it come to Christ: therefore he calls, *Math. 11. 28.* poor laden Souls, such as are weary and tired, and have spent their labor and strength in vain; Come to me, says he, you that are weary and heavy laden, and *I will give you rest*: the Soul does never rest sweetly till it come down and rest sweetly under Christ.

3. Thirdly, Again, a shadow it's a place of *coolness* and of *refreshment*, it's a defense against the heat: if a man desire to walk in the height of Summer, he will walk in the shadow; thus is Christ to his people. You shall see what is said in that *Isa. 32. 2.* And a man shall be as a hiding-place from the wind, as a covert from the tempest, as a river of water in a dry place, *as the shadow of a great rock in a weary Land: as the shadow of a great rock*▪ which keeps off the heat and the scorching of the Sun; and thus is Christ to a poor Soul, a poor fainting Soul, that is scorched with the heat and displeasure of the Lord, why there is no sitting down but under Christ. When the Soul sits down under wrath and displeasure, he makes every place too hot, and every condition too hot, and there is no sitting down under any creature comfort; a man can't sit down under the shadow of any creature, or under the shadow of himself, or under the shadow of his own righteousness, the Sun of wrath will be too hot for

him, he will soon set all the straw and stubble on fire, there is no rest there, and it can't sit down until it come to Christ.

4. Fourthly, Again, To sit down with Christ there is Contemplation and Meditation; for a man to exercise his thoughts and meditation he will choose a shadowy place: the Lord Christ he is thus a shadow. When the Soul sits under Christ, it may contemplate the glory of God that is in Christ. God reveals precious things, excellent things to his people, such as eye hath not seen nor ear heard, nor the heart of man can conceive; the soul sits down under Christ, and it gains more of the knowledge of God in one day, than in many years: all the knowledge that God gives of himself, it's in, and through Christ. God gives knowledge, says the Apostle, but *it's in the Face of Jesus Christ*. I say whilst the Soul sits under Christ, it's under a shadow, and it may contemplate on the great things of the Kingdom of God, and is learnt to know that which is hid from the wise and prudent of the world. Again,

5. Fifthly, We are wont to use the shadow for a place of refreshing ourselves, eating and drinking under it. It was usual among the Patriarchs in those hot contries: the Angels when they came to *Abraham*, he desired them to sit under a tree, and made provision ready, and there they did eat; and thus is Christ useful unto his people, whilst they sit under Christ, they feed upon precious fruit; I sat under his shadow, and his fruit was sweet to my taste, under God in Christ. God doth make a sweet Banquet for the Soul, and the soul, though it enjoys many promises, and never so many precious ordinances, yet unless the soul sits under the shadow of Christ, it can't feed upon them, it can take no delight in them. If a man have never so good meat, in the height of Summer, if he hath no shadow to keep off the Scorching beams of the Sun, he can't eat his meat with delight. So the soul if it looks not upon God in Christ, as he is a shadow to him, it can't partake of any of that dainty with delight.

6. Sixthly, Again, You know a man can't look upon the beauty and light of the Sun with ease, it is so Glorious as it spoils the sense: but if a man look through the trees, or the shade he may see the sun: and thus the Lord he doth cause the Soul to see Christ, and thus the soul it beholds his Glory; *Thou canst not see my face and live*. But thus I will do, I will put thee in the Rock, and so thou shalt see some glimpse of Glory. It's in and through Christ that the Soul sees something of God, for he could not else behold his Glory, for our God is a consuming fire; thus you see what the natural shadow is, so is Christ.

2. Secondly, There are Metaphorical shadows: shadow in Scripture is taken in a Metaphorical sense: the shadow is taken for a *defense*; as they that sit under protection, are said to sit under a shadow. So *Isa. 30. 1, 2, 3*. Woe to the rebellious Children, saith the Lord, that take counsel but not of me; and that cover with a covering, but not of my Spirit, that they may add sin to sin: that walk to go down into *Egypt*, and have not asked at my mouth, to strengthen themselves in the strength of *Pharaoh*, and to trust in the *shadow of Egypt*. Therefore shall the strength of *Pharaoh* be your shame; and the trust *in the shadow of Egypt your confusion*. God pronounceth woe to them that run down to *Egypt*; you see there that strength and shadow is all one, they trust in the strength of *Egypt*: under the shadow of *Egypt*, that is the strength of *Egypt*. They thought that *Egypt* should have been their

protection: so *Psa. 17.* when *David* prays that the Lord would protect him, he prays that the Lord would be a *shadow* to him; there protection and shadow is all one. Verse 8. keep me as the Apple of thine eye, *hide me under the shadow of thy Wings:* Now if you take shadow in this Metaphorical sense, for *defense* and protection, it's very evident that Christ is thus a shadow unto his people, he is their defense and protection: It's he that defends them from the wrath of God, and it's he that defends them from the wrath of man. It's said of some trees, the Laurel tree and some other, they are a defense unto men in a tempest of thunder and Lightening. However it's true of Christ. He that sits under Christ, he is a defense from thunder and lightening, from the wrath of God, and that Soul that stands under him he is safe and well protected.

And as he is a defense to man from the wrath of God, so he is a defense from the wrath of man; *Isa. 4. 6. And there shall be a Tabernacle for a shadow in the daytime from the heat; and for a place of refuge, and for a covert from storm and from rain.* The Lord Christ promiseth protection unto his people in the day time, when it's never so hot, when the wrath of man is fierce and cruel: and there is a like promise in the 25. of the same prophecy, 4. verse, For thou hast been a strength to the poor, a strength to the needy in his distress, *a refuge from the storm, a shadow from the heat, when the blast of the terrible ones is as a storm against the wall, &c.* the Lord Christ he is such a shadow, such a protection to his people against the heat and tempest of all wrathful ones.

2. Secondly, Again, A shadow in the Metaphorical sense, it signifies *afflictions* and sorrows, and sometimes *Death* itself, because they are privations of comfort, even as the shadow is a privation of light, and these may be called Christ's shadows: the sufferings of Christ are Christ's shadows: It was the sufferings of Christ that did eclipse his glory when he was here upon earth: now all these shadows these sufferings of Christ, though they were dreadful shadows to him, yet they are comfortable shadows to his people from first to last; all the sufferings of Christ are comfortable shadows to his people. He sat under them with abundance of grief and dolour, that so his people might sit under him with abundance of joy and peace and comfort; his temptations were all sore griefs. Oh what a day of temptation was it to him? And yet how comfortable were these sufferings unto his people? Afflictions, even *Death* itself, was a shadow to Christ, and what a comfortable refreshing was it to his people! When Christ was upon the Cross he cast a great shadow, and what comfortable refreshment is it for poor weary Souls to sit under it?

3. Again, Thirdly, The shadow in a Metaphorical sense in Scripture is a dark representation of a thing; that which doth represent a thing, it's called the shadow of it; as you know the types and Ceremonies and the whole Levitical Law, they did hold forth something of Christ, and therefore all those ceremonies and types they were *shadows of things to come*, and so the Apostle speaks of all those ceremonial things, they were the *shadow*, but the body is Christ. So then whatever it is that holds forth Christ, whatsoever it is that represents Christ to the soul, that may be called a shadow, the shadow of Christ under which the Soul sits down, which the Soul takes delight in. As all the Ordinances of Christ they hold forth something of Christ; as a man's picture is called a shadow; the ordinances, they hold forth Christ, there's

the shadow of Christ in them. The word holds forth something of Christ, and so the Sacrament, and so the fellowship of the saints, there's something of Christ to be found in all these, to be seen and enjoyed in all these: this also is one of the shadows of Christ that a gracious heart desires to sit under; where ever it sees anything of Christ, in any word, any Ordinance, in any Communion of saints, there it takes delight, it blesses God for such communications of himself, and there it sits down, desiring with all faithfulness to wait upon God in them, that it may see more of Christ until such time as the day shall break and the shadows may fly away. Thus you may see what this shadow is that the believing soul desires to sit under, and how Christ is likened and set forth by the Natural and Metaphorical shadow.

Quest. But you will say in the next place, *What is it to sit down under this shadow?*

Answ. First of all, It's a *Posture of rest*, as walking is a moving posture, so sitting is a posture of rest; It holds forth, the soul is in a restless condition, till such time as it comes to Christ, there is no rest till such time as it pitches upon Christ: what says *David*, in that *Psalm*, he speaks unto his Soul there, when he desired that he might return to his rest, *Psalm 116. 7. Now Oh my soul return unto thy rest*, for the Lord he hath dealt bountifully with me: he had been wandering abroad in the world, and he found no rest there, he returns to God as to his resting-place, and now *Oh my soul return unto thy rest*.

2. Again, Secondly, it's a *rest with Confidence*; as it's a resting Posture, so it's a *Confident Posture*. A man will not sit down in a place of danger, if he sees danger he will not sit down: If a man be in such a place as he fears wild beasts or thieves, he will not sit down: why, when a man sits it's a confident Posture; to sit down with Christ, it's a confident Posture, it's to trust in Christ, when the soul lays all its weight upon Christ, when it looks to the power, goodness and faithfulness of the Lord Jesus, held forth in the promise, there it sits and ventures itself upon him, and saith with the Apostle, I know in whom I have trusted, and believed, and *he is able to keep what I have committed to his trust*.

3. Thirdly, Again, sitting it's a posture of *steadfastness*: when a man leans or rests upon another he is ready to fall down, but this holds forth the steadfastness of the souls condition in Christ. Oh then it's not possible the Soul should fall; he may be moved, but he shall not be greatly moved; he may be moved so as not to be removed; *I have prayed for thee that thy faith fail not*, nay twice he hath made this promise, *that the gates of Hell shall not prevail against his people*.

4. Again, Fourthly and lastly, This posture doth relate to *continuance and abiding*; and therefore that eternity of enjoyment of Christ is set down with that eternity of rest with *Abraham, Isaac, and Jacob*, in the Kingdom of God. If a man sit down, he will make some stay, it holds forth a continuance, or abiding of the soul with Christ, there it resolves to stay, there it resolves to take up; as the Lord says unto his people, *here shall be my rest forever*; so says the soul, Lord here I will rest, here I will abide and continue forever. Well then, to conclude all with a word of Application.

1. *Use.* First of all, it lets us see, whatsoever is in Christ is useful and delightful. Every passage of the life of Christ, yea all the sufferings of Christ, from first to last, how useful are they to the Saints, and how comfortable when they are improved by faith? Not only the fruit of the Tree is good, but the shadow of the Tree is good, the very shadow of Christ is good, the sufferings of Christ, the very death of Christ is exceeding useful and delightful, when the Soul delights in it: Oh how delightful is the Glory of Christ!

2. *Use.* But in a word I beseech you sit down under Christ's shadow, let not any Poor creature sit down under any other shadow but the shadow of Christ. Make haste, poor weary Souls, you that have toiled yourselves, and labored in vain, have sought for righteousness and consolation in yourselves, Oh that you would not think of sitting down under these shadows: But make haste to Christ, get out of yourselves and sit under his shadow. Let me tell you if you be not under this shadow of Christ, you are under the shadow of death; It's said of Christ before he came into the Land of *Naphtali*, they sat down under the region *and shadow of Death*: so Poor Souls, if you sit not under Christ's shadow, you sit under the very region of the shadow of death.

Nay, let me tell you further that it's not possible you should find rest, but only under this shadow; there is no creature can shadow you: the shadow of your own righteousness and your own works is too short to comfort you, and the shadow of all the works that men do enjoy they are too short. A man may solace himself under the shadow of the creature for a time, these shadows are too short when the Sun gets up to the height of it's beauty, and you have most need of shadow you can't have it. Poor Souls, when you have most need of cool refreshing shadows, these shadows go quite away; so that I say it's not possible that you should rest sweetly and securely under any other shadows but the shadow of Christ, it's not possible ye should hold out in the time of trial: you read of the stony ground in *Math.* 13. the corn that was sown upon it, when it came up, the Sun did arise, and though it did spring up, yet anon it withered, there was no root, and so it died: if Christ had been their shadow he could have helped it, but when the wrath of man was furious he could not stand long, but withered, because he had not depth of root: Oh what a sweet refreshing shadow is Christ! if he do overshadow the Soul, it may stand in any place, in any condition, though times of Persecution be never so hot. You know Christ was a shadow in the fiery furnace, a sweet refreshing shadow to the three Children, there he kept off the heat.

Nay, Consider further, all the shadows besides Christ are perishing, they are vanishing shadows; they are truly compared unto shadows; man walks in a vain shadow; whatever any man sits down under, he sits under a vain shadow, it flies away presently: you know the Prophet says, all flesh is grass, and the glory of it as the flower in the field, and what man would sit down under the shadow of grass? it's soon withered, and then the shadow is gone. What man will sit down under withering comforts? they are cut down in a moment: and what are these shadows? All creature comforts are like the shadow of *Jonah's* Gourd, it was a good refreshing shadow while he had it, but the Lord prepared a worm, and it did eat the Gourd before the Morning, and when the Sun did arise it did scorch the head of *Jonah*, and made him faint and sick: why, so the Lord he doth serve Poor creatures like *Jonah*, when the

creature is gone and the shadow is gone, when a man apprehends the wrath of the Lord, and the displeasure of God, he hath nothing to shadow it; Oh what a hard affliction is this! what dangerous shadows are creature comfort to sit down under, which are prickling thorns and brambles? A man to sit down under thorns when he might as well sit down under the Apple tree: all creature comforts when a man sits down under them, if trusted in, they will prove tearing thorns, prickling thorns, and nothing but sorrow in them; now Christ he is a shadow wherein you may rest, you may rest upon Christ and lean upon Christ, and he is of Infinite sweet refreshing and support unto his people: take heed I say that you sit not down under the shadow of any creature comfort, but under Christ, and then this will follow, you shall sit down under him with sweet delight, and shall eat of his fruit, and this fruit will be sweet to your taste. But so much for this time.

SERMON V.

CANT. 2. 3. I sat under his shadow with great delight, and his fruit was sweet to my taste.

I Gave you the several readings of the verse: In his shadow I desired and sa^e, so some say; in his shadow I desired that I might sit: others thus, In his shadow I delighted and sat down; I have delighted. I come to the Application.

A word of Instruction. You see that everything that is in Christ is very useful; not so much as the shadow of Christ is useless: and if the shadow be so useful and desirable, what is the tree itself, and what is the fruit that this tree brings forth? And if so, then by way of caution, I say, take heed of sitting under the shadow of any one creature comfort. He that is not under the shadow of Christ, he is under the shadow of Death. It's a poor shadow that all creature comforts afford, it's a shadow that will not continue when the Sun shall break forth at noon day. You know the natural shadow it goes up when the Son is at the highest, and when men have most need of the shadow, the shadow goes up, and thus is the shadow of all creature comforts: in times of affliction, in times of distress when men have most need of them, then the shadow of creature comforts leaves them; but now Christ's shadow it's always refreshing, it continues even at noon day, he makes his flock to rest at noon day. It's not possible for the Soul to hold out in time of persecution, if it sits not under Christ's shadow: the stony ground is soon withered, why, because Christ did not overshadow it. Well then, I shall proceed to an use of Exhortation, and that is

Use. First, To speak to such as are strangers to Christ, to such as for the present sit under the shadow of Death, and under the shadow of Hell and destruction. Oh that the Lord would persuade your hearts to come and sit under the shadow of Christ! Poor sinners, you that are working the works of the Devil, you that are drudges to Satan, and your lusts, the base lusts of your own hearts, you that have a long time wearied yourselves in the service of sin, and spent your labor as the Prophet speaks, for that which cannot satisfy; Oh that you would not be content to be perpetual drudges to Satan. The Devil hath been willing to make you drudges, be not you willing to make yourselves everlasting drudges; Oh bethink of some resting-place where you may sit down and rest from this labor, from this bondage of Satan;

it may be whilst you are under the pursuit of sin, you are not sensible of it, you are not sensible of those labors, pains and travails of the Soul. It fares with the poor sinner as it fares with a laboring man or a servant that is over-wrought; it may be (especially if he be used to it) he feels it not whilst he is in it, he feels not the ach, nor the evil of it; but when the evening comes, when he lies down for rest, he feels then the fruit of his former labor and travail in his bones; and truly so it is with many a sinner, whilst they are in the pursuit of sin, they feel not the pain, they feel not the ach, ay but the time is coming, the evening is coming, the night is coming, when they must lie down, when they can no longer go on, when they must whether they will or no rest from that Labor; then certainly they will find and feel the smart of their former drudgery and bondage in their Spirit: Our Lord Jesus made that an argument, *John 9. 4. I must work the works of him that sent me whilst it's day: The night cometh when no man can work*; but let me say the contrary to you, Oh do not work the works of Satan whilst it's day, do not work the works of sin all the day long, the night comes when you must cease the labor of sin, and then of a certain you will feel the smart of your pains and former services in sin; Oh then that the Lord would help you to consider when you shall have a resting place, when you shall sit down and rest your Souls, before the strength of your Spirits be spent in the labor of sin: Let me speak this word in your ear and tell you, the Lord Jesus is willing that you should sit down under his shadow, here's a sweet cool refreshing resting-place for you to take up in: And let me say further for your encouragement to come under this shadow,

That the Lord Jesus, he will keep you for the future; he will be a defense to you, that your old Master shall not take you away again, and the Soul whom Christ hath taken to himself is free from the bondage of sin, and if the Son make you free you shall be free indeed: if you sit under any shadow but Christ, the Devil, your lusts and your own hearts will fetch you back again: it may be you have sat down under your good works, vows, resolutions, humiliations and repentances, and the like, yet notwithstanding all this, the Devil and the corruption of your own hearts have fetched you back again to the old slavery, and to the old bondage. Oh that you would trust this shadow of Christ, this is such a shadow as Satan dare not come nigh; it's the shadow of the day, it's not the shadow of the night, it's such a shadow as is dreadful unto the powers of darkness. *What have we to do with thee*, saith the unclean Spirit, *thou art the son of the living God*; of a certain Christ will be a defense unto you, and a protection, and you shall not sit under your former slavery and bondage, if once you sit under his shadow; Oh then that you would not toil your Spirits in the service of sin and Satan: Oh what a racking of the conscience and soul have poor sinners in the Service of Satan! They are ready to sweat drops of water and blood, and they are not aware of it. Oh why will you tire yourselves in the heat, and weary and tire yourselves, when as you might sit down under such a pleasant shadow as the shadow of Jesus Christ is?

2. Use. Secondly, Let me speak a word to Poor Souls that are sensible of their bondage and misery by reason of sin, to such as cry out with *David in Psam 38. 4. for mine iniquities are gone over mine head; as an heavy burden they are too heavy for me*. Oh you say, you have travailed in the wilderness, and have set many a weary step in a dry and barren wilderness where no water is, and never a tree for a shadow to shelter you; you dare sit down under the shadow

of your own comforts and the creatures righteousness, you see there is no shelter but under the shadow of the Almighty. Well, let me tell you here's a tree of life that springs up in this your wilderness, that casts a shadow over your Souls, here you may rest in a cool shadow, here will be a defense and a protection from the wrath of the Almighty. And let me say (for your encouragement) unto you,

First of all, That Christ is *willing* you should sit under his shadow, you have his own word for it, see what he speaks in *Math. 11. 28. Come to me all you that labor and are heavy laden, and I will give you rest*: Why do you stick so long in that condition, why do you say you are not laden enough? you know not whether your spirits be laden aright or no, or whether you be made sensible enough of sin, or whether you may be so bold, as to come to Christ, and sit under this his shadow.

Christ doth not offer himself upon any conditions, upon the condition of your weariness, It's not a conditional promise, but it's an absolute promise, it's a sweet encouraging promise, *come unto me you that are weary*, says Christ, *and I will give you rest*. The Lord Jesus foresaw that they were most apt to be discouraged, poor laboring Souls, such as were pressed with the guilt and burden of sin, and he knew that they were such as were fearful in coming in unto him, but says he, *come ye that are laden and weary, and I will give you rest*, but then,

2. Secondly, Again, The Lord Jesus he is not only willing that you should sit under his shadow, but he will be a defense unto you under this shadow; you say you are hunted and pursued by Satan, you are hunted with wrath, Oh then that you would flee unto Christ, go now and sit under his shadow, there is no other shadow can defend you but this shadow of Christ. *Adam* you know he ran away from God when he was guilty, he goes and runs his head into the bushes, but the Lord found him out; there is no creature can be your defense. What says the *Psalmist, Psal. 139. 7. Thou hast beset me behind and before, &c* whither shall I go from thy Spirit, or whither shall I flee from thy presence?* there's no place of safety but only in this shadow of Christ; and he is a sure defense; If it should rain Storms of fire and Brimstone, if once in Christ, this shadow will keep off all the heat of wrath, for he is a safe and sure defense. Nay let me say,

3. Thirdly, Further for your encouragement, The Lord Jesus he will not *deal Treacherously* with you when you turn in unto him: If you take under his shadow, he will not deal treacherously with you; when you flee from the pursuit of your enemy, he will *rescue, save and deliver*: The Lord Jesus he will not deal treacherously with those that come under his shadow, there is no drop of wrath shall fall from this tree to those that are under his shadow; the Lord Jesus he never made any prey upon Poor creatures that turn in to him for shadow and rest.

Ay but will he not betray me into the hands of others, of those that seek my soul to destroy it?

No certainly, Christ will not deal so with you, his honor is engaged to the contrary. You know what *Lot* said concerning those two strangers that came in to him, when they came to him for shadow, he would not deliver them, he would let go his life first, *Gen. 19. 8. for*

therefore came they under the shadow of^a my roof. When they came under his shadow for protection, Lot would not be so base as to betray them. He tells them he hath two Daughters that are undefiled, and he will rather deliver them into their hands than he will deliver those strangers, who took shelter under his roof: why, so says Christ, if wrath should demand you or justice should demand you, I will not let you go, he will rather say, let my Daughters go for it, my body or Soul go for it, rather than they shall go myself shall go for it: thus Poor disconsolate Souls, you see Christ he will not betray you unto those who seek your Souls to destroy them. But

3. Use. Again, Thirdly, a word to those that have interest in Christ: Oh that you would make more use of this shadow of Jesus Christ: That Christians would sit more under Christ's shadow, make use of it.

1. First of all, *Work* all your works under this shadow: Whatever you have to do for God, or for your Souls, or for eternity; whatsoever your hand finds to do, be sure you do it under this shadow: it's hard working in the open Sun in the heat of summer, it makes men's labors very uncomfortable, it adds to their toil; but if they work under a shadow, it's a sweet refreshment to him, and it's a great ease to his work, he toiles and sweats less and with less pains: so Christians if you set yourselves directly under Christ when ever you have any work to do for God, or concerning your souls, or when ever you have any burden that is too heavy, set yourselves under Christ, through Christ you may do all things, and you may bear your burdens with a great deal of more ease and comfort; the Soul under Christ feels not the weight, nor burden which would sink another that is not under this shadow.

2. And then again, Secondly, as you should work all your works under this shadow, so be sure to *Walk* under this shadow: I say walk under this shadow in the whole course of your walking with God: Walk in the shadow, and it will be a great deal more comfortable unto you: Why, the Lord Jesus himself delights to walk with the Soul when it's under the shadow of this sun. God came and walked in the Garden, *Gen. 3.* in the *cool of the day*, God delights to walk with the Soul when it's under the shadow of Christ, he delights there to manifest himself much to the Soul. Oh it's hot walking with God when the poor creature is not under the shadow of Christ; why, the presence of God, the very presence of God will be very hot and uncomfortable, if the Soul be not under the shadow of Christ: Ye canit see my face and live: then be sure you set yourselves under the shadow of Christ in all your walkings with God: When you pray, pray under this shadow, set yourselves under this shadow; and so when you hear, read, and meditate, in the whole course and way of your walking, be sure you set yourselves under this shadow of Christ.

Quest. But you will say, what shadows of Christ should you sit under, walk under and work under?

Answ. 1. I Answer, First of all, look to the *Humane nature of Christ*, that is a sweet comfortable shadow through which you may see the face of God; I say the human Nature of Christ it's a shadow, a veil through which you may behold the face of God: God out of Christ is a great way off, and you cannot see the face of God he is so glorious, he is too glorious for your eye,

you canit behold him: Ay but God in our nature, look upon God as he hath taken our nature up unto himself, and there you may see God nigh unto the poor creature; it's very comfortable to look up unto God through Christ, upon or through the shadow of the flesh of Christ.

2. Secondly, And then Secondly, make use of *the sufferings of Christ*: those are shadows that Christians should always walk under, and work under, and contemplate under; as I said before, they were terrible shadows to Christ, they were shadows of the night unto Christ: Ay but they are comfortable shadows; all that Christ suffered, and every passage of his sufferings, even the very shadow of Death that went over his head, it's a sweet and comfortable shadow unto his people that sit under him in it: Now poor souls sitting under these shadows there is a great deal to be seen, and the Soul by faith sits under these shadows: and under these shadows of the sufferings of Christ, Oh the glorious sight that it may have by faith; here it may see Justice and mercy meeting, and kiss each other, here it may see Justice reconciled and sin carried out and everlasting righteousness brought in: here it may see reconciliation purchased, and a way made for those that were afar off to come nigh unto God: here it may see deliverance from that wrath which is to come; it may see Death, Hell, sin and Satan and all trodden underfoot; here it may see all grace, and all strength purchased by Christ; here it may see a door of grace, and a door of Life set open, and Oh what a glorious sight may the Soul see there!

3. Again, Thirdly, sit under the *Ordinances* of Christ, take heed you neglect not these shadows of Christ, and look at all the ordinances as shadows of Christ: this is the way to use ordinances aright: men and women never use ordinances aright until such time as they look upon ordinances under this notion and consideration, as they are shadows of Christ, as they represent Christ and hold forth something of Christ. Take an Ordinance as it's out of Christ, and it's a shadow indeed, a mere shadow, a shadow of shadows, but take the shadow as it's in Christ, and then it's a glorious shadow, and holds forth abundance of sweetness and grace and comfort and refreshment; and then be sure you keep under Christ in the ordinance; when the Soul thus looks upon ordinances, as shadows of Christ, then ordinances are sweet and refreshing, and the Soul may see cause forever to bless the Lord that he hath provided shadows for poor Souls to sit under; that's a Third particular.

Again, Fourthly, you that have Interest in Christ know it's not enough to sit under his shadow, but delight yourselves in sitting under his shadow: be like to the spouse in this; she sits and sits with *delight* under this shadow of Christ.

Quest. But you will say, what is it to sit under the shadow of Christ with *delight*? when may a Soul be said to sit under the shadow of Christ with delight, under the ordinances?

Answ. Delight, it's a complacency and rest which the soul takes of a suitable good: so that then the soul may be said to delight in Christ, or under the shadow of Christ, whenas it rests and takes up in Christ, as in the most suitable good; Oh what is so refreshing, and so suitable to a poor weary traveler as a comfortable refreshing shadow is to sit under? And Oh so, what so suitable to a poor weary soul as the comfortable shadow of Christ to sit under? When the

soul doth thus apprehend this suitableness of Christ to it, Oh here's a suitable shadow, here's a great shadow, it's long and large, it's able to cover multitudes of transgressions; here's a might shadow, that can fence off abundance of wrath and displeasure. My sin hath reached up to heaven, but here's a shadow that is higher than the Heavens; here's the shadow of the day, a refreshing shadow, and how suitable is that to a Poor soul, that hath sat long under the shadows of the night, the shadows of darkness, or the shadow of death? When the Soul doth thus look upon Christ as the most suitable good, and so to take up in him, then may the soul be said to sit down with delight under Christ's shadow. But then again,

2. Secondly, What a man delights in, that he is continually *taken up withal*; his thoughts they run out much upon it: So the soul that delights in Christ, sits under Christ's shadow with delight, it's much in the meditation of Christ, continually taken up with Christ. What says the *Psalmist, Psal. 1. His delight is in the Law of the Lord, and in his law doth he meditate day and night*: His delight is in the Law of the Lord, and how is that known? by his continual meditation of it: I know a gracious heart it may be weighed down by the prevalency of corruption, ay but it looks upon it as a burden, it cries out, Oh Lord how long shall my spirit cleave to the dust! or with *Paul in Rom. 7. Who shall deliver me from this body of sin and death?* from this carnal heart, and this sensual frame of spirit? He is never well but when with Christ, he is then in his Element, Oh then how doth he rejoice when he sees Christ lifted up and transfigured on the mount? Oh then it's good to be here always, let me never go down, but let me always live with God: here's a soul lifted up with delight in Christ.

3. Again, Thirdly, what the soul delights in, that it *desires*, and *desires more* of: a soul that delights in Christ, it desires more of Christ, more communion with Christ, more acquaintance with Christ, it's never satisfied: See what *David* says, *Psalms 119. 174. I have longed for thy salvation O Lord, and thy Law is my delight*: when the Law was his delight, he longed for the salvation of God; how did his soul long for God and after Christ? he expresses it in *Psalms 42. 1. As the heart panteth after the water-brooks, so doth my soul after thee O God*: as the heart panteth and breatheth after the water-brooks, so his soul *panted after God*, and when shall he get nigher God; *When shall I come and appear before thee?* The desires of the Soul prepare the soul for delight, and stretch the soul wide for delight, when it shall enjoy that which it doth desire.

4. Again, Fourthly, delight in the soul doth beget strong desires in the soul, that it may enjoy more of God; and the soul that is thus carried out after Christ, desires to see him more, and to enjoy him more, desires to do all in Christ, to work under his shadow, and to delight under his shadow, to contemplate under his shadow, and walk under his shadow, then may the soul be said to delight in Christ.

Well then poor souls, what care should you take to sit under the shadow of Christ, to sit and to sit under his shadow with great delight: with the more delight you sit under the shadow of Christ, the more do you express the power of grace, and the power of Godliness; for certainly it's the excellency of a Christian, and the excellency of grace, that the soul can be taken up with delight in Christ: as it is with the sinfulness of sin, it's the height of wickedness and sin, when the sinner delights in sin, when he doth not only act in sin, but

delight in sin, and in doing evil; even so when the Soul doth not think enough to do that which is good, but desires to do it with delight, and can delight in God and delight in Christ, and delight in grace and holiness, delight in doing for God, and delight in suffering for God, the more you delight in Christ, the more shall you express the power of grace.

5. But again, consider what cause you have to express your delight in Christ: remember what delight the Lord Jesus took in sitting under these shadows (which were most uncomfortable to him) for your sakes; *lo I come to do thy will, O my God*, in the 40. *Psalm 8. I delight to do thy will O my God, yea thy Law is within my heart*. It was hard work to Christ, and yet he delighted in it, because it was his fathers work, and because your souls were concerned in it; it was the work of your redemption, and though it was a bitter cup, yet the Lord Jesus took delight in it: If Christ delighted in these uncomfortable shadows, in the shadow of Death for your sakes, Oh why should not you express the comfort and Joy of your hearts, in taking delight in being under his shadow? Again, Christ, he is the delight of God the Father: in *Isa. 42. 1*. It's the father that speaks of his son, he speaks of Christ, *Behold my Servant whom I uphold, mine Elect in whom my soul delights*; he would have you not only behold him as a servant, but as his Elect in whom he delights: now if he be the delight of his father, what cause have you then to make him the delight of your Souls?

Nay further, It's the way to have all the desires of your hearts to be satisfied, to be filled; there's an express place for that, in *Psa. 37. 4. Delight thyself also in the Lord, and he shall give thee the desires of thine heart*: He was speaking before that he should not fret because of the wicked, yea think that they have all that heart can wish, but you are mistaken, their desires are not satisfied, the more they drink, the more they thirst, they are not satisfied in the enjoyment of any creature comfort; but I will show you the way of satisfaction, delight in the Lord, and he shall give thee the desires of thine heart; it's the way to more grace and more strength, it's the way to be more able to do for God, and more able to suffer for God, and abundance comes in, in this way in delighting in Christ: when the Lord hath brought the soul into this frame once, to take delight in Christ, under some shadows of Christ, Christ he is not far off from that Soul, but will satisfy and reveal himself to that Soul in a most glorious manner: see *Mal. 3. 1. Behold I will send my messenger, and he shall prepare the way before me; and the Lord whom ye seek shall suddenly come to his temple, even the messenger of the Covenant whom ye delight in*; and he shall come suddenly, he is not far off; and this is an evidence of this his coming, that he stirs you up to seek him and to delight in himself, to sit under the shadow of Christ with delight. Oh then Christ he will come, and will come suddenly, and to manifest himself in a more glorious manner to that Soul that doth thus delight in him.

Well then, to conclude, I beseech you Brethren that you would look up to the Lord to have this frame of Spirit wrought in your hearts. Do not think it enough to have these shadows, but delight your souls under these shadows. Christ calls for a great deal of delight from you to himself: he is a most comfortable shadow, a most pleasant shadow, he is as the shadow of a tree, and as the shadow of a great rock in a weary Land: and as he is of great benefit to you, so he calls for much delight from you; *Behold I bring you tidings of great joy*, says the Angel to the shepherds; where Christ is, there's tidings of great joy: and so when Christ draws nigh to

your souls in his shadows, he expects there should be great joy and delight in him, that you should solace yourselves under these shadow of Christ, sit down and meditate under these shadows: whilst you look under the Sufferings of Christ and ordinances of Christ, see what a glorious prospect the Lord hath set before your eyes, that you may take great delight: delight in every shadow of Christ, delight in his ordinances, set yourselves under these shadows▪ It's said those that were sick and diseased, they laid them in the high way that the shadow of *Peter* might go over them; shall the shadow of *Peter* heal diseased bodies? why it's Christ under whose shadow whoever comes will heal diseased Souls, and he is greatly to be delighted in, he is a sweet refreshing shadow.

SERMON VI.

CANT. 2. 3. I sat down under His Shadow with great delight, and His Fruit was sweet to my Taste.

I Showed you what is this shadow of Christ, and what it is for a soul to sit under this shadow: I made Application the last day: But I shall proceed to the last clause of the verse, *and his fruit was swee to my taste.*

I have considered the shadow, now for the *tree* itself, *and his fruit was sweet to my taste.* Here is another benefit comes in by Christ! It's a mercy to sit under a shadow: a Poor weary man in a wilderness rejoices that he finds the shadow of a fruitful tree to sit under, where he may not only sit and rest him, but sit and eat with delight, he will account this a double mercy: and truly thus beneficial is Christ to his servants, he is willing they should sit under his shadow, and he is willing they should eat of his fruit, and it's the sweetest and the most delectable and delightful fruit that ever poor creature tasted: The taste is one of the external senses, the Object of it is meat and drink, here it's applied to the inward man, to that taste the soul hath of Christ by faith, because the soul it doth taste Christ, and it doth taste the sweet fruit of Christ, and it finds pleasure in them, in feeding upon Christ: even as the palate doth find delight in savorie meats and delightful drinks: I shown Christ yields both shadow and fruit: you see the mercies that Christ gives to his people, they are complete mercies, for he is a complete and a perfect savior: he is not only a shadow, he is not only a defense unto them, he doth not only keep off evil, he doth not only keep off the scorching beams of the sun, he doth not only keep off the wrath and displeasure of the Father, but he is a pleasant shadow and yields pleasant fruit, under whom they may sit, and eat with delight and pleasure. So he is a perfect savior: he is not only a privative but a positive Salvation; this is that which the Lord holds forth to *Abraham*, says he, *I am thy buckler, and thy exceeding great reward: I am thy buckler*, there's the shadow, and *I am thy exceeding great reward*, there's the fruit which the Lord gives him to feed upon. Christ doth not only deliver from wrath, but he brings in Life, glory and salvation, in *Dan. 9. 24. Seventy weeks are determined upon thy people, and upon thy holy City, to finish the transgression, and to make an end of sins; and to make reconciliation for iniquity, and to bring in everlasting righteousness, &c.* he shall carry out sin, and bring in righteousness; to take off sin that's not enough, but to brings in righteousness, an everlasting righteousness, far more glorious and excellent than the righteousness of men, or Angels; he

shall deliver his people from the fear of death, this is a mercy: but that's not all, Christ, he brings in a glorious *hope*, hope of life, hope of glory; *who hath begotten us again unto a lively hope*, says the Apostle. He doth not think it enough to deliver his people from the Slavery of sin, but he translates them into the freedom and liberty of the Sons of God, he delivers them from the power of sin, and he puts them under the power of grace, he brings them out of the Kingdom of darkness, and he brings them into the Kingdom of his own glorious light: it was not enough, to free them from wrath, to save them from hell, but he will put them into the possession of glory, and therefore he prays his Father in *John 17*. that *he would let them be where he is*: he hath been a shadow to them, but that's not enough, they shall eat of his fruit, *let them be with me where I am that they may behold the glory thou hast given me*, which is and which was before the foundations of the world were laid. And

1. First, therefore brethren let your expectations and faith be according to the largeness of the heart of Christ, do not think it enough that you sit under his shadow, that the Lord Christ is one that can free you from wrath, do not think that enough; but look further to taste of his fruit, look up for those joys and consolations of his Spirit, which he is willing to pour into your souls, as well as to free your souls from the apprehension of wrath; and so do not think it enough that you are delivered from the slavery and bondage of sin, that sin hath not dominion over you, do not think that enough, but look out further for the life of Christ to be revealed in you, to be manifested unto you, for life and righteousness to reign gloriously in your hearts, let your expectations be according to the largeness of the heart of Christ. And then

2. Secondly, you should deal with the Lord Christ as he deals with you. He did not think privative salvation enough; it was not enough to make a shadow for you, but he prepares fruit for you: and therefore do not think it enough that you have bare negative holiness, that what you do is not against Christ, but that you do what you do for Christ; for *he that is not with me* (says Christ) *is against me*. Donit think it enough, that you pass your time and spend your days, without being conscious of any willful Sinning, but what you do from day today, deal with Christ as he deals with you, that you may lift up his name, and honor him who will in due time honor and lift up you. That's the first particular. Again,

2. Secondly, Christ brings you first unto the shadow, and then he gives of his fruit to eat, and then he causes you to taste of his fruit. Because she was brought under his shadow, therefore she shall eat of his fruit: see how the Lord doth make one mercy to be the beginning of another mercy unto his people: it's God's ordinary way of dealing with his Servants, because he hath shown them mercy, therefore he will show them mercy, because he hath brought them under his shadow, he will have them to eat of his fruit. See *Gen. 18. 17, 18. Shall I hide from Abraham that thing which I do*, says God, *seeing Abraham shall surely become a great and mighty nation, and all the nations of the earth shall be blessed in him?* in his seed, in the Messiah that shall come out of his loins; yea and because I have given out this mercy, I wonit hide what I will do: God makes one mercy to be the beginning of another. And so when he promised to bring his people unto the mount a in in *Isa. 56. 7*. it was a mercy to be brought to the mountain of God, yea but God does not leave his people there, but that mercy shall be a

step to many a mercy, which he intends to give out: when I have brought them thither, when I have got them thither, then *will I make them joyful in my house of prayer I will make a feast to them, a feast of fat things*; I will cheer, hearts their and accept of their sacrifices and services: and thus God makes one mercy, the beginning of another. And therefore Brethren do but see what a large testimony this gives unto the infinite goodness, and riches of free grace, which is in our God; well might the Apostle say, *God who is rich in mercy, for the great love wherewith he hath loved us*, what riches of mercy is here? what fullness of grace and mercy in Christ is here? that he should make mercy the way to mercy, and mercy the beginning of mercy. Oh what fullness of grace and mercy is there in Christ? he is never well but when he is giving out: we see the glory, *the glory of the only begotten son of God, full of grace and truth*; there's a fullness indeed, all infinite fullness, and this fullness doth delight to empty itself and to communicate itself unto poor empty creatures; the riches of grace is mightily held forth in this. And then what encouragement is here to poor souls, that are conscious of their own unworthiness? They want such and such mercies, and such and such graces and strength, and I have received more mercy, than ever I can be thankful for, and how can I, or dare I be so bold with God, to ask more mercy than I am able to express thankfulness unto him for what I have received? Why, if thou hast no argument to plead with God, he will make this an Argument, because he hath done thee good already; this is not the manner of men, but it's the way of God: it's no argument with men; you shown me such and such kindness, and therefore do me another such kindness; but the Lord he doth thus, he will make this an argument, his doing of thee good, from thence he will do thee good again. But then again,

3. Here is a third particular observable, First the shadow, and then the fruit. See how the Lord doth proceed gradually in a way of mercy in doing good to poor creatures; the longer they are with him, and the more they know him, the greater mercy he gives out: it's a greater mercy to eat of the fruit, than to sit under the shadow: well, after Christ hath caused thee to sit under his shadow, then he will give thee to eat of the fruit: the Lord deals with his servants as you deal with your servants; it may be you are not so friendly to them at first when they come to be apprentices, but afterward when they have served you long, and you have learnt them more of the mystery of their trade, you will use them more friendly and communicate yet more of the mystery of your trade, and secrets, and the like: and so the Lord deals with his servants, though he may hide his face for a time, yet at last he will shine graciously upon them, he will deal friendly with them, he will use them as friends and not as Servants, he will communicate of his secrets to them; *I call you not Servants, but I call you friends*, as Christ did to his disciples at last, for he reveals the whole will of his father unto them; and therefore what encouragement is here to all you who are Christ's? although it may be for the present, you have not such comings in from Christ, you may say, blessed be God, I sit under the shadow, and the Lord Christ is a safety to me: but you have not found of that sweetness which is spoken of him; yet let me tell you, you shall eat of his dainties, the longer you are his servants the more gently will he deal with you, and learn you, and show you great things; the Lord Christ will show greater and greater things to his people, the longer they are in his house, the longer they serve him, the more they shall know of his Fathers mind and will, and the more friendly will he deal with them; and therefore do not

fear things to come, or conditions to come, and do not think that things to come may separate from his love, for certainly the longer you are with him, the better he will use you; and as it may be said of wicked men, the worst is still to come, so of the righteous man, the best is still to come, the best is still behind; so long as they are on this side the grave, on this side of Heaven, the best is still behind, for Christ reserves better and better for his people: These are the particular observations that do offer themselves▪ I shall make entrance into the main general proposition or observation which the words hold forth, and that is this.

Obser. *That the fruit that grows upon Christ it exceeding pleasant to the believing Soul:* the fruit that grows upon Christ is exceeding pleasant and sweet; he is a generous Vine of God's own planting, the choicest tree that ever the hand of God planted, and therefore the best fruit; the sweetest fruit that ever grew upon tree, it grows upon Christ: It was fruit that the great King of Heaven intended for his own spending; it must needs be sweet fruit, excellent fruit; God intended that all the fruit that he would feast his servants and his friends and children with, should grow upon this tree; and therefore it must needs be pleasant fruit, he intends to make a feast unto his people, a feast of fat things, as is promised in *Isa. 25. 6. and in this mountain shall the Lord of Hoses make unto all people a feast of fat things, a feast of wines on the lees, of fat things full of marrow, of wines on the lees well refined:* now all the fat things that are at the feast with which God doth refresh the souls of his people upon this mountain, grow upon this tree, all the fatness I say it comes from this Olive-tree, and all those cups of sweet consolations which the Lord doth stay poor fainting and bleeding Souls with, it's the fruit of this tree; nay the great feast that God shall make in Heaven, at the great supper of the Lamb, with which God shall feast all his people forever and ever, and sit and rise no more, and all the dainties that shall be at the supper of the Lamb, it shall be the fruit of this tree, they shall ever feed upon Christ, and forever feed upon that fruit which grew upon Christ, they shall feed forever upon this one dish, and shall never be weary of this fruit; and therefore certainly the fruit that grows upon Christ, it must needs be exceeding sweet and delightful fruit.

Quest. But you will say, what is the fruit that grow upon this tree? What is this fruit that is so sweet and delightful?

Answ. Why, there are innumerable kinds, more than can be reckoned. I shall give you a taste of some.

1. First of all, there's the fruit of *Christ's heart*, the fruit that grows upon Christ's heart. Oh! the abundance of precious fruit; all those gracious thoughts which are in the heart of Christ to his people, are one kind of precious fruit that grows upon this tree: in *Isa. 10. 12. I will punish the fruit of the stout heart of the King of Assyria:* God speaks of the fruit of the stout heart of the King of Assyria, but the fruit that grows upon the heart of Christ it's other kind of fruit: it's not the fruit of a stout heart, but it's the fruit of a gracious heart: *many are thy wonderful works, O Lord, says the Psalmist, Psal. 40. 5. and thy thoughts which are to us ward;* the gracious thoughts of the heart of Christ towards his people, they are many, they are more than can be numbered. But more particularly, to consider the fruit that grows upon the heart of Christ.

1. First of all, there's abundance of meekness and lowliness of mind, and tenderness towards poor creatures which grows upon the heart of Christ; in *Mat. 11.* when he calls poor creatures to him, *v. 28, 29, I am meek and lowly in heart;* it's an argument by which Christ doth invite poor heavy laden sinners to come to him: why, but they may be discouraged from coming, by looking upon Christ as full of wrath, anger and implacable, saying, Christ will not be reconciled: you are mistaken of me, says Christ, there is no such sour fruit grows upon my heart, though this be your disposition, yet it's not mine, *I am meek.* But I am a poor worm, saith the soul, and will the Lord ever look down on such a poor worm? he is ascended and sits in glory, and will he look upon a poor worm? *I am meek and lowly,* says Christ, though I be never so high, I can look upon poor creatures, I am meek and lowly in heart.

2. Secondly, there are in Christ's heart *very earnest desires of reconciliation with poor creatures,* this is another gracious fruit that grows upon Christ's heart: I say vast desires and large desires, if poor creatures will come in and accept of those tenders of grace and salvation which he is pleased to make in his Gospel, let them come, says he, let them come, *he that is a thirst let him come, and whosoever will let them come, and let them drink of the water of life freely;* I desire you should come, says Christ, let no man hinder, let him not lay blocks in his own way, I am willing he should come: and thus doth Christ hold forth his golden Scepter, as *Ahasuerus* did his golden scepter to *Hester,* come in *Hester,* says he; so says Christ, Poor Soul, come, let him come, in and drink of the water of life freely. And so, *as though God did beseech you by us, we pray you in Christ's stead, that you would be reconciled unto him.* That's a second fruit that grows on Christ's heart. Again,

3. Thirdly, there are *affections,* that grow upon Christ's heart, *sympathizing affections:* Oh! how tender is he of his people, he suffers when they suffer, he bears the leaviest end of the burden; *in all their afflictions he was afflicted:* and therefore he is called a merciful High Priest, and he is one that knows how to have compassion, and how to be tender, see *Heb. 5. 1, 2. for every High Priest taken from among men is ordained for men in things pertaining to God, that he may offer both gifts and sacrifices for sin, who can have compassion on the ignorant, and on them that are out of the way, for that he himself also is compassed with infirmity.* He can have compassion, he is able to have compassion, he hath a compassionate disposition within him, he knows how to pity them when ignorant, and when they are out of the way, he knows how to portion out grace to every of his people's conditions, he knows how to sympathize with them in their burdens, for he was compassed about with our Infirmities, he knows well what afflictions are, and what temptations to sin are, and he best knows how to compassionate his people; these compassions are a gracious fruit growing in Christ's heart.

4. Fourthly, But then again, there are *thoughts of delight* in Christ's heart. Oh how doth he rejoice over his people with joy, with great joy! He doth solace himself in their communion: *I am the rose of Sharon, and the lily of the valleys, as the lily among thorns, so is my love among the daughters;* she is unto him as the lily among thorns, *let me hear thy voice, for sweet is thy voice and thy countenance is comely:* the expressions of the great delight, that Christ takes in his people, this is the fruit of Christ's heart.

2. Secondly, There is the fruit of *his lips*; not only the fruit of his heart is exceeding delightful, but the fruit of his lips is exceeding sweet: see *Isa. 57. 19 I create the fruit of the lips Peace, peace to him that is afar off and to him that is nigh, saith the Lord, and I will heal him: peace* it's a fruit of Christ's lips; as there are thoughts of peace in his heart, so there are words of peace in his mouth, for out of the abundance of the heart the mouth will speak; therefore it's said, that the tongue of the learned is given to him, *the Lord hath given to him the tongue of the learned, and he knows how to speak a word in season*; there is none in all the world can speak a word in season to the wounded Soul but Christ, his lips are like unto the lilies dropping sweet-smelling myrrh: every promise in the Gospel is a fruit of the lips of Christ, and Oh! how sweet and refreshing is this fruit, how delightful is the least promise of Christ! if he be pleased to bring it home to the soul, it stays it as with flagons of wine, when Christ shall bring home a promise to the Soul; else a promise will do us no good, will be of no use to us, *for all the promises of God, they are in him yea, and in him Amen*; all the promises they grow upon this tree, and it's most precious fruit: if you will take *David's* commendation of it, he eat and commended it, *Psal. 19. 10. more to be desired are they than gold, yea than much fine gold*▪ he speaks of the word of the Lord, the promises of the Lord, they are sweeter than the honey; nay take it when it is at the sweetest, when it is in the Comb, the word of the Lord goes beyond it, *Sweeter than the Honey, and the honey Comb*: Oh! how gracious and acceptable is the least word that drops from Christ's Mouth, out of Christ's lips to the poor wounded bleeding Soul? *A word in season, says Solomon, is like Apples of gold in Pictures of Silver*; pleasant and exceeding acceptable fruit unto a poor soul. Again,

3. Thirdly, There's not only the fruit of Christ's lips, but the fruit of Christ's *loins*. Oh the fruit of his womb! he hath a seed which he brings forth unto God, which are pleasant and much be to delighted in; all that are brought in to God by the preaching of the Gospel, they are called the fruit of Christ, they are his seed, *he shall see the travail of his Soul and be satisfied*; this fruit is mighty delightful to Christ, and therefore should be delightful and is delightful to the Saints. Christ had a mighty delight in children, he cared not what he suffered, what pains, what travails; let the travail of the Soul be never so great, so he might bring forth children he cared not, nay though he knew he should die in travail, yet he cared not, and though he knew he should die of it, and also live again and rise again, he asked no other reward but only that he might have children, and it was the great promise in *Isaiah 53. 10, 11. He shall see his seed, he shall prolong his days, and the good pleasure of the Lord shall prosper in his hand; he shall see the travail of his Soul and shall be satisfied*: he shall have a multitudinous offspring, because he was such a lover of children. And therefore when the promise was made to *Abraham, I will bless thee, and thy seed shall be as the Stars of heaven that could not be numbered*: and therefore you read in the *Revelations* of a *great number which no man can number*, and he brought them all unto the Father and presented them, *Here am I and the Children thou hast given me*. They are exceeding delightful to him; and as Christ takes delight in them, so

The saints canit but take delight when they see souls brought in to God and brought forth for heaven, they cannot but rejoice in it, and take great delight in this fruit of Christ: To name no more,

4. A fourth sort of fruit, and that's the fruit of *Christ's life*. Take him as he was here upon earth in the days of his flesh, when he was planted in the Orchard of the world, he brought forth exceeding much fruit unto God, he was the most fruitful tree that ever the Father planted, he brought forth a world of precious desirable fruit; there was never any part of Christ's life that was not fruitful, *he went up and down doing good*. He sought all opportunities to do good: *I must work the works of him that sent me while the day lasts, for the night cometh when I shall not work*; he took all opportunities for the doing good to the souls of men, and the bodies of men, and glad was he that he had an opportunity. There is never a part of Christ's life, if you look into the history of it, as it lies before us by the Evangelists, but was altogether fruitful, and all that fruit was exceeding pleasant and desirable, and affords an abundance of matter of refreshment: there is matter of much contemplation when you look into the life of Christ. And these are some of the kinds of fruit which grow upon this Apple-tree, upon Christ the tree of life; they are the fruit of his heart, the fruit of his lips, the fruit of his womb, the fruit of his loins, the fruit of his life. There are divers other kinds of fruit, but I shall speak no more at this time, the Lord help you to feed upon this fruit.

SERMON VII.

CANT. 2. 3. —And his fruit was sweet to my taste.

AFTER many particular observations, we came the last day to the main general proposition that these words hold forth, viz. *The fruit that grows upon Christ the tree of life is sweet to the believing soul*: it must needs be so, for it's the fruit that God doth feast his friends withal; the feasts that he makes to his servants upon his holy Mountain they are nothing else but the fruit that grows upon this tree: Nay in the great supper of the Lamb, that everlasting feast that God shall make in heaven, wherein his people shall sit down with *Abraham, Isaac and Jacob* in the Kingdom of God, and shall rise no more, they shall have no other dainties but the fruit that grows upon this tree. But what's the fruit that grows upon Christ, that is so pleasant and sweet? I told you of the fruit of his heart, the fruit of his lips, the fruit of his loins, the fruit of his life: and I came in the last place to speak of the fruit of his Death, and this is a precious bough full of fruit. Well, what is the fruit that grows upon Christ's Death?

First of all, *Satisfaction of his Fathers Justice*: That satisfaction which is given to Justice is a fruit of Christ's death; He hath paid the debt, he hath cancelled the bond, he hath given to Justice what Justice could demand, he hath satisfied it to the utmost farthing, so that now Justice and mercy are met together, they now do embrace and kiss each other; Justice is satisfied and mercy is satisfied; Justice is glorified and mercy is glorified: the believing soul may look Justice in the face as well as mercy in the face, because Justice hath fully as much from Christ, as it can demand; now this satisfaction which is given to Justice it's a fruit of Christ's death; But again,

2. Secondly, By the death of Christ, *Christ is made a fit Object for poor sinners to pitch upon*; He is an Object for the guilty sinner that durst not look Christ in the face, he is a suitable object to a poor bleeding sinner; there's abundance of precious fruit that grows upon Christ the tree

of life, but this tree it was too high for a poor wretch, and could not have been enjoyed if Christ had not been willing to have his fruit cut down, he was cut down to the earth, laid upon the earth, humbled to the death of the cross; so that now the poor guilty sinner that is humbled through the sense of his sin, may look upon Christ in and through his death, and is become a suitable object for the poor soul to pitch upon: what more suitable to a wounded bleeding conscience than a wounded bleeding dying savior? Now that Christ is so suitable an Object for a poor guilty sinner to pitch upon, this is a fruit of Christ's death.

3. Again, Thirdly, Christ by his death hath *carried out sin, and brought in righteousness*; this is another fruit that grows upon the death of Christ, the volume of sin in respect of the guilt, in respect of the condemning power of it, he hath carried out, and made an end of it, in *Dan. 9. 24. Seventy weeks are determined upon thy people, and upon thy holy city, to finish the transgression, and to make an end of sin, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the most holy*. Sin, like a monster, seised upon it, sucked the very heart blood of Christ; well, the Lord Jesus he will be avenged of him, and therefore his blood, it was the bane of sin. I remember *Pliny* in his natural History, reports of the enmity that is betwixt the Dragon and Elephant, the Dragon gets under the Elephant, and sucks his blood, and by his fall oftentimes is the death of the Dragon; and this may be fitly compared to Christ, sin is the Dragon that seized upon Christ; and the Lord Jesus by his death fell upon sin, he hath crushed it all to pieces, he hath taken away the killing power of sin, so that sin, by this deed, he hath carried it out, as an abominable thing, and in the room of it he hath brought in a glorious righteousness, a perfect righteousness, and put it upon his people, a far more glorious righteousness than the righteousness of the Angels; so that the believing Soul may stand in the presence of God, with much more boldness than formerly. This is a third fruit that is brought in by the death of Christ.

4. Again, Fourthly, *Reconciliation* is brought in as another fruit by the death of Christ: perfect reconciliation, and sweet communion and fellowship with God, all this is the fruit of Christ's death; he by his death hath taken in the wall of partitions, and by his death hath made those that were enemies friends; those that were a far off, nigh unto him; so that the heart of God is now nigh unto a believing Soul, and the believing soul may say now▪ with the Apostle, *truly our fellowship is with the father, and with his son Jesus Christ*. Before, it might be said of every man in the world, his fellowship was with sin, with hell, and the devil, and enemies to God; but now by the death of Jesus Christ peace is made, and reconciliation is made, and believing souls may say truly, *our fellowship is with the father and with the son Jesus Christ*: that's a fourth fruit that grows upon the death of Christ.

5. Fifthly, The death of Christ, *it hath crushed the head of the old serpent*, he hath bound the strong man and cast him out, and delivered poor captive souls out of the mouth and paw of the Lyon; it was promised long before Christ came, thousands of years, that *the seed of the woman should break the serpents head*: and Christ by his death made good that promise, he did crush the serpents head: by death he overcame him that had the power of death. But then,

6. Sixthly, Here is another fruit of Christ's death, and that is by *subduing the power of sin and corruption in the hearts of God's people*. This is a very sweet and desirable fruit that grows upon this bough, the death of Christ; I say the subduing and conquering of the power of sin in the heart: see what the Apostle says of it in *Rom. 6. 11. Likewise, ye also reckon yourselves dead unto sin, but alive unto God: he said before in v. 10. In that he died, he died unto sin once, but in that he liveth he liveth unto God, so likewise reckon ye yourselves dead unto sin; that is, in that he died he died to sin to the crucifying of sin, to the violating and mortifying of the power and strength of sin; and therefore brethren, account and reckon yourselves dead unto sin: fetch arguments from the death of Christ to kill sin; and truly brethren there are no such Powerful arguments in the world to the subduing of the Power of sin, as those which are to be fetched from the Power of the death of Christ. Oh, says the believing soul, shall that be sweet to me which was so bitter to Christ? shall I look upon that as a friend, which was an enemy to Christ? Shall I love that which was a nail and a spear to pierce Christ? Shall I take delight in that cup, to drink of that cup which was such poison to Christ? No, God forbid, says the believing soul, did not I die with Christ? did not he stand as a common person, and therefore ought not I to have reckoned myself dead, dead unto sin, even as Christ died for sin? And how then shall we that are dead unto sin, live any longer unto it? This is another fruit that grows upon the death of Christ.*

7. Seventhly, *there is a holy and sanctified use that believers have of all ordinances and of all creatures; and this comes in as another fruit of the death of Christ; to unbelievers (says the Apostle) all is defiled, and all is polluted; his conscience is defiled, he defiles the best things, and the holiest ordinances, he hath no sanctified use of creature comforts: but by the death of Christ all ordinances are sanctified and blessed, and all creatures are blessed and sanctified to such as have faith in Christ; the blood of Christ sprinkled upon a man hath a smell exceeding sweet, and makes the soul to be thankful for every crumb; Oh, this morsel is sanctified through Christ's blood; and thus every mercy being sanctified is sweetened by the death of Christ: and that is most comfortable.*

8. Eighthly, Christ hath *changed temporal death, and taken away the evil of it for his people; this is a most sweet and desirable fruit of the death of Christ; that temporal death is changed, sweetened, sanctified, that the sting of death is taken out for all his people: Christ hath sent a challenge to death, Oh death, I will be thy death, long before he came into the world, and he made good his word when he came, he fought a duel and overcame death, as in 1 Cor. 15. 55. O Death where is thy Sting? O grave where is thy victory?* this is a most precious fruit. Nay *death that was a curse, is turned into a blessing; and this makes it a greater mercy, death that was a curse and the worst of curses is turned into a blessing to the believer, it doth them a very good turn, it's the fathers Servant, and it helps to bring them home, and although it be terrible to look upon its hard vizege, yet still he doth a good office for all that are in Christ, he helps to carry them home unto their fathers house, and this is another fruit of Christ's death.*

9. Again, Ninthly, Christ *hath swallowed up eternal death, he hath vanquished hell, by letting forth the stream of his blood, so that that now there is no condemnation to them that are in*

Christ, there's no hell, there's no wrath, no displeasure in the Almighty: he hath opened a door wide to life, grace, and salvation; and this is another fruit of Christ's death.

10. Again, in the Tenth place, Another fruit of Christ's death is this, *The confirmation and ratification of all the promises of the whole Covenant that he hath made with his people*: and this is a most precious and desirable fruit; I say by the Death of Christ all the promises are confirmed and ratified: he hath confirmed his testament, his last will and testament, with all the Legacies that Christ gave to his people, he bequeathed grace, life and salvation, and all these were ratified, when Christ died. When a man dies, his will is sure, then there's no man can alter the will of him that is dead, for by death the will is ratified: As the Covenant is unalterable being ratified by the death of Christ, so every promise is ratified by the death of Christ: it's as sure, that heaven and earth shall pass, but not one jot or tittle of the word shall fall to the ground, they shall as certainly be fulfilled as God is in heaven; now that the promises are so sure, this establishment and confirmation it's a blessed fruit of the Death of Christ. So much for the fruit of Christ's death.

6. Sixthly, Again in the sixth place, let us consider *the fruit of Christ's resurrection*; and that hath a great deal of fruit; the resurrection of Christ, what fruit grows upon this bough! Three sorts of fruit grow upon this bough. But briefly of these.

1. First of all, the believing soul is *fully and completely justified*: The full and complete justifying of the Soul depends upon the Resurrection of Christ: For when Christ arose from the dead, he is said to be *justified of the Spirit*: That is, he was fully acquitted, he was fully absolved; God the father declared to all the world that he was satisfied, the debt was paid, he was fully satisfied: I say, it was declared to men and Angels at that time when Christ did arise, the judge himself acquitted him, he did not break prison, but the father himself justified him; and it's said, the Angel came and rolled away the stone, which makes it evident to all the world that he was justified; and so he being justified, all his people are justified virtually in him, so that he left all his chains behind him: He did not come forth, when he came forth, bound hand and foot, as *Lazarus* did, but the Napkins and all bonds were left behind; so that the complete justification of a Sinner comes in by virtue of Christ's complete Resurrection. The Apostle speaks of the *Answer of a good conscience by the Resurrection of Jesus Christ from the dead*. A good conscience may now answer, if justice come to demand anything, the good conscience it may answer and say, Lord didst thou acquit thy son by his Resurrection? didst not thou roll away the stone, or cause the Angel to do it? and why dost thou come to me? That's a sweet fruit that grows upon the Resurrection of Christ.

2. Secondly, the *Quickening of the new man, and the raising of a dead heart to life*, is another fruit that grows upon the resurrection of Christ; now Christ is he that quickens whom he will: by the mighty power of his resurrection is a poor soul raised up to live unto God; I say all the life and strength of grace comes from the resurrection of Christ; see what the Apostle says in *Rom. 6. 4. mark, that like as Christ was raised up from the dead by the glory of the Father*, that is, by the glorious power of the father, by that almighty power in which he was so glorious, I say Christ was raised from the dead, *even so*, saith he, *we should walk in newness of life*; it's a mighty argument unto a gracious heart to walk with God, and to live unto God, and to walk in the

newness of the Spirit; why, Christ he is risen, he is risen from the dead, and therefore when this word comes to the soul that is grovelling here below, and seeks Christ in dead works and duties, he is not there, he sees not the death nor the resurrection of Christ, but the power of Christ doth raise souls to live unto this newness of life, and that is the fruit of the resurrection of Christ. But,

3. Again, Thirdly, there is another fruit of the resurrection of Christ, and that is *the Resurrection of the body at the last day*, this is a most sweet fruit that grows upon Christ, the resurrection of the bodies of all his Saints at the last day: he is said to be the first-fruits of *them that slept*, in 1 Cor. 15. 20. He is become the first-fruits of them that slept; the first-fruits sanctify the whole crop, they were to bring the first-fruits, the first-fruits they were brought forth, the first-fruits sanctify the crop, that as they should reap that for the glory of God, so their whole harvest: now Christ he is the first-fruits of them that slept, his resurrection it gives assurance unto the saints that as he is risen from the dead, so the Lord he shall also raise them up, he shall raise them up by the mighty power of his resurrection: see there in the Gospel by Matthew 27. 52. *And many bodies of the saints which slept, arose, and came out of the graves after his resurrection, and went into the holy city, and appeared unto many*; a pledge given of our resurrection, that all the saints shall be raised at the last, many of the Saints that slept in the dust they arose, and were seen of many in *Jersalem*, there were witnesses of it; this is a pledge I say that the bodies of all the Saints shall be raised up at the last day; and these are the fruits that grow upon Christ's Resurrection.

7. Seventhly, There are also many fruits that grow upon Christ's *Ascension, his Ascension* unto Heaven; to tell you what fruits are there.

1. First of all, this is the fruit of Christ's Ascension, viz. *The glorious triumph over all enemies, and powers of darkness*, both in his own person, and in his people, I say a glorious triumph over all enemies, for the day of Christ's Ascension was the day of his triumph; it's said in *Ephes. 4. 8. when he ascended on high he led captivity captive*; alluding to a great conquest that when they have taken captives they will have a day of triumph to show them openly: and so Jesus Christ he led captivity captive, Sin and Satan and all the powers of darkness that had led poor souls captive, even them hath he led captive, and looks upon all these as bound by Christ, and they shall do no great harm: that's the first fruit of Christ's ascension.

2. Secondly, the *donation of the spirit, and all the gifts of the Spirit*, is another fruit of Christ's Ascension; it's said before in that place of the *Ephesians*, That when he ascended on high, he led Captivity Captive, and *he gave gifts to men*: all the gifts that are given to Churches, to men for the use of the Churches, they are the fruit of Christ's Ascension: Nay, all the gifts and graces that are given to any particular Soul, they are fruits of Christ's Ascension; he gave gifts to men, yea, to the *Rebellious*: yea, *The Spirit of grace and consolation* is given to the Saints to comfort them, and to lead them into truth. See what Christ hath promised in *John 16. 7. Nevertheless I tell you the truth, it is expedient for you that I go away: for if I go not away, the Comforter will not come unto you, but if I depart I will send him unto you*: see how the sending of the Spirit did depend upon Christ's going, If I do not ascend, the Spirit will not come; but if I go, I will send him.

3. But again Thirdly, There is another fruit of Christ's Ascension, and that is, *The carrying up of the hearts of his people into Heaven*: the holy conversation, and those heavenly affections and dispositions, which are (or should be) in all the Saints, they are the fruits of Christ's Ascension, for he ascended for this very end that he might lift up their hearts: *If I be lifted up, I will draw all men after me*: he was lifted up into heaven, that he might draw eyes and souls after him: and therefore it's observable how Christ ascended, he ascended openly, he ascended in the view of all that were present: he ascended whilst he was in the midst of his Disciples, talking of things concerning the Churches, he presently ascended; this was one end why Christ would not ascend in secret, but openly, that they may know he is in Heaven, and that by the sight of his Ascension he might draw them after him in Spirit, though they could not follow him in body for the present: as the Eagle, when she teaches her young ones, she goes before and flieth aloft, that they may follow after her; and thus doth the Lord Jesus, he soars aloft, that he might make his Saints to give holy attempts, at least in their Spirits, whilst their bodies are here on earth; Oh, he canit endure that they should be creeping here below; a low spirit and a low conversation is not fit for Saints: he would not have his people to have rooting in the earth, he would have his people be like *Aaron's Rod*: *Aaron's Rod* it was not like other Trees, it had no rooting in the earth, and yet it blossomed; such would the Lord have his people to be, he canit away that they should have low conversations, that their affections should be creeping here upon the earth and not soaring aloft, and living in heaven where he is. Under the Levitical Law, the things that did creep upon the earth, they were abominable, and they were unclean; God gave a Commandment in *Levite. 11. 41. And every creeping thing that creepeth upon the earth shall be an abomination, it shall not be eaten*; it doth typify what the Lord would have his people to be, he would not have his people to live below on the earth: the earth is but dust, and that's Serpents meat; the Lord would have them to live above as Christ did, that his Ascension might be a means to draw their hearts above, that their affections, meditations and desires, and whole conversation might be in heaven: as for us, says the Apostle, *Our Conversation is in heaven*; now when this conversation is given out to any of the Saints, let them be thankful to Christ for it, it's not in themselves, it's the fruit of this bough that proceeds from Christ the Tree of Life. But then

4. Fourthly, Again, all those boughs and branches that are above, they with all the *Mansions* are the fruit of Christ's Ascension, in *John 14. 2. In my Fathers house are many mansions, if it were not so I would have told you; I go to prepare a place for you*; this is one end of Christ's going to heaven that he might prepare a place for all his people, that he might furnish a Table with great glory, that he might prepare a great supper against their coming, that he might bespeak a great welcome for them against they come there; I say there are glorious preparations that Christ is making to entertain his people with, when they are come into heaven, such as eye hath not seen, nor ear hath heard, nor the heart of man canit conceive: all these are fruits of Christ's Ascension. Besides, their Ascension in body and soul at the last day, is a fruit or consequent of Christ's Ascension, he ascended that they might ascend after him, *Father I will that they which thou hast given me, may be with me, that they which thou hast given me, may come and behold my glory*: The Lord Jesus he hath set the doors wide open to his people, having unlocked them, and taken the Keys; he hath not only the Keys of heaven, but

of hell; and the Lord he hath set a flaming Sword by the way of Paradise, that after *Adam* had sinned he should not come there: but Christ by his Ascension, he hath taken away that Sword and opened the door, and set forth that glory, that they shall all be put into the possession of that glory which he hath prepared for them; and this Ascension which they shall partake of at the last day, is a blessed consequent of Christ's Ascension into heaven. I thought to have spoken of the fruit of Christ's Mediation or Intercession, and so have come to the Use, but I shall reserve it for another time.

SERMON VIII.

CANT. 2. 3. —*And his fruit was sweet to my taste.*

I Showed you what this fruit is, that is sweet: there are several kinds of fruit that grow upon Christ: you have heard of the fruit of his heart, the fruit of his lips, the fruit of his loins, the fruit of his life: I speak the last day of the fruit of his death: and I shown you ten several fruits that grow upon this bough: I speak also of the fruit of his Resurrection, and the fruit of his Ascension; I shall repeat nothing, because I must be short. Here's but one bough more, and that is his *Intercession*, or his *sitting at the right hand of his Father*. Now, what's the fruit that grows upon this bough, the fruit of Christ's Intercession?

1. First of all, *The actual Application of all that he hath purchased unto his people*; this is the fruit of Christ's Intercession, he hath purchased by his death, and applies by his Intercession: the Lord Jesus he intercedes for them in particular, he hath all their names in particular upon his breast, and he doth not only intercede for them in the lump, but for every particular soul that his Father hath given him: so he tells *Simon Peter*, *I have prayed for thee Simon, that thy faith fail not*; Christ hath purchased pardon of sin by his blood, but the Application of pardon to this and that soul, it's the fruit of Christ's Intercession; and so he hath purchased grace, and he hath purchased glory by his blood; but the giving out of grace, and putting the soul into actual possession of glory, this is a fruit of Christ's Intercession.

2. Again Secondly, There is another precious fruit grows upon this bough, and that is, *The large way, or door that is made and set open for poor sinners to come to God the Father by*. There is a large door for poor sinners to come to God by, and that this door is open, and held open, we are beholden to Christ's Intercession; in *Heb. 7. 25. He lives forever to make Intercession for all that come to God by him*, and therefore, says the Text, *He is able to save to the uttermost all that come to God by him*: so that now the poor sinner that durst not come to God, that stood afar off trembling, that looked up like the poor Prodigal, and said, *Father I have sinned before thee in thy sight, and am not worthy to come under thy roof*: even for such poor souls hath Christ set open a door by his Intercession to come to God.

Will ever Christ plead for such a one as I am? Yes, says the Text, *He lives to do it*; he lives forever for that end, to make Intercession for them that come to God by him.

But is it possible that ever Christ should prevail for such a one? though Christ be willing to intercede, is it possible that he should prevail for such a sinner?

Yea, it's possible with Christ, for *He is able to save to the uttermost*: if he could not prevail, he were not able to save to the uttermost, but, says the Text, *He is able to save to the uttermost all that come to God by him*.

3. Again, Thirdly, There is another precious fruit that grows upon the Intercession, and that is, *The presentation of the persons, and of the Sacrifices of all his people in his own name and righteousness unto God his Father*; this is the fruit of Christ's Intercession: He takes all his Children by the hand and leads them to his Father, *Lo, says he, here am I, and the Children thou hast given me*. Father, these are my friends, these are my beloveds, let them find welcome in heaven for my sake; he presents also their sacrifices, all their services, their prayers, their praises, and their works, and washes them in his blood; it is said in the *Revelation*, there was an Angel stood by the Altar with a Censer in his hand, and he offered much sweet Incense, which he mixed with the prayers of the Saints: the Lord Jesus is that Angel, he mixes all their sacrifices with his Incense, that their prayers and praises may ascend before the Lord as Incense, that all their liftings up of hands and hearts may be acceptable.

4. Again, Fourthly, There's another fruit upon the bough of Christ's Intercession, and that is, *The casting out of all those Indictments which are brought into the Court by malicious Adversaries against any of his people*: the Lord Jesus sits at the right hand of the Father to cast them out; the Devil brings many a black bill of Indictment, but the Lord Jesus sits there to rebuke him; in *Zach. 3. 2. The Lord rebuke thee Satan*, says the Angel, *the Lord rebuke thee*: he pleads for them, he is their Advocate, he lets his Father know that all the accusations that Satan brings in are out of malice and envy: he is a malicious wrathful wretch, a Murderer from the beginning, he hath always sought the destruction of my servants, and therefore Father hear him not, says he, for he accuses out of malice, he hath always been a false accuser, he was cast out of heaven for a common Barreter, and therefore Lord let him not plead at thy Bar; there are many Bills brought in, but the Lord Jesus he shows the Cross that is made over them, they are all crossed with the cross of his own blood, all is discharged, all is paid; that Christ by his blood makes a mighty noise in heaven: sin cries loud many times, but the blood of Christ cries louder, it fills all the Throne with outcries, and it will be heard, it will be heard when it speaks for poor sinners: this is a precious fruit of Christ's Intercession.

5. Fifthly, *The preservation of the Saints in a state of grace*, is a fruit of Christ's Intercession, they can't fall, it's not possible they should be plucked out of his hand, for he holds them sure, he is continually Interceding for them, it's not possible they should be forgotten in heaven, for he always bears their names, and presents them unto his Father; he Intercedes continually for more grace, for new grace and for new strength, and new supplies to be given out every moment for his people, and therefore it's not possible their faith should fail: *I have prayed for thee that thy faith fail not*; it's not possible that their faith should fail; and this is a fruit of Christ's Intercession. Christ intercedes for his people, and therefore they are kept, and shall be kept by his mighty power through faith to salvation. I might add, *The protection of Churches, and the destruction of enemies*, as a fruit of Christ's Intercession; he sits to protect his people, and he sits there to destroy his enemies: *Sit thou at my right hand till I make thine enemies thy footstool; the Lord in that day shall make Kings submit unto him; He shall strike through*

Kings in the day of his power: Intimating that the subjection of all enemies is a fruit of Christ's Intercession. These are the fruits that grow upon this bough. Now you have in part seen what fruit this Tree bears, let us make Application.

Use. First of all, If the fruit that grows upon Christ be so sweet to a believing soul, Then,

1. Use of Conviction, First, This may serve for Conviction unto such as taste no sweetness in Christ's fruit, that have no longings, no desires to eat of the fruit of this Tree; why certainly it's an evidence against such, they never were yet espoused to Christ. It's said of young women in their breeding condition, their desires are after fruit, rather to feed on fruit than other meat: I am sure it is so with such as are the Spouses of Christ, their desires are always after fruit, they would by their good will eat nothing else, their souls are always longing after it, they can't make a good meal, though they have never so much of creature comforts, if they have not a dish of this fruit, of this fruit that grows upon this Tree of Life: Oh poor creatures (they know not, such as find no sweetness) surely they know not what this fruit is, *If thou knewest the gift of God, says Christ to the woman of Samaria in John 4. 10. and who it is that saith unto thee, Give me to drink, thou wouldest have asked of him, and he would have given thee living water;* poor soul, thou knowest not what this Tree of Life is: Oh my friends, if you knew this Tree, the sweetness of it, you would say, Lord give us ever to eat of the fruit of this Tree; what pity is it that such fruit should be lost, because poor souls know not the goodness and sweetness of it! It's very strange that poor sinners should take so much delight in the world, so much delight in the fruit that grows upon their own stock, so much pleasure in the fruit of iniquity, and should find no sweetness, nor savor in the fruit that grows upon Christ: I say there is no fruit so sweet as this, yea there is nothing sweet but what grows upon this Tree, no mercy sweet if it grows not on this Tree, if it comes not from this Tree of Life; and yet to a carnal heart everything but Christ is sweet: Oh such men and women they have lost their taste: when a man's appetite is gone, that's a sign of a great distemper: give him wholesome meats, and pleasant drinks, and he tells you they are bitter and unsavory, it's a sign of a great distemper of the body, yea many times it's a great fore-runner of death: and truly it's thus with men's souls that taste not of the sweetness of Christ, they have lost their appetite, why? it's wonderful strange they should find no sweetness in Christ: What! sweetness in your profits and pleasures, sweetness in your lusts and harlotry, and what, no sweetness in Christ? Poor creatures, they have lost their taste, and the Lord grant it be not a fore-runner of eternal death; you have a woe denounced against such men in *Isa. 5. 20. Woe unto them that call evil good, and good evil, that put darkness for light, and light for darkness, and put bitter for sweet, and sweet for bitter:* Woe to them that call the Tree of Life bitter fruit, unsavory fruit, whose souls find no sweetness in the feeding upon it, and in the mean time find sweetness and delight in those things which are indeed bitter, for the fruit of sin is bitter fruit: Oh that such men would consider these two things:

1. First of all, What will you do when your desirable fruit is taken from you? There was a threatening against *Babylon in Rev. 18. 14. And the fruits that thy soul lusted after, are departed from thee, and all things which were goodly and dainty are departed from thee, and thou shalt find them no more at all:* The time will come when this will be spoken to Contemners of Christ, the

despisers of that fruit which grows upon this Tree of Life: all thy desirable fruit is departed from thee, that which thou tookest most delight in it's departed from thee; the Lord he can easily blast your fruit, and cause it to wither: if the Spirit of the Lord do but blow upon your comforts they are gone, they are gone in a moment, they wither and they fall off immediately, and what will such men do when their fruit is departed from them, if they have not better fruit to live upon?

2. Secondly, Again, Oh that such men would consider that fearful threatening against despisers of the fruit of the Tree of Life, in *Prov. 1. 31. Therefore shall they eat of the fruit of their own way, and be filled with their own devices*: They shall eat the fruit of their own doings, when they will not listen to Wisdoms call; oh my friends it will be very sour fruit for a man to eat the fruit of his own ways: the fruit that grows in the Highway side it's but sour fruit, take heed that you despise not the Tree of Life, lest the Lord say you shall not eat thereof. That's the first Use of Conviction.

2. Again, Secondly, Here is a word of Invitation, and I shall propound it in the words of the Psalmist, in *Psal. 31. 8. a gracious Invitation, O taste and see that the Lord is good, blessed is the man that trusteth in him*: You have heard of the fruit that grows upon Christ, and now oh my friends come taste, and see how good the Lord is; the Psalmist speaks as a man that had found a good morsel, found some dainty food, he was eating of it alone, he found a great deal of sweetness in it, and he calls his friends, Oh friends come and taste, and see how good it is; if you did but taste of this meat, you would say, Oh taste and see how good the Lord is, there is pleasure and sweetness, there's enough to take up all your affections, and all your senses, here you may see and taste, you may see beauty and taste sweetness: the Tree of Life is not only beautiful, good to look upon, beautiful to the eye, but it's good for food; let me tell you, it's not enough to see the beauty of the Tree of Life, it's not enough to look upon it, it's not enough to see, but your souls must taste, you will never be the better for the fruit that grows upon Christ unless you taste it, unless you come and feed experimentally upon Christ: it's not enough to hear that the Lord is good, it's not enough that you have heard that there is so much pleasant fruit grows upon Christ, but as ever you desire to be nourished, comforted, revived, strengthened and quickened, why then come here and taste and see how good the Lord is: it's mercy that you have an Invitation; it was a direful threatening in *Luk. 14. 24. For I say unto you, that none of these men which were bidden shall taste of my Supper*: That they which were bidden as Guests should never taste of my fruit; the Lord doth▪ not speak this to you this day, he doth not say, You shall never taste of his fruit, but he gives you an Invitation, Oh then come and taste and see the goodness of God. Let me tell you by way of motive, That there is nothing in the world will do away the cursed and bitter taste of sin, but only the taste of the fruit of this Tree. Poor sinners you know not what the taste of the fruit of sin is: oh what bitterness many times doth sin leave behind! It's sweet in the commission, whilst men are committing sin, whilst men are in the midst of their lusts, in the midst of their vanities, in the midst of their cups, sin is sweet, but oh the bitterness, the poison of Asps that sin leaves behind in the Conscience; you have tried it may be to put out the taste of sin, to do away the bitterness that sin hath left behind, and you swallow many a good Ordinance after it, many a good duty, as you have supposed, you have washed with your own tears, and yet

the taste of sin is left behind: and truly Brethren no wonder; there is nothing in the world will do away the taste, the bitter taste of sin, but only the taste of the fruit of Christ: O come and taste of this fruit, it will leave a sweet relish behind, it will leave a taste in your souls and consciences, that shall always be above and prevail against the bitter taste of sin.

Nay further, let me tell you, there is nothing else can sweeten your affliction, there is nothing else can sweeten your temptations, and your trials, but only a taste of the fruit of Christ, this will take away all the bitterness: and therefore I beseech you make good provision for yourselves against you take those bitter Pills; you will have something that is sweet by you, to sweeten your mouths against you take bitter Pills: Oh that men would make such provision in and against evil days; death is bitter in itself, and life is sweet: Oh that the Lord would revive you in giving to you a taste of the Tree of Life, and this will sweeten all afflictions, and it will take away the bitterness of the taste of death: the Martyrs they felt not the heat of the flames, for they had the juice of the Tree of Life in their mouths and souls, and the fruit of the Tree of Life preserved them.

Quest. But how may you know that you have tasted of this fruit of the Tree of Life?

Answ. You may know it by your desires after Christ: when the soul hath tasted of the fruit of Christ, it desires to taste more of that fruit, and it will see an averseness to sin: so did the Spouse of Christ, she sat down and desired to eat (as I told you it was rendered) she sat down and desired to eat, and still to eat, her desires were carried out still after further and further enjoyments and tastes of Christ; when the woman of *Samaria* had tasted of the sweetness of the water of Life, in *John 14. 15. Give me to drink of this water that I thirst not: Give me evermore to drink of this water, she tasted but a drop and this gave her to cry out, O Lord give me evermore to drink of this water: so the soul having once tasted but a taste of this fruit of the Tree of Life, Lord give me evermore to eat of this Tree, of this fruit.*

Again, It's known by the contentment, delight and satisfaction, that the soul doth find in Christ, by the tasting of him it hath satisfaction in Christ, a high esteem, and honorable esteem, such an esteem as *David* had: he desired to be a door-keeper in the Courts and House of the Lord: And so the soul that hath tasted of Christ, Oh Lord let me eat of thy fruit, though my condition be never so low, let me sit under thy Tree, though I sit like *Job* on the Dunghil, let me sit down and eat of thy fruit, and it's enough, it satisfies; when it hath Christ, whatever it hath it's satisfied: if it be but the fruit of Christ's love, it's satisfied: if it be but a piece of bread, if it hath the love of Christ with it, I shall say, Lord my lot is fallen on a goodly ground: and thus saith our Savior, *Noman that hath drank old Wine and tastes of new, desires the old again*, because it's bitter to him: so no man that is once in Christ desires to taste of the fruit of sin, because this fruit is better; Oh that many might be convinced of sin, such as wallow in their lusts, and take more delight in their lusts than in Christ, that have not yet tasted of the fruit of this Tree of Life, the Invitation is even to them, unto such that they might come in and taste, and see how good the Lord is. So much for the first Use.

2. *Use.* Secondly, A word of Exhortation to those that have interest in Christ. O that you would come and sit under this Tree and eat: That Christians would sit more under Christ,

and eat more of his fruit. It's not enough to give a pluck and away, a snatch and away: but the Spouse she sat and plucked and eat. Christ doth not love a hasting gesture, he doth not love souls hast in plucking of his fruit: he doth not love they should post over Communion with him, but that they should sit down and eat. Oh chew well upon the Tree of Life, that you may find that sweetness, that infinite sweetness that is in it: Oh that you would pluck much of the fruit of this Tree; you that have interest in Christ, pluck much of this fruit, and eat much of this fruit; let me tell you, there is more fruit grows upon one bough than you can pluck all your days, and make no spare; there is more fruit grows upon one bough than you can pluck throughout all Eternity; Oh that you would every day be plucking a little; continually plucking and eating some of the fruit that grows upon this Tree of Life, it's but a taste that you can have, and therefore you had need be often, and always tasting of that fruit which is in him.

Besides, you can have but a taste of this sweetness, yet this taste is exceeding comfortable, reviving and strengthening; I say that very taste it's exceeding comfortable and reviving, there is no fruit so full of spirit as this fruit that grows upon the Lord Jesus; and it's full of strength, it will strengthen your souls abundantly; you may know it's very nourishing by the sweetness of it: Physicians say, That which tastes well, it nourishes well, and if so, I am sure this fruit is nourishing fruit, for it hath the sweetest taste, it hath the most delightful taste. O the sudden strength that the taste of this fruit hath conveyed unto poor weak and weary souls, to such as have been spent almost in their combats, and ready to faint and give up the Ghost, their spirits have been ready to fail within them, and the Lord hath given but one taste of this fruit, some fruit or other, the fruit of his death, or the fruit of his Resurrection, Ascension or Mediation, and it hath given new strength, and new Life to the poor soul, and it hath made it stand up and leap for joy: it crept upon the earth before, and now it mounts up like the Eagle. Oh this excellent fruit that is in Christ, it's worth the plucking, and it's worth the eating.

Besides, you may well pluck much of this fruit (you that have interest in Christ) you have all the advantage that can be; you have the shadow over you whilst you pluck it, and whilst you eat it, you need not labor much, and toil much, for the Lord (with this Tree) will be a shadow to you, you may pluck with delight, and eat with delight under his shadow, he will keep off his fathers displeasure, you may eat and pluck, and eat with delight, and need not fear surfeit, all the fruit is fully ripe, here Christ hath bidden you eat without fear. It's the sin of some, as the Apostle speaks, that they eat without fear: but here's the commendation of this fruit, you may eat without fear. Men may eat too much of the fruit of this world, and get a surfeit, it may cost many a Life and Soul, but here God's people may still pluck and eat, and eat and pluck, and eat abundantly.

3. *Use.* Thirdly, This Doctrine calls the Saints to thankfulness: Oh bless the Lord that he hath made such provision for you, that he hath provided such a Tree as this, that you may eat here, and eat in heaven, and forever feed upon it, and be comforted, and satisfied; What do you owe to the Lord, you that are the people of the Lord? What do you owe to the Lord for his mercy? I say, what shall you render unto the Lord for all his loving kindness, when you

pluck, and when you eat; look upward, I say eat and look upward. Do not eat as the Swine eat under the Tree and never look up from whence it comes; it's a sin to receive any mercy, so to take them as not to look up; but when you eat of the fruit of this Tree, Oh lift up your hearts and look up unto Christ and be thankful; do but consider what poor creatures you are, what need you have of this fruit, you had starved, your souls had starved and famished forever, if Christ had not been a fruitful Tree, all the creatures could not have given you fruit for your souls to feed on. I tell you the fruit that is upon the creature, is vanity, it's perishing, they could not have nourished you up to eternal life; Oh you had famished, you had fainted, you had perished; and when you were in this fainting perishing condition, he sprang up as a Tree in the Wilderness, as a Tree in the Forest; he sprang up in your fainting and wildred conditions, he sprang up and became a fruitful Tree unto your nourishment. And do you but consider what unfruitful Trees you were to Christ, when Christ became a fruitful Tree unto you; Oh the cursed fruit that you brought forth to him, you brought forth nothing but sin and death, there's all the fruit that you brought to him, you brought forth sin to him, and brought forth death to yourselves* Oh that ever the Lord Christ should be a Tree of Life unto you, you that were Trees of death unto yourselves, and Trees of Death unto him: your sins put him to death: That ever he should be a Tree of Life unto you, and be a Tree to bring forth such fruit, such peace, such pardon, such joy, such strength, oh the infinite love of Christ to you! Why certainly Christ deserves a great rent for his fruit; it's said in *Cant.* 8. 11, 12. That *Solomon* had a Vineyard, and he let it out for a thousand pieces of Silver; if *Solomon* had so much for his fruit, what deserves Christ for his fruit? Oh the thousand pieces of Silver, the thousand Hosannahs, the thousand Halleluja's, and thousand praises that are due to Christ for his fruit!

Well, I beseech you, give Christ of his own fruit, I say give him of his own fruit: he requires nothing from you, but what you may pluck from his own Tree; give him his own fruit: as it's said of *Cain*, as wicked as he was, when the Lord blessed the ground, he brought of the fruit of the ground and presented it as an offering unto the Lord; and now if *Cain* brought the fruit of the ground, should not you bring the fruit of the Tree? The Lord hath given you all the fruit of the Tree to eat of; Oh bring of the fruit of the Tree as a Sacrifice that the Lord hath given you so freely to eat of; know that all your mercies come from this Tree, and therefore look that all your mercies, liberties and comforts grow upon this Tree: Oh then acknowledge Christ in all, and say with *David*, *O Lord all things come of thee, and of thine own have I given thee*: So go and return all these mercies to Christ; if thou hast anything that is good, say, Lord this grew upon thy Tree, and I am beholding to Christ for it: if thou hast any grace, any strength, any ability, any opportunity to do for God, to serve thy Generation, say, Blessed be Christ for it, it's none of my fruit, but it's Christ's fruit, this strength and that grace, it grew upon that Tree, I bless the Lord for it; Oh be taken up with admiration, with holy admiration; there is a world of precious fruit that grows upon Christ: you have heard but a little of it, oh be taken up with admiration, continually be taken up with thanksgiving and acknowledgement, give all back again to Christ, and by that little, that little sight of the goodness, and the little taste of the sweetness that the Lord now gives you of the Tree of life, rise higher, do not rest here, but be rising higher and higher, and say, Oh Lord if the fruit be so sweet, what's the Tree

itself? How excellent and glorious is the Lord Jesus Christ the Tree of life, from whence such precious fruit doth grow? Rest not upon anything but Christ, and be still ascending higher and higher, and say, Lord if this fruit, the fruit that I now taste be so sweet, what is the fruit that I shall taste of in heaven! If I taste of the fruit of the lowest boughs, and they be so sweet, what is the fruit that grows upon the top branches, which is reserved for the Saints to pluck, and to eat of when they shall come unto heaven? And thus I have given you in part to see the meaning of these words, and how usefully they may be enlarged in your own Meditation, and remember the Text, it's worthy you should spend many thoughts upon it: *As the Apple-tree among the Trees of the Wood, so is my beloved among the sons; I sat down under his shadow with great delight, and his fruit was sweet to my taste*▪

SERMON I.

MATT. 18. 21, 22.

Then Peter came to him and said, Lord, how oft shall my Brother sin against me, and I forgive him? till seven times?

Jesus saith unto him, I say not unto thee until seven times: but until seventy times seven.

HERE is *Peter's* Question unto Christ about the Forgiving of Offences, and Christ's Answer unto *Peter's* Question; you must know that the Question, and so the Answer relates unto particular offenses, personal offenses, such wrongs and injuries as are done by one man unto another. As for those which are more immediately against God, and more public, Christ doth give another rule in this Chapter: but this, I say, is concerning personal offenses or wrongs which are done by one man unto another. *How often shall my Brother sin against me, and I forgive?* It is true, every such offense is a sin against God, and so far as it is a sin against God, there is no man can forgive: the Lord only can forgive sin, he against whom the sin is committed: but now there is an offense or wrong which is done against man, and so far as the offense is against man, man may forgive; man cannot forgive God's part, but so far as the offense is against man, man may forgive it: nay Christians ought to forgive it, so far to forgive it as not to seek any revenge for the wrong done. How often shall my Brother sin or offend against me? By *Brother* here we are to understand any relation, any friend, any neighbor, any man that we have to do with; if that he hath done any wrong or any offense, he's comprehended under this relation of a *Brother*: any man, for we are all Brethren. *How often shall my Brother sin against me, and I forgive him? till seven times?* there is *Peter's* Limitation: he seems to give an answer to himself, for it comes short of the answer of Christ: Shall I forgive him so often, says *Peter*? Lord! what shall I forgive him seven times? It seems to be hard to forgive a brother seven times: but see how Christ's answer doth exceed *Peter's*, Christ will have no such bounds set as seven times, *I say not unto thee, till seven times, but until seventy times seven*: As if Christ should say, Wherefore dost thou say seven times, to set the bounds of thy forgiveness seven times to thy brother? I will have no such bounds given: you think it a great matter to forgive seven times, I say unto you, That it is the Will of my Father that you forgive until seventy times seven: a certain number for an uncertain; seventy times

seven, that is, I will have you to multiply forgiveness: not that Christ himself doth set bounds to seventy times seven, that they should proceed so far and no further: but I will have you to forgive very often, nay, as often as thy brother doth offend, not seven times, but I say seventy times seven. That which I shall observe at this time is this:

Doct. How far the thoughts of the Lord and the ways of the Lord are beyond our ways and our thoughts in this matter of forgiveness; *Peter* thought seven times for a man to forgive an offending brother, was a great matter, but seventy times seven was not enough; and know that what the Lord Christ doth here give in as a duty unto *Peter*, and to all the Disciples, that the Lord Jesus himself doth assert as his prerogative in the matters of forgiveness, in the matter of forgiving offenses and transgressions. The Lord's thoughts and the Lord's ways are infinitely above ours. This truth I shall handle at this time, to make way for that main Doctrine of the Text, which is the Doctrine of Forgiveness, forgiving Offences. Now that the Lord's thoughts, and the Lord's ways, are so far above ours, it is clear from Scripture, *Isa.* 55. 7, 8, 9. see it was in the matter of forgiveness this is spoken: *Let the wicked forsake his way, and the unrighteous man his thoughts, and let him return unto the Lord, and he will have mercy, and to our God, for he will abundantly pardon: For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord: for as the Heavens are higher than the Earth, so are my ways higher than your ways, and my thoughts than your thoughts.* Though you cannot think that I should multiply pardon, you think seven times hard, but the Lord can multiply unto seventy times seven; the Lord's ways are not as your ways, nor his thoughts as yours, for his thoughts are above your thoughts, as the heavens are above the earth; now this shows us how far short we do imitate the Lord in forgiving others: For

1. First of all, The Lord when he forgives, he forgives those that are *enemies*; this will advance the exceeding riches of the Lord's grace; I say the Lord when he forgives, he forgives enemies, for so is every man by nature; neither can any man lay down that enmity that is in the heart, till such time as the Lord Christ brings home a pardon, that is the first work and the ground of all that the Lord doth for a soul, and of what it doth for him: *I will be merciful to their unrighteousnesses, and their sins and iniquities will I remember no more.* Now how far are the thoughts and ways of the Lord above our thoughts and ways in this matter of forgiveness! Christ he forgives enemies, he brings home forgiving mercy unto enemies, and reconciles the enmity that is in their hearts; But oh how far come we short? we are so far from forgiving enemies, as we can scarce forgive friends, hard to forgive a brother, a dear and near relation: Oh how far do we come short of Christ in that?

Secondly, The Lord when he forgives offenses and transgressions to a poor soul, he forgives *freely*: and the freeness of the Lord's forgiveness, will appear in these particulars▪

1. First, In that the Lord is *always ready to forgive*, there is a propensity in the heart of the Lord to pardon poor sinners that come in to him, he is ready to it, God is never unready; it discovers the freeness of the Lord in this work: the Psalmist speaks of the Lord in *Psal.* 86. 5. *For thou Lord art good, and ready to forgive, and plenteous in mercy to all them that call upon him.* Of tender mercies, God is never unready for this work, always ready, ready to forgive, the heart of God is never out of tune, never out of frame for this work, never unready for this work,

always ready to forgive: but oh, how far are the ways of the Lord above our ways, for this, and his thoughts above our thoughts? Where is the man, or where is the woman whose heart is ready to forgive, whose heart is never out of tune, never out of frame for this work of forgiving wrongs, injuries and offenses unto them that they do commit them? The Lord he is ready to forgive. It may be at last a man may be drawn off to forgive a man when friends have dealt with him, when he hath been urging it on his own heart to be his duty, when he hath taken pains with his own soul, and brought the Word home to his soul, and hath smarted for this unreadiness to forgive: but oh, where is the man or woman that looks unto God, whose heart is never out of tune, but always ready to forgive?

2. Secondly, The freeness of the Lord's forgiveness appears thus, In that he is not only ready to forgive, but he forgives at the desire of the poor creature; no sooner doth a poor creature express his desire, but the Lord is ready to express his willingness, set forth in the Parable of the wicked Servant in *Mat. 18. 32. I forgave thee because thou desiredst me*; not that this his desire was the cause of forgiveness, but it expressed the readiness of the Lord at his desire to come in, and to manifest pardon unto him. Now I pray let us consider how far the thoughts of the Lord, and the ways of the Lord in this particular are above ours: for the Lord forgives that which is desired; but oh, where is the man almost that can so easily forgive at the desire of him that offends? hardly brought off, although the party offending doth desire it, although friends have desired him, and relations have desired him, and God hath desired him, and Christ hath desired him, yet how hardly are they brought off to this work?

3. Again, Thirdly, The Lord forgives freely: it appears thus, He doth forgive upon the confession of his people, he is ready to manifest his pardoning and forgiving love, *1 Joh. 1. 9. If we confess our sins, he is faithful and just to forgive us our sins*: And hereby I say it appears that he forgives freely, in that he forgives upon the very confession of his people, though not for confession, and not for desire, as I said before; but yet in this way the Lord is pleased to manifest forgiveness; no sooner doth the poor soul confess, but he presently forgives: *I have sinned*, says David: *The Lord hath done away thy sin*, says the Prophet presently, that is the next word. Now how far is the way of the Lord above ours? Where is the man that is ready to forgive upon a confession? Yea, although there be an acknowledgement of the wrong done, yet how hard a matter is it for a poor creature to pass by that wrong? Thus, how much are we unlike to God?

4. Fourthly, Nay further, the freeness of God's forgiving mercy appears in this, He doth forgive *presently, as soon as his people look towards him*; he doth not make long delay about the business, he doth not stand to consider whether he shall forgive such offenses or no, but presently gives out pardon: *I have sinned*, says David, and in the next words, *The Lord hath done away thine iniquity*: Now how far is the way of the Lord above us in this? Where is the man or woman that can find in their heart to forgive presently the wrong or injury done? Oh there must be a great deal of do to bring off the heart to this work to forgive. It may be in length of time men's hearts may be persuaded, through a long time they may forgive and forget: but oh where is the working of grace, to bring off the hearts of men to forgive presently? truly in this we come far short of God, and the way and thoughts of God.

5. Fifthly, Nay further, The freeness of God in forgiving a poor sinner, appears in this, He doth *prevent poor sinful creatures with pardoning mercy*, Even before they do desire, he prevents their desire, their supplication for mercy, he brings in a pardon to a poor soul, before it hath made any real acknowledgement of its offense: *I said I will confess my sin unto the Lord*, Psal. 32. 5. *And thou forgavest me the iniquity of my sin*; David did but say it in his heart, he had but such a thought, such a purpose in his soul; well, I will return unto the Lord, and I will confess: And before David could do it, the Lord he prevents him, he prevents him with mercy. And so another Instance you have of the Prodigal in Luk. 15. He said he would go to his Father and make his confession; at the 18 Verse, *I will arise and go to my Father, and say, Father I have sinned against Heaven and before thee, &c.* and then at the 20 Verse it is said, *He arose and came to his Father. But when he was yet a great way off, his Father saw him, and had compassion, and ran, and fell on his neck, and kissed him.* Mark how the compassion of the Father did prevent the confession of the Son, *I will go to my Father, and say, Father I have sinned* so and so, but before he could utter one word, the Father falls upon his neck and kisseth him, and forgives his many and great transgressions, and then indeed afterward he doth make an humble acknowledgement: And thus the Lord doth deal with poor sinners, he doth prevent them with pardon, before they can acknowledge their transgression; and how far is the way of the Lord above the way of man in this? Where is the man or woman that will deal thus with an offending brother, with one that hath done him wrong and injury, that will prevent their desire, and prevent their confession? but men will rather stand upon it, and think they have rather warrant so to do: If my brother confess and acknowledge his offense, then it may be we think it our duty to forgive, though hardly to bring off our hearts to that: but where there is no confession and acknowledgement, where is the man like the Prodigals Father, to run and meet his son, and seal up forgiveness before confession, or an acknowledgement? This shows that the way of the Lord in matters of forgiveness is far above man, the Lord forgives enemies, and the Lord forgives freely. But,

3. Thirdly, The Lord's ways are above ours, it appears in that the Lord forgives *fully*: He doth not only forgive freely those whom he doth forgive, but the Lord forgives poor sinners fully: I shall make it out in these particulars. As

1. First, The Lord he doth forgive *all the debts* When God doth forgive a soul, he doth forgive all offenses, all transgressions and sins whatsoever: *I forgave thee all the debt*; he doth not forgive one sin to the soul, and leave the other to reckon with him for, and to condemn him for; but where the Lord forgives one, he forgives all, else the forgiveness of the Lord were not full. There are some that think indeed that God may forgive a soul one sin, and yet reckon with him for other sins: as the *Arminians* say, That God forgives Original sin to all the World, and yet condemns for actual sin; but this is contrary unto the fullness of that grace of forgiveness: As Jesus Christ died for sins against the Law, so he died for the sin of Unbelief; and when God forgives the sin of the Law, he forgives Unbelief, and overcomes Unbelief, else it were in vain for God to forgive transgression: though God could forgive all transgressions against the Law, yet if God did not forgive transgression against the Gospel, we had been shut up eternally for that sin; but when God forgives one sin, he forgives all sins, and herein is the fullness of his pardon; But oh how short is our way of God's way in this particular! A

man can find in his heart to forgive some wrong, but to forgive all the wrong that a man hath done, this is a hard work: how hardly is the heart of man brought off to this work?

2. Secondly, Nay again, The fullness of God's forgiving mercy, it appears in this, He doth not only forgive all the offenses, where the offenses are few, but he forgives them all where they are many. If the soul be brought home to Christ the great Mediator, the great Sacrifice, the Lord forgives for all sins though never so many, *Luk. 7. 47. She loved much, because much was forgiven her*; though her sins were very many, yet they were forgiven her fully: we can forgive a brother, a Neighbor, or a friend if they have done us but a few wrongs, but now when offenses come to be multiplied, suppose they were many, Oh how hard a matter is it to us to forgive them, though easy with a Almighty God? But

3. Thirdly, Again, The fullness of God's forgiving mercy doth appear, in that he doth *forgive the greatest wrong*. He doth not only forgive many when they are *small*, but he forgives many when they are *great*: and herein I say is the greatness of the grace and of the love of God towards poor sinners, that although offenses be never so great, he pardons and forgives them all, *Though your sins be as scarlet, yet they shall be made as white as snow*, *Isa. 1. 18*. This is it that aggravates the offenses of his people, in *Isa. 43. 24. Thou hast made me to serve with thy sins, thou hast wearied me with thine iniquities*; yet this follows at the 25 Verse, *I, even I am he that blotteth out thy transgressions for my Name sake, and will not remember thy sins*; this was it that did aggravate the offenses of his people, thou hast made me to serve with thy sins. God he forgives their sins though they were so great, that God was oppressed under them as a servant under a heavy burden, and yet saith the Lord, *I, even I am he that blotteth them out*: Oh how short is our way of the way of God? It may be a man may forgive offenses when they be small, but when they come to apprehend them great, they are great wrongs done unto him, and never was any wronged as I am, by such a one, and such a friend: Oh how hard a matter then is it to imitate God in forgiving such great wrongs?

4. Fourthly, But again further, The fullness of God's forgiving mercy appears in this, He so forgives his people as *He retains no grudge in his heart against his people*, nothing but clearness in the heart of God toward his people; *Joseph* was one that forgave his Brethren so freely as he never retained any grudge: he takes off their aggravation; it was not you, but God that sent me hither, therefore be not offended: *Joseph* herein was a Type of Christ, he forgave his Brethren so fully as he bore no grudge against them, we never read that he upbraided his brethren so much as once, for all the wrong they had done to him, there was no grudge in the heart of *Joseph* against his brethren, there was nothing but clearness in his heart, and so nothing but clearness in the heart of God: But oh how do we fall short of God? Men may profess forgiveness, O they forgive their Neighbor such a wrong: but oh is there not still some old grudge at the bottom that is ready to break out upon all occasions? How short do we come of God in this respect? Nay

5. Fifthly, Further, The fullness of God's forgiveness doth appear in this, That he doth not bear any grudge, he will not only not upbraid, but *He doth receive those whom he forgives into nearest friendship and fellowship with himself*. Though man did greatly sin against God in *Adam*, and brake his first Covenant, the Lord he enters into another Covenant, a second Covenant,

and in that Covenant he gives his people a nearer admittance unto himself than formerly in his first Covenant, nearer in Christ in the second *Adam* than in the first; and truly when ever the Lord doth forgive a poor soul, and pass by the failings and infirmities of his people, the wrongs and injuries which they do commit against him daily, yet he carries it as fairly and as friendly with them, as if they had never broke Covenant with him; so did Christ to *Peter*, though he did wrong and injury to Christ, yet the Lord Jesus he doth admit him as near as formerly, he doth not only not upbraid him, but look upon him as his dear friend. Now how far is this way of God above our ways and thoughts? It may be you will forgive a man that hath done you wrong, yea, but you will not trust him; he was once your friend, but you will never trust him with your secrets again, you will have an eye upon him, and watch over him as long as ever he lives: Oh! how far short are we in our forgiveness, of the forgiveness of God? But

Again, The Lord he doth not only forgive freely and fully, but he forgives sincerely, with all his heart: I will do you good with all my heart and soul: so the Lord doth not only profess with his lips, he doth not only speak it in word, but the heart of God goes along with it, with every word of pardon: *I know my thoughts towards you*, in *Jer. 29. 11. they are thoughts of peace, and not of evil, to give you an expected end*; he doth not only speak peace, but his heart is full of peace. Oh how sincerely doth God forgive! there is no hypocrisy, no dissimulation, no deceit in God's forgiveness: but oh how unlike are we in our thoughts and ways to God in this? There is many a man professes, ay, he doth forgive, he doth forgive another that hath done him wrong, but his heart doth not go along with his word, though he cannot but for shame profess, yet a man's heart doth check him, and tell him, he doth not really forgive even as God forgives, *Psal. 55. 21. Their words are smoother than Oil, peaceable words, but war is in their heart*: when a man is put upon it by being urged to it to forgive, it's a shame not to confess forgiveness, but it is not from the heart. But

Again, When God forgives he *forgives unchangeably*: When God pardons, he doth not pardon today, and call it in tomorrow again: he doth not pardon today and recall it tomorrow: *I will be merciful to their sins, and their iniquities will I remember no more, I will blot them out as a Cloud, as a thick Cloud*; A Cloud that is blown away and scattered that it never come again, so doth the Lord give out pardon, he forgives unchangeably. Indeed the Papists, and some that follow them in that way, God he may forgive, say they, and yet visit for transgressions, and afterward such may fall away, and God may call to account and visit for all sins: but this is contrary to sound Doctrine. That which is urged by them for the proof of this their Assertion is that Parable in *Matth. 18.* that was spoken upon this occasion of forgiving: some plead (upon this Parable) that God may forgive a man all his sins, and yet afterwards calling him to account may reckon with him for those very sins: It speaks of a certain man who ought his Lord ten thousand Talents, but his Lord forgave him all the debt, and immediately he went forth and fell upon his fellow servant which ought him an hundred pence, and took him by the throat and cast him into prison, till he should pay all the debt; whereupon it is said, *When his Lord heard thereof, he was wroth, and delivered him to the Tormentors, till he should pay all that was due unto him.* Now from this Parable some plead, That a man may be pardoned, and afterwards God may reckon with him for those very sins. But by way of Answer,

1. First, Know it is dangerous to strain every Parable: we are in Parables to look to that which is the main scope; it is not that God forgives sins, and then calls to account afterward for them again; the scope of the Parable is, That no man can know he is pardoned of God, but that man that is ready to forgive wrongs and injuries done unto him: But yet they will urge particularly this Parable, that the debt was forgiven, and yet he called to an account.

2. Secondly, I answer to that, That the Lord may forgive some temporal punishment; when God removes a man or a people from temporal punishment, then God is said to deliver from sin, and so far this servant was forgiven, and any a person may be forgiven so far, God may give out a promise of the removal of some temporal punishment, as he did upon *Ahab* his outward confession; a man may be so far forgiven, that temporal punishment for a while may be repealed and held back, and a man by his own folly may pull down some greater wrath. And then

3. Thirdly, Again, He was never made partaker of that pardoning mercy which the Covenant holds forth, which appears by the frame of his Spirit after he was pardoned, Verse 26. *Lord have patience with me, and I will pay thee all*; it was no more than the forgiving of some temporal punishment: he knew not what did belong to the Covenant of Grace, he was ignorant of God's way in forgiving sin, he was a Legalist; certainly this man was never acquainted with the Covenant of Grace, he did not know that he was a poor weak man, and altogether unable to make satisfaction to his Lord. And then

Again, He was never made partaker of that pardoning mercy which the Covenant of Grace holds forth, as appears by the frame of his Spirit after he was pardoned. It was no more than the forgiving of some temporal punishment, his sin was not pardoned by the Covenant of Grace, for if it had, he would have acted more mildly, and not so irregularly, and dealt so harshly with his fellow servant.

And it appears in that other word, in the 32 Verse, *O thou wicked servant*; so that he was never made righteous with the righteousness of Christ, for there he is called the wicked servant: so that you see notwithstanding what was objected, that the Lord whenever he doth forgive a soul, he doth forgive unchangeably, he doth not cross the score today, and then call to an account for the same another day, but whom he pardons, he pardons forever: how far short is our way of forgiveness unto God's? How hard a matter is it to forgive unchangeably? *David* did forgive for a time, when *Shimei* cursed him, then he made an humble acknowledgement, but upon another occasion he commands his son *Solomon* to fall upon him, that *Shimei's* head might not go in peace to the Grave: You see then that the point is made good, that the thoughts of the Lord, and the ways of the Lord in the matter of forgiveness, are far above the thoughts and the ways of man; *Peter* thinks seven times to be a great matter, but Christ says, not seven times, but seventy times seven. A word for Application in brief to shut up all.

1. Use. Here is encouragement for poor sinners to come in to Christ, there is mercy and forgiveness with him that he may be feared, and the thoughts and ways of the Lord in this particular, they are as far above your thoughts and ways as the heavens are above the earth; and oh what a wide open door is here! That the Lord would persuade some poor guilty soul

to come in to Christ by this door of mercy, forgiveness and plenteous redemption: though you have been enemies, and though your hearts be still filled with enmity against God, yet know that the Lord is able to forgive enemies, and though you have nothing in the world to procure your acceptance, you can do nothing that should commend you to God; yet know that the Lord he forgives freely, and though your transgressions have been multiplied, though very many, though very great, though you have made the Lord to serve with your sins, and wearied him with your iniquities, yet he is able to blot them out freely for his own name sake: Oh then that the Lord would persuade your hearts to come, and to submit to Christ, and not to go on in the way of rebellion, and take hold of that great propitiatory sacrifice, and then you shall know that the Lord forgives, for he forgives you cordially and sincerely; he doth so forgive your transgressions, as he will never remember them more.

2. Use. And it speaks a word of comfort and refreshment unto such poor souls as are in dark and sad conditions: some poor souls that have looked to Christ for righteousness, and yet are found sitting in darkness and oppressed with the weight of sin; and because (it may be) when you look into your own hearts, you find they are very narrow, when you are put upon this work of forgiving another, you are hardly brought off to it, and certainly the Lord may for this withdraw himself; Oh know you have sinned after profession, and you have sinned much, yea you have sinned much against light, and that is that which cuts and makes great gashes: but yet know that the Lord gave Commandment to *Peter* and his Disciples to forgive seventy times seven; certainly that command which the Lord gave to man to forgive seventy times seven, he will certainly forgive poor creatures though their sins be numberless. This is not to spur on to sin, this is no word to invite to sin: but this word of forgiveness is to the end the Lord may be feared and admired for his great grace; and take heed poor creatures you wrong not God of that which is his greatest glory: It is the glory of a man to forgive seventy times seven, and the oftener the more like unto God; now do not rob God of his glory, that infinite mercy which put him upon it to forgive seventy times seven; say therefore as the Church did in *Mic. 7. 18, 19. Who is a God like unto thee that pardoneth iniquity, and passeth by the transgression of the remnant of his heritage? he retaineth not his anger forever, because he delighteth in mercy: he will turn again, he will have compassion upon us, he will subdue our iniquities, and thou wilt cast all our sins into the depth of the Sea.* You may look upon your transgressions, nay you ought to look upon your sins, nay and to lie low because of your provocations, and abhor yourselves in dust and ashes, you can never lie too low in the consideration of your own vileness, none have sinned against so many aggravations, and sinned against so much light and conviction; when you have thus aggravated your sin, do not rob God of his glory, but say with the Prophet, *Who is a God like unto thee that pardoneth iniquity, that forgiveth great iniquities, and many iniquities, who forgives seventy times seven.*

3. Use. Lastly, This should be matter of great humiliation, that our thoughts and our ways are so beneath the thoughts and ways of God in the matter of forgiveness; *Peter* thought it a great matter, What to forgive seven times? *Peter's* number is very short of Christ's number. Yet where is the man or woman that is come to *Peter's* number? and yet *Peter's* number was short of Christ's number: Oh what cause have we to be humbled? One of the Evangelists hath

it, *If thy brother offend thee seven times in a day, and say, I repent, thou shalt forgive him*; Oh how far are we from forgiving seven times in a day? We are so far from forgiving seven offenses in one day, as we many times remember one offense seven days, nay seven years together; Oh how unlike is this to Christ? Oh let us therefore labor to walk up to the rule, or else never profess ourselves to be Christ's Disciples. And so much for this time.

SERMON II.

MATT. 18. 21, 22.

Then Peter came to him and said, Lord, how oft shall my Brother sin against me, and I forgive him? till seven times?

Jesus saith unto him, I say not unto thee until seven times: but until seventy times seven.

I Made entrance before into these words: Here is *Peter's* Question and Christ's Answer concerning the forgiving of offenses, particular wrongs and personal injuries which are done to any man or woman. *Peter* propounds the Question, and seems to forestall Christ's Answer, by giving an Answer to it himself, which Christ did not approve of. But I proceed to the main Doctrine, which is this:

Doct. That the often forgiving of wrongs and injuries, is a duty which Christ commends unto, and commands all his Disciples to follow: I say until seventy times seven.

1. First, I shall clear this Point to you from Scripture, and show you from the word of the Lord, That this is a duty that is incumbent upon all that profess themselves to be Christ's Disciples.
2. Secondly, I shall hold forth unto you divers Examples of worthy and gracious men, who have practiced this Duty.
3. Thirdly, And then show you upon what ground Christ doth commend and command this Duty.

1. First, Look into the Proverbs of *Solomon*, where Wisdom speaks, which is Christ, *Prov. 24. 29. Say not I will do so to him, as he hath done unto me, I will render unto a man according unto his works.* Mark, here is the Counsel Wisdom gives unto all her Children, *Say not I will do so to him as he hath done unto me: Do not say, I will be revenged of him for the wrong he hath done to me: do not say, I will give to him as good as he brings, I will recompense him according to his work; say not so, no, Christ will tell you, and Wisdom will teach all her scholars to unsay this Lesson, you must learn to forget this Lesson, I will do unto him as he hath done unto me, say not so; if you will be Wisdoms Scholars, you must learn to unsay this Lesson; indeed flesh and blood says so, and corrupt nature will bid you say so, I will do to him as he hath done to me, I will never put up these wrongs: Flesh and Blood will not put up these wrongs: and the Devil will put you on to do as you say, but Christ would not have you. If you would be Wisdoms Scholars fear to purpose this in your hearts, much less to act; Why? what then must we do?*

See but what Wisdom invites us unto in *Matth. 5. 39, 44. I say unto you resist not evil, but whosoever shall smite thee on the one cheek, turn to him the other also; and again, Love your enemies, bless them that curse you, and pray for them which despitefully use you and persecute you.* Here Christ tells you what you should say, and what you should do in case of wrongs and injuries, namely, to render good for evil, it is the best way: look into *Luk. 17.* Christ would teach you your lesson if you would be his Disciples; *Take heed to yourselves,* says Christ, *take heed:* Ay but what should we take heed of? He doth not bid them take heed of the wrongs and injuries that others do unto them, that's not the matter Christ bids them take heed to; no, but take heed to *yourselves,* look to your hearts, watch over your affections, and over your passions; when any wrong and injury is done unto you, then you have need to take heed to yourselves, you do not resist evil, take heed you do not meditate revenge: you are in great danger of sinning against God when wrong is done unto you, and therefore of all other Counsel, now take heed to yourselves: see the Epistle to the *Romans 12. 17, 19, 21. Recompence no man evil for evil. Avenge not yourselves, but rather give place unto wrath, for it is written, Vengeance is mine, I will repay, saith the Lord. Be not overcome of evil, but overcome evil with good.* Mark what counsel Christ gives here by the Apostle to all his Disciples. Be not overcome of evil: When is a man overcome of evil (we are speaking of wrongs) When is a man overcome with evil? Why, when his spirit is put out of frame by the wrongs and injuries he meets withal, when he strives to resist and meditate revenge, then this man is overcome with evil. When as a man can pass by the wrongs, pass by an injury that is done, and his soul is drawn forth in pity and compassion towards that man that doth him the wrong: Alas poor man, he hath wronged his own soul more than me, I have cause to pity him more than to seek revenge of him: but now when as a man's passion is heightened, to give him as good as he brings, this man is overcome with evil. As it is with Fire and Water: cast water upon the fire, if the fire be quenched with water, and so kept from burning, then we say the fire is overcome: but when the fire doth gather together its force, and doth continue its heat and burning, is as hot after as before, then the fire overcomes the water: wrongs and injuries are as water, now wrongs and injuries being cast upon a man, quench his love, and that duty which he owes unto any man or woman; when as a man is taken off from his duty, hindered in the performance of his duty, his love is quenched, he cannot perform it: there is duty of love which he may owe to his Neighbor and brother; but now when this shall continue, and he is found doing his duty, though he meet with wrongs and injuries, yet passes them by, and love overcomes them, then doth he overcome evil with good: Take one place more in *Col. 3. 13. Forbearing one another, and forgiving one another. If any man hath a quarrel against any, even as Christ forgave you, so also do ye.* Forbearing and forgiving one another, which is spoken to every man, If any man hath a quarrel, and if it be against any man whatsoever, Yet, says Christ, it's your duty to forbear, and not only to forbear but also to forgive. A man may forbear, yet not forgive: forbearing one another, and forgiving one another, is the pattern that is set before us, which is Christ himself; even as Christ gave himself as a pattern, even so do ye, not only forbear but also forgive.

2. Secondly, But the second work is to show you the example of many blessed servants of God that have been very eminent in this very duty, very ready to forgive wrongs and injuries

which were done by others unto them; and oh that by their example we might be drawn unto a holy imitation of them!

1. *Examp.* And the first Example that I shall mention is *Joseph*: *Joseph* was a man that had much of the Spirit of God, he was a man that received many wrongs and injuries from his Brethren, they could not endure him, they hated him, they conspired against him, they sought to take away his life: when they were prevented in that, then they sold him, sold him as a slave, and if the Lord had not been the more merciful to him, he had ended his days in slavery and bondage; and this was from his Brethren, and yet we find in *Joseph* a great readiness of forgiving all those wrongs and injuries which were done unto him by his Brethren: in *Gen. 45. 5, 7, 8. Be not grieved (says he) nor angry with yourselves, that ye sold me hither, for God did send me before you to preserve life. And God sent me before you, to preserve you a posterity in the earth, and to save your lives by a great deliverance; so it was not you that sent me hither but God, &c. See how this good man doth not only forgive the wrongs and injuries, but endeavors to comfort his brethren, to take off their fears and to take off their grief: and therefore tells them, these three times together, it was not you but God, God sent me hither, and God sent me hither, and God sent me for gracious ends; not a word that savors of any grudge, or any spirit of Revenge: Nay, afterward whenas old Jacob their Father was dead, they might think now Joseph would remember their old unkindnesses now their Father is dead; in Gen. 50. 19. But as for you, ye thought evil against me, but God meant it unto good; they besought him that he would not remember their old unkindness: Fear not, am I in the place of God? Do you think I will take upon me to revenge the wrong, to revenge an injury? that were to set myself in the place of God, Vengeance is mine, says God, and I will repay it: God forbid that I should set myself in the place of God, you need not fear that I will do you wrong, that I will revenge me of you, God hath turned it for good, God hath turned it for good to you and me and more people, and therefore God forbid that I should take upon me, to turn that into evil which God hath made for good.*

2. *Examp.* A second Example for our imitation: And that is *Moses*, a man full of the Spirit of God, a man that had great acquaintance and familiarity with God, God spake with him face to face; now *Moses* he was very ready to forgive all personal wrongs and injuries. Many times when the Children of *Israel* murmured against him, they laid all upon him: Thou hast brought us from out of *Egypt* to slay us here in this place, and thou hast done this wrong unto us; *Moses* even at that time intercedes for this people in *Numb. 14. 2. Moses* is so far from avenging the wrong, that he is the first man that steps in for pleading for this people at the 17, 18, 19 Verses: and therefore he beseeches God, that God would be pleased to pass by this their transgression! And there is one remarkable Instance of *Moses* his meekness and readiness to forgive wrongs and injuries done unto him, in the twelfth of *Numbers* in the beginning of the Chapter, it is said, *Moses was very meek, he was the meekest man on the face of the Earth*, he doth not reply one word. 'Tis said that *Miriam* and *Aaron* spake against him because of the *Ethiopian* woman that he had married, and said, *Hath the Lord spoken only by Moses? hath he not spoken by us also?* He doth not reply one word to them; they reproached his Wife, that he had married an *Ethiopian*; and that he was a man that had taken too much upon him: but *Moses* doth not reply again, but God takes *Moses* part, and calls *Aaron* and *Miriam* to

stand before him, and God smites *Miriam* with a Leprosy, because she carried it so before him; and yet look into the 13 Verse, *Moses cried unto the Lord, saying, Heal her now I beseech thee; Moses was the man that was wronged by Miriam, and Miriam was cast into a Leprosy, and now Moses is the first man that steps unto God to plead for her: Oh his great love and readiness that was in him to forgive and pass by injuries, which made him to forget his duty to God, limiting him for the time, Heal her now, O God, I beseech thee, let it be done now I beseech thee; Oh here's a pattern, here is an Example for the imitation of all!*

3. *Examp.* A third Example that I shall mention, is that of *David: David* a man full of the Spirit of God, and we find him a man ready to pass by personal wrongs and injuries: Because that *Shimei* had cursed him, some of *David's* Worthies would have smote off his head, and *David* would not suffer them, *It may be, saith David, God hath bidden him to go and say, Curse David: This was a foul aspersion cast upon David, Come out thou bloody man, come out thou bloody man, see the 2 Sam. 16. 6, 7, 8. and 2 Sam. 19. 21, 22, 23. Whenas one of David's Captains would have had him put Shimei to death, No, says he, I will not Revenge, but says, What have I to do with you, ye sons of Zerviah? He pardons Shimei, and swears unto him, That he should not be put to death for this his Conspiracy. And so in the matter of Saul, David was greatly oppressed and persecuted by Saul, though Saul seemed to be put into his hand, when he took him asleep in the Cave, and had an opportunity to avenge his cause upon his enemy, yet David would not do it. It is true indeed David's foot had almost slipped in the matter concerning Nabal, when he sware he would be avenged upon Nabal for the affront done to him: but when Abigail comes and pleads with David, he doth accept of her counsel and bless God, Oh blessed be the Lord that hath sent thee to withhold my hand from shedding blood, and from avenging mine own cause this day; and thus you see David was a man ready to forgive and to put up wrongs and injuries.*

4. *Examp.* One Example more from the Old Testament, and that is of *Elisha* in 2 Kings 6. 12, 13, 14. The King of Syria took an Army to apprehend *Elisha*, now they came to the City where *Elisha* was, to take it, and there God smites them with blindness, and *Elisha* he comes and takes them and carries them into the City of *Samaria*; at the 22 Verse, when *Elisha* had brought the Army into the midst of the City of *Samaria*, and the King of *Israel* would have been smiting of them, says he, *My Father, shall I smite them? shall I smite them?* Saies the Prophet unto the King, *Thou shalt not smite them; Set bread and water before them, that they may eat and drink, and go to their Master.* Though they came on purpose to apprehend him, and carry him to their Master and so to take his life, yet the Prophet seeks not to avenge himself of them; but on the contrary, requites them good for the evil they intended towards him.

5. *Examp.* And so if we look into the New Testament, there is some worth the taking notice of: As *Stephen* the Martyr, they did not only wrong *Stephen* in his name, but in his estate, and in his very life, yea, they put him to death: he was so far from seeking revenge, that the last words he breathed forth with his soul, I say the last words were, *Lord, lay not this sin to their charge; and when he had said it, he fell asleep.*

6. *Examp.* And so the Apostle *Paul* in the *Galatians*, take his Example, it is worthy our imitation, in *Gal. 4.* the *Galatians* had done him a great deal of wrong, they had under valued

his Ministry, and set up false Teachers in opposition to him, and the Apostle he was very free to forgive the wrong, so far as it was personal; declaring that he did acknowledge it not to be any wrong, 12 Verse, *Brethren, I beseech you be as I am, for I am as ye are, ye have not injured me at all*; here is a gracious spirit: I do not look upon it as any injury as it concerns me, I do freely pass it by. Nay,

7. *Examp.* We have not only the Example of man, but the Example of *Christ* himself: Oh the wrongs and injuries that were done unto *Christ*! What meekness! What scourgings? what buffetings? what revilings, what reproaches? insomuch as the Governor wondered, What nothing to speak for thyself? And when he was to die, and giving up the Ghost, *Father forgive them, they know not what they do.* And then,

8. *Examp.* That Instance of the *Prodigals Father*; The son had greatly offended him, done him great wrong, yet *the Father runs out to meet him*, and before he could speak one word of confession or acknowledgement, the Father declares a readiness of forgiveness, he seals up his love and forgiveness, *Falls upon his neck and kisses him.* Thus you have seen the Examples of holy men, and of *Christ* himself for a pattern of passing by of wrongs and injuries. But now for the grounds of the Point: Upon what ground doth *Jesus Christ* Commend and Command his Disciples to this work and duty of forgiveness? Why first,

1. *Reason,* The first ground is, Because he hath forgiven them much, and therefore he requires that we should forgive others, that so they that are forgiven of *Christ*, may testify their love, and also their likeness unto *Christ*: and that is held forth in the Parable that follows the Text; the Lord there had forgiven the Servant that ought him ten thousand Talents, and therefore he expected that he should have forgiven his fellow Servant a few pence. I say all that are *Christ's* Disciples, all that are Believers, that do believe in the name of *Christ*, they have very much forgiven them of the Lord. There is no man but the Lord doth forgive a great deal of that temporal punishment which he might inflict upon them: now there is no Believer but the Lord doth forgive not only temporal but eternal punishment, and therefore there is an engagement to us unto forgiveness: Alas, what are the debts and trespasses done to us, or owing unto us in comparison of what we have done, or what we owe unto the Lord? Our sins are set forth by Talents, the offenses and wrongs done unto us are set forth by pence: our sins are set forth to be ten thousand Talents, and the offenses that are done unto us are but a hundred pence; when the Lord doth forgive so many transgressions, so freely, fully, so sincerely, so unchangeably, the Lord doth expect that there should be a readiness in them to forgive others from a sense of that forgiveness unto them of his, that so they may testify themselves to be the Children of their Father which is in Heaven. But the second ground is this,

2. *Reas.* Because those that we are called upon to forgive are our *Brethren*: *How oft shall my brother sin against me, and I forgive him?* *Christ* Answers, *Till seventy times seven.* Now there is a great deal in the very name of *Brother* that may challenge forgiveness, and call us upon this duty; though many, though never so many, yet still often and ever called a brother; for still in one sense or other; every man is a brother: some nearer than other, though not born of the same Parents, though not of Kindred, yet he may be a *Brother* in the same faith; though

not a Brother in the family, yet a Brother in the same Town, City, Country, or Nation; however in the same common nature of *Adam*, in respect of the poor, dark, frail nature every man and woman is a Brother: but some relations more near than others. This spiritual relation, the same Profession, the same Faith, the same God, the same Inheritance: this is a great engagement to pass by and to forgive wrongs whilst he is a Brother. The Lord when he forgives, he forgives inferiors; there is an infinite distance between God and the creature; when the Lord forgives a poor creature, there is an infinite distance betwixt God and man, but not betwixt man and man, and therefore upon this account Christ requires it. But then,

3. *Reas.* Thirdly, Another ground is this, If there be neglect of this Duty unto any of their Brethren, it will be a grief unto their fellow-servants, and they will make their complaint unto their Lord. It cannot but be a great grief of heart unto those that are fellow-servants, when any that do profess the name of God, shall be so far from performing this Duty, that they shall express a spirit of Revenge, and a spirit of Enmity: it will sadden the hearts of many Saints, when they shall see one that is called a Brother, a Professor, when they shall see him so unready to forgive, as he shall study wrongs and injuries, and study revenge; it will grieve them, and cause them many times to go to the Lord and make their complaint, There is such a man that makes profession of thy Name, and yet walks very unworthy of that profession, very unsuitable. But,

4. *Reas.* Fourthly, Again, Neglect of this Duty will hinder and keep back a great deal of good, and pull down a great deal of evil: Christ knew this very well, and therefore he did command this Duty, Christ knew that the neglect of this Duty would hinder men of a great deal of good: It may deprive a man of many temporal mercies, of many temporal salvations; the Lord may call in the grant of temporal mercies, whenas he shall see such a spirit in any that profess his Name, as to retain the sense of wrongs and injuries, and not to pass them by, it puts the Lord upon it many times to recall the grant of temporal mercies, as in the Parable following. Nay not only so, but it may deprive the soul of many special spiritual choice mercies: It may hinder the soul from beholding the light of God's countenance. It is true, the soul being once pardoned by Faith in Christ, God will never recall that pardon: Ay but if that man or woman that is pardoned, and they have the pardon sealed and witnessed, yet shall walk unworthy of pardoning love, and shall not come up to this Duty of forgiving, pardoning, and passing by wrongs and injuries, the Lord will recall the manifestation of his pardoning Love, and the sense of it, though not the pardon itself. It doth not only deprive the soul of much good, but it also pulls down much evil, and not only outward evils, but sometimes the Lord manifests a great deal of wrath and displeasure upon such a one as is of an implacable spirit to retain wrongs and injuries; as it was with that servant that would not forgive his fellow-servant, the Lord commands that he should be delivered up unto the Tormentor, and cast into prison until he had paid the uttermost Farthing: Why, a man though he hath but a profession, the Lord lets him alone with that formal profession till such time as he comes forth with such a waspish peevish spirit against God's people, and seeks to wrong and injure them; Why, then the Lord he takes the advantage upon him, and gives him up unto the Tormentor because of such a waspish spirit, whenas he will not forgive a Brother a wrong or injury, but retain anger, he cannot find in his heart to forgive: the Lord

sometimes comes upon such a man (though a Christian) the Lord comes and takes him, and delivers him up to the Tormentor, delivers him up to his own Conscience, though not to deliver him up out of his hand, but the Lord will deliver him up unto his own Conscience, unto the manifestation of wrath, till he shall have made satisfaction, till he shall have cried out unto Christ for more strength to carry it more like unto him.

5. *Reason*, But lastly, Christ Commands and Commends the forgiving of wrongs and injuries, that so his Disciples they may have room to act their Graces, and do some singular thing for the Lord; in the fifth of *Matthew*, when Christ put them upon this Duty, there says Christ, *What singular thing do you, if you love them that love you, what great matter is that? The Publicans do the same, the very Heathen do the same: Ye wish good, and do good to them that do the like to you, that is no great matter, But what singular thing do you?* Christ would have all his Disciples to do something more than the World doth, and he is a Monster amongst men that will not do good when he can, when good is done unto him: But Christ he would have his Disciples, his people, do some singular good thing for him: The Lord hath ordered it, that they shall meet with wrongs and injuries more than any people in the World, for the trial of their Graces. Offences must come, there is need of them, great necessity there should be offenses in this sense, that wrongs and injuries should be done, that the Lord by this might try and exercise the Graces of his people, there would be else no room for the trial and exercise, or at least not so much for the trial and exercise of love, meekness, patience, forbearance, longsuffering, forgiving, and forbearing one another. If there were not wrongs and injuries, there would be no room for the exercise of these Graces, Christ would have his people put upon it to do some singular thing. As many a man or woman will say, Well, let me alone as I am, and I am as quiet as any man living, do not disturb me, or do not wrong me, and you shall live as peaceably and as quiet as any people in the World: Ay, here's good Neighbourhood, but this savors not of Grace; Christ would teach his people to do something singular; the World says, Ye shall have blow for blow, and wrong for wrong, and injury for injury, but let them alone and you shall be quiet; here's no more than the wild beasts in the Wilderness will here do, is no trial of Grace: where is your love, your meekness, your patience, your longsuffering? The Lord would have his people in the exercise of Grace, to do something more than the World.

Object. But you will say, May not a natural man do this, that hath mere nature, quiet nature, pass by wrongs and injuries, and not render reviling for reviling, and wrong for wrong?

Answ. I Answer, Yes, There is many a man will go a great way in this, that hath but good nature: But oh! what a shame is this to them that profess to have more than nature? Will not this be a shame and condemnation to those that profess more than good nature, that they who have but good nature may exceed them? And truly, that we may be ashamed of our neglect, and provoked unto our Duty, I shall give you but two or three Instances of what men have done by good nature: And oh that the Lord would fasten something upon us, either by what good men or bad men have done!

Amongst the Heathen Writers, it is written of that Sect of Philosophers that were called *Pythagoras* his Scholars, there was this Rule amongst them, That when any offense was given

by one to the other, the Parties offending and offended should agree together and make up the breach before the Sun set, whatever the injury and wrong was: and now we let many a Sun set and not shake hands and close hearts.

There is another Instance amongst the Heathens, which is very remarkable, of a Governor, and an excellent Governor: Upon a time, there was one of the chief Ring-leaders that struck at this Governor, and struck out his eye, and he though but a Heathen, was so far from being revenged of him, as he takes this offender and receives him into his Family: And oh that this Heathenish man should thus forgive him that had put out his eye, and yet we cannot forgive one that gives a blemish to our Name!

There is another Instance you have in Scripture, and that is *Esau, Jacob's Brother: Jacob* supplanted him, took him at an advantage, and got away the birth-right, and stole the blessing from him; and although his offenses were very great and did stir up his passion against his brother, insomuch as *Jacob* was forced to flee from his presence; yet afterward, how freely doth *Esau* put up all the wrongs and injuries done unto him, and how friendly doth he carry it towards him? Oh! how will *Esau* condemn many that profess to be the seed of *Jacob*? Shall *Esau* forgive such wrongs and injuries as to have his Birth-right and the blessing taken from him, and yet we that are the seed of *Jacob*, cannot put up the least petty wrong and injury! But I should show you the difference betwixt the natural man's forgiveness and the spiritual man's; and several cases of Conscience, which I shall reserve for a further opportunity.

SERMON III.

MATT. 18. 21, 22.

Then Peter came to him and said, Lord, how oft shall my Brother sin against me, and I forgive him? till seven times?

Jesus saith unto him, I say not unto thee until seven times: but until seventy times seven.

There were two Doctrines raised from the Words, the first was this,

1. *Doct.* That the thoughts of the Lord and the ways of the Lord, in this matter of Forgiving Offences, are far above the thoughts and the ways of man, as far above ours as the Heavens are above the Earth. The second was this,

2. *Doct.* That the often Forgiving Offences is a Duty which Christ Commends unto, and Commands all his Disciples to follow. I made it clear from Scripture, both by Precept and Example of holy men of old, who have desired to walk up to this Command of the Lord. But to proceed to the Answering some Objections concerning this point. It may be Queried,

Quest. First of all, How comes it to pass that mere natural men may go so far as to out-strip many Christians in this particular, in the passing by of wrongs and injuries?

Answ. I Answer, First of all, There are some natural men walk up to their principles; though there are no natural men (in all things) walk up to their light, yet there are some natural men walk up to their principles; and it is true, a Christian hath a more excellent principle than the natural man, which would carry him out (if well improved) far beyond all the actings of natural men; Ay, but when a Christian doth not improve his principle; when he doth not walk up according to what the Lord hath given him, and the natural man doth improve his principle, and walk up unto it, the natural man, the mere natural man, may be a shame unto some Christians. A man that hath a principle of reason, he hath a more noble principle than a principle of sense, yet if the principle of reason lie hid, and be clouded, it is possible that he may then act beneath a beast, and a natural man that hath but a natural principle, he may excel the Christian that hath the more noble principle, by walking up to his principle. But,

2. Secondly, A mere natural man, that hath but a natural principle, may out-strip some Christians in this work of forgiving wrongs and injuries, because there is many a natural man places his life and righteousness in this, he hath nothing else to commend him to God, nothing else to trust to for salvation, nothing else: He is quiet, peaceable, loving, and one that will do no wrong, rather put up wrongs and injuries, than do wrongs unto any: Now, whenas a man doth trust to any of his works for life, it is a wonder to see what a great deal such a man will do, whenas a man works for life; there is such a desire in such men to work for life, and to work for righteousness, and work for Heaven: It is very admirable to see what a natural man will do upon such an account; Oh what a shame is it to Christians? yet there is no true Believer but is bound to do as much for God, and as much for Christ as if he were to earn Life and Salvation by doing: Christ having laid down his life for him, he accounts himself as much engaged to do for Christ, as if he were to gain life by doing, it is a shame to Christians to consider what a natural man will do for life and salvation. But

3. Thirdly, There is many a natural man will outstrip a Christian in this, because some natural men have the advantage of a natural disposition; there are some that are more mild, and more peaceable, and more loving and gentle: some men are so, and do exceed others in natural qualifications: now such a man hath a great advantage, whenas he is put upon such a work as of passing by wrongs and injuries. The Lord many times, and for the most part, makes choice of, and brings in to himself the worst of Natures, the most crooked, the most rugged, the most knotty pieces, the Lord is pleased to make choice of such; and this is for the glory of the great Master Builder, for the glory of his Wisdom, and the glory of his Power, and the glory of his Grace: I say this doth appear, in that he is pleased to make choice of the most crooked pieces of Timber for his Building; his Wisdom doth appear the more in making these crooked things straight, taking away the knottiness, and unevenness that is in the natures of poor creatures. But now a man that is of a mild nature, a soft disposition, he hath a great advantage, it is no hard matter for him to pass by wrongs and injuries; but now there are many of God's people that have crooked natures, when God takes them to work them for his Building: Oh they cannot come up to their Duty without much striving, struggling, wrestling, praying and crying unto the Lord: That is another cause why some natural men may exceed a Christian in that work of passing by wrongs and injuries. And then

4. Fourthly, A natural man may not meet with such opposition from without, a natural man may not be so much hindered in this work when the Lord calls him thereunto: for the Devil suits his temptations according to the qualification and disposition of the creature, where he sees them mild, he will not put them upon such rugged temptations; the Devil will let a natural man alone and will not seek to hinder him, no, when he is in the practice of such a good as this, for the Devil knows that these his works are nothing, and he knows that such a man when he hath done never so much, forgiven seventy times seven, his best works are nothing without Faith, if he hath no interest in Christ; yet such a one, I say, will out-strip many a Christian, which should be our shame, and a provocation unto us. But

Quest. 2. Again, A Christian may forgive, and a natural man may forgive, the one may forgive as often as the other: But what is the difference? Oh a great deal of difference betwixt a gracious heart and a mere natural man; and I pray take notice of it, for it may be for the discovery of the great deceitfulness of man's heart in this particular. There is many a man may look upon himself as forgiven, and he may think he forgives a great deal, and yet God and Christ look upon him, and see he hath forgiven nothing at all! Well, the difference betwixt a natural man, and a gracious heart, in the forgiving of wrongs and injuries, lies in these particulars.

Answ. 1. First of all, A natural man may forgive wrongs and injuries, but it is not from a principle of love unto God in Christ, it is merely from reasons that are taken from himself; I say, the natural man's arguments are from himself, they are out of the shop of reason, and not from the apprehension of the love of God, nor from any persuasion of his Duty, or any desire that he hath to express his likeness and conformity unto God in Christ: I say, his reasons are from himself; He may reason thus, Alas, this is unworthy of a man to express wrath, to take revenge, or this will but disturb mine own peace, this will but lay me open to others, it will but discover my nakedness, and frowardness, my passion which is my nakedness: He reasons thus, Why should I meddle with one that is so much beneath me, it will be no great conquest if I do overcome him? And thus his Arguments are from himself. But now a gracious heart, when God comes and puts him upon the work of forgiveness, his arguments are taken all from God: By this I shall express my love unto God, and my obedience unto Christ; by this I shall show myself like unto God, more conformable unto Christ who is the Image of the invisible God; upon this account, I say, a gracious man is brought off to forgive wrongs and injuries. But

Answ. 2. Again, A natural man when he forgives, it is in his own strength that he doth it: when he sets upon this Duty, it is in his own strength; he is never sensible of the contrary workings of his own heart, which do lie in the way to hinder him; he is not sensible of his own contrary motions that are in his own spirit against this Duty, he is not sensible of the need he stands of the Lord Jesus Christ to help him herein: and therefore he doth not make use of Christ, he doth not run unto the Lord and cry to him for strength, and rest upon him for strength to perform his duty: but now a gracious heart doth not move upon his own hinges, but is made sensible of the contrary motions and workings of his own heart and spirit unto this duty, he sees how hard his spirit and heart is brought off to this duty, he sees

what need he hath of a better principle, and of further strength than that he hath in himself, and therefore he runs to Christ, and cries unto him, Oh Lord, says he, here is an opportunity for me to express my love to thee in the forgiving such and such wrongs and injuries, here is an opportunity for me to do some singular good thing for thee: but I have no strength of my own, and therefore he cries unto the Lord, and waits upon the Lord for strength; but as for the natural man, he is as the Ship upon the Sands, and beats and staves himself there. But

Answ. 3. Again, A natural man when he forgives wrongs and injuries, he aims at himself; as self is the beginning, so self is the end: he forgives indeed, but it is not for Christ's sake, but for his own sake, and oh it is a great deal that a man will do for himself, for his own credit, for his own reputation, that he may be taken for a good man, for a loving man, for a peaceable man, that he may not discover his nakedness: for his own credit and name a man will do a great deal, and so for his own ease, and for his own peace, that he may not be disturbed in his own spirit, and he says, to render evil for evil will be an occasion of disturbance to his own spirit, if he retains wrongs and injuries it will prejudice his health, and bring down his strength; and so for such ends a mere natural man may be brought to forgive: But now a gracious heart when he forgives, he eyes the Lord, and does forgive for the Lord's sake: he eyes the honor of God, and the glory of God, that so he may do something for the lifting up of the name of God, that truth may be well spoken of, that God and his ways and Christ may be well spoken of, that he may be lifted up in the world.

Answ. 4. Again, A natural man when he hath forgiven wrongs and injuries, commonly he presently reflects upon himself, and is lifted up because of what he hath done, and this tends to the nourishing of pride in his heart, and ruin of himself; as *Jehu* said in another case, *Come and see my zeal for the Lord:* And so in this case of a natural man, when he hath forgiven wrongs, *Come and see my meekness, come and see my patience, come and see my longsuffering,* there is no man would have passed by such a wrong as I have done, and taken no revenge: you shall have it oft repeated by himself, and that's an aggravation after he hath done it, because he makes it his work to lift up himself: But now a gracious heart acts contrary to this, he reflects upon the Lord when he hath been enabled to forgive any wrong or injury, he desires to give God the glory, he is sensible that if the Lord had left him, he had done as evilly as others: at such a time my heart was boiling, and rolling up and down and meditating revenge, and the Lord was pleased to bring off my heart to this duty of forgiving wrongs, and then gives glory unto the Lord; and thus did *David*, in *1 Sam. 25.* whenas the Lord had sent *Abigail*, and took off *David* from his purpose of revenging himself upon *Nabal*, at the 32, 33 Verses; Oh how doth *David* give all the glory to God! and so he doth not take anything to himself, but acknowledge that the free Grace of God was in it, and it was the hand of God that did keep him, his heart was as prone as any other; *Oh blessed be God, and blessed be the instrument that God sent to prevent me from revenging of myself.*

Answ. 5. Another difference is, That a natural man many times may forgive, but it is through length of time that he wears out the Impression of the wrong and injury that is done unto him: But now a gracious heart doth not let nature alone to wear it out by length of time, but it is desirous to set grace at work for the present silencing of that corruption which is

boiling and stirring in the heart; you know *Esau's* heart was filled with a great deal of revenge against *Jacob*, yet when *Jacob* fled and kept out of his presence twenty years and more, at last *Esau* begins to fall from that passion of anger, and when he comes to his brother he falls upon his neck and kisses him: There is many a natural man, may through continuance and length of time forget: But a gracious heart (though corruption may be boiling up) yet Grace will take hold of its heel, and will presently be fetching in arguments, such arguments as have been spoken of before, fetched from God, from Christ, from the love of God, from the command of God, from conformity unto Christ, and by these arguments laid before the soul, it is desirous to come up unto its duty.

Ans. 6. Again, There is this difference, A natural man may forgive; Ay, but it is a hard thing for him to render good for evil, and to overcome evil with good: It is possible he may not revenge the wrong that is done unto him; Ay, but it is a hard matter to overcome evil with good. Now a gracious heart looks to the Commandment of Christ, of overcoming evil with good, and looks to the example of Christ, who overcame evil with good; and to the examples of the Saints, *Joseph* did good for evil, and *Moses* did good for evil, and *Elisha* did good for evil, and *David* did good for evil; and he desires herein to be a Follower of Christ, and to come up to his duty: Now, I say, it is a very hard thing for a natural man to come up to this duty; though he may forgive and pass by wrongs and injuries, yet to requite evil with good, and to love them that hate him, and to pray for them that persecute him and despitefully use him, this is a hard lesson for a natural man. But then

Quest. 3. A third Question is, Whether is a man bound to forgive wrongs and injuries, when as a man doth not confess, when they are not confessed and acknowledged? The place that some make use of to uphold their corruption, is *Luk. 17. 4. And if he trespass seven times in a day, and seven times in a day turn again to thee, saying, I repent, thou shalt forgive him.* Therefore some think from hence, that they are not bound to forgive a man the wrong and injury that is done unto him, when that they be not confessed. But to this

Ans. I Answer, That a Christian ought to forgive wrongs and injuries, though not confessed. The ground of my assertion is this, Because we are bound to forgive as God forgives, and the Lord brings forth a pardon before one word of acknowledgement can be made: As in that Instance, Before the son spake one word of confession, the Father gave him a pardon, and sealed up his pardon unto him, and fell upon his neck and kisses him, and then he makes confession. Our rule and practice must be from God himself, that we are bound to pardon and forgive, though there be not an acknowledgement and confession of the wrong.

Object. But you will say, How can I forgive him the wrong, that will not come at me, and hearken unto me?

Ans. Thou mayest forgive in thine own spirit, there ought to be a readiness in thy heart to forgive; as the Lord was ready to forgive, so thy heart should be prepared, and ready at all times for forgiving and passing by wrongs and injuries. Nay, it is not only required that thou shouldst be in a readiness to forgive: but the Lord requires that thou shouldst pass by wrongs and injuries, so far as not to meditate upon them, and so far as not to be hindered in

holding forth love unto thy brother. And to say further in answer to this Objection, Whereas thou sayest, thou canst not; Why? Because he will not come to thee. I answer, Thou art bound to go to him, if he will not come to thee: thou art bound to go to that man, or that woman that hath done thee wrong, if they will not come to thee; in *Matth. 18. 15. If thy Brother shall trespass against thee, go to him, and tell him first privately betwixt thee and him, and if he shall hear thee, thou hast gained a Brother.*

Object. This is strange you will say, He hath done me the wrong, it is he that hath heaped injuries upon me, and what, should I seek him first?

Answ. Yes, If he will not seek thee, then thou must seek him: It is true, it's his duty to come to thee, but if he will not come unto thee, then Christ hath imposed the duty upon thee to go unto him, and this is the pattern of God himself. Poor creatures, we had offended the Divine Majesty, and we are far from coming to God, nay the louder God calls, the further are we from God, he pursues after them, they will not come to him, now he will come to them, by his Word and by his Spirit, and bring his pardon, and make them sensible of their fault and transgression; so that what the Lord doth unto the sons of men in this particular, it is for our imitation.

Quest. Again, There is another Query, or case of Conscience, Whether may not a man, in case of wrongs and injuries, endeavor to right his wrongs; as, Whether may he not use lawful means to right himself? Whether may he not go to use the Magistrate, or to the Church?

Answ. A man may upon these cautions,

1. First to deal with him in a private way, and so to labor to convince him of his fault, so far as it is a sin against God; now if a man cannot prevail in a private way, then he may proceed further, he may take two or three witnesses, and seek unto the Church. But
2. Secondly, Take this caution, That before a man doth this, he must be sure to forgive it in his own heart as to himself, to pass by the wrong and injury as to him, and to retain no grudge in his heart as to himself. And then further,
3. Thirdly, Take this caution, In such a case a man may not make himself the last end, and the great end for which he doth these things, for he is bound to seek the glory of God in the first place, and to do this, that God may have honor; and in the next place, he is to eye the good of his brother, that his brother may be reclaimed, that his brother may be convinced, that his Brother may see the sin that he hath committed against God: a man ought to seek opportunity to right himself, but not for himself, but he ought to eye the glory of God and the good of his brother, and then he may use such lawful means as God lays before him.

Quest. There is another Query, as a Case of Conscience, Whether may not a man that is wronged by another, go and spread his wrong before God, and complain unto God of the wrong and injury that is done unto him by another?

Answ. I answer unto this, That a man may go unto the Lord and make his complaint whenas others have done him wrong, but take heed it be not for this end, that thou mayest be

avenged of thy brother; if there be any desire of revenge, nay, if there be any desire that the Lord should revenge▪ this is not that forgiveness that the Lord calls his people unto.

Object. But you will say then, Why, upon what account may we spread our wrongs and injuries before the Lord? If we may not desire that God would revenge them, and requite them according to what they have done unto us, to what end should we make our complaints before the Lord?

Answ. I Answer, We may complain for this end, That the Lord might consider us, that the Lord may pity us, that the Lord may deliver us, from the wrongs, and from the pressures and grievances which are happened to us, but there ought not to be a desire of revenge; see *Prov. 20. 22. Say not thou, I will recompense evil; but wait on the Lord and he shall save thee:* What then, may I not go unto the Lord? Yes, for this end that the Lord may save thee, but not that the Lord may take vengeance for thee upon another: he doth not say, Go and wait upon the Lord that he may take vengeance; no, but wait upon the Lord and he shall save thee, he shall clear up thy good name, and make thine innocence to appear. But there ought not to be a waiting upon the Lord that he may take vengeance for thee; this is far from that forgiveness which Christ calls for in the Text.

Nay further, The Lord would have his people to be so far from desiring revenge, that he would have them to pray that the Lord would forgive others the wrong which they have done unto them: mark those Examples of Christ and *Stephen, Father forgive them, they know not what they do;* and saith *Stephen* in the like case, *Lord lay not this sin unto their charge;* so that I say the Lord would have his people so far from spreading the wrongs and injuries that others have done unto them, that he would rather have them with Christ to pray, *Father forgive them;* and with *Stephen, Lord lay not this sin to their charge;* and to pray for them that *persecute you, and that speak all manner of evil of you:* The Lord would have his people so far from spreading their wrongs before him upon this account, that the Lord would avenge them. The deceit of man's heart is such that man will forgive, that the Lord may reward it, and revenge it; no, this is not the forgiveness; but that forgiveness which Christ here calls for, ought to be a thorough forgiveness, to forgive so far as to pray for them, that the Lord would forgive their sin unto them; that the Lord would not lay their sin unto their charge.

SERMON IV.

MATT. 18. 21, 22.

Then Peter came to him and said, Lord, how oft shall my Brother sin against me, and I forgive him? till seven times?

Jesus saith unto him, I say not unto thee until seven times: but until seventy times seven.

YOU may remember the Doctrine which we are insisting upon is, *That the often forgiving of offenses and injuries is a duty which Christ commends unto, and commands all his Disciples to follow.* Not till seven times, but until seventy times seven. I proved the Doctrine by Scripture, and

held forth unto you the examples of godly men, who had much of the Spirit of the Lord; and the more of God's Spirit was in them, the more ready were they to pass by wrongs and injuries which were done unto them by their Brethren. I gave you the grounds of the Point, the last day I came to answer some Objections, and Cases of Conscience. But I come now to the Application and Uses of the Point.

1. *Use.* It is a word of reproof in the first place. Oh what a sad complaint may we take up, that this duty which Jesus Christ commands, is so little practiced in our Generation! that there is such an unreadiness in the spirits of most men, if not in all men, to come up to this duty, a Gospel duty, a hard duty; and oh what unreadiness is there in men's spirits to come up unto the practice of it! Oh! how many are there in the World that do not only come short of walking up unto this Rule, but do walk quite contrary unto it? And I shall show you who they are: and oh that God would speak convincingly unto men's hearts.

1. First, They walk contrary unto this Rule of Christ, *Who are easily provoked unto wrath*, who are soon displeased, who are soon put out of the way, take up every small wrong, every petty offense, nay, are many times provoked unto wrath upon a conceited injury, for a poor trivial business, that will make a man an offender for a word: Nay, it may be, displeased for want of a look, or for want of a Complement: Oh how contrary is this unto the Rule of Christ? Oh! how far are such spirits from that forbearance, and that longsuffering that the Gospel calls unto? Where is the grace of longsuffering? Nay, such spirits, they are far from the exercise of the grace of Love, Love believeth all things, and hopeth all things, makes the best interpretation of all things: Such spirits as are easily provoked with every petty wrong and offense, they are far from the duty of the exercise of this grace of Long-suffering, and come far short of walking up to this Rule that Jesus Christ hath left for his Disciples to walk in. But,

2. Secondly, They walk contrary unto this Rule of Christ, *Who are retentive of those wrongs and injuries, that are hardly appeased when once provoked*, that will remember one wrong seven days, nay, seventy times seven: when Christ says, Let not the Sun go down upon your wrath, let it not once go down upon your wrath, there are many that let the Sun set seven times, nay, seventy times seven on their wrath. Let me say to such, I must needs say that such actings are beneath the actings of a man; there is a heavy Judgment upon such a man; or such a woman, a heavy Judgment is upon them, and they know not of it; I say such as can retain wrongs or injuries, think of them seventy times seven days, speak of them seventy times seven, a Judgment will belong unto them, such a Judgment as was upon *Nebuchadnezzar, Dan. 4 32.* Truly I may say of such men and women, this Judgment is upon them in a spiritual sense: He was turned out from among men to dwell with the Beasts, his reason was taken from him, and he was cast out seven times, yea seven years among the beasts. I say it of such men and women that have this spirit reigning upon them, whenas anger lodgeth in their hearts, they are turned out as among the beasts; what a Judgment is it to be turned out among the Beasts days and years together? and so is everyone judged of God, till they shall come to know that the most high ruleth over all, and that he hath taught them this lesson, To forget, and to forgive. But let me say again of such, Whilst passion so reigns, they give entertainment unto Satan that foul and unclean spirit: when ever anger

and wrath lodgeth in any man's heart, the Devil lodgeth there too; see it in *Ephes 4. 26, 27. Be angry and sin not; let not the Sun go down in your wrath, neither give place to the Devil.* That man that lets anger lodge in his bosom all night, gives entertainment that night to the Devil. There is many a man, and many a woman in the world in word will bid defiance to the Devil or Satan, and yet they open their bosom, their breast, and their doors, and give entertainment unto Satan; for where anger and wrath lodgeth in any man's bosom, the Devil will certainly creep in, they cannot be parted; these two will go together: If there be anger one night, that night the Devil will be there too; And oh! that we may not be found to give entertainment unto such a Guest as Satan is: But they do give entertainment unto him, that are retentive of wrongs and injuries. But,

3. Thirdly, How contrary do they walk unto the Rule of Christ, *That do aggravate all offenses which are done unto them:* aggravate all wrongs and all injuries, and do improve them to the uttermost, and make the worst of them? So did *Laban* whenas he pursued after *Jacob* when he returned to his own Country, *Gen. 31. Laban* pursues after him, 26, 27, 30 Verses, *What hast thou done, that thou hast stolen away unawares to me, and carried away my daughters, as Captives taken with the Sword? Wherefore didst thou flee away secretly, and steal away from me, and didst not tell me? &c. Yea thou hast stolen away my God's.* See here's a man that aggravates all to the utmost; twice, thrice, *Thou hast stolen away, and stolen away, and carried away my Daughters as Captives, and thou hast stolen away my God's:* Oh, such a Spirit is far unlike unto the Spirit of God. The Lord Jesus calls offenses against men, *Trespases*, and so Christ would have us to look upon them as *Trespases*, as errors, and not to aggravate them, nor to look upon them as sins of presumption; Oh! that such hearts were but as ready to aggravate their own offenses against God! We aggravate all wrongs and all injuries which are done against us, but we are but little in aggravating our sins and our transgressions against the Lord; Oh that men could but aggravate both their own sins and the Lord's mercies, as they are ready to aggravate the offenses of their Brother. We commit many sins against the Lord, and do not aggravate them, we receive many mercies from the Lord, and do not aggravate them: we do not compass our mercies, and tell the Towers of them, and behold the goodness of the Lord in them; and yet oh how ready are we to aggravate our wrongs, and compass them round again and again, and aggravate them to the uttermost? Oh! how far do such come short of walking up to the rule of Christ? And let it be considered, what should become of poor creatures. If the Lord should aggravate thy offenses as thou dost thy Brothers, and set them before thee withal the aggravation of them, how sad would it be unto thee? Oh! that we might not improve and aggravate all to the height, for that spirit is very unlike unto Jesus Christ. Again,

4. Fourthly, They are far from this rule *That are hardly brought off unto reconciliation;* that although there be confession, and although there be acknowledgement sometimes, though they that have offended be ready to acknowledge the offense, and do seek reconciliation; nay, although friends intercede, and friends plead that they would be reconciled; nay, although God steps in, and Christ pleads, and Christ beseeches, and Christ commands, and God sets a man's Conscience upon him, and that speaks unto him, and lets him know he is out of the way, yet how hard is it for a man to bring off his heart into a reconciliation with

his Brother, after some wrongs and injuries which are done unto him; and oh, how unlike is this to God, and how contrary is this unto the rule which Christ here commends unto, and commands his Disciples to follow? But,

5. Fifthly, Again, They are far from this Lesson, that instead of being reconciled or satisfied, *Will not be pacified, till they do avenge the wrong which is done unto them with their own hand*; they will render one evil word for another, reviling for reviling, and one evil turn for another, an eye for an eye, and a tooth for a tooth: Nay, are there not some men, that are not ashamed to profess this before all the World, that they will put up no wrongs, no injuries, but they will give as good as they bring, and if you provoke me I can be as hot as you: is not this the language of the World? Oh Sirs! this is cursed speaking, and cursed acting, altogether contrary to Christ's rule, for a man to avenge with his own tongue, and his own hand; Oh cursed be the wrath of *Simeon* and *Levi*, whenas they would avenge (that wrong that was done unto their Sister) with their own hands. Nay, let such men and women consider that they do but profess before all the World their likeness unto the Devil, while they do speak and while they do act; I can be as hot as you, and I can give as good as you can bring; what is that but in plain *English* to say, I can be as like the Devil as you? How far is this from a gracious heart, I can put up as many wrongs as you, and can commit my Cause unto the Lord? This makes you like to God, and the other like to the Devil himself. Nay, let such men and women consider, He that gets the best of it in such contests when men's wrath is stirred up, why truly always he that gets the best of it, hath the worst of it; that man that got the victory, he is overcome: It may be he gains his lust, he may gain his will and satisfy his lust, but he may lose his peace, he may not satisfy his own heart, nor his conscience; but always he that hath the best of it, goes with the worst of it. Now such as will pass by wrongs and injuries, till they do requite them word for word, and wrong for wrong, they do walk contrary unto this rule which Jesus Christ hath given unto his Disciples. Again,

6. Sixthly and lastly, They come short of Christ's rule, *That cannot come up to Christ's number*. We are willing to forgive one or two wrongs it may be, but oh, how hard it is to come up to Christ's number, to forgive seventy times seven, four hundred fourscore and ten wrongs unto one man! Oh where is the heart that can come up to this number of Christ's? Nay, there is such an averseness unto the practice of this duty which Christ doth command, as it is a very hard matter for Christ's people to believe it is their duty; see what the Disciple said when Christ had told him his duty, in *Luk. 17. 4, 5. And if he trespass against thee seven times in a day, and seven times in a day turn again unto thee, saying, I repent: thou shalt forgive him*. And the Apostles said unto the Lord, *Increase our Faith*. When he said, *Forgive seven times in a day*, it's a hard matter to bethink it a duty, now Lord increase our Faith; Now, if it be so hard to believe it a duty, oh how hard is it to come up to the practice of it? Surely, if the best men in the World had been put upon it, to have given Answer to *Peter's* Question, they would never have answered as Jesus Christ hath answered; there is never a man upon earth would have said, *Thou must forgive seventy times seven*: But the thoughts of the Lord, and the ways of the Lord, are infinitely above our thoughts and our ways: it is a hard matter for us to forgive seven times, and if hard to forgive seven times, then how hard to forgive seventy times seven? Oh, that the Lord would make us sensible of our great coming short of this duty, and

that the Lord would humble us, lay us low, that we have come so far short of this rule which our Lord Jesus hath left us and all his Disciples to follow and practice in passing by wrongs and injuries.

2. *Use.* But the next Use is an Use of Exhortation. First, I shall speak to those that have done wrong unto their brother. And

Secondly, To them that have received wrongs from their brother.

1. First, To them that have done wrong unto others, that have injured their brother, or brethren, either by word or action, done them wrong in their Name or Estate, or any other way; Know that it lies upon you, and is your duty to go and seek reconciliation: It lies upon you that have done wrong, to go and tender satisfaction for the wrong which you have done unto your brother, at least to make acknowledgement of the wrong and injury which you have done: And to press you unto this duty which is hard,

1. First, Consider you that have done wrong to others, It may be thou hast put the spirit of thy brother or Neighbor out of frame, and thou hast unfitted him for all duty, either unto God or man; thou by thy injury hast stirred up his passion, and his passion hath opened a door unto the Devil, and the poor soul is exposed unto manifold temptations and snares: and oh! how is he filled with hard thoughts, with hard thoughts it may be not only of thee but of the way of God, and of the truth of God, filled with hard thoughts against Christ himself? And although it will be very sad, and a woe unto that man that shall be so offended; woe to him that shall be offended at Christ for the miscarriages of men; woe to him that shall be offended at the truth, or any of the ways of truth from the miscarriages of men: but yet know thou that hast done the wrong, and art the occasion of this, thou art under a woe; and *Woe also unto him, saith Christ, by whom the offense cometh.* And therefore know, that it lies upon thee as thy duty to go and seek to deliver thy brother out of the snare, thy going and tendering satisfaction unto him may break the snare of the Devil for him: thou mayest prevent a multitude of sins, and therefore oh that God would persuade such to come up to their duty. In a word, either he that thou hast offended or wronged, carries it impatiently, or bears it patiently a while: now if he bears it impatiently, and his spirit be put out of frame, and he begin to fret and fume in his spirit, and be thereby indisposed unto his duty, then by thy going thou mayest break the snare of the Devil for him; but if he carry it patiently, and his spirit be silent before the Lord under those wrongs and those injuries which thou hast done him, thou hast the more need then to go and make acknowledgement of the wrongs thou hast done, for certainly God himself will step in on his part that is wronged, that bears the wrong patiently, and is quiet in his spirit before the Lord, the Lord will engage against thee; though he be silent, yet the wrong which thou hast done to others, unto such a man, or such a woman, it will cry very loud before the Lord; and woe be unto thee if God shall step in and engage against thee; if God be for a man, who can be against him? if God be for him, better to have all the world engaged against him, than God to engage against him; therefore go and acknowledge thy error before thy brother: for if not, the Lord will engage against thee.

2. Secondly, And then again, Consider the patterns and examples of holy men in Scripture that have given satisfaction, and acknowledged their error to the full when they have done wrong: as *Jacob*, he had done indeed a great deal of wrong, sinned against God, as well as against his Brother, in getting, or cheating his brother of the blessing: well, the good man returneth again to his brother, and oh how submissive is he unto his brother? He sends many a Present before him to appease his wrath, and how many soft words does he give him, in *Gen. 3. 3. 5, 8. This is to find favor in the sight of my Lord; and these are the Children which the Lord hath graciously given thy servant;* and how many soft words doth he give unto his brother *Esau*? By which the wrath of *Esau* was appeased. And so you see *Joseph's* brethren, when they sinned against their brother *Joseph*, oh how free were they to make an acknowledgement of their wrong which they had done him, in *Gen. 50. 17, 18, 19, 20.* they came and made an humble acknowledgement of all the wrongs they had done unto him: *For give, I pray, the trespass of thy Brethren, and their sin, &c.* And at the 18 Verse it's said his Brethren wept, and fell down before his face, and said, *Behold we be thy Servants;* and thus they make supplication that he would forgive the wrong. And so did *Job's* friends, they had done him great wrongs, they had judged of his eternal estate, they concluded he was a hypocrite, they told him so to his face, they added grief to his sorrow, great was his affliction, they had done him a great deal of wrong: Well, but in conclusion, when God doth convince them of it, they make acknowledgement of their evil unto *Job*, as in *Job 42. 8.* So then you see it lies upon you that have done wrong unto your Brother, to go and make acknowledgement of the wrong that you have done.

3. Thirdly, And let me say this further to you, to stir you up to this your duty, That all the Works which you perform in the service of the Lord, they are lost till such time as you submit unto this duty, to go and seek reconciliation; see *Matth. 5. 23, 24. If thou bring thy gift to the Altar, and there rememberest that thy brother hath ought against thee, leave thy gift before the Altar, and go thy way, first be reconciled to thy Brother, and then come and offer thy gift.* Mark, wouldst thou bring thy gift, leave thy gift before the Altar, the Lord will not accept it, till thou beest reconciled to whom thou hast done the wrong; leave thy injury there, I will have none of it till thou hast done so: The Lord doth not say, go and carry away thy gift, but leave it there. There is many a man is taken off from his duty to God, because he cannot bring off his heart to this duty to man, and instead of leaving his gift, he carries away his gift. Go and be reconciled to thy brother, and then come again: the Lord would have you do it, and have it done instantly, go and do it speedily, do it quickly before the time of offering be past; the Lord will not receive gifts and offerings from that hand, or from that tongue that hath done wrong unto his brother, until such time as there be an acknowledgement, till such time as there be a reconciliation. So much for that duty which concerns those that have done wrong unto others, you see what necessity doth lie upon them, that they should go and acknowledge the wrong and seek reconciliation.

But a second Exhortation is to them that are wronged, and have received injury from others. The Lord by this Doctrine calls upon you to express your readiness to forgive and pass by wrongs and injuries: he would have you to forgive, and to forgive often; for Christ's sake be you willing to pass by all wrongs and injuries which are done unto you. And I pray consider,

That you have an opportunity here to express your Love unto Christ: I say, you that are Christ's people, when ever any wrong or injury is done unto you by Neighbor or Brother, Oh! then remember you have an opportunity of expressing your love to Christ, of showing your obedience unto the Lord Jesus Christ in a Gospel truth, you have an opportunity of doing some singular thing for Christ, and therefore take heed you do not lose the opportunity.

But you will say, Here will be some Objections (for a great deal will be objected by corrupt nature) but I shall endeavor to take them off all.

Object. 1. But you will say, He hath done me the wrong, it is a hard matter for me to go to him, or to forgive the wrong or injury which he hath done to me, flesh and blood will not submit unto it.

Answ. 1. To which I say, Though flesh and blood will not submit unto it, yet Christ's Disciples must submit unto it; if thou beest one that dost profess nothing but flesh and blood, I shall need to press this no further to you, for you will never come up unto it: but if thou beest one that dost profess submission to Christ, *Then are ye my friends, says Christ, and my Disciples, if you do whatever I command you:* Then, when you yield obedience unto the command of my Gospel.

Answ. 2. And let me say further, If he hath done thee wrong, and thou seekest him first, thy acting it shall be most like unto God, for so God acts towards the sons of men: the sons of men had wronged God, God stoops first, he seeks reconciliation first, *2 Cor. 5. 20. As though God did beseech you by us, we pray you in Christ's stead to be reconciled unto him:* though he be the wronged, yet he acts first.

Answ. 3. And let me tell thee further, That the more thou stoopest to him that hath wronged thee, the more peace will redound to thine own spirit another day; it is a hard duty when thou lookest upon it at a distance, but when the Lord helps thee to come up to it, thou shalt have most peace in it: and when ever it be over, it will never repent thee that thou didst seek that man that hath done thee the wrong.

Object. 2. Ay, But it will be Objected further: He hath done me that wrong that cannot be repaired, he hath wronged me in my good name; oh his words have been as sharp Arrows, and they have wounded secretly: If he had broken my head, I could have born it, that would have been healed again, but he hath wounded my good name, taken away my good name, and therefore herein it is hard for a man to come up to this duty of forgiving of such wrongs.

Answ. 1. But to this I Answer, Thou speakest of Arrows that shall wound thee in thy name: Oh but they are not worse than those which wounded Christ: they wounded him in his name, in his good name, they reproached him, and reviled him, yet he cried out, *Father forgive them:* they are not sharper than those Arrows that *David* met with all over, when his good name was wounded; when *Shimei* cursed him, he calls him a bloody man; Come out thou bloody man, here is a sharp Arrow: Ay, but *David* passeth by that wrong and injury in obedience to God.

Answ. 2. And I desire thee in the second place, to Consider that those Arrows are not shot without God's hand, the Lord hath a hand in it, and therefore eye the hand of God: If God's hand had not been in it, he could not have opened his mouth against him. *David* considered that when *Shimei* cursed him, says he, *It may be God hath said unto him, Go and curse David;* and so his spirit submits unto it: Ay, *David* considered, it is a righteous thing with God, for I have sinned against, I have wounded the name of that Lord by my transgressions: And therefore it is a righteous thing with the Lord that my name should be wounded with these Arrows.

Answ. 3. And let me say further, That as God hath a hand in it, so the Lord might have shot worse Arrows against thee; the Lord might have shot the arrows of his displeasure against thee: the Lord hath shot with man's arrows upon thy name; but what if the Lord doth shoot off his arrows upon thy spirit, a wounded spirit who can bear? And know if thy spirit be not brought off to pass by those wrongs and injuries which are done unto thy brother, the Lord may wound thy spirit, even as he suffers men to wound thy good name.

Object. 3. But thirdly, It will be objected further, (for it is a very hard thing to come up to this duty, and there are many cavils) and some will say, The wrong which he hath done me, it is known unto others: If it were private I could pass it by: But what will others think of me if I pass it by? they will say I am guilty, and I should be counted a Child, or a Fool to pass by so many wrongs, and such open wrongs and injuries.

Answ. 1. I Answer, Thou sayest thou shalt be counted a Child, when Christ saith thou must be counted a Child, *Matth. 18. 3.* If ever you will get to Heaven, you must be converted and become as little Children; do not stand upon that, that you must be as a Child; no, thou must become a Child in these things, or no entrance into Heaven: as the Apostle said in *1 Cor. 14. 20.* *Brethren, be not Children in understanding; howbeit, in malice be Children:* Be not Children in understanding unto God, but unto men in malice be Children; the Lord would have his people be as far from seeking revenge, as a young Child: In malice be as Children.

Answ. 2. And whereas thou sayest, Thou shalt be accounted a fool, to put up every wrong and injury, men will account thee a fool for thy labor; I tell thee, thou shalt be accounted a fool by none but those that are so themselves: for the Lord doth account it a point of Wisdom, high Wisdom; see what the *Proverbs* of *Solomon* say, *Prov. 14. 29.* *He that is slow to wrath is of great understanding, but he that is hasty in spirit exalteth folly.* See now who is a fool, he that puts up wrong, or he that is hasty in spirit to avenge himself. The Word of the Lord says, He that is hasty in spirit, he is the fool; he that will prevent anger, he that is slow to wrath, he is of great understanding whatever men account of him: in *Prov. 19. 11.* *The discretion of a man deferreth his anger, and it is his glory to pass over a transgression;* whereas thou sayest it will be thy disgrace, the Lord says it shall be a man's glory to pass by wrongs and injuries. Many a man whilst he seeks to shun the name of a fool, he becomes a fool by giving way to wrath, and being drawn on to wrath and revenge he becomes a fool; think of it, is it not better to be accounted a fool than to become a fool, when anger lodgeth in the bosom of fools?

Object. 4. Ay, but it is further Objected, Some will say I never did him wrong in my life, he hath abused me so and so, and I never did him the least wrong in all my days: here is a hard task. Well, in Answer to this,

Answ. 1. First of all, The Lord may say the same of thee, if thou beest one that the Lord hath forgiven: the Lord may say, Oh, I have done such a man good so and so, and he hath rebelled and sinned so against me; I say, may not the Lord urge this against everyone of us? I have done this and that for him, and I have never done him wrong, yet he hath done thus to me: notwithstanding which, the Lord forgives those transgressions. And let me say,

Answ. 2. Further, That this will be more praiseworthy, and more acceptable unto God; in 1 *Pet.* 3. 17. *It is better if the will of God be so, that you suffer for well doing, than for evil doing:* If you suffer as evil doers, you will have little comfort in it; but if suffering in well doing, take it patiently, and the more patiently you take it, the more acceptable it will be unto the Lord.

Object. Ay, but I have been a friend unto him (thus will men stand to plead for their passions, a hard matter it is to forgive) I have been a friend unto this man, I have done him good all my days, and yet he hath wronged me so and so nevertheless; To which I say,

Answ. 1. Thou hast the more cause to pity him, if he be one that doth return evil unto thee for thy good, thou hast the better end of the staff; see what *Solomon* says in *Prov.* 17. 13. *Whoso rewardeth evil for good, evil shall not depart from his house:* Mark, here's a sad threatening; if thou rememberest this, thou hast cause to pity thy brother that hath done wrong unto thee, the Lord hath said it, and thou hast cause to pity him; *Evil shall not depart from his house.*

Again, The Lord may Object against thee, the Lord may say, I have been a friend to thee and done thee good all thy days, and thou yet sinnest against me; and if this be not any bar unto the Lord to show forgiveness unto thee, let not it be a bar to show thy forgiveness unto thy brother.

Object. Ay, but he hath done me much wrong, spoken evil of me in every company he comes in: he hath wronged me after reconciliation and peacemaking, he hath done me much wrong: this is a hard task.

Answ. But let me say unto thee, notwithstanding all this thou comest short of the rule of Christ: thou hast forgiven often, thou sayest, hast thou forgiven one Brother seven times? why truly there are many that cannot say they have exceeded that: But if thou hast forgiven seven times, that is no great matter, thou thinkest it much, but Christ thinks it little: Alas! what is seven times to seventy times seven, four hundred threescore and two times? Which when done thou art but come up to the Letter of the Word! Thou hast wronged the Lord in his Name, thou hast sinned against God again and again, thou hast wronged him in his Name and in his Glory many thousand times, and yet that is no obstacle of the Lord's mercy towards thee, notwithstanding thine often renewed provocations. Oh let not the often renewed provocations of thy brother hinder thee from thy forgiving him.

SERMON I.

GEN. 5. ⟨◊⟩ And Enoch walked with God, and he was not, for God took him.

YOU have an History in this Chapter of the ten first Patriarchs, from *Adam* unto *Noah*: In every Age God had some to bear up his Name in the World; and amongst those, these ten Fathers were choice Pillars: But here is something remarkably spoken of *Enoch*, here was accounted more of him than all the rest: *Enoch walked with God, and he was not*. He saith of all the rest, they lived so long, so many years, and then they died, but *Enoch walked with God, and he was not*; therefore we should consider who this *Enoch* was: the New Testament bears witness of him, and speaks of this *Enoch* as one that was a choice piece in his Generation; the Apostle *Jude* tells you that he was a Prophet, as you may read in that Epistle, the 14 Verse, *Enoch also the seventh from Adam, prophesieth of thee, saying, Behold, the Lord cometh with ten thousand of his Saints to execute Judgment upon all, &c. Enoch the seventh from Adam, so Jude describes him*. Some put a great deal in this mystery; *The seventh from Adam*; and I think there was something in it as he was a Type of Christ: he was a Type of that *Christ* that was to be the Rest of his people, that was to give *perpetual Rest*, everlasting rest unto his Sains: his name *Enoch* signifies one that was dedicated or separated unto the Lord; and so he was a Type of Christ that was chosen out among his Brethren, and he was separated and dedicated unto the Lord, *He walked with God*; and so did Christ, and therein he was a Type of him: he was well pleasing unto God, *He had this Testimony*, saith the Apostle to the *Hebrews*, *he pleased God*, Heb. 11. 5▪ *Christ* was the object of the Fathers good pleasure in a special manner, *This is my beloved Son, in whom I am well pleased*. But I rather think the Apostle intended no more than *Enoch*: but only to distinguish him from another *Enoch* that was in that Generation, as you may read of him in Gen. 4. 17. And *Cain knew his wife, and she conceived and bare Enoch; and he built a City, and called the City after the Name of his son Enoch*: So this *Enoch*, in Gen. 5. was a third from *Adam*, for he was not the son of *Cain*, but the son of *Jared*, and of *Adam's* posterity by *Seth* and *Rubin Cain*; he came of that seed that was given instead of *Abel*; when *Abel* was slain, God gave another seed instead of *Abel*, and *Enoch* came of that seed.

The Church of Christ shall lose nothing by persecution: if *Abel* be taken away by bloody hands, the Lord will raise up another seed; and *Enoch* a choice man is of that seed to hold up the name of God in the World. When *John Baptist* was put in Prison, Christ himself goes forth to Preach the Gospel; the Church of Christ shall not lose by Persecution, out of the very ashes of the Saints that are slain shall arise new ones, men upon whom a double measure of the Spirit shall be given; as it was to *Elisha* when *Elias* was taken away. And this by the way, Let us now more strictly consider what it is that is spoken of this *Enoch*: There are two remarkable things, the one is concerning his Life, and the other concerning his Death: Touching his Life it's said that *Enoch walked with God*, he walked with God; nay, through his whole life he walked with God: so many years as he lived after he begat his first son, three hundred years and upwards, the Apostle to the *Hebrews* saith, *That he pleased God*, that is his walking with God; in Heb. 11. 5. *By Faith Enoch was translated that he should not see death*; before his translation it's said, *He had this testimony, that he pleased God*; at the latter end of the Verse, *He walked with God*: it was his constant aim to please God, in all things he aimed at God in the whole course of his life: *He had this testimony, that he pleased God*; he lived in Faith and

Obedience, and by Faith he pleased God, *For without Faith, it's said, it's impossible to please God.* He continually exercised Faith upon the promised Messiah that was to come, he lived in expectation to see his day: and he saw it beforehand (as *Abraham* did by Faith) and rejoiced: and so he walked with God, and by Faith he pleased God. And here is something spoken of his death, or of his change: It's said, that after he walked with God, *He was not: He walked with God, and he was not, for God took him.*

Some conceive that all this is spoken of his walking with God: *He walked with God, and he was not*, he was not in himself, he walked in God and not in himself, he denied himself and followed God, he made a resignation of himself up to God, God took him up to himself, but this is something strange! I rather think the latter part doth consider the change of *Enoch*, his translation out of this life, *He was not, for God took him*; and we have good ground for this Interpretation, because the Apostle gives it thus in that place before▪ in *Heb. 11. 5.* it's said, *By Faith Enoch was translated that he should not see death, and was not found, because God had translated him: so he was not*, that is, he was not of the World, he was not found anymore amongst men. He is said to walk with God here upon earth, after he had walked with God three hundred years, and *he was not, for God took him.* It implies a special way and manner of *Enoch's* change, which was not ordinary: he died not as the rest did, but only he was changed, as those shall be, that shall be found alive when Christ shall come to be Judge of the World, they shall not die, but they shall be changed: so *Enoch* died not, but he was changed, his body did put on Incorruption, it did not cease to be, but it was changed and translated, so saith the Apostle, *He was translated, that he should not see death.* God took him up in some extraordinary way as he did *Elias*; *Elias* was translated that he should not see death, he was taken up in the sight of all his friends, Chariots and Horses of Fire took him up, and carried him into Heaven, and so 'tis very likely, that *Enoch* was carried up some such way to Heaven: He was taken away from his friends, and they knew not what was become of him, God took him, they knew not where he was; *He was not found*, says the Apostle, which doth intimate, that his friends sought him, as the friends of *Elias*, they went to seek him when he was taken up to Heaven, so it's like he was sought for, when he was taken up to heaven, but he was not found, God took him up; the manner of his translation was extraordinary, even as that of *Elias*▪ *Enoch* before the Law, and *Elias* under the Law, were taken up into heaven. But more of that hereafter. I shall only for the present make some entrance, and look upon this *Enoch* as a man that was a choice piece in his Age, in his Generation: special notice is taken of him more than of all the rest, *Enoch walked with God.*

You may observe, That in all Ages God hath some of his Servants that are more eminent than others; God hath some in all Ages, that walk more close with him, that are in a very remarkable manner holy, and gracious, and hold forth a great deal of God to the World; all the ten Patriarchs that were spoken of in the Text, they were gracious men, and they all walked with God: but it's said of *Enoch* as if he was alone; *Enoch walked with God*, which doth intimate, that he walked with God in a remarkable manner, he walked more close with God than all the rest of his Brethren, than all the rest of his Generation: *Enoch walked with God*; God hath some choice servants in all Ages: he loves all his Children dearly, as a father loves all his Children dearly, but some are nearer him than others, some are set upon the knee,

and laid in the bosom when others stand by: choice affections are in the Lord to some, and made known to some. A Prince shall carry it respectively to all his Favorites, he will show favor to all: but yet some come nearer him than others, they know more of his mind, and are more intimate with him, they are taken into his privy Chamber, into his secret Galleries there to walk with him. And thus the Lord deals with some of his Saints: *Enoch* was a favorite in his Generation: Afterward comes *Noah*, and *Noah* was a favorite in his Generation; see *Gen. 6. 9. These are the Generations of Noah: Noah was a just man, and perfect in his Generation, and Noah walked with God. Noah was a just man, and perfect in his Generation, Noah walked with God* in a remarkable manner, he kept more close to God than all the World beside: *But Noah found favor in the eyes of the Lord*, it's said, when all the World was drowned. *Abraham* was such a man in his Generation, he was a *friend of God*, God revealed more to him than to all the World besides: *I will hide nothing from Abraham*, says God in *Gen. 18. 17, 18, 19. Shall I hide from Abraham that thing which I do*, says God, he will teach his Children and Servants, I will not hide from *Abraham*; he was God's choice favourite, and therefore he will not hide from *Abraham* the thing that he will do. After *Abraham* comes *Job*, he was a favourite in his Generation: it was thought upon good ground, that he lived betwixt *Abraham* and *Moses*; when ever it was, he was a favourite in his Generation, *Hast thou considered my Servant Job, that he is a perfect and upright man, one that fears God and eschews evil, and there is none like him on the earth*: Here is a high commendation, he is a man worthy to be considered, God himself considers him, a perfect and upright man, one that walked up close with God, as there was none nigher him in his Generation, there was none like *Job*, he was the choicest Scholar that God had in the World, and God taught him more than all the World besides, he was the greatest proficient in all the School of God, God gives him high commendations. And then comes *Moses*, he is a favourite in his Generation, *He saw God face to face*: there was none like unto *Moses*, none had such communion with God as *Moses* had in his Generation, *Come thou up into the Mount*, he was God's favourite, he walked with God as *Enoch* did, and there was none like him. And so when *Moses* was gone, *Joshua* in his Generation was one that *Followed God fully*, none but *Caleb* and *Joshua* followed God fully, they were the choice in their Generation. And so afterward *David* he was a man after God's heart, a choice man in his Generation. And so *Hezekiah*, and then *Josiah*, of them both there was none like them in their Generation, there was none like *Hezekiah* in his Generation, and none like *Josiah* in his Generation, they were choice favorites in their Generation. Our Lord *Jesus* loved all his Disciples dearly, and took care of them: but there was one of them lay in his bosom, there was one that was always next him, and that was *John* the beloved Disciple; *Joh. 21. 20, 21. Peter saw the Disciple whom Christ loved, who leaned on his Breast at the Supper*; he was nearer Christ than all the rest; and so he instructed all the Disciples, and revealed great mysteries to them all, but the greatest of mysteries he revealed unto *James*, *Peter*, and *John*, in the Mount; and none saw Christ's transfiguration but they three: they were choice Pillars in their Generation. As it is in the natural body, so it is in the body of Christ, there are some members that are nearer the head than others: all do partake of the same life, and of the same spirit, which runs through the whole body; Ay, but some are nearer the head than others, there's a greater dignity put upon some than others; some are more useful than others; some are of greater growth than others, and some have more strength than others: So 'tis in the body of Christ; there are some of Christ's members that

he looks upon, and holds forth to the World as choice pieces, such as *Enoch, Noah, Abraham, Job, Moses, Joshua and Caleb, David, Hezekiah and Josiah* were; all have not the same helps, and therefore all come not to the same growth, all have not the same means of knowledge, the same means of getting nearer God, and growing up in spiritual strength and stature, there are some that are beloved of God that are but seldom rained upon, upon others showers of Heaven do distill every day.

Again, All have not the same Impediments, the same hindrances that some have, and therefore some out-strip others. Grace in some of God's people meets with an abundance of opposition, through the abundance of corruption; they meet with more temptations than others, there's more blocks cast in the way of some: the World is a great impediment, and proves a great snare to some, and they are kept back from getting so nigh unto God as others. There are some that God doth enable to follow the Lamb where ever he goes; Oh, they get nigh God, they are choice men in their Generation, such as are enabled to follow the Lamb where ever he goes. There are some that God makes very attentive unto his Word, their souls are continually bent towards God, and towards his Word, and they are listening continually to hear what God will speak, and when God will speak, they are nigher God than others; there are some that lay up the Word of God in their hearts, ponder the words of Christ, as *Mary* did, she pondered the sayings of Christ in her heart, and hid them in her heart, she pondered them; why, these get nearer God than others. There are some that God makes wise to know their time, and to take their season, to improve the opportunity that God puts into their hands, when God calls them to follow him, when the Lord breaths and stirs them up, then to stir up themselves, and to take hold of his name; they are taught of God to know the opportunity and season in which they may get nighest to God by following him. When God draws a soul after himself, when some cord of love is cast about it, oh it breaths towards God in its spirit, when the spirit of God is breathing in their hearts; now those whom God thus calls to improve their opportunity, and to do the work of the Lord with all their might, and with all faithfulness as Christ did when he was upon earth, these are the men and women, who get near God, of whom it may be said as of *Enoch*, that they walked with God above all their Generation. And for the ground of this you must know,

That God hath several works to put his people upon, he hath several works, several services, and several sufferings, and so accordingly he gives out strength, and accordingly he draws into nigher communion with himself. There are some that God hath appointed for great services in the world, such as these had need be exceedingly strengthened by sweet communion with God, that their spirits may be upheld; and some God brings forth to great sufferings, and therefore they had need have a great deal of strength from God that they may be carried through. *Job* was a choice man, and God had great sufferings for him, and there was none like him, nor no sufferings like to his in his Generation, the Lord fitted him with abundance of grace to go through his sufferings. Our Lord Jesus Christ before he was tempted had abundance of his Father, to his comfort there came a Voice from Heaven, saying, *This is my beloved Son in whom I am well pleased*; a voice from heaven doth evince and declare that he was the *Son of God*. The Lord Jesus had great sufferings, great conflicts, great temptations to grapple with, therefore his Father doth strengthen him exceedingly: there

were some that were set upon a hill, lights set upon a hill canit be hid, the eyes of many are upon them, the endeavors of all the powers of darkness are to blow out such lights, the name of God is greatly interested, and greatly concerned in them, and therefore they had need have a great deal of clear light from Heaven, they had need be exceedingly comforted, and strengthened in their spirits by the presence of God, and by most near and intimate fellowship and communion with him; therefore the Lord disposes that some of his servants shall be choice and excellent in their Generation, to be near to him as *Enoch* was who walked with God. Now therefore to apply things.

1. *Use.* I beseech you Brethren, That you would seek after this high measure of Grace and Holiness, that you would labor to get nigh unto God, get as close unto God as may be, that you may walk with God in an eminent manner in your Generation, as *Enoch* did: you have God himself for your pattern before you; Oh how the Saints should strive to be thus minded, *Be ye perfect, for your heavenly Father is perfect;* you have God before you, you have Christ before you for your pattern. I do not say, be as holy and perfect as the rest of your friends and neighbors, and measure your holiness by theirs; but you should strive to go beyond all, beyond all creatures, look at none as your pattern but God and Christ: labor to get up to the height of eminency, the life of God in Christ; you can never get too nigh God, you can never have too much of him, there is no danger in following hard after God, there is certainty in the things of God. A man may have too much of the things of the world, there's danger in it, but a man cannot have too much of the knowledge of God, and of communion with God; a man may have more, and too much of the World, as he cannot use it to the glory of God; Oh there is danger in the World in striving to be the greatest, to be the richest in the World, there is great danger; but there is no danger in striving to be eminent in grace, in striving to get nearer to God, and to walk close with God: this is the very glory of Heaven, it's worth the seeking after. My Brethren, press hard to get more nigh to God, to stick close to God; it's the glory of heaven: heaven differs only in degrees from that which is given out to the Saints here; it's the same in essence; it's the glory of heaven to know God, to enjoy God, to walk with God, *To follow the Lamb wheresoever he goes;* it's the glory of heaven: and therefore I beseech you, that you would now look upon it as your glory to follow God fully, as your glory to follow the Lamb wheresoever he goes.

2. *Use.* In the second place, It may be a word of encouragement unto poor Christians, weak Christians, you that are sensible you are not the *Enochs* of your Generation: Oh the distance that is in your spirits (you see) betwixt God and you! Are you pressing on after God, why then let me say to you, That you have the same for essence, that the best of the Saints have, though you have not the same in degree; I say, you that have the least interest in Christ, you have the same for essence which the best Saints on earth have, and the same which the spirits of just men made perfect in heaven have, the difference is only in degrees, it's not in kind, and therefore press on hard that you may have more of it. It's not impossible that you should come to the same height with them, because the difference is only in degrees, it's not in kind. It's true, where there is nothing but gifts and parts, there the difference is in kind. If a man hath the most excellent parts in the world, he can never attain unto that which a Christian hath; parts can never attain unto grace, but the least measure of grace may grow

up to the greatest in time, for the difference is only in degree. *The Kingdom of Heaven is like unto a grain of Mustard seed*: why, a grain of Mustard seed when it's sown, you know how little it is, but it grows up to a great height: where there is rooting in Christ, where there is a principle of grace in any soul, there shall be a growth, and that soul shall never leave growing till it grow higher and higher, as tall as heaven itself, and there it hath its full growth and its full perfection. But let me tell you that say, you shall never be eminent in your Generation; let me say thus to you, You have the same Mediator, that the chiefest of the Saints have, even you that are weakest; all they have, comes through his hand, and it's for his sake: you have the same Mediator that they have, Oh why do you not improve this Mediator more, that more may be given out through him? If you were more in improving and more in waiting upon him, seeing you have the same Mediator, you shall have the same welcome in heaven with the most choice of Saints: you have the same Fountain to go unto, and therefore do not say, you shall never be eminent in your Generation, you have the same fountain, *All we from his fullness receive grace for grace*; the choicest have nothing but what they receive from Christ and his fullness, and the same fountain is as full for you as for them; nay, there is the same freedom of access for you as for them, there's the same freeness in Christ to be given out to you; it's a fountain set open, set open for *Judas* and for *Jerusalem*, it's set open for the weakest, that they may come and drink and be cheered in their spirits; nay, let me tell you that the heart of Christ is more careful of you than of others, the heart of Christ is most careful of his weak ones. Oh, what provision doth he make for them? *Simon Peter, dost thou love me? why then keep my Lambs*: if thou lovest me, *Peter*, by all the love thou bearest to me, then take care of my weak ones, *Feed my Lambs*: and he takes care himself, great care; in *Isa. 40. 11, 12.* it's said there what Christ the good Shepherd shall do, that *He shall gather the Lambs with his arms, and carry them in his bosom, and shall gently lead those that are with young*: there is the special care that Christ takes of you that are weak.

Nay, Further for your encouragement, let me tell you, that there is the same blessing upon you that is upon the strongest of those Saints that God hath upon the earth: therefore there is way made for your growth and increase; when God makes the new creature, when ever he brings forth the new creature he blesses it: as when he created the World, he gave it his blessing, *Increase and Multiply*, and so to the Trees, *Be fruitful*: and so where ever the new creature is, there is the special blessing of the Creator goes along with it: he saith to them all, *Be fruitful and multiply*, be fruitful in old age, and in *Rev. 22. 11. Let him that is holy, be holy still*: there's a blessing upon every righteous holy man though never so weak, let him be holy still, oh let him be more holy, let him increase in holiness and righteousness; there's the blessing of Christ in the New Testament, oh wait and look for this blessing, and know that the blessing of Christ is prevalent: the Curse of Christ is heavy, it made the Fig-tree die to the very root, wither to the very roots: but the blessing of Christ can make roots that are withered to spring up and flourish.

But again (to say no more) for your encouragement, Consider what promises the Lord hath made to the weak, to those that are weak of strength, which promises are in a special manner to be accomplished in the latter days, as in *Zach. 12. 8. In that day shall the Lord defend the Inhabitants of Jerusalem, and he that is feeble among them at that day, shall be as David, and the*

house of David shall be as God, as the Angel of the Lord before them. Zachariah saith that there's a time a coming, that the weak and feeble shall be as *David*, and they who are as *David*, shall be as the *Angel of the Lord*. *David* I told you was a choice man in his Generation, he was a man after God's own heart, that walked with God most part of his life, he was strong to do great things for God; now he that is weak shall be as *David*, and he that is as *David* shall be made strong as the Angel of the Lord. When you are in the midst of the sense of your weakness, look upon these promises, and desire the Lord, that he would hasten the accomplishment of them. Well, then I beseech you suffer me to press this upon you, that you would labor to get as nigh God as possible you may, get as nigh God as may be; do not think it enough that you have an interest in Christ, that you have that which will carry you to heaven; Oh, let the spirit of a Child, of a son, this day be set upon you: seek not enough only to carry you to heaven, but seek more than so, seek that that will make you eminent unto God in your Generation, that which will make you exceeding serviceable unto God, and to your Generation in your Age, even this strife should there be to get into the very heart of God, Oh that God would reveal this to you, that you are one of his choice favorites. The nigher you are to Christ, the more you shall see of heaven, the more you shall know of his Mind, of his Will, and of his Word: you think that Disciple was a happy man that leaned on Christ's bosom, the Disciple whom Christ loved, sat next him, leaned on his breast; Oh how should you press after this in spirit, to get as nigh Christ as may be, to lean on the bosom or breast of Christ as that beloved Disciple did! I tell you, you that do so, you shall hear more from Christ than others do. Christ sometimes speaks softly, and there's none hear what Christ speaks but those that sit next him; the soul that sits next him and cleaves closest unto him, as *Enoch* did, hears many a word that other Christians cannot hear: *Enoch* had choice things revealed unto him, God did reveal things to come unto him, because he was the choice of God, and sat close to God. Oh, that you would labor after this, to get near unto God, there's many sweet refreshments that you may meet with, there's many a good bit that you shall get of him, which others of his Children do not taste of, by reason they follow him not close. Oh do not lose the sweetness of this! How sweet is it to hear a word from Christ, and how refreshing is that portion that Christ carves out. Strive in your Generation that you may be like *Enoch*, who in his Generation stuck close to God, and walked with God.

SERMON II.

GEN. 5. 24. And *Enoch* walked with God, and he was not, for God took him.

I Made entrance the last day, where I opened the words to you, we considered that commendation that was given to *Enoch*, *He walked with God*; so did the rest of the ten Patriarchs spoken of, but notice is taken only of *Enoch*, *Enoch walked with God*, he walked with God in a special manner, he walked more close with God than the rest of the men in that Generation, and therefore it's spoken of him as if he alone had walked with God, *And Enoch walked with God*.

Two things I propounded to be discust, before▪ I come to the main general Proposition:

First of all, That the Lord hath some special Servants that walk more close with him in their Generation than others. And then,

Secondly, That the Lord takes special notice of such; here is a special character upon them, some special honor that God puts upon such. I spake of the former the last day; and we reflected upon it in way of Application.

I desire that all God's people would labor to get as nigh God as may be: do not content yourselves that you have interest in Christ, that you have that which will carry you to heaven; it's a poor low spirit to take up here: but seek after that which may make you an honor unto God, and serviceable in your Generation, that you may walk with God in special, as sometimes *Enoch* did. We spake also by way of encouragement unto those that are weak, as if that you should never get so nigh God, that you should never be able to walk with God as *Enoch*. You have the same principle that have interest in Christ as the strongest; though you be weak and never so weak, Christ is the same principle of life in you, and therefore you do not differ from them; you look upon Saints that are remarkable, and you are discouraged when you view the distance between you and them: but know, the difference is not in kind but degree; if the difference were in kind, there were no hopes of attaining to that measure, all the gifts and parts in the World canit grow up to grace; but where there is a principle of grace, though never so small, though it be but as a grain of Mustard seed, it shall grow, and never leave growing, till it grow as high as heaven. You have also the same Mediator (though weak) in whose name you may come and plead acceptance, as well as the strongest; you have the same Fountain to go unto, infinite fullness that is ever running over, willing to communicate; there's the same freeness of access for you, this Fountain is set open for you as much as for the strongest; it's the blessing of the new creature, *Be strong, let him that is holy, be holy still, and him that is righteous, be righteous still*, in *Rev. 22. 11*. The blessing is upon him that hath Christ and Righteousness, let him be more righteous, and more holy, let him go from strength to strength, until he appear before God in *Zion*; this is the blessing upon him: therefore your weakness should be no cause of discouragement. You have also the Promises, that the time shall come, *That those that be weak shall be as David* (a Prophecy concerning the latter times) he that is weak shall be as *David*, and he that is as strong as *David* shall be as the Angel of the Lord: So that you that are weak in your own apprehensions should be strengthened, even as *David*, who was one that walked with God in a remarkable manner in his Generation. Therefore get as nigh God and Christ as may be: sit at his Footstool; the nearer you are to Christ, the more you sit under the dropping of his lips, the more sweetness of Christ will fall into your spirits; the more his eye is over you, the better you are in his thoughts, and you shall have many a good bit, if you follow him closer than others. To proceed to the second Proposition,

2. Prop. *That the Lord takes special notice of such as do walk with him in a remarkable manner.* The Lord takes special notice of such, there is some special character of honor which the Lord will put upon such as walk with him so as *Enoch* did: it's written twice in this Chapter, that *Enoch walked with God*. God will have special notice taken of him; they all walked with God, the rest of the Patriarchs, but notice is taken only of *Enoch's* walking. The New Testament

takes notice of *Enoch's* walking with God: The Apostle *Jude* speaks of *Enoch the seventh from Adam*, which I had occasion to speak of the last day. And the Apostle to the *Hebrews* takes notice of *Enoch*, as one that lived by Faith, and by Faith was translated; and before he was translated he had this Testimony, *That he pleased God*.

But I shall show you how the Lord takes notice, special notice of such of his Servants as do walk closely with him, in divers particulars.

1. First of all, The Lord bears witness to them, and he bears witness of them in a special manner, I say the Lord bears witness to them, and bears witness of them. He bears witness to *them*; he spake evidently, clearly unto them; he clears up their evidences for heaven; he speaks by his spirit unto theirs, and they are his witnesses in the World; they bear witness to the name of God, and the truth of God, to the Word of the Lord, the Lives of such of his Saints bear witness to the Word, they are a Comment, an Exposition of the Word of the Lord, and therefore the Lord bears witness to their spirits, they have special work to do for God in the World, and therefore God comes in with a special witness and testimony of his spirit with theirs, that he might strengthen them, and carry them through all their undertakings which are for God. *Paul* was a chosen vessel, and was to bear up the name of God before the Gentiles, and therefore the Lord comes and speaks unto his spirit in a special manner in strengthening of *Paul*, *Paul fear not, I am with thee*. The Prophet *Jeremiah* was to bear witness for God, to do great things for God, and therefore God bears witness to his Spirit in *Jer. 1. 18*. he sends him forth and tells him, *He had made him a Brazen Wall, and an Iron Pillar*, and he would carry him through all the work, and all his enemies should not be able to harm him: they wait for the witness of God, for the witness of the Spirit of God, their souls are always hearkening, and they are listening what God shall speak: they won't be put off with any other Testimony till God speaks, their soul is not satisfied, God therefore comes in, and by his spirit witnesses it himself, he writes their evidence fair, and writes it with the blood of his Son, and casts it into their bosom, and they are careful to keep their evidence clear when God hath once given it out to them, they are careful to keep it from blots and blurs, and to read over their evidences in Christ, and put it into their bosom: there's nothing they delight in, but in reading it again and again, and therefore the Lord doth witness unto such. And he doth not only bear witness to them, but he bears witness *of them*; a high honor for God to bear witness of poor creatures: to bear witness of them, *Hast thou considered my Servant Job?* *Job 1. 1*. God gave witness of him, *That Job is a perfect and upright man, one that feared God; he was one that eschewed evil*: God bears witness of him: and so in *Job 2. 3*. the Lord saith, *Hast thou considered my servant Job, that he is a perfect and upright man, none like him in the earth?* Mark, what a high Testimony God gives of him: *Job* durst not say so of himself, he durst not stand upon his own perfection, he durst not say he was perfect, but God said so: his friends would not say so of him, but they accused him, and said he was an Hypocrite, because they saw the hand of God went out remarkably against him; Ay, but God bears witness of him, whatsoever his friends say, God will convince them, that they judged with unrighteous judgment: therefore see what God says to *Eliphaz the Temanite, Job 42. 7*. *My wrath is kindled against thee and against thy two friends: for you have not spoken of me the thing that is right, like my servant Job. Job was a perfect and upright man*. Their walking with God is hid from the World,

it's in secret, their spirits are in secret carried after God, which are the choicest, and most curious ways of their walking with him in the World, they see not, and can't eye their walking with God, but God will take notice of what they have done for him in secret, and it shall be published upon the house top; God will bear witness of such of his Servants as walk closely with him in their Generation, he will bear witness of them before men; will bear witness of them either in their lives, or at their death, or else after death; in their lives, as he did of *Job*; at their deaths, he will give such a testimony of them at death as shall make even their very enemies wish with *Balaam*, *Oh that I might die the death of the righteous, and that my latter end may be like unto his*; and then he will bear witness of them after death, when they are gone, I say, many Ages and Generations after they are dead and gone, God will bear witness of them, as in *Heb. 11.* where you have it recorded of all the Patriarchs, that by Faith they pleased God: and thus God will bear witness of such of his servants as will close with him in their Generation. And this is the first thing that God takes notice of in them, so as to bear witness of them, and to them.

2. But again, Secondly, God sets up such of his servants as *Patterns* to others for them to imitate: He sets them up as patterns; this is a high honor to them for others to look unto: they are the very Images of God, they are the very Images of Christ, and therefore God sets them to be patterns to be imitated. *Abraham* that walked with God, is made a pattern to all in his Generation; and *Moses* a pattern of meekness, and *Job* a pattern of patience, *You have heard of the patience of Job*; and therefore saith the Apostle, *James 5. 7. And therefore be ye also patient unto the coming of our Lord. Be ye also patient; you have heard of the patience of Job*: It's true, God himself is the first and highest pattern, *Be ye holy as your heavenly Father is holy, be ye perfect as he is perfect*; there's a suitableness in the spirits and affections of the Saints in their desires unto this pattern of God himself which is set before them; for as the perfection of God is infinite, as the holiness of God is infinite, so there is a kind of infiniteness in their desires and affections in their pursuits after God; but when they look upon their actings and attainments, they see they come infinitely short of God, and are apt to be discouraged, and therefore now the Lord hath set up other patterns for his weak Saints to look unto, and therefore they are such as themselves, to see how much they have attained to in their Generation. *You have heard of the patience of Job*: and so in the same Chapter, the Apostle tells them of *Elias*, a pattern which God hath set before them: he calls them to wait upon God by prayer; *Elias*, though a man subject to passion as we are, yet *He prayed and it rained not, and he prayed again and it did rain*: A man subject to the like passion as you are, and yet he prayed and it rained not, and he prayed, and it rained; therefore look you to be as patterns; this is another honor that God is pleased to put upon his servants, he makes them patterns to others. But again,

3. Thirdly, The Lord doth *boast* of such of his servants as do thus: he *boasts and makes it his glory*, he sets them before, for all the world to look upon and behold his glory in them, in *Rev. 14. 4. These are they which follow the Lamb wheresoever he goes*, let all the world look upon them, and behold the glory of God shining in them: these are they that follow the Lamb where ever he goes; you know what God said to Satan concerning *Job*, *Job 1. 8. and 2. 3. Hast thou considered my servant Job?* I have one servant that is worth the considering, saith God, *Hast*

thou considered my servant Job? Hast thou set thine heart upon my servant *Job*, saith he? Thou hast been compassing the earth, but hast thou seen such a one as my servant *Job*? Thou hast many slaves to boast on, and many drudges, but I will compare with thee above all: my servant *Job*, hast thou considered him? he is a perfect and upright man, *one that feareth God and escheweth evil*. And so *David*, God seems to glory in him, that he had such a servant as *David*, in Acts 13. 22. *I have found David, the son of Jesse, a man after mine own heart, that shall execute all my Will:* as good a servant as I desire to have, he will fulfill all my Will, and he is according to mine own heart, he will do all my Will: God glories in it that he had such a servant as *David*.

4. Fourthly, As God glories in such, so he *delights* exceedingly in such, as walk closely with him, they are the Object of his delight: it's said in *Cant. 7. 5.* that *the King is held in his Galleries:* he sees such an excellent piece, he is held by his affections, and he cannot get out, *Oh thou hast ravished my heart, my Sister, my Spouse, thou hast ravished mine heart with one of thine eyes, with one chain of thy neck:* Behold the beauty of thine eye, that eye of Faith, that eye of thine ravishes my heart, it wounds the heart of Christ, it made him love-sick, there was such a dart from the eye that ravished his heart, great delight the Lord takes in such; Oh, saith the Father, here's the very Image of my son in such and such a Saint, here's the very likeness of my son, I canit but look upon this picture with delight, here's the very countenance of my son, the very eye of my son, Doves eyes, the very cast of his eye, and it's always looking heavenward, the very cast of the eye of thee my son: here's the very lip of my son that dropt sweet smelling Myrrh; here is the very gate of my son, his very carriage, every footstep is like the foot-steps of my son, I canit but delight; the Father saw the Image of the son in such, and the son sees the Image of the Father in such, and therefore canit but rejoice and delight in them with exceeding great joy. That's a fourth. But again,

5. Fifthly, The Lord doth *manifest much love* unto such: there's another special favor that such as walk close with God meet withal: Oh that all this which is spoken might refresh your hearts. The Lord manifests special love and favor to such; he communicates more of his love, they shall have the very heart of God, God unfolds, he will unbowel himself unto them; the Lord canit contain it, he falls upon them, falls upon their neck and kisses them, as *Joseph* did upon his Brethren's necks, in *Gen. 45. 14, 15.* he could contain no longer, fell upon their necks, discovered himself unto them, I am your brother, saith he, *I am Joseph:* there's abundance of love, precious love that the Lord doth reveal unto such; he will satiate and satisfy their soul with kindness; there is a promise that is made in the *Psalms 36. 8.* *He will satisfy their souls with his loving kindness, they shall drink abundantly, and be satisfied with the fatness of thy house:* they shall taste abundance, not only so but be satisfied, taste and be satisfied, with the goodness, and love of the Lord; there's none drinks so much, nor none meet with such soul-satisfaction, as those that walk close with God.

6. Sixthly, The Lord *reveals his secrets unto them*, he will with-hold nothing; *Shall I hide from Abraham?* The Lord will reveal it unto such of his Servants, *Shall I hide from Abraham?* *Gen. 18. 17, 18.* *seeing Abraham shall become a great Nation, and he will teach his Children:* The Lord knows to whom he gives out, such as will give out to others and be communicative to others, and

therefore the Lord reveals himself unto them: they stand nigher God than others, therefore they see more than others, understand more than others, and standing upon the hill top they see further than others: God reveals special things to them: *Enoch the seventh from Adam Prophesied of these, saying, Behold the Lord cometh with ten thousands of his Saints, to execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard speeches, which ungodly sinners have spoken against him.* Again,

7. Seventhly, The Lord *employs such upon special Services:* such as walk more closely with him, shall do the great works of God in the world; great things are spoken of to come to pass in the latter days, and who shall be God's Instruments to bring his great works to pass? Why, the Lord will make wise such as walk closely with him, in *Rev. 17. 14.* The Army of the Lamb, such as he will do great things by, they were such as are *called faithful and chosen;* there's that commendation given of them, *And they that are with him are called faithful and chosen:* These shall be his Instruments of the great work to bring down *Babylon* by, to do his great work by, these shall be men of choice spirits, called, chosen and faithful, God will make use of them to bear up his name in the world, and he will use them as Instruments to bring to pass the great things he hath spoken of: they are Instruments that will give all to God, and therefore God will make them Instruments of great work to him; and it's their study that the Lord alone may be exalted, and therefore the Lord will make use of such for special service. But again in the eighth place,

8. Eighthly, The Lord takes special notice of them, for he *puts such a luster* upon them as shall make them to shine in the eye of the world; this is another honor that God is careful to put upon them, as that they shall shine in the eye of the world; that they shall either be respected or feared. Sometimes the Lord makes the very wicked in the world to respect them. *John* that was a burning and shining light, *John the Baptist*, how did God make even *Herod* himself to respect him? Even the wicked of the world are convinced by them, and God doth enforce the world to approve of them, to approve of the way they walk in, and to approve of their Integrity. There's a promise in *Rev. 2.* to the Church of *Philadelphia*, that God would make their very enemies to come and worship before them, and to acknowledge that God hath loved them; there is such a luster upon them, upon their spirits, and lives, and carriages, when they walk close with God, that the men of the world are forced to confess as of Christ, *Never man spake as this man*, and certainly these men are gracious men, what ever the world thinks of them, and oh that there were no worse, and that I might die the righteous man's death, that my latter end may be as his; they are thus convinced by that luster that is upon them, or at least, God makes the world to fear them; they are a dread unto the world: *Abraham* was mightily feared by *Abimelech*, and *Abimelech* feared him, and sent to make a Covenant with him in *Gen. 1. 22.* he sent his great Captain to make a Covenant with *Abraham*, and why? Because they perceived that God was with him, and God prospered him, and therefore they are afraid that *Abraham* should be their enemy; though they were strangers to God, yet the fear of his people, the fear of *Abraham* fell upon them: what a dread is many a godly man unto the wicked, their very conversations do convince them, the stirrings of God, the appearances of God in them do convince them: and therefore they cry

out many times of them as the Devils did of *Jesus of Nazareth*, *Why art thou come to torment us*: So a man that walks close with God is even a torment upon them: the fear and dread of them fall upon their enemies; that's another honor that God puts upon those that walk closely with him.

9. Ninthly, Again, To such as walk closely with God, there's an *abundant entrance for them into the Kingdom of God*, I say, such shall meet with an abundance of entrance into the Kingdom of God; so says the Apostle in *2 Pet. 1. 11*. He bids them there *Give all diligence to make their calling and election sure*, be not idle, do not stand at a stay, press on, *For so there shall be an entrance made, an abundant entrance shall be ministered unto you, into the Kingdom of our Lord and Savior Jesus Christ*: All God's people do not meet with this abundant entrance, there are some that creep in at the narrow gate, some sail to Heaven with quarter wind, others go with full sails of Assurance. Now this seems to be promised to those that walk most closely with God, that give all diligence to wait upon God, and all diligence to increase in knowledge, and grace, full sails of Assurance and an abundant entrance shall be ministered unto them into the Kingdom of our Lord and Savior Jesus Christ. But again,

10 Tenthly, In the last place, Such as walk with God, God makes their *memorial to be sweet*, the memory of the just shall be sweet when they are dead and gone, their names shall not rot, they shall be Embalmed, God will have them to be remembered unto many Generations; *Abel*, though dead, he is yet remembered, God will take care that his Saints shall be remembered. *Enoch* walked with God, and though he was cut off, yet *Enoch* must be remembered, though it were many hundred years before *Moses*, yet God would have *Moses* to write it twice, *Enoch walked with God*. Now God will have the very men in the world to honor their Names when they are dead and gone; the Prophets many of them were cut off by the wicked Jews, but God caused their names to be precious when they were gone: and the Scribes and Pharisees (as wicked as they were) yet, notwithstanding, they honored the name of a Prophet; and your Fathers killed the Prophets (though odious whilst they lived, though cut off, as Christ himself was, and thought not worthy to live on the face of the Earth) yet their Names are precious and in memory: and thus you see that the Lord takes special notice of such of his Servants as walk most closely with him; he knows that the Devil takes special notice of them, and therefore he will take notice of them; he knows that the world takes special notice of them to envy them, the spite of the world is against them, and therefore God will take them into special favor with himself: there are none so hated, none so maligned as those that walk most close with God; there is no such eye-sore to a carnal man, as one that walks close with God: Oh, the light and glory of God that doth appear in such a Saint doth convince the men of the world, and upbraids them, shames them, sets their Consciences on work, convinces them at what distance they are from God, and therefore it is that the world hates them, there's none that meets with more spite from the world than they, and therefore the Lord takes special notice of such, and there's none that the Devil strikes more at, than those that walk closest with God: for they are like a light set upon a Hill, and the Prince of the Air will endeavor to blow it out; they are as Beacons set upon a Hill, and the Devil knows that if he can throw them down, there will fall many with them. *Hast thou considered my Servant Job?* hast thou set thy heart upon him? I doubt not but thou hast considered him, thou hast

maligned him, sought to cast him down from his station. *Simon, Simon, Satan has a desire to have you, that he may winnow you, but I have prayed for thee that thy Faith fail not;* of all others, Satan desires to have *Peter*, that he might winnow him. Such as are most eminent, the more eminent, the more doth Satan desire to winnow them, and therefore the Lord steps in, *I have prayed for them;* Christ steps in to plead for them in a special manner, he takes care of them: As the darts of the Devil are thrown principally at such, so the Lord himself will be their Buckler, and their defense.

Now Brethren, from all that hath been spoken, reflect upon it; And oh that it may stir you up to endeavor to walk more close with God; not only to walk with God, but to walk with God as *Enoch* did; it's not enough to be gracious, but what singular thing do you for God? I know that this will make you vile in the eyes of the world, but be you resolute in the ways of God: It will be a blot to you in the eyes of the world, but it will be an honor to you in the eyes of God, who judges in truth and righteousness; and therefore if the world spite you for this, for walking more close with God, for embracing the truth of the times, say, If this be to be vile, I will yet be more vile, and know that it shall not be labor lost, I say, it shall not be labor lost, to endeavor to walk thus closely with God as *Enoch* did, you shall meet with that refreshment in God, which will abundantly answer what you shall lose in the world, what you shall part withal in the world: the sweetness that you shall meet withal in Communion with God, it shall abundantly satisfy for the loss of all creature comforts whatsoever, if you shall lose anything for walking thus closely with him.

I shall say no more, Your memories shall be precious in God's sight, when rich men, and great men, and men of parts shall rot and perish, die, and come to nothing, and their names shall perish with them and rot; Why, the names of the righteous, such as walk close with God in their Generation, their names shall be as a Box of Ointment poured forth, and they shall be sweet and precious to God and to his Saints throughout all Generations. And thus I have shown you these two particulars, That God hath some of his Servants in all Generations, that walk more close with him than others; and secondly, That the Lord takes special notice of such, and sets some special badge of Honor upon them; the main Point in hand is still behind.

SERMON III.

GEN. 5. 24. And Enoch walked with God, and he was not, for God took him.

I Have already considered two Propositions that did arise from some particular consideration, before I came to the main; First, In that *Enoch* is taken notice of above the rest; here are ten Patriarchs spoken of in this Chapter, but it's said of *Enoch* only, that he *walked with God*: they all walked with God, but he in a special manner. God hath some of his Servants in all Ages that walk more close with him than others; that was the first Proposition. And then Secondly, That the Lord takes special notice of such: here's more notice taken of *Enoch* than of all the rest, *Enoch walked with God*. And there is one particular more before I come to the main Observation,

And that is, The consideration of the *Time* in which *Enoch* lived: It was in evil times; men began exceedingly to degenerate, the world began to grow exceeding wicked, and was filled with violence, and therefore it was that *Enoch* did breath out threatenings against them: he breathed out threatenings of Judgment against the men of his Generation, which the Apostle *Jude* doth apply to the men of that Age in which he lived, in *Jude* 14, 15. it's said there (speaking of the wickedness of his Generation) *And Enoch the seventh from Adam, Prophetied of these, saying, Behold the Lord cometh with ten thousand of his Saints, to execute Judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against him:* the Prophet it's very probable did Prophesy this against the men of his Generation, they being exceedingly corrupt; and the Apostle doth apply it unto the Age in which he lived, because it was like unto the Age in which *Enoch* lived, which was very corrupt; so that you see (and it's very observable) that in the *time* in which *Enoch* lived, that Generation was very corrupt, yet he walked with God. It affords us this Proposition to pitch upon, That

The Lord takes it exceeding kindly, when his people walk closely with him in evil times, it's the great commendation of the Saints then to walk closely with God: it was the commendation of the Church of *Pergamos* in *Rev. 2. 13. I know thy works, and where thou dwellest, even where Satan's seat is, and thou holdest fast my name, and hast not denied my Faith, even in those days wherein Antipas my faithful Martyr was slain, who was slain among you, where Satan dwelleth.* This was the great commendation of that Church, that though she dwelt where Satan's seat was, in the midst of wicked men where the Devil rules, where the Devil hath his Throne, yet there thou hast not denied my Faith, but there thou holdest fast my truth: this Christ took exceeding kindly. It was the great commendation of *Job*, that he was a perfect man, he was a perfect and upright man, though he dwelt in the Land of *Uz*; he was a man that dwelt in the Land of *Uz*, a perfect and upright man, he was upright in the midst of a sinful people: they were of the posterity of *Esau* that inhabited that place, a crooked Generation, and yet *Job* was an upright man amongst them; that was his great commendation. It was the great commendation of *Noah* that he was a just man in an unjust world; it's said, the whole earth was filled with violence in *Noah's* days, and then *Noah* was a just and perfect man. It was the great commendation of *Joseph*, that he feared the Lord amongst the *Egyptians*, he dwelt amongst those that had not the fear of the Lord amongst them, and yet he retained the fear of the Lord. And so it was the great commendation of *David*, that his spirit was carried after God, not only when he was in *Jerusalem*, but when he was among the Heathen, when he was amongst the Inhabitants of *Meshek*, when he was in the Tents of *Kedar*, *Woe is me, that I am to dwell with the Inhabitants of Meshek, &c.* and yet even then *David's* heart was carried after God, and that was *David's* great commendation. It was one of the glories and beauties of Christ himself, That he was holy and righteous in a sinful world, *As the Apple-tree in the midst of the Trees in the Forest, so is my Beloved among the Sons,* *Cant. 2. 3.* He was an Apple-tree in the midst of wild Trees, when he was compassed about with Briars, Thorns and Thistles, and Crab-trees, yet he continued a pleasant Apple-tree, and brought forth delightful fruit to God and man. Now for the clearing of this Point, That *the Lord takes it exceeding kindly, when his people walk close with him in evil times,*

I shall show you, First, What the evil times are; And then Secondly, What it is to walk with God in evil times. And Thirdly, Make it evident, that this is exceeding acceptable unto God, which will make way for the Application.

First, If you enquire what those evil times are in which close walking with God is so exceeding acceptable?

1. First, Times of *General Apostasy*: times of great corruption, and of General Apostasy from God, from the truth, and from the ways of God, and from the worship of God; when men shall lose not only the power, but the very form of Godliness; when such as seem to be like Stars, shall be swept down; and when most men are carried away with the stream of looseness, it's an evil time, and then to walk with God is exceeding precious: Such was the time of *Noah*; in the time in which *Noah* lived the whole world was corrupt, and the whole earth was filled with violence; Ay, but then *Noah* walked with God in his Generation, and that was exceeding acceptable. And so again, we have other Instances of the like in *Hos.* 11. 12. It was the great commendation of *Judah*, that when the people of *Israel* had corrupted themselves, when *Israel* had gone astray from God, from his worship, and from his truth, then *Judah* was found faithful with God, *Ephraim* has compassed me about with lies, and the house of *Israel* with deceit, but *Judah* yet ruleth with God, and is faithful with the Saints; *Judah* still holds fast, or *Judah* leaves a witness to his God, bears witness to the truth of God, and is faithful to the Saints, faithful to the Prophets, and that was the great commendation of *Judah*, to be faithful at that time; in a time of general corruption: And so again in *Mal.* 3. 14. It was a very evil, a very corrupt time, and God took it exceeding kindly that his people did hold up for him: *Ye have said, it is in vain to serve the Lord, and what profit is it that we have kept his Ordinances, and that we have walked mournfully before the Lord? and now we call the proud happy, yea they that work wickedness are set up, and they that tempt God are even delivered:* but what follows? mark the 16 Verse, *Then they that feared the Lord spake often one to another, &c.* The people were woefully corrupt, God had a few names there that he kept faithful to himself, they that feared the Lord even then, when the time was so evil, they spake often one to another, and a Book of remembrance was written.

2. Secondly, *Times of sore persecution*; times of persecution are evil times, and then to walk with God is exceeding acceptable; such was the time in which *Elijah* lived; it was a time of great persecution, *Jezebel* had slain all the Lord's Prophets, there was none in all the Land durst appear for God, and therefore (he thought) he had been left alone, *Lord they have slain thy Prophets, and left me alone:* and yet *Elijah* stands up for God; there was none in all the Land durst appear for God, and therefore *Elijah* thought he had been left alone, *1 King.* 19. 14. And yet *Elijah* stood up for God, and with an undaunted spirit bare witness and stood up for God: this the Lord took exceeding kindly at *Elijah's* hand. What a gracious promise is made to the Church of *Philadelphia*, because she stood it out in evil times, *Because thou hast kept the Word of my patience:* Thou hast kept my Word with patience, thou hast kept my truth, notwithstanding all the opposition thou hast met with, that truth which was most opposed, that truth which was most persecuted, that which was the truth of the times thou hast kept,

and thou hast kept it with patience, notwithstanding all thy suffering, notwithstanding all opposition, *Therefore I will keep thee in the hour of temptation that is coming upon the World.*

3. Thirdly, Times of *Temptation* are evil times, and then to walk closely with God is acceptable: when Satan himself, or by his Instruments shall endeavor to beat souls from their standing, when he shall endeavor to turn them aside from God, then to hold fast, is taken exceeding well. It is the great design of the Devil by himself, or wicked men, thus to strike at God's people; what do you get by your close walking with God? Why, you get nothing but blows, nothing but stripes, and you are afflicted more than any; it was never worse with you, than since you began to follow hard after God; this is Satan's temptation, and now to hold fast is very acceptable: thus it was with *Job*, *Job* 2. 9. the Devil tempted him by his wife, says she to him, *Dost thou still retain thine Integrity? Curse God and die.* Dost thou still retain thy Integrity; what, wilt thou still walk with God? What hast thou got by walking with him? Thou seest how sad a condition thou art brought into, I would never follow that God any longer, I would curse him and die: it's a sore temptation, but *Job* still stands in his Integrity, *Thou speakest like one of the foolish women, shall we receive good at the hand of the Lord, and shall not we receive evil? Thou speakest like one of the foolish women.* But again,

4. Fourthly, Times of *Affliction* are times of trial, and then it's most acceptable for Saints to walk with God: Times of *Affliction*, when God seems to frown, and God stretches his hand out against his own people, for them yet to pursue after God in their spirits, this is very acceptable; to run to God when God seems to smite them, to run into his arms, when they see he is angry, to run under his shadow, when God seems to beat them sore; Why, this is very pleasing unto God: Thus it was with *Job*, though God stretched out his hand against him, yet he would not stretch out his hand to iniquity, but still he kept his integrity: he was in a sad condition, he was stripped naked of all he had in the world, as you read in *Job* 1. 21. and though God make him naked, he will walk with God; though God lay him naked, destitute of all comforts, he blesses the name of God when all was taken from him, and it's said, in all this *Job sinned not, nor charged God foolishly.* That's the fourth evil time, in which walking with God is acceptable. But I shall speak most to the first of these, because that concerns *Enoch* most, *viz.* Times of General corruption, times of declining, times of Apostasy, then to walk with God is exceeding acceptable.

Quest. Then what is it to walk with God in corrupt times, or when do the servants of God walk with him in corrupt times?

Answ. 1. I Answer, First of all, when they embrace the truth of the times, those truths that are most opposed, when they shall countenance those truths that are most discountenanced, when they will not shut out the light, the truth that God holds forth in their Generation, though the truth cost them dear, though they must buy it, though they suffer the loss of all for the truth, though it cost them the loss of their comforts, the loss of their good names, the loss of their Friends, the loss of Estate, yet it's the truth of Christ, and it's the truth of the times: When God shall thus cause his servants to embrace those scorned, persecuted, and opposed truths of the times in which they live (as every Age hath its special truth) wherein they are to walk with God in a corrupt Generation. But again▪

2. Secondly, To walk with God in a corrupt Generation, is to practice those ways of holiness, and righteousness, and to show forth those graces which are most contrary to the wickedness of the times; this is walking with God in a corrupt time: I say, to practice those ways of holiness and righteousness, and hold forth those graces, which are contrary to the wickedness of the times: and therefore it was *Job's* great commendation, that he was upright, that he was an upright man in a crooked Generation, he lived amongst a crooked people. And it was the great commendation of *Noah* that he practiced righteousness; it's said, he was a just man when the world was most unjust, it's said, *The earth was filled with violence*; there was no righteousness in *Noah's* days, and then *Noah* was a just man, he was a lover of justice and righteousness, he was a follower of it, a pattern at that time when there was nothing but unjustness and violence in those times: and thus to walk with God in a corrupt time is very pleasing and acceptable. But again,

3. Thirdly, To walk with God in a corrupt time, is then, when the Servants of God shall stir up others to cleave close to God at that time: this is part of their service at such time to endeavor to strengthen, and to hold up the hands and the hearts of one another, in declining and sinful times; you may remember the place before, *Mal. 3. 16. Then they that feared the Lord spake often one to another*; when the time was woefully corrupt, this was the service of that Generation, then they that feared the Lord spake often one to another, they spake words of encouragement, to strengthen one another, that they might not be dismayed, that they might go on with boldness, in professing the name and truth of Jesus Christ, notwithstanding all opposition.

4. Again, Fourthly, When the Saints shall *Rest upon the promises of God, which seem to be far off*, this is part of their walking with God in an evil time: I say, then to act faith in the promises, which seem to be far off; when you see nothing but corruption nothing but darkness, yet even then to look to the promises of life, and holiness, and grace, which shall be given out, and shall be fulfilled: when there is little or no knowledge of God, then to close with the promise, that *the earth shall be full of the knowledge of the Lord as the waters cover the Sea*; so the promise that God hath made to roll away the reproach of his servants, when they meet with nothing but reproaches from men, then to look upon the promise, that he will roll away their reproach, and cause their righteousness to break forth as the Sun at noon-day. That's another. Again,

5. Fifthly, When they shall *Vindicate the Providences of God*, though never so seemingly cross unto promises, and so clear all dispensations of God, both to the righteous and the wicked; and though he suffer the righteous to be trodden under-foot, yet they shall then vindicate God in his dispensations, and say, That the Lord is good and righteous, and just, and there's no iniquity in him; there's a time a coming when he shall clear up this truth, and they shall discern between the righteous and the wicked; there's a time a coming when it shall be said, *Verily there is a reward for the righteous*; there's a reward for the just of the earth: they shall vindicate the Providences of God in the face of the wicked, *Behold the Lord cometh with ten thousands of his Saints to execute Judgment upon all*; there's a day of reckoning coming when the

wicked shall pay for all; this he resolves on; and this is a second part of that service, viz. what it is to walk with God in evil times, But,

3. Thirdly, It's exceeding pleasing to God that his Servants (thus) should walk and stick close to him in evil times. I shall look no further than that of the Prophet *Malachi*, *Mal. 4. 16.* which we before spake of, *Then they that feared the Lord spake often one to another, and the Lord hearkened and heard, and then a Book of remembrance is set before them, for them that feared the Lord, and thought upon his Name;* You may see the Lord is exceeding intent upon his servants that walk close with him in evil times, he doth eye them, and his ear is towards them, he listens to every word they speak, *They that feared the Lord spake often one to another;* and it's said there, *The Lord hearkened and heard:* the Lord hearkened: he did as if a man should listen to hear what his servants should say one unto another; they had other listners it's like in that evil time, the wicked hearkened and listned, that they might trap them; Ay, but God listens for another end, he hearkened, and heard, and a book of remembrance was written before them. There's another particular, which doth declare how acceptable it is to God that they walk before him in evil times, a book of remembrance is set before them while they speak, God writes and takes notice of what they say, *A book of remembrance,* he writes a book of Chronicles that it may not be forgotten what they spake of God, and one to another: An allusion to the custom of Princes, that they had their books, in which they writ what any man did for them, what good service they had done for the State; as *Mordecai's* good service was written in a Book, the King calls for the book in which the services of *Mordecai* were writ: so the Lord looks in his Book; a Book of remembrance was written. But again,

Further, *A Book was written for them that feared the Lord, and thought upon his name;* nothing that they did for God, and spake of God, and thought of God, there's nothing shall be lost: it was an evil time; and it may be they durst not speak all their thoughts; yet, all their good thoughts were taken notice of by the Lord, they were not let go, but set down in his book, even their thoughts were written down: God will write them that they shall not be forgotten, *Oh, I remember the kindness of thy youth,* *Jer. 2. 2.* and *the love of thy espousal when thou followedst me in the Wilderness:* to follow God alone in a Wilderness, when there's little or no company, God takes this as a special respect and kindness.

But why does God take notice of his people in special, who walk most close with him in evil times?

1. First of all, I Answer briefly, It discovers that the very *Life of God and Christ* is in that soul, God rejoices in the Image of his Life, which he beholds in his Children: it's an argument that the Fish hath life when it swims against the stream; the dead Fish, that's carried down the stream, it cannot make any resistance: It's an Argument the life of Christ is in that soul that is enabled to walk with God in evil times, to go against the stream of corruption and looseness.

2. Secondly, Again, As it is an Argument of *Life*, so it's an Argument of *Strength*; that soul hath got much strength from God, that walks thus with God in evil times: It requires much strength to swim against the stream, a great stream; there are times of great opposition; the

servants of God meet with much opposition from Satan and the World, then, then to walk with God when all the world almost goes contrary, to bear up with God then, doth discover the strength of the soul which God is exceedingly delighted with.

3. Thirdly, Again, To walk with God in evil times, is an Argument of *Sincerity*: to do for God out of sincerity; *Job* was sincere, and still retained his Integrity, notwithstanding all the opposition that he met with; it doth discover that the soul hath a better principle; that soul that bears up with God in evil times▪ it hath a better principle than the men of the world; that he doth not walk by the Examples and Commands of men: it's not multitudes of men; this carries on false hearts, which oft fall in evil times; and therefore when God (notwithstanding general corruptions) carries on the hearts of God's people to stick close to him, it's an Argument of much sincerity, and sincerity is that which God is exceedingly delighted in.

And therefore I shall conclude with a word or two of Application.

1. *Use*. First of all, It lets us see how contrary the wicked are to the righteous: It's not a good time will make the wicked man good, as it's not wicked time that will make the righteous man evil; it's neither the time, place nor company that can change the nature of the wicked man: *Saul* retains his evil heart when he is in the midst of the Prophets; though he be amongst the Prophets, and Prophecy amongst them, his heart is as evil as ever; but on the contrary, *David* retains a sweet enjoyment and breathings after God, when his soul was amongst the Heathen in the Tents of *Kedar*; the wicked man *will not learn righteousness in a Land of uprightness, let favor be shown to him*: though he be in a Land of uprightness, he will not learn righteousness; on the contrary, a gracious heart will not learn perverseness, though he be in a Land of wickedness: For why? there's the seed of God in them, the seed of God shall preserve them; and therefore, Oh what cause have wicked men to see and bewail their condition! it's not time, place, nor company can make them better: in a Land of uprightness they'll be evil. Oh that the Lord would cause them to bewail their sinful natures, and so come unto Jesus Christ, that so he may make their crooked natures straight. And let the Saints be thankful unto God, for that principle of God that is in them, Oh what cause have you to rejoice in it, and to be thankful for it, that God hath put such a seed of himself into you! that he hath made you partakers of his own divine nature, which all the corruption that is in the world cannot alter! All the salt water that is in the Sea canit make the live Fish salt, still it retains its freshness; and all the wickedness that is in wicked men, canit make the gracious heart wicked. I say, improve this that is of God in you, take heed that you be not carried down with the stream of corrupt times; but know the worse that the times are, so much the better should you (that are the people of God) be; you are set up as Lights in the night, you are as the stars in the Firmament (so shall the righteous shine one day) and you (as the stars) should •ine brightest in the darkest night; God hath set you up for this very end, that so you may be as witnesses in the world, that you may bear up his name in the world, that you may witness against the general corruption of the times, in which you live: God doth therefore set you up as Pillars of Brass, on which he hath set his name, and his sons name, and you are to bear it in the world; he hath set you to bear up his name, and he hath set you to bear up

the earth, if it were not for the few that did walk with God in corrupt times, the earth would fall; remember then that God hath set you up for this very end; therefore do not suffer the name of God to fall through your loose walking with God, and through your giving way to the evil of the times; it's special service God hath for you to do, you are set here for this very end to bear up his name, it's the work, the service in your Generation; and therefore know that God calls for it at your hands, Oh know, he expects that you should embrace the truth of the times that are most opposed, persecuted and cast out, that you should practice the contrary graces unto the wickedness of the times, that you should strengthen and encourage one another in the way and work of the Lord, that you should rest upon the Promises, that seem to bear up and clear the Providences of God, against the blasphemies of the wicked, this God expects from you in evil times: and know, that if you do not walk closely with God it goes to his very heart, I say (you that are his people) it grieves the very heart of God when you go astray from him; says Christ of the twelve Disciples in *Joh. 6. 67. Will ye also go away from me?* It's said, that there were many at that time that left Christ; well, he turns unto his Disciples, and says to them, *Will ye also go away from me?* But Peter said, *To whom should we go? Thou hast the words of eternal life;* What, will you? if you should go away, that would be a greater grief than all the rest; you that have walked with me so long, what, will you turn aside? It was the great commendation of *Judah* that she was faithful with God, and he bids her so continue; Oh let not *Judah* turn aside, in *Hos. 4. 15. Though Israel play the Harlot, yet let not Judah offend:* Though they play the Harlot, yet you that are my people, that have so long walked with me, and that have kept in my truth, Oh, have you a care, that you walk not with the multitude to do evil, and that you be not extravagant; it goes to the heart of God your Father, if you should walk loose and keep ill orders, this goes to the heart of God, it's more than if twenty strangers should do it, if you in the least should turn aside; this is a wound from a Child, and the wound of such goes to the heart of the Father: But on the contrary, know that the Lord is exceedingly delighted with your close walking with him; you heard before in *Mal. 3. 16.* how God is delighted with the close walking of the Saints, it's kindness that God will never forget, he will remember it to the last; in *Luk. 22. 28.* (to name no more) says Christ, You are they that have continued with me in my temptations, *Behold, I appoint unto you a Kingdom:* this was kindly taken: they did not only follow Christ, but they continued with him when under temptation, and when he was persecuted, you that continued with me in my temptation and tribulation, *I appoint to you a Kingdom.* The Lord says of you, that are followers of him in evil times, that bear up against the stream, These are they that have continued with me faithful, and I will not forget them, thou hast kept to me in the hour of my patience, and I will keep thee in the hour of temptation that is coming upon the World.

SERMON IV.

GEN. 5. 24. And Enoch walked with God, and he was not, for God took him.

I Have already dispatched three Points, which were needful to be considered, before we come to the main; the last time, we considered what an evil time it was that *Enoch* lived in, the earth being so corrupt, as it appears (by that Prophecy of *Jude*) that the time of *Enoch* was

an evil time: but notwithstanding the corruption of the time, *Enoch walked with God*. The Lord takes it exceeding kindly when his people walk close with him in evil times. But I shall further Consider what lies in the Text, *Enoch walked with God*. Here is nothing taken notice of but his *walking with God*; he was an excellent Prophet, as the Apostle *Jude* doth witness, *Enoch the seventh from Adam Prophesied*, he was one that did a great deal for God, he preached faithfully unto the men of his Generation: but there's nothing said of him but this, *He walked with God*; he lived so long and he *walked with God*.

Observation. Observe then, *That it's the highest excellency of a Creature to walk with God*: For this is the greatest commendation that can be given of a man or woman, that they are such as *walk with God* in their Generation. Here I shall show you, First, What it is to walk with God. And Secondly, That this is the excellency of any man or woman. And Thirdly, Wherein this excellency lies, which will make way for the Application.

Our first work is to Consider, *What it is to walk with God*; the way of a Christians walking with God, is either *Internal* or *External*; *Internal* is the way of his spirit, the way of his heart, which is hid from the world: *External* is the way of his Conversation. We shall now consider the former only.

What is this *Internal* way, the way of the spirit, the way of the heart in walking with God?

First of all, *Faith* is the beginning of this way, I say, *Faith in God and Christ*, and the *Promises* is the beginning of this way, for the Apostle says, *We walk by Faith*, 2 Cor. 5. 7. And the Apostle to the *Hebrews* tells us expressly, *That Enoch walked with God by Faith*, Heb. 11. 5, 6. it's said, *By Faith Enoch was translated, and was not, yet before he was translated he pleased God*: where he holds forth to us, that *Enoch* lived and died in faith, and this was his first step, and this is the beginning of a Christians way in walking with God, he begins in Faith: 'Tis not possible that two should walk together unless they be agreed, so says the Prophet *Amos*, *Amos 3. 3. Can two walk together except they be agreed?* It's not possible till Faith close with Christ, there's no Agreement: it's faith that makes our reconciliation, and makes over this agreement to the soul, and therefore no walking with God before this agreement; it's not possible for an Unbeliever to walk with God, Faith is the beginning of this way, for the soul is filled with slavish fear, and it dares not come to God, it dares not walk with him, it dares not come nigh him, till such time as faith doth discover the grace, love and bowels of compassion that are in the heart of God; it runs away from God, the creature runs from God as *Adam* did, God walked in the Garden, and he called for *Adam* to walk with him, but he durst not, the guilt of his transgression was upon him, and he hid himself among the Bushes in the Garden; Poor creatures! they run not only into the bushes of the Garden, but into the bushes of the Wilderness, they would hide themselves in the Thickets of their own righteousness, in Briars and Thorns, rather than come in and submit to God again: There's not only pride of heart, but there's enmity, enmity against God, *The fool hath said in his heart, There is no God*; he wishes there were no God, that he might still be without control, and give no account of his actions, there's enmity in the heart, and this slavish fear and enmity remains till such time as God discovers it, and roots it out by faith, and faith discovers the tender bowels, love, and compassions that are in God towards it through Jesus Christ, so that as the soul goes on in

believing, so it goes on in walking with God: A Christians Exercise of faith is the acting of faith, and exercising of faith every day on the promises, is a great part of his daily walking with God, for he that walks with God acts faith, in all conditions he runs to the Promise; when the guilt of sin revives, he runs to the Fountain set open for *Judah and Jerusalem* to wash in, and he rous upon the Promise, *Lord, thou hast promised to blot out my transgressions like a thick Cloud*; and so when he wants holiness, when corruption prevails he runs to the promise, *Lord, thou hast said, sin shall not have Dominion over me*; thou hast said, *If Christ be in you, the body is dead because of sin, dead to sin*; and so in time of temptation he runs to the Promise, *Lord thou hast said that such of thy servants as walk in darkness, and see no light, should trust in the name of the Lord, and stay upon their God*; and thou hast said, *No temptation shall be a burden beyond their strength*: And so in all straits and afflictions, it runs to the Promise, *Lord thou hast said, That all things shall work together for good to them who love and fear thee*. In a word, This is to walk with God, when the soul shall rest upon the Promise for all supplies both for this life, and that which is to come; when he shall trust the Lord for provision in the way, and trust him for an Inheritance in the end of the way, he shall say, *Lord, thou hast given me the Word of thy grace, and I will venture my soul upon it, though it be for eternity I will venture upon thy Word, if I perish I perish; if God can deceive me, I am willing to be deceived*. Thus doth faith put the soul into a capacity and posture of walking with God, it puts the soul in a posture of walking hand in hand with God, as a man with his friend, it puts the soul into the best posture of walking with God, and that is, into a posture of leaning and staying upon him as it walks with him. It's said that the Spouse, as she came out of the Wilderness, *She came leaning upon her Beloved*; The Lord knows, his poor servants are not able to walk with him in the Wilderness, unless they lean upon him, and they canit set one step forward unless they lean upon him, and therefore he hath given them himself, his son, and his sons name, his Word, to stay and lean upon in the Wilderness; and this is the beginning of all their walking with God. That's the first particular▪ Again,

2. Secondly, To walk with God is to *Bow the spirit unto God*; this is another part of the Internal walking with God; I say, when the spirit bows unto God, when the powers of the soul are over-powered by the Spirit of Christ to submit unto him, for the very powers of the soul are resigned up to Christ; when the soul gives him the chief place in the heart, and desires that God may be set up in the very excellencies of the spirit; it canit be content unless God have that strong hold, unless he gain the inward-most Tower and Castle, the very heart and spirit which he desires may bow to God; when it is not content to give him the service of the outward man, but desires to serve him in spirit also, and therefore does cry out of those inward lusts that defile the soul, and do hinder it from acting towards God: though others, though standers by look upon such a soul, and see that God hath done a great deal for it, yet he canit be satisfied so long as there are any risings in the inward man, any rebellious lusts in the heart that do rise up against God, it desires that the Word of the Lord may bring down every Towery imagination, and that it might lead every thought into Captivity unto Jesus Christ: when the soul makes it his work, thus to bow the spirit, the inward man unto Christ, to serve him in spirit, to give him the choice, the excellency of the affections, and the

highest place in the soul, and is never quiet till every base lust be cast out of that inward Castle and Tower; this is another part of that Internal walking with God.

3. Thirdly, when the soul is *carried out with strong desires after the enjoyment of the presence of God*; when the soul delights in the presence of God, and is carried out with strong desires after further and further enjoyment of God, this is a part of the souls walking with him; when it can't take up in anything short of God; Creatures and Ordinances can't satisfy, if it do not meet with God in them, and therefore it desires to use all creatures for that end that he may see God in them, and glorify God for them, and be led unto God by them, that still he may come nearer unto God, whom to enjoy is his happiness; and so for Ordinances, he uses them all for that end that he may get nigher God, and enjoy more of the presence of God, and therefore he will wait upon the dispensation of the Word, because God hath promised to be there, and therefore he will walk with the Saints of God, because Christ hath promised to walk in the midst of the golden Candlesticks, for there he expects to meet him, and desires to enjoy much of God and Christ; I say, when the soul thus enjoys much of God, it's a great part of its walking with him; and therefore when God stands at a distance and hides his face, it goes up and down lamenting; Oh, this is the greatest perplexity in the world, for God to turn away and hide his face, and to lead him into a poor dark condition, Oh, Lord turn again, says he, let me see thy face; though he chide him, better than not to see his face or hear his voice at all; and therefore its desires are vehement when God seems to exempt himself. Therefore David breaths after God, in *Psal. 42. 1, 2. As the Hart panteth after the water brooks, so panteth my soul after thee O God. My soul thirsteth for God, for the living God, when shall I come and appear before God?* As the Hart breaths after the water brooks; Oh, it is a mighty desire that the poor, chased, hunted, bleeding Hart has after the water brooks, and such is David's desire after God, *Oh when shall I come and appear before God?* It's also expressed in *Isa. 26. 9. My soul sought after God in the night season (says the Church there) with my spirit within me will I seek thee early;* it's a very Emphatical expression, *with my spirit within me will I seek thee early.* Well, this is another part, a third step of the souls walking with God.

4. Fourthly, Again, *When the soul is filled with mighty desires of being made like unto God*; his desires are continually extended this way, in being made like unto God; it looks upon it as his glory, as his happiness: It's the greatest part of the glory of heaven to be made like unto God, and therefore the Apostle cries out so much of the old man, and of the body of sin and death, and desires so much to be satisfied and filled with the likeness of God; he looks upon Christ for this end, and beholds the glory of God in Christ, and he looks wistly, and would always be looking upon Christ, that so he might be changed from glory to glory, even by the Spirit of the Lord. His desires are mightily carried out, in being made like unto Christ, and he looks upon the promises for this end, that they may purge, sanctify and cleanse from all pollution both of flesh and spirit; the spirit of God shining in them and through them, it might convey more of the divine nature to them: That's another part of his walking with God. Again,

5. Fifthly, *When the soul is desirous to embrace all the motions of the Spirit of Christ*: I say, it's desirous to embrace all the motions of the Spirit of Christ, and to walk up to them, and to

improve them. Oh that sentence is writ upon the soul, *He that hath an ear to hear, let him hear what the Spirit speaks*; and therefore the soul is attentive, and is intent upon God for this very end, That he may know the mind of God, and not lose its opportunity, that it may hear when the Spirit calls, and says, *Come away*: There's a great deal in this; this is that which conduces unto a Christians peace exceeding much: the knowing and improving such opportunities of Christ's speaking in his heart, conduces to his peace and growth, and to his usefulness and serviceableness in those seasons and opportunities; when the Spirit of Christ (as I may say with holy reverence) whispers in the soul, when the Spirit of Christ says, Here's an opportunity of doing good to the soul, or to the body of a poor creature; Oh, how is then the heart drawn out amain to lay out himself for God, his strength for God, and to lay forth his Estate for God? And he says as Christ said, *Loe I come*: Here's an opportunity for service; why, then, *Loe I come to do thy Will, O God*; the embracing, I say, and cherishing those motions of the Spirit of God, which he is pleased to hint in the souls of his people, is another part of their walking with him. Again,

6. Sixthly, In the next place, That soul walks with God *when it sets itself in the eye of God*; when it eyes God continually, and sets itself in the eye of God, in the presence of God, this is a main part of his walking with God; when a man shall do all that he doth as in the presence of God, every action, that though it concerns man and his outward calling, yet he desires to do all as in the presence of God: And therefore he doth not only look to a duty, but he looks to the manner of the performance of every duty, because the holy, pure and piercing eye of God is upon him; he looks to the manner, how it's carried on and forth, what spirit is in it, because he knows that the eye of God is piercing, it's a flame of fire, and he doth all as in the presence of God, and unto God, in his serving of man, he doth it as unto the Lord: he hath a higher end than the men in the world have, who know no other end than to gain riches and honor, or the like; but there's a further and higher end, that he may lift up the name of God, and serve God in serving of man, that he may serve his Generation according to the Will of God; I say, when the soul is thus always under the eye of God, and therefore is faithful whether man see or no, though there is no eye to witness, no eye to overlook, yet it knows that it's in the presence of God, for though he do not so see the transgression of his people as to cast them off, yet he may see that which may be matter of sore displeasure and grief; and therefore this is that which is as a bridle and a bit over all his ways, that it is in the presence of God. Again,

7. Seventhly, In the next place, The soul walks with God *when he is desirous to embrace every truth that God shall impart*; when it opens to truth; this is another part of the souls internal walking with God: when it opens to truth, to every truth which the embracing and professing of may cost him dear, being opposed in the world; it matters not, if you be persuaded it's the truth of Christ it's enough, it trusts God for the rest; oh it's greedy after truth; that soul that walks with God, oh how fearful is it, lest it should not embrace truth? Oh how fearful is it lest it should be left behind when God advances his truth in the world; and when truth is advanced, Oh, how fearful is it to be left behind? Though it would not set a step, until God goes before, and it would not hear the voice of a stranger, yet it would not be shut up from the voice of Christ, therefore it's fear is to be left behind, and desires that God

would take it along: when he discovers truths unto a Saint, even the truth of the age, and the truth of the Generation in which he lives; that's another part of the souls walking with God. Again,

8. In the Eighth place, The Soul walks with God *when it can justify the Word of God*; justify the Word of God, though the Word condemn him in his practices, yet he will justify the Word of God; though the Word be high, holy, and spiritual, and he sees he is a poor creature and canit come up to it, yet he wonit despise nor hate the Word, but loves, justifies and blesses God for it; so the Apostle in *Rom. 7. 12. Wherefore the Law is holy*, says he, *and the Commandment is holy, just and good*. Again in the 13 Verse, *Was then that which was good made death to me? God forbid. But sin that it might appear sin, working death in me by that which is good: that sin by the Commandment might become exceeding sinful*. And again in the 16 Verse, *If then I do that which I would not, I consent unto the Law that it is good*. Though I do the things that I would not, yet, says he, I love the Law and delight in it in the inward man; this is a main part of the spirits and souls walking with God, when it can thus justify and clear the Word; and though the Word of the Lord cross him, yet it gets to the Word of the Lord, and though he canit come up to it, yet it blesses the Word, that's holy and good, though I be carnal, though I be sold under sin, it justifies the Word.

9. Again, In the Ninth place, *He will Justify God*; that's another part of his walking, he will justify God, and clear God in all his proceedings, though God go against his comforts, and smite them as he did *Job*, yet still he will walk and go along with God, and clear and justify God: *In all this Job sinned not, nor charged God foolishly, the Lord gives, and the Lord takes, and blessed be his name*. Still he will justify God though he canit see a reason of God's proceedings, yet still he will justify God; though he do him wrong, yet God is holy, righteous, and merciful; and this is another part of the souls internal walking with God. Again,

10. In the Tenth and last place, to name no more, The soul then walks with God, *When it is taken up with higher things than the things of this World*. It desires to look up to higher things than the things of the world, and greater things than the world is able to present, and therefore would not have the world for its portion at no rate, he canit take up there, no, he hath higher things to fix his heart upon: the worldlings spend their time and meditations upon their Silver and Gold, upon their Houses and Land, but a gracious heart will not spend many of his thoughts upon these, it will not spend the best of his thoughts upon these, but says to his soul as *Solomon's Mother* said to him, *Prov. 31. 2. Oh my son give not thy strength to women, &c.* and so says he, *Oh my soul give not thy strength to the things of this world, give not the strength of thy heart and affections, to these poor low things, thou hast better things to spend thy strength upon, there's God and Christ, there's a Kingdom, there's the Pearl of great price, there's an Inheritance, there's an Eternity, there's an everlasting enjoyment of God, these things art thou to be taken up with; these things doth he desire to spend the best of his strength and thoughts upon*. You see my Brethren in part, what it is to walk with God, this is the internal way, the way of the spirit, the way of the heart in walking with God; this the Lord will have laid before you as your duty, and although you see you come infinitely short of it (as all Christians may see how they come short of it) yet the Lord

will have this truth discovered, and this way laid before us, though we come infinitely short, and turn aside in our walkings with God, yet be justifying of him, and vindicating of his Word, and say, Blessed be thy name and the word of thy grace which thou hast made known unto us, and see that ye walk humbly wherein you come short, and get out of yourselves more unto Christ, that he may give you strength to walk with him. So much for this time.

SERMON V.

GEN. 5. 24. And Enoch walked with God, and he was not, for God took him.

I Have handled divers Propositions, we are now come to the main, *It's the greatest commendation that can be given to a man or woman, that they are such as walk with God in their Generation:* it is the excellency of the creature upon earth to walk with God. I shall come to the Second Part,

And that is, the Christians *External* walking with God. To show what is this external walking with God; It is either in its general or particular calling. Or he walks with God,

First, In those things that do more nearly concern *God himself*. And Secondly, He walks with God in the ways of his *Calling and Employment in the World*. And Thirdly, He walks with God in the *several Relations that God hath placed him in*. To speak to the first of these: And a Christian then walks with God,

1. First of all, When he walks by rule; this is the first step of his acceptable walking with God, I say, when he walks by rule: he knows that his heart is ready to go aside, to decline from truth and righteousness, and therefore he continually looks back for a rule to walk by, lest he turn aside; he knows that he is a creature, and his dependence is on God, and that the creature must walk by rule that the Creator gives forth, he knows that whatsoever is without rule, is an abomination unto the Lord, though it may seem never so good, never so specious to the eye, yet if there be not a rule for it, it's an abomination unto the Lord, and God says, *Who hath required this at your hand, as in Hos. 8. 14. For Israel hath forgotten his maker, and built Temples, and Judah hath multiplied fenced Cities, but I will send a Fire upon his Cities, and it shall devour the places thereof:* One would have thought this had been no forgetting of God, to *build Temples unto God*, and yet see how the spirit of God doth Interpret it, *Israel hath built Temples, and therefore hath forgotten his maker;* they did it in remembrance of God, but God bid him not do it, and therefore he had no rule, no command from God; nay, God commands that there should be but one Temple, and for them to multiply Temples for their own devotion, this was besides God's rule, and therefore God did not approve of it. Now he that walks with God walks by rule, and he that walks by rule hath this only rule as that which is revealed in his Word, as the Sun when it shines upon the Dial, it directs a rule for you to walk by. There are corrupt rules; in times past ye walked according to the common course of the world; they walked by rule, but it was a wicked rule, not of God's making; they walked according to the common course of the world; some men walk by the Example of others, they make that their rule, the example of the multitude, great men, and such as are counted wise, learned, judicious and prudent men, and the like, but this is a walking according to the course of the

world; some make their own wills and lusts their rule, whatsoever seems good in their own eyes, a rule to walk by: but he that walks with God, walks by no other rule than the rule of the Word, and therefore he stands in the way and enquires: he enquires for the way, as God commanded the Prophet *Jeremiah*, *Jer. 6. 16.* saying, *Stand ye in the ways and see, and ask for the old Paths, where is the good way, and walk therein, and ye shall find rest for your souls:* he bids them stand in the way, and enquire for the good old way, and he inquired at the mouth of God. So did *David*: in all his Enterprises he takes God along with him, in *2 Sam. 1. 1.* *Shall I go up and fight against this people? Shall I go up?* he enquires of the Lord, his recourse is to God continually; *Shall I go up or not? Lord shall I take such a course? Shall I take upon me such an Employment? Shall I enter into such a relation? What is the mind of God? shall I go? or shall I not go up?* And when the Will of God is cleared up to him, he rests satisfied, he cares for no more; he knows it's good to take God along with him, he would not go without God, nor take anything in hand without God, and therefore he continually looks up to him for grace: That's the first part, or first step, he walks by rule. Again,

2. Secondly, No opposition, no difficulty in his way, no sad event can turn him aside from doing his duty; this is another part of the Character of him that walks with God; I say, when his duty is revealed to him, and made known by the Word, there's no difficulty, no discouragement can turn him aside, or cause him to desist from that which is his duty: though he meet with discouragements from within and from without, even his own bowels rise up against him, the corruptions that are within him do oppose the work of the Lord in the performance of his duty; his unbelieving heart tells him, he had as good desist and give over, he shall never prevail nor do good on it, nor be a proficient in the way of God; notwithstanding his discouragements, he looks upon the strength of Christ and goes on. Sometimes the Devil sets upon him, temptation doth back corruption, and he meets with many a storm to blow him back again from following after God: but he looks to the promise and goes on, *The God of Peace shall tread down Satan shortly;* he looks to Jesus who was tempted, and is able to succor those that are tempted, and therefore still he goes on. Sometimes he meets with discouragements from the world, there are reproaches cast in the way, slanders cast in the way, Persecutions many times lie in the way; Ay, but still he goes on, and remembers that the Lord Jesus himself went through this way, and remembers that all that will live godly in Christ Jesus, must walk through this way, believes that there is a time when God will roll away all the reproaches of his servants, and therefore notwithstanding all opposition, goes on, not looking to the event; such a duty may cost him his liberty and life, but he looks whether it be his duty, and considers not the event, he will trust God for it: So did the three Children in *Dan. 3.* when the King threatens to cast them into the Fiery Furnace, the 15, 16, 17 Verses, say they, *Oh King we are not careful to answer thee in this matter, our God whom we serve is able to deliver us; however we will not worship thine Image:* he looks, I say, to his duty, that walks with God, and trusts him for the event; nay, though friends be against him, which is very sad, sometimes by their persuasions, sometimes by their frowns and threatenings, it's a great temptation; Ay, but still he goes on: So did *Paul* in *Acts 21. 13.* you shall see there when they would have dissuaded him from his duty, because of danger that was in his way; *Why,* (says he there) *why, what do you mean to weep, and to break my heart? I am*

ready not only to be bound, but also to die at Jerusalem, for the name of the Lord Jesus: What do you mean, to weep and break my heart? there's no sad event can discourage me from that which is revealed to me to be my duty; nay, God himself when he seems to break him, and to turn against him, to smite him in his body and estate and Children, though the hand of the Lord seems to be gone out against him, yet he will not desist from walking with God. Psal. 44. 17. see what they say there, All this is come upon us, yet have not we forsaken thee, nor dealt falsely in thy Covenant; and therefore he follows God in the Wilderness, when he is left destitute of all creature comforts; so did Israel in Jer. 2. 2. I remember the kindness of thy youth, when thou didst follow me in the Wilderness, in a Land that was not sown; David was still carried after God, though he was in a Land where no water is, My soul breaths after thee, O Lord, in a dry and thirsty Land where no water is; when God and the creature stand in competition, he falls on God's side, and when he and the creature must part, he chooses to follow God, though he follows him naked, though naked of all outward comforts, yea, and God shall not have the less of him though he takes away all his comforts: he shall not have the less love, nor the less service, nor the less praise, though God strips him naked of all, this shall be no discouragement; and thus it was with Job, Job 1. the latter end, when all was taken from him he blesses the name of the Lord, The Lord gave, and the Lord hath taken away, and blessed be the name of the Lord; in all this Job sinned not. This is another part of his walking with God, there is no opposition, no discouragement that he meets withal, can turn him back to decline his duty. Again,

3. Thirdly, He that walks with God labors to do some singular thing for God, his desire is to hold forth much of him, much of God in his conversation, to do some singular thing for God: he knows that he hath set him in the world for this end, To bear up the name and honor of God in the world; that God hath poured his Spirit upon him for this end, that so in the light of God he might shine, and shine gloriously in a dark world, and therefore he desires to do something singular for God, because he hath done singular things for him; as thus, his desires, his endeavors are to promote the cause of God in the world, to help forward the service of his Generation, to be instrumental to the Lord (if the Lord please to employ him) for the helping forward of the great work in his Generation, wherein God hath cast him; he is willing also to lay down himself and his comforts, at the footstool of God, this is a singular thing, I say, to give up all to God whatsoever he hath; he is willing that the Lord should take him, his comforts, his gifts, his riches, and whatsoever he hath, and improve it for his own honor, that if the Lord should say it's mine, if God should call for it, if it shall be said the Lord has need of it, he resigns it, he is presently willing to let it go, though it be a comfort never so dear to him, he counts it an honor if God will take him and his, and whatsoever he is and hath, that God may improve him and his, for his honor; he desires to lie low before him, even in the dust. Yea, to follow Gospel Precepts is another thing which is required, as to love enemies, this also he desires to do; these are singular things, to pray for them that persecute, to requite evil with good, to forgive wrongs and injuries, though thy brother offend seventy times seven in a day, yet if he comes and says, it repents me that I have done thee wrong; these are Gospel Precepts that are hard to flesh and blood, but he that walks with God, desires to follow him even in this command also; That's the third part of this character of him that walks with God.

4. Fourthly, He desires to yield obedience unto every Commandment, I say, he desires to yield obedience to every Commandment of the Lord, there's no jot, no tittle of the Word of the Lord but is precious to him, and therefore he hath no reservation to himself: he doth not say, I will do any other but this, I will obey any Commandment but such a Precept; I canit walk in such a way with God, though it be cleared up to be a duty: but he that walks with God, yields Universal obedience, he will not indent with God, no reservation to himself, no exemption from any Word or Law of God, he says not as *Nahaman, God be merciful to me in this*; no, he desires to yield universal obedience, though he sees he comes short of his desires, and his obedience is scant, so that he dares not rely upon his obedience, he dares not trust to his obedience, to be justified by it, yet it is his desire to come off in all things, and he hath no reservation to himself, to say, if I embrace such a truth, and walk in such a way with God, it wonit stand with my credit, I shall lose my friends, my name, my esteem in the world, my custom or trade, and the like; I say, he that walks with God hath no such reservation; That's a fourth. Again,

5. Fifthly, He that walk with God will hold fast his profession, though all the world forsake him, though he be left alone, or though there be a very few that walk with him: so did *Elijah, Lord, they have killed thy Prophets*, said he, and *I am left alone, and they seek my life*, and yet *Elijah* did not forsake the truth, nor let go his profession, for he knows that there's a Promise that God will be with him; God hath promised to be with him, and the presence of God is instead of all creatures, and he shall have no cause to complain that he is alone so long as the Lord is with him: he also considers that there's a time when multitudes shall be given in to Christ, and therefore he is not discouraged, though there be but few for the present; he looks to the promise, and there he sees much cheerfulness, there is a promise that *they shall flow as Doves to the windows*; it's said that *a little one shall become a thousand, and a small one shall become a great Nation*; the Lord hath said there shall be thousands where there is but one, and a little flock shall become a multitude: the Lord hath spoken it, and he will hasten it in his time; and therefore though for the present he sees but few that walk with him whilst he walks with God, yet he is not discouraged. But again in the

6. Sixth place, He that walks with God is gracious and conscientious in his duty in private as well as public; this is another part of his character, I say, he is kept in his duty in private as well as in public; he dare not be remiss, though no eye see him, though there's none in the world to take notice of it, he knows he is in the eye of the Lord, and what he doth is unto the Lord, and therefore he doth it even with all his might. There are some in the world that make a fair show before men, and in the mean time they care not what they are in secret: zealous before the world, *Jehulike, Come and see my zeal*, but cold and remiss in secret: and so will give fair words before men, good words when there are witnesses, but when they are in secret and in private, in their Families, and the like, they care not what rage they go in, and how they play the Tyrants. But now he that walks with God is as careful of his duty in private as in public: If it be his duty to give Alms, he will give as much where there is no witness to take notice, as if there were a thousand eyes before him, as before God and his own soul; he dare not be remiss there, if remissness steal in upon him, it is his burden, and he is never

satisfied till his soul be brought into such a frame, to be as conscientious of that duty which he owes to God in secret and private, as of those duties which the world takes notice of.

7. But again, Seventhly, He that walks with God is careful to use all means by which he may get nigher God, and to shun all occasions of sin which set the soul at a distance from God; I say, it desires to use all means that are of God's appointment for getting nigher unto God; he will wait upon God in every Ordinance, and Administration of the Word, and seals, in reading and prayer, in communion and fellowship, he willingly neglects no duty, they are the Institutions of Jesus Christ, he looks upon them all as so many Conduit Pipes by which the Lord conveys himself unto his people: they are golden pipes through which the Lord pours abundance of golden oil into the souls of those that wait for him; he looks upon the Promise that is annexed to them, that God has promised to be there and to make them blessings to his people, he therefore will wait upon God in them, though it may be for the present he do not find those In-comes of grace and strength which his soul longs after, though it may be he canit (sometimes) relish the Ordinance and taste sweetness in it, yet still he looks upon it as the Institution of Jesus Christ, and dares not turn his back on it; he will rather accuse himself, his own deadness, and unbelieving heart, and straitness, he will not accuse Christ and the Ordinance of emptiness, for he knows Christ hath blessed it, and his people have found sweetness in it, it's the way in which Christ hath promised to walk, and therefore he will go and lie in the way, he will go and climb upon the Sycamore Tree, as *Zacchaeus* did, he will climb up on every ordinance, if at any time he may see the face of God, if he may see Christ passing by, for his satisfaction he uses all means and Ordinances that are of Christ's Institution, which may be helps to him in his way to Christ, and shuns all occasions to sin, all provocations unto lust, he dare not meddle with sin, no not with the least sin; he knows that sin is a most woeful deceiver, if he have but the least countenance he soon winds himself into the soul, and it's hard to wind him out when he hath got himself in: he knows that there's a woeful corrupt heart within, and that its natural disposition is like to dry Tinder, and is ready to receive every spark of temptation that the Devil is like to strike in, and if a spark falls in, how soon it arises to a flame, and how hard it is to quench it; and therefore how doth he rise against sin, and the occasions of sin! he is afraid of those things which other men count niceties and punctilio's, and the like, or they may go under the color of lawfulness; Ay, but he is fearful of it, he knows that the least sin cost blood, the blood of the Son of God, and the guilt of the least transgression canit be washed away without the blood of the Son of God, it will cost blood to wash away the least sin as well as the greatest, and therefore he dare not be bold to meddle with the least sin, but he shuns the very occasions and provocations unto sin: That's the seventh.

8. Eighthly, He approves of, and desires to walk in the strictest way: This is another part of his Character; he that walks with God approves of and desires to walk in the strictest way; he knows it's a great journey, and he had need take the straightest line, he is willing to engage himself in the strictest way; if any way hold forth more of God and Christ, if any way be more opposite to flesh and blood, if any way be a further engagement to him to keep close to God, and bind up his heart that it may not so start aside, he is willing to walk with God even in that way, there he knows that that's the rule, *Be ye perfect as your heavenly Father is perfect;*

perfection is in his eye, and therefore he knows he can never be too strict, too holy, walk too close with God, get too nigh God, nor do too much for God: this he lays down as a principle. Some measure of holiness, and of strictness many of the world will approve of, but to be so strict is to be too imprudent, in their account; but I say, he that walks with God, knows that his engagements are such as he can never do too much for God, when he hath done his utmost, if he could do ten thousand times more, he might say he is an unprofitable servant: That's the Eighth. But again,

9. Ninthly, He that walks with God will use no unlawful means to deliver himself: this is another part of his Character; he uses no unlawful means to free himself, though his liberty be at stake, though his life be at stake, he will not deliver himself by any unlawful course: thus it was with *Paul*, *Paul* might have delivered himself if he would have taken an unlawful course: in *Acts 24*. it's said there, that *Festus* did expect to have received money from him, in the latter end of the Chapter, and if he would have given a Bribe, he might have been delivered; but he would not use such unlawful means for his deliverance, to open a door for such an escape, he would not give a Bribe to the corrupt Judge, I say, he would rather wait upon God for the opening a door that he may escape: in every estate and low condition he remembers, he that believes makes not too much hast, he remembers it's good not to make too much hast, he won't break Prison till God set him free, till God shall open a door for his escape, out of any afflicted or tempted condition that he is brought into: That's the Ninth.

10. In the tenth and last place, It is his desire to gain time, to redeem time from the world, and from his employments in the world, that he may converse more with God, and with his own heart: I say, it is his great desire, his care to redeem time from the world, that he may converse with God, and converse with his own heart, and therefore he is a good husband with time, he husbands his time well, that the great things of God may not be shut out; he knows that they are of great concernment, the things of God, and the things of the world to come are of greatest concernment, he is hastening to Eternity, here's no stay here, here he is upon the bridge and going over to another world, to Eternity, and therefore it concerns him above all to look after the things of that Eternity; he is always best when he is with God, he hath found sweetness with God, he knows what it is to enjoy communion with God, and because he hath been with Christ upon the Mount, therefore he desires to go often thither, sets the world apart, that so he may converse with God, that he may behold the face of Jesus Christ: he knows how deceitful his own heart is, that he had need search continually, make a diligent search; Oh, there's a depth of iniquity, a depth of deceit that can hardly be found out: Oh, it will harbor some lust or other, if diligent search be not made, it's to comply with an enemy, and to harbor such an enemy that will seek the very destruction of the soul: I say, these things he hath known in part through grace of the great concernments and things of the world to come, and the sweetness, preciousness of that communion which the soul hath with Jesus Christ, and therefore it is his daily care to husband his time as well as he may, that he may gain time from the world, and from the secular employments thereof; and this is the last Character that I shall name of him that walks with God: And so much shall serve for this time.

SERMON VI.

GEN. 5. 24. And Enoch walked with God, and he was not, for God took him.

I Have given you part of the Character of one that walks with God. Now I shall show you what he is in his calling, in his ordinary employment that God hath set him in, for he walks with God in his calling, as well as in those duties that do more immediately concern God.

1. And first of all, He looks upon his Calling that God hath set him in as an Ordinance of God: I say, he looks upon it as an Ordinance of God, and therefore he submits unto it, and endeavors to be faithful in it: He knows it's laid upon all men, in *Gen. 3. 19. In the sweat of thy brows thou shalt eat thy bread*; there are some bad drones that fortify themselves against this Scripture, and say, this is only the Curse, *In the sweat of thy brows thou shalt eat thy bread*: but now the Curse is taken away by Christ for his people, and therefore they ought to work no longer; as *the Lilies in the Field, they neither sow nor reap, but yet are clothed*: but now he that walks with God looks upon that Scripture not only as a Curse, but as a Commandment, *In the sweat of thy brows thou shalt eat thy bread*; it's the Commandment of God, and the Commandment holds though the Curse be taken away: Man was enjoined to labor in the state of Innocency, when there was no Curse; God made him, and it's said, he put him into the Garden to *dress it*: yea the very Angels, *Heb. 1. 14. Are they not all ministering spirits sent forth for the good of his Saints?* They all work, they have all their employment, there's not one Angel in Heaven that is idle; God himself is a pure Actor, he is an active Spirit, he is always working, so says our Savior, *My Father worketh hitherto, and I work*: though he ceased from the works of Creation, yet God hath been working ever since, he worketh hitherto every day, and I work: So that he that walks with God looks upon his Calling as an Ordinance of God, and sees the wisdom and goodness of God in it, in appointing such a way for man, there's abundance of wisdom in it; by this means wicked men are kept from being desperately wicked; if there were no work, no employment for them, there would be a studying of wickedness, a plotting and contriving of wickedness, sin would become out of measure sinful, it would break from all banks and bounds, the whole earth would commit violence; nay, it's good for God's own people, whilst they are in the world, to have employment, for by this means they are kept from many a snare, and many a temptation they are freed from: an idle man tempts the Devil; the Devil tempts man, and an idle man tempts the Devil unto those woeful snares which others (being employed) are freed from; a man that walks with God looks upon his Calling God hath set him in, as an Ordinance of God. But then again,

2. Secondly, He desires to do all the works of his Calling as unto God: that's another part of his walking with God in his Calling; he desires to do all the works of his Calling as unto the Lord: he knows that he hath to do with God, yea even then when he is serving of man, that he hath not only to do with God in the things of his worship, not only when he comes before God in Ordinances, and in duties, when he reads and when he prays, and when he hears; most men confess then they have to do with God; but he that walks with God knows he hath to do with God, when he is in his Calling, and therefore he takes that Counsel which is given him by the Apostle, in *1 Cor. 7. 31. And they that use this world as not abusing it, for the fashion of*

the world passes away: He uses the world as if he used it not, because he knows he hath to do with God in the things of the world. Now he hath to do for God, and doth all for the Lord,

First, As he sees there's a trust committed to him from God, and this is an engagement to faithfulness; his Calling is a Talent, it's one of the Talents that God hath given him, and therefore it's a trust that lies upon him, and therefore this is an engagement to faithfulness; yea, and he looks upon himself as one that is to be accountable to God how he hath carried himself, not only in the ways of God's worship, but how he hath carried himself in his Calling, with what faithfulness he hath performed the works of it; thus he eyes God in it, and he doth it as unto the Lord, as he makes God the great end of all that he doth; thus he performs the work of his Calling, as in it he makes God the great and last end. It's true, there are other subordinate ends which he looks at, and he may, even when he is industrious in his Calling, as to gain a comfortable subsistence for himself and his family, and that he may give to others as need be, and the like, but the main end is for the glory of God, that God may serve himself of him, that God may improve him, and that he may be an Instrument of much good in his place and Generation; and truly where men do not propound this, and make God the great end, there must needs be woeful miscarriages in all that they take in hand; when men know no other end but to gain the world and heap up riches, and to build their Nests on high, and the like; when this is the only end that they propound in the work of their Calling, it's the way to all injustice, violence, fraud and deceit, and forgetfulness of God, and a whole flood of iniquity comes in: but he that walks with God, his aim is that God may have glory, and that he may be the great and last end, and therefore though he doth not gain much in the obtaining of those subordinate ends, yet he is faithful in his Calling, he goes on in obedience to God's command, and to be faithful to his Generation. That's a second particular, he that walks with God in his Calling, doth all as unto the Lord, he is the last end he looks at.

3. But again, Thirdly, He desires to be holy and spiritually minded whilst he is in his outward employment; that's another part of his walking with God; he desires to be holy in the midst of the world, and therefore it is that he takes that Counsel that the Apostle gives in 1 Cor. 7. 31. *To use the world as not abusing it, because the time is short, and the fashion of the world passeth away;* he bewails nothing more than a carnal heart whilst he is in the world, it's death to him, it's worse than death: *To be spiritually minded is life and peace, but to be carnally minded is death;* therefore he looks upon that Scripture with joy, that doth prophesy of holiness, abundance of holiness that shall be given out in that day, in Zach. 14. 20. *In that day there shall be holiness unto the Lord upon the Bells of Horses;* he looks upon that Scripture, and his heart doth close with it as a gracious promise; he prays for the accomplishment of it, his heart leaps within him to think that there is a time coming when there shall be holiness to the Lord in the conversations of all his people in their employments: that though their hands be put to the things of the world, yet their hearts shall be up, their hearts shall be breathing after God, the heart shall be conversing with Christ; he knows that his Calling was made for him, and not he for his Calling, it was made to be subservient to his best good, to be a servant to him, not to be his Master, and therefore still he desires to keep his heart free for God; he knows that if he make a God of the world, the world will make a slave of him, and

therefore he desires to walk as one that Christ hath made free, and still his heart is breathing and thirsting after God, whilst he is in the midst of worldly Employments. That's a Third.

4. Again, Fourthly, He that walks with God in his Calling, is careful to sanctify all by the Word and Prayer, so says the Apostle in *1 Tim. 4. 5. All things are sanctified by the Word of God and Prayer*: he knows that there's a Curse upon the whole Creation, sin hath brought a curse upon every creature, there's a curse upon every way of man, there's a curse and a snare in every Calling, in every Employment that man sets his hand unto, and therefore it is his desire that all may be sanctified unto him; he knows that the creature is not comfortable, no condition comfortable, unless God be kept close to the creature, and therefore he looks up continually to God for his blessing, that all may be sanctified to him; he knows that the earth can bring forth nothing but Briars and Thorns, it's the curse of the world, and so it's the curse of every condition, that though he plough and sow, and though he labor with never so much industry, his Calling brings forth nothing but Briars and Thorns, he meets with nothing but vanity and vexation, crosses and molestations, and that which is worst of all, he is not able to bear them, therefore he desires that all may be sanctified unto him by Word and Prayer; he knows that it's not the industry of man that makes rich, it's not the blessing of the hand unless the Word of God goes along with it: in all his ways to take God along, that so he may have the blessing of the Lord upon the works and labors of his hand. That's a fourth. Again,

5. Fifthly, He is careful that the world and his outward employments do not justle out the things of God: This is another part of his walking with God in his Calling; he knows the things of God are of greatest concernment: his Calling and the things of this world are but for a time, for this moment, whilst he is travelling over the bridge to Eternity, and therefore he knows he shall wrong his own soul, if the cares of the world, and the things of the world, and over-eager pursuit after the world, should hinder him in his pursuit after God and Christ: He looks upon that as good counsel which Christ gives in *Matth. 5. says he there, Seek the Kingdom of God and the righteousness thereof in the first place, and all things shall be added*: Let the things of God have the preeminence, he gives them the precedency in his heart and affections, in his practice and pursuit, still the Kingdom of God and the righteousness of it is sought in the first place: therefore he desires to set up God above the world, and says, Lord, sit thou here, sit thou here in the highest place, sit thou in my heart, in the excellency of my spirit, let the things of God have the precedency; and as for the world, Thou world sit thou at my footstool; he says to the world as *Abraham* said to his Servants, in *Gen. 22. 5. when he went to sacrifice his son Isaac, he says to the young men, Stand you here, and I and the Lad will go up to the Mount and worship*: and thus says the heart to the world, World stand thou here, Calling, Employment, stand thou here till I go up yonder and worship, till I go and converse with God, and behold the face of Christ, stay thou here in the Valley till I go up to the Mount and worship: for he gives the things of God and Christ the precedency, because he knows they abide forever, the Word of the Lord that abides forever, and so the love of God and Christ abide forever, and communion with God and Christ endures forever, the Image of Christ upon his soul endures forever, he therefore gives these the precedency in his

affections, and in his pursuit; therefore it is, that he is not willing to grasp too much of the world, he is fearful to grasp too much of the world, to have more of the world than he knows how to manage with the performance of his duty to God, he is fearful, I say, that the world should jumble out his betters, and therefore will not grasp too much of the world, and is careful so to order the things of the world, as that he may gain time to seek after the great things of God and Christ. That's a Fifth particular. Again,

6. Sixthly, He that walks with God in his Calling lives by Faith: he lives by faith whilst he works in his Calling; he doth not only live by faith for the things of heaven, he doth not only exercise faith, for the blessings of the world to come, but he lives by faith in his Calling, and therefore he goes on cheerfully, he knows his person and his works are accepted, whatsoever his work is though never so mean it's accepted, and all his labors, and faithfulness in his Calling are accepted: he exercises his faith for the covering of his infirmities, he knows that he is subject to dishonor God continually, there's much weakness doth escape from him whilst he is in the world, and therefore he exercises his faith for the covering of those infirmities; he lives by faith for the protection of God in his Calling, thus he lives by faith: he knows there's a promise, and he lives upon it, *He shall give his Angels charge over thee, to keep thee in all thy ways, that thou dash not thy foot against a stone:* In all thy ways, in every good and lawful way in thy Calling there is a promise of protection, and he lives by faith upon this promise: And there is a promise of blessing also, *Blessed art thou coming in, and blessed art thou going out,* and he exercises faith in that promise also. That's another part of his walking with God. But again,

7. Seventhly, He is careful to avoid those stumbling blocks and snares that might endanger him in his walking with God; that's another part of his walking with God: It's commendable for men to be industrious in their Calling, but how many stumbling-blocks on the right-hand and on the left, that men dash against, and so lose all their industry and diligence by dashing against those stumbling blocks! One stumbles at self-end, self-seeking, he propounds himself only, and his own good, and therefore he loses all; others meet with other snares and fall into them, deceit, cozenage and falsehood; some are over-eager in their pursuit after the world; and others stumble at the stone of Slothfulness and Idleness; it's hard to walk in a middle way; but he that walks with God knows that there's a snare in every condition, and therefore he is watchful against those snares: Every Calling, every Employment hath some special snares and stumblingblocks; men that are employed about high things, great matters, they meet with one kind of snare, men in low conditions meet with another kind of snare, every high condition, and every low condition hath its snares, and therefore he is careful to observe what estate, and what the calling and condition in that estate that he is in doth most expose him unto, and he is careful in watching against those snares therein.

8. Eighthly, Again, In the last place, He abides with God in his Calling; that's another part of those that walk with God, he abides with God in his Calling: the Apostle gives that counsel in 1 Cor. 7. about the 15, or 16 Verses, *That everyone should abide in the Calling that God hath set them in:* and this counsel he labors to walk up unto, he is content in the place God hath set him, or submits unto it with contentation, and therefore he abides in the way that God hath

set him in. The Apostle doth not mean, that it is not lawful for a man to change his Calling, for certainly that may be done upon occasion; the Merchant may turn Husbandman, or the Husbandman may turn Merchant, if he sees occasion for it: but God would have his people to abide in their Callings, not rashly to change them, but to see God in them, and submit thereunto with content. Thus you see what that man is that walks with God; if you follow him in his ordinary works and employments, you shall find him such in the ways of his Calling, and therefore oh that you would look up to the Lord to make this truth practical to you. Truly these are high lessons, but they are such as every gracious heart is breathing after, and following hard unto, and bewails wherein it comes short; I say, this is or should be found in every gracious heart, therefore look unto God that he may make you such whilst you walk in your Callings. Oh it were a blessed time Brethren if all your hearts were brought up to this, thus to walk with God (as you have heard) in your Callings, we should soon see the new heavens that is spoken of, God hath promised to create new heavens and new earth, if men's hearts were once set to walk thus with God in his ways, and in their employments, we should soon see new earth, men must be new, new hearts, new conversations, first new men and then a new world, look up to the Lord to make you thus faithful in your Callings; it's the main thing that God looks after, faithfulness, walking with him whilst we are performing the works of our Calling; it's not so much the Calling that God regards, but your faithfulness in it let the Calling be what it will: if a man have a Calling never so honorable, yet if he be not faithful in it, he is no way pleasing to God; and on the other side, if a man have a Calling never so mean, and never so low, yet if he be faithful in it, it's well pleasing to God: oh it's that which will stick by you, yea, it's that which will follow you when you leave the world: your Callings can't follow you, they must leave you, they must be left behind below, but thy faithfulness, that faithfulness that hath been exercised in thy employment, and in thy work, that will never leave thy soul, that will follow it even unto heaven: and now you that fear the Lord, though others be unfaithful, yet you are engaged to faithfulness, you are engaged to walk with God in the works of your Calling, for you have the promise of protection, you have the promise of blessing, this is engagement to you, you have a promise that the Lord will be with you, that his Angels shall be with you, that they shall keep you continually when you are in your way, and in the works of your Calling, and therefore this is an engagement unto you, and you have the promise of blessing: the Lord if he bless you in your way, what an engagement is this unto you to be faithful! he will not only be with you when you are in those duties that do more nearly concern his worship, but he hath promised to be with you by his protection, and by his blessing even whilst you are in the works of your Calling, and therefore walk up to God there in your Calling; it's a Talent left to you by God, and it doth engage an ingenious man to be faithful, therein you are betruſted, and herein an instrument to do good to souls and bodies, and therefore you are engaged herein as it is your duty; therefore be faithful in all; Oh what encouragement is here, for Christians to consider this, whatsoever their Calling is, though never so mean, they are accepted in it, the Lord accepts it, while they study faithfulness to carry it faithfully in a man's Calling, in the meanest work that ever they took in hand they are accepted, as if their work were the most honorable work in the world, and therefore if you have acceptance, not only when you come before God in his worship, but when you are in your own ways, in your Callings and Employments

your person and works are accepted, it's a great engagement unto you to be found faithful in the works of your Calling. And so much for this time.

SERMON VII.

GEN. 5. 24. And Enoch walked with God, and he was not, for God took him.

I Have given you part of the Character of one that walked with God, and shown you what he is in those duties that do more immediately concern God himself: I shown you (the last time I spake) what his carriage is in his Calling, in his ordinary employment: he looks upon his Calling as an Ordinance of God. God who is an active Spirit can't endure that any of his creatures should be idle; the very Angels have their employment, there's never an Angel in heaven idle; *Are they not all ministering spirits*, says the Apostle in *Heb. 1. they are all ministering spirits, sent forth for the good of them that shall be saved*: And therefore out of this Consideration he submits unto the way of his Calling, and desires to be faithful in it; he also desires to do all that he doth to the Lord, even the very works of his calling he doth them to the Lord; he looks upon it as a trust from God, and by that trust he is engaged to faithfulness; and he desires to make God his last end: there's a further end, besides the gain of riches and living in the world, there's a further end which he eyes, which is more honorable, more noble, and that is to serve God in his Generation, that he may be an instrument in the hand of God to do some good in his Generation, that God may have the glory of it; this is the last end, and so he doth all as to the Lord: he desires also to be holy and spiritual in the midst of his Calling, though his hand be to the earth, he desires that his heart may be upright, he groans under the burden of a carnal heart, it's worse than death to him to be carnally minded: he rejoices in the promise of holiness, and in that Prophecy in *Zachariah, In that day holiness shall be written to the Lord upon the Bells of Horses*; there's a promise that God's people shall be holy when they are in the world, in the midst of their Callings and Employments, holiness shall be written to the Lord upon them; he rejoices to think that that time is a coming, he prays and waits to see the accomplishment of it in his own spirit: he desires to sanctify all by the Word and Prayer; he knows it's the blessing of the Lord, and not his own endeavors that can make him prosperous in his Calling; he desires also that the things of the world do not shut out the things of God; that's another part of his walking with God. Oh how fearful is he to grasp too much of the world, how fearful is he that the things of the world should deprive him of those opportunities of waiting upon God, of communion with the Lord, and with his own spirit! He doth not live upon his own endeavors, but he lives by faith, whilst he works with his hand; he exercises faith in the promise for protection, blessing and acceptance. He desires also to shun all those snares and temptations that are in the way of his Calling; as every Calling hath its special snare and temptation, he desires there to be most watchful where there is most likelihood he should slip and fall, and be snared and broken; he prays and watches against the temptations that are in his way, and is willing to abide with God in his Calling. I shall now come to show you what this person is in his *Relations*: One that walks with God you shall find active, gracious, carry it graciously in his *Relations*: And I shall only speak now of Family Relations, and there's some need we should speak of that: It seems to be hinted in the Text,

That *Enoch* was faithful with God in his Family; and this was mentioned, That *Enoch* walked with God after he begat *Methuselah* three hundred years, and begat sons and daughters; and as he begat them so he brought them up to God, and was found faithful in his family Relations. There are three sorts, there's that of Husband and Wife, Parent and Child, and Servant and Master: I shall not speak largely of all these, it would be too large a Subject. I shall only now give you some hints what that gracious person is that walks with God as *Enoch* did, and how he carries it in those several *Relations*.

To begin with the Relation of the *Wife* and *Husband*; hath God set such a person in the Relation of a *Wife*; you shall behold her gracious carriage.

First of all, She looks upon her Husband as her head, and submits unto him as one that is set over her in the Lord; she knows that there is a priority and a dignity that God hath put upon her husband: the man was first, and then the woman, and therefore she submits unto him in all lawful things, though in some respects he may seem to be inferior to her, though she brought more wealth, though her birth be more honorable, though her parts be more ripe, yet she submits unto him, as one that God hath set over her; nay, though he may seem unworthy to rule, and unworthy of the dignity, yet she submits for the Lord's sake, because it is the Ordinance and Command of God. There are divers things in this submission which are seen in a gracious woman that walks with God. As,

1. First, She thinks and speaks honourably of her Husband, and speaks honourably unto him: you know what was *Mary's* carriage to *Joseph*, though she might seem to be above him, she says, *Thy Father and I have sought thee*: She doth not say, My Father and I, but *Thy Father and I have sought thee*; and so the Apostle *Peter* speaks graciously of such gracious women that speak honourably to their Husbands, in 1 *Pet.* 3. 6. he doth exhort women to imitate *Sarah*, *Sarah obeyed her husband, and called him Lord*.

Again, As she speaks honourably to him, and of him, so she labors to please him in all lawful things, to conform herself as much as may be unto her husbands disposition, to win him with her love and gracious carriage; she also receives his counsels, and is willing to submit to his reproofs in all things lawful, because she looks upon him as one that the Lord hath set over her to be head. Again,

2. Secondly, She looks upon herself as one that the Lord hath given unto her, that she might be a meet help unto him; this is another part of the gracious carriage in a woman; she looks upon herself as one that is given to be a meet help unto her husband, and therefore she desires to do him good all his days: so says *Solomon* when he speaks of this virtuous woman, in *Prov.* 21. 12. *She will do him good and not evil all the days of his life*; she endeavors to help him, and to do him good in his soul, body and estate, she'll do him good in every condition, in affliction, in low conditions when the hand of the Lord is upon him, if the hand of the Lord be stretched out against his estate, and bring him low, she submits unto it, and will not upbraid but comfort him, and be content to take part with him in his affliction and low condition, and all this she doth as unto the Lord, because of the Ordinance of the Lord; and thus you see how such a person as walks with God carries it in the Relation of a wife. Well, if

God set such a person in the relation of a Husband, you shall find him also walking with God in that relation: he loves his wife dearly, and he loves her especially for that of God he sees in her; though he dare not love the creature immediately, nor rejoice nor delight in the creature, because he knows that's Idolatry, yet he loves that which he sees of God in her, and under God, he loves her next to God with the dearest love: That, that is the most near relation, it's nearer than the Relation of Father and Mother, Sons and Daughters; this is not only a natural but supernatural relation, it is a Mystical relation, and there's a great deal of God in making two to become one, and therefore, I say, of that love which is due to, and which he may give unto the creature, he gives unto her the greatest share, as being the nearest relation: and because he loves her, you shall see how he carries himself towards her.

1. First, He loves her soul in the first place, and therefore it is that he mostly desires to do her good in her spirit: therefore it is that he instructs and prays with her, and for her, that so the Lord may do her good in the inward man: his dearest love is toward her best part, and therefore he rejoices most in that when he sees the work of God upon her heart: when they can live together as heirs, co-heirs of the grace of life, as the Apostle speaks, that is it that he takes the most contentment in. Again,

2. Secondly, Also because he loves her, he won't be bitter to her, he will remember that rule in *Col. 3. 19. Husbands love your Wives and be not bitter against them*: he will not be bitter in word nor action; he considers her weakness, looks upon her as the weaker vessel, and therefore he will not break her; if he must chide and fight, it shall be with himself, and with those lusts that are within him and war against his soul, and not with that relation that the Lord hath given to be such a wife and such a comfort unto him in this his Pilgrimage.

3. Again, Because he loves her, he will defend her; this is another part of his gracious carriage; he will be a veil for a covering to her: so *Abimelech* told *Sarah*, *Lo, thy husband is a covering to thee where ever thou goest*: he will right her cause against all wrongs and injuries in a lawful way, so far as he is able,

4. Again, He covers her weaknesses; that's another part of his carriage; he remembers that rule that is given unto husbands, *Husbands love your Wives*, in *Ephes. 5. 25. as Christ loved his Church*; Why, Christ covered the infirmities of the Church: though there be a great deal amiss, yet he puts his raiment upon her; when ever he presents his people unto his Father, he presents them as if there were no spot in them, as if they were holy and perfect, *Thou art all fair my love*, says he, *and there is no spot in thee*: Why, so this man that walks with God won't blaze abroad the infirmities of his Wife, but is willing to cover them, for he knows what the Lord Jesus hath covered in respect to him.

5. Again, Fifthly, Because he loves her he will maintain her, that she may want no conveniencies according to his rank and the condition that God hath set him in: he won't keep her short of necessaries, but provide both for her necessity and dignity; he won't spend all her portion, and then turn her out of doors to provide for herself: he won't keep her short, that she shall have no opportunity to do good, but he gives her allowance to share with him, and to take comfort together of that which God hath given him.

6. Again, Sixthly and lastly, He will maintain her honor in the Family, and therefore he commands that she be respected: he will not suffer servants nor children to usurp authority over her, but commands that reverence be shown, and submission given to her over all the Family; he looks upon her as one that God hath set (next himself) to be the next light of the Family, and therefore desires that she might share and be respected; he knows that God hath given her to be a help, and (so under him) to look to the ways of her Family, Children and Maidens, and therefore in this he doth countenance her, lest the Family be disordered, and God be dishonored in it, this he doth as unto the Lord and for his sake (though there may be unworthiness on her part) because it's the Ordinance and appointment of God: Thus you see what is the work of the first Relation of Husband and Wife.

2. But Secondly, The second Relation in the Family is of Children and Parents: Now if a gracious heart, as one that walks with God, be such in either of these relations, you shall see his gracious carriage.

1. First, to speak in relation to Children: If God hath set him as a Child, he desires to obey his Parents in all things in the Lord; he desires to give willing submission and obedience unto them, *•ay*, and that from the very heart, he obeys them as Christ obeyed his Father, in *Psal. 40. 7, 8. Lo, I come to do thy Will, I delight to do thy Will, O God, thy Law is in my heart*; and this is the carriage of a gracious Child, one that walks with God, to his Parents, he obeys them from the heart.

2. Secondly, He also submits unto all their Instructions, he embraces the wholesome counsel of his Parents, *He will not despise the counsel of his Father, nor depart from the Law of his Mother, but he wears them as an Ornament of Grace to his head, and as a Chain, as Solomon speaks.*

3. He also doth submit unto all their reproofs and chastenings, because he looks upon them as the reproofs and chastenings of a Father, and so proceed from love, and they are for his good. He also

4. In the fourth place, Is content that they should dispose of him for Calling, for Employment: he is willing that they should dispose of him in Marriage, he knows that they have a great share of him, and therefore he will not dispose of himself without their consent. He also in

5. The Fifth and last place, Looks upon himself as always bound, even all his days, to love and honor, and to respect his Parents; though God hath given him a Family of his own, and though he be set free from their Government, yet he looks upon himself all his days bound to honor and respect them, and to maintain them, if the hand of the Lord be upon them to shorten their comforts, and if his be lengthened out, he looks upon himself as bound to relieve their wants, and to be a comfort and stay unto them in their old age: this is the carriage of one that walks with God, if he be found in the relation of a Child. But for the relation of a Father.

If he stand in the relation of a Parent, you shall also see his gracious carriage:

1. First of all, He looks upon his Children as given him of God, to be brought up for God; he knows that they are but only sent out to Nurse (as it were) to him: God hath given him such and such Children to train up in his fear, and therefore it is his great desire to see the Image of God upon them; he is more desirous that they should be made rich in grace than in gold, therefore he prays for them, counsels them, instructs them, gives them good examples, and all that so the knowledge of God and Jesus Christ may be communicated unto them; if the Lord have pleased (at any time) to work upon the hearts of his Children, Oh how thankful is he unto the Lord for it! And he rejoices a thousand times more, even in this, that he knows that they are the Lord's, than that they are his.

2. Secondly, Again, He will not bear with that which is evil in them, though they be never so nigh to him, though they be of his flesh, yet he will not bear with that which is a dishonor to God: he will not suffer that in a Child which he abhors in another, which he will reprove, nay (it may be punish in a servant: but he is impartial in the matters of God, when God's honor is concerned in it, he wonit connive at any wickedness in them.

3. Thirdly, And on the other side, He is careful not to provoke them to wrath; for that's another extreme; he remembers that that is a Precept, *Fathers, provoke not your Children to wrath, but bring them up in the fear and nurture of the Lord*; he desires rather, if it be possible, to rule them by love than by fear, he knows that slavish fear is the seed of a great deal of evil, and many times it destroys Ingenuity itself; he wonit provoke them by cutting words, as *Saul* did his son *Jonathan*, in the first of *Samuel*, you shall see what cutting words he gave to *Jonathan*, a good and gracious son, 1 *Sam.* 20. 30. *Then Saul's anger was kindled against Jonathan, and he said unto him, Thou son of the perverse rebellious woman, &c.*

4. Fourthly, He will not deny them conveniencies, and that education that is fit for them, but he is careful to dispose of them in the way of a lawful Calling, he sets them in a good way that they may be serviceable to the Lord and their Generation, according to the Will of the Lord, when he is dead and gone.

5. Fifthly, He wonit fall upon them with violence before he knows the matter and examines the cause, lest he should smite them without cause; he will not cast them off for every offense, but he seeks the Lord for them, and waits long for their return: he prays and prays again that the Lord would bring them home unto himself; and if at any time the Lord gives repentance, he looks upon it as a great mercy, and his heart is drawn forth in thankfulness; and this is the carriage of one that walks with God in the relation of a Parent.

There is a third relation in which I shall be more short, and that is, That of Servant and Master. Now if God set a gracious soul in this relation, ye shall see his carriage.

1. First of all, If he be a Servant, he is content with his condition, he remembers that the Lord Jesus himself was found in the form of a Servant, and therefore well may he, a poor worm, submit unto that condition if the Lord set him in it, he remembers he is accepted of God in that condition: it is not the work and employment that God looks at, but the faithfulness, the faithful carriage of the heart and spirit, and the work, though it be never so mean, and never such drudgery, if done to the Lord in faithfulness, God accepts of it; and

thus he is Christ's freeborn of the freewoman, free in the inward man, and doth more willingly and contentedly submit himself unto the condition of a Servant, if the Lord be pleased to place him in it.

2. Secondly, Again, As he is a Servant, he yields all due honor, respect and obedience unto his Master, or to such as God hath set over him; he yields obedience in all things in the Lord: He is also careful of the good name and estate of his Master, whatsoever he is instructed in, or trusted with, as *Joseph* and *Jacob* were; he is careful of all the estate that his Master puts into his hand, he will not wrong his Master in his estate, but he labors by all lawful means to increase the estate of his Master, though he knows he ought not to sin and deceive for his Master, but in all lawful ways he will labor to preserve and increase the estate of his Master; nay, this he doth in all faithfulness, whatsoever his hand finds to do in the Employment that God hath set him in, he doth it in all faithfulness, whether the eye of his Master be upon him or no, he knows the eye of the Lord is upon him; he wonit only work when his Master looks on him, but when there is no eye upon him, when his Master is gone into a far Country; he doth all to the Lord with all singleness of heart, and therefore he is faithful in the doing of that work and employment which is put into his hand.

3. Thirdly, Again, He submits unto all reproofs and corrections of his Master; he wonit Answer, murmur, repine, nor turn again when he is smitten, but submits unto his Master: he looks upon him as one that God hath set over him in the Lord; yea, though he meet with much hardship, he is not willing to defame his Master, nor that it should be known, but if he be used most cruelly, in such cruelty as he must complain, he will complain in an orderly way, as to the Magistrate with all meekness, that it may be remedied. There is one particular more and I have done, and that is,

2. Secondly, The relation of the Master, you shall see a gracious heart walking with God in this relation also that God hath set him in as a Master. Why,

1. First, He seeks after the good of the souls of his Servants: he doth not only look to their bodies and no further; he does not use his Servant, as he doth his Cattle, only to work and toil them, and seek no further, but he looks upon them as committed by God and man unto his trust, and therefore he is bound to be faithful to them, in seeking the good of their souls in the first place: therefore it is that he counsels, instructs and prays for them, and above all, he labors to give them good examples in the Family, for he knows all the rest is nothing, his instruction will do no good, his counsels are of no efficacy, if his examples do not go along with them; and so Servants may see his gracious behavior and carriage, which will be exceeding convincing unto them.

2. Secondly, Again, He also takes care of their outward man; he remembers it's written, that *He that provides not for his Family is worse than an Infidel*, and therefore he endeavors to provide food and raiment for them, lest he should put them upon temptations and provoke them to sin, and put them upon temptation to lie and steal, and be extravagant; and this is occasioned many times through the unfaithfulness of the Master in this particular; he is careful not to express cruelty, one that walks with God wonit be cruel to his Servant in

laying too much upon him, he knows the groans of his servant in this case will reach up to heaven; the *Israelites* were servants to the *Egyptians*, and you know when they laid heavy burdens upon them, then their cry was heard, and reached up to heaven; and it was the destruction of the *Egyptians*: A good Master won't be cruel in his work.

3. Thirdly, Neither will he be cruel in his correction: If he doth correct he will do it in measure, he knows he is called the Father of the Family, therefore he ought to carry it as a Father unto his Family, and therefore if he will correct them, he will correct them as his own Children, he will hate to be cruel to them: And therefore he will in the

4. Fourth place, Take good counsel from him: a gracious heart, if he shall speak to him of God and Christ in humility of any disorders he meets withal in a Family, a gracious heart will receive counsel from an inferior; you know how *Naaman* carried it, in *2 Kings* 5. 23. now *Naaman* did not reject their counsel though he was a great and mighty Warrior; he doth not say, What have you to do to teach me? to instruct me? Why, says he, it's good counsel, and it's from God, and he had cause afterward to bless God, that he did through them give him that counsel, for if he had not been, he had ever been Leprous. But,

5. Again, He takes care of his Servants: a gracious man pities them in their need, as the Centurion, *My Servant*, says he, *lies (at home) sick of a Palsy*, and desires that Christ would speak a word for his healing: he does not turn him out of doors, and send him to provide for himself, but he tenders him, and goes to the Physician Christ himself, and desires that he would please to heal his Servant. And then

6. Sixthly and lastly, He will not send his Servant away empty; that's another part of his carriage: when they have served him many years, and he hath found their faithfulness, and the blessing of the Lord hath been upon him whilst they have been with him in the Family, he won't send them empty away: God hath laid it as an injunction upon the *Israelites*, that when their Servants had served them so many years, they should not send them empty away, but that they should give them something, something of all that they had got: It was the sin of *Laban*, *Jacob* had served him fourteen years night and day, and for *Jacob*' sake the Lord blessed *Laban*, now it was his sin, *The Lord hath seen thy cruelty, and the Lord hath rebuked thee*; This is part of the carriage of a gracious heart that walks with God; you have seen what he is in all these Family Relations that God hath set him in, in relation of a Husband and Wife, of Parents and Children, of Masters and Servants. And so much for this time.

SERMON VIII.

GEN. 5. 24. And Enoch walked with God, and he was not, for God took him.

I Am drawing towards a conclusion. I have given you the Character of one that walks with God; I shall therefore proceed:

Having thus given you the Character of one that walks with God, I shall show you, that this is a dignity, the excellency of any man or woman upon earth, that they thus walk with God as you have heard. To declare unto you therefore wherein the dignity lies; What is the

excellency of a man or woman that doth thus walk with God, will appear in divers particulars.

1. First of all, This man that thus walks with God, is nearer God than others; he comes into the presence of God, he is nigh as a special friend and favourite: that puts dignity upon him; it's the dignity of a man to stand in the presence of a Prince, it's an honor, a privilege: What is it then to stand in the presence of God! it is an Angelical dignity; it's said of the Angels, Christ says of them, that *they always behold the face of God the Father*, in *Matth. 18. 10. Do not offend my little ones, for their Angels always behold the face of their Father*; it's the glory of the Angels that they ever stand in the presence of God, and behold his face: this is the dignity of one that walks with God, he is nigher God than others. But,

2. Again, Secondly, He sees more of God than other men; I say, that soul that walks with God as *Enoch* did, sees more of God than other men; God deals friendly with him, he looks upon him as a fellow-traveler, he will impart his mind to him freely, he will reveal his secrets, the mysteries of his Kingdom unto them: he that is nigh God is nigh the light, therefore he shall not walk in darkness; the Lord goes before him continually, he guides and leads him with his counsel: the light shall discover the way unto him that he shall walk in, *Thou shalt hear a voice behind thee, saying, This is the way, walk in it*; if any man walks with God, it's he that walks thus with God as *Enoch* did. That's a second.

3. But Thirdly, God entertains that soul all along his Journey with profitable and delightful discourse. God is ever and anon speaking to him that walks with him, as a man speaks to his friend when he walks with him in his way: and this takes off from the tediousness of the way; though the way be tedious, though it be deep dirty way, yet if a man have a good companion, if he have one to call often to, to discourse pleasantly, it takes off from the tediousness of the way, it's forgotten: and thus doth the Lord carry it towards the soul that walks with him, he so speaks to the soul that it takes from the tediousness of their Pilgrimage, that they forget the tediousness of it whilst the Lord speaks sweetly of his love and goodness to them; he often calls upon them as a man doth to his friend that he walks with: he enquires into their states, and bids them be of good cheer; sometimes he tells them, that the worst is past, and there's better way behind; he tells them of the rest they shall have at night, or of the good entertainment they shall have when they come home; or of the glorious provision that is making ready, and though the way be tedious their rest is long: and this takes off from the tediousness of the way.

4. Again in the fourth place, He supplies their wants; this is another privilege that that soul hath that walks with God: the Lord will bear all their charges, and take care of them in their Journey, they shall not want anything that is good for them, either for the outward or inward man: this will comfort a man upon his Journey though he have never a penny in his purse, yet if there be a friend with him, he will say, I have good store, thou shalt not want so long as I have a penny, I will take care, make provision, and pay all; and thus the Lord doth take care of all, he gives them himself▪ *Walk before me*, says he to *Abraham* in *Gen. 17. 1. and be thou perfect, and I will make a Covenant with thee*: And what is that? in *Vers. 2. I will be a God unto thee*: Walk with me and I will be a God unto thee, take care for nothing, I will bear thy

charges all the way; I will be a God unto thee, I will supply thy wants; the presence of the Lord shall be instead of all comforts, if thou want anything I will make it up of myself: I will be a God unto thee, what wouldst thou have more? And so he takes care to supply all the wants of the inward man, he will make provision all the way, he hath laid up store of provision in Jesus Christ for them, there is store of righteousness, grace and strength, that his people might want nothing, no not while they are in their Pilgrimage: and therefore he says unto such a soul, as sometimes the Father said to the eldest son that was brother to the Prodigal in *Luk. 15.* the latter end of the Chapter, when he was ready to murmur because his Prodigal brother had so much kindness shown unto him; Why, says his Father unto him, *Son,* says he, *thou art ever with me, and all that I have is thine,* therefore why shouldest thou murmur, why shouldest thou repine? thou wantest nothing, thou art ever with me, thou enjoyest and hast interest in all that I have, it's thine; so says the Lord to every soul that walks with him, *Thou art ever with me, and all that I have is thine, I will take care to supply all thy wants.* This is another special privilege to all those that walk with God.

5. Again, Fifthly, He supports them; that's another dignity and privilege that the Lord will support them under all their burdens; when they are ready to faint, and ready to give up the Ghost many times in their own apprehension, he will support their spirits, he will take care that they shall not fall: if there lie never such pressures upon them, the Lord will ease them, he will bear with them, he gives them leave (all the way) to lean upon him; this is a most sweet and excellent privilege that the soul hath that walks with God, I say, all the way of their Journey, all the way of the Wilderness, the Lord gives them leave to lean upon him; when they are weak and fainting, and ready to be discouraged, he gives them leave to lean upon him, his righteousness and strength, *Let him take hold on my righteousness, and make peace with me, and he shall make peace with me;* He gives them leave to cast all burdens upon him, and to venture for Eternity upon him, to lay all the weight of all their cares and fears upon the Lord, that he may support them, and bear their burdens; yea, he doth not only give them leave to lean upon him, but he takes them up in his Arms if they faint at any time, if they fall into a swoond that they can go no farther, the Lord won't go away and leave his fellow-travellers, but he will take them up in their fainting and swoounding fits, he brings forth his Spirits and Cordials, and will not leave them until he hath set them up again, and made them able to follow him: a gracious promise in *Isa. 40. 11.* the Lord makes there unto his people, *He shall feed his flock like a Shepherd, and shall carry his Lambs in his arms*▪ &c. he will deal with them as a mother doth with her Child, or as a Shepherd doth with his Lambs, he won't leave them when they'll go no further, but he will pity and tender them, they have his arm and his bosom when they can't go: he will help them in all their pressures of spirit, yea, and in all their pressures of the outward man too; he will support and put his arm under them in every affliction, he will take off the weight of it, and bear the heaviest end, that end that hath the curse, the bitterest, the Lord Jesus bears that end; he will not break them in their afflictions, *In all their afflictions he was afflicted,* he felt every burden: This is the gracious carriage of the Lord towards those that walk with him; and this is a mighty privilege. That's a Sixth.

7. Seventhly, The Lord will knock off their bolts and fetters; this is another privilege, and a mighty one too; the Lord will knock off their Chains and Fetters, and he will cause them to walk in Liberty: he will deliver them from bondage, he came and died for this very end, *That through death he might destroy him that had the power of death, and deliver them, who through fear of death, were all their lives long subject to bondage*; he will knock off their Fetters, I say, even the Chains of their unbelief; the further they go with God, the more close they walk with God, the more liberty they meet with, the more liberty from the chains of lusts: the more nigh they come to God, the more doth unbelief vanish, it can't stand in the presence of God, and the more they walk with God, the more acquaintance, and the more friendly God deals with them as fellow-travellers; though there were a great distance between man and man before, yet when they travel together, they will have friendly carriage; so a man before he walks with God, there is a great distance between God and him, till he condescend to the poor low condition of his servants, and speak more friendly to them, that they may have more acquaintance with God; and the more acquaintance they have with God, the more shall the Chains of their unbelief, and the other fetters in their hearts fall off. That's another privilege.

8. Again in the eighth place, The Lord will keep them from falling, *He upholds the feet of his servants, he preserves their goings*, he is round about their path, and preserves them, *Prov. 2. 8. He keepeth the paths of Judgment, and preserves the way of his Saints*. He'll discover many a snare unto them, and teach them how to break those snares that others are taken in; and are broken by them; and if the Lord doth suffer such a soul to fall, it shall not lie long, he won't go away and leave him when he is fallen; the Lord takes care of him as his Fellow-traveler, and he will help him up again: when *Peter* fell most grievously; Christ did not leave him so; Christ turned again, did not go away but looked upon *Peter*, and helped him up again; yea, the Lord will not only help that soul again when he is fallen, but he will make an advantage of his falls; every slip, much more every fall shall tend to the good of that soul that walks with God, God will bring a great deal of good out of the greatest evil: the Lord will teach him to walk humbly when he arises, he will teach him to walk more fearfully, more circumspectly, more dependently, to take hold on Christ every step he goes, and to take heed that he slide not; nay, he will cause him to gain ground by his falls, he will make him run so much the faster, when he shall recover himself, and see what he hath lost, and how God hath gone a good step from him; Oh, it shall be a spur unto the soul, and it shall cause him to run so much the more earnestly after God, and to cleave so much the more closely unto him. Again,

9. In the Ninth place, The Lord leads the soul the safest and nighest way to heaven; I say, that soul that walks with God as *Enoch* did, is led the safest and nighest way to glory; the safest way, the Lord will discover those pits and snares that lie in the way, he will deliver him from those enemies, those robbers, those murderers that lie in his way, and he won't lead him about, but bring him the nighest way to glory. Many a poor creature that walks not with God, may set many a step (as they conceive) towards heaven, but they go about, because they begin not at first to walk with God, and therefore come back, they must come back again and lose their labor; yea, many times God's own people go about because they do not

follow God close; sometimes they think to save themselves, and provide for themselves, to shun sufferings and reproaches, and go about many times to shun them, so that often they lose a great deal of way, and come home benighted: but when the soul cleaves to God, God leads him the nighest way, the direct way to glory, that he shall not come home be-nighted, he shall come home in good season because he cleaveth to the Lord, the Lord was his Counselor and he follows him.

10. Tenthly, Again, In the last place, to name no more; this is another dignity and privilege, that soul that walks with God, shall sit down with God; *There remains a rest*, says the Apostle, *for the people of God*: there remains a rest after their long Journey, their tedious Pilgrimage, they shall sit down with God, they shall lie in the bosom of God; after they have walked a while with him on earth, they shall sit down with him forever, and with his Son at his Table in his Kingdom. You see the dignity and privilege of that soul that walks with God: Therefore I shall make some Application of this. And,

Use 1. First, Let me speak to those that are strangers to God; to such as yet are found walking in the way of sinners, a way that God takes no delight in; why, you that are walking in the way of sinners, are walking in the way that leads to your own destruction; Oh, that the Lord would pluck you (with a mighty hand) out of that destroying way; why, you are invited, this day the Lord invites you to come and walk with him, all the privileges that you have heard, do belong to those that walk with God, they are laid open before you to win upon you, and to invite your souls to come in and walk with this God; why will you walk with your worst enemy? Is he not a mad man that will walk with him that seeks to destroy him? And yet this is the folly that is in the heart of sinners: whilst you walk in the ways of sin, you walk with your worst enemy, and walk with a *roaring Lion seeking whom he may devour*; who would make choice of a roaring Lion to devour him? sinners walk with one that would devour them; Oh, that the Lord would persuade your hearts to turn in and walk with him, he knocks at your doors today, he stays for you: if there be ever a sinner that hath any desires cast in to walk with God, know that the Lord stays for you, he is willing to have your company, and therefore he sends you this invitation: and therefore I beseech you, and the Lord persuade your hearts to come up to a resolution, to give up yourselves to the Lord; this doth undo men, this want of coming up to a resolution is the destruction of many poor souls, that have many a good motion cast in; when they hear this of God, and the excellency of those that walk with God, they canit but see that there is something of God that is desirable. But alas, the misery is, men come not up to a resolution, to a fixed resolution, to make choice of God, and to walk with him, there's something in God that is desirable; Ay, but there's another object that the heart is fixed upon, there's something of the world, there's something in lust; oh, my friends know it, you canit serve God and Mammon, you canit serve God and your lusts, Faith canit endure this divided heart, and therefore I beseech you, look up to the Lord to bring off your hearts to a resolution, that you may say, Well, I will make choice of the Lord, I will make choice of the Lord for my portion, let all the world go, so I may have God; come up to a resolution to part with all, though you lose all, though you lose your friends, though you lose your relations and comforts, know that whatever you lose for the Lord's sake, shall be made up abundantly in him: oh, therefore I beseech you that you would eye

that fullness that is in God, this may help to bring off the heart, to bring up the soul to close in a resolution, to come up and walk with him: when the soul looks and eyes the fullness that there is in God, there's whatsoever may answer all losses, whatsoever may supply all wants, and satisfy all desires, there's a fullness in God, a fullness of Grace, and a fullness of truth is in Christ, there's fullness of satisfaction and contentment, and therefore the Lord being yours, you shall not need to go from him, you shall not need to go out to seek satisfaction elsewhere: though all the world should forsake, and your comforts leave you, yet there's that in God may answer all; and though you part with all your lusts, yea, though you should lose all the world for the Lord's sake, that you may give up yourselves to walk with him, know assuredly that it will never repent you, you will not repent you: the very first day that you walk with God, the very first hour of your walking with God, will bring you such contentment and satisfaction into your spirits that you will not repent you that you have left all your old ways and lusts, all sin, and all your Companions for the Lord's sake, that so you may walk with him. And moreover I beseech you, that you would make use of Jesus Christ in your coming to God: if God shall persuade your hearts, to give up yourselves to walk with God, make use of Christ at your first coming; there's no man can walk with God at his first coming, till the son of God makes way for him, *Two cannot walk together except they be agreed*; God and man were fallen out in *Adam*, now these must be agreed; now, oh let your souls breath after Christ, you that desire to walk with God, begin first with Christ, let your hearts breath after him, look to him as your peacemaker, to be your reconciler, to make God and you one, to bring you into more nigh acquaintance and fellowship with the Father, that God and you may be one in Christ: Oh, look up unto the righteousness of Jesus Christ every soul of you, you canit walk with God, if you be naked you canit abide his presence; you know *Adam* ran out from the presence of God when God walked in the Garden, he could not walk because God was there, he runs and hides himself; a naked creature canit endure the presence of God: look up to the righteousness of Jesus Christ, throw yourselves as poor naked creatures upon the righteousness of Jesus Christ, that so coming in the righteousness of the Son unto the Father, you may have friendly acceptance, that you may walk with God for the future.

Use 2. One word also to those that have interest in God and Jesus Christ: Oh, that I might stir you up also to walk with God, to walk with God as *Enoch* did. Brethren, consider I pray you, Did not Christ bring you into acquaintance with the Father for this end? Were not you at a distance? ye were strangers, ye were enemies, you were far off from God! what pains did Jesus take to bring you acquainted with God, that so you might walk with him as a man with his friend? It cost Christ dear, it was a hard work to make up the breach, it was a mighty work to bring you into acquaintance with God; do not neglect therefore your communion with God in your daily walk, seeing it cost Christ so dear.

Consider also that God hath made you all for this very end, he hath given you legs that you might walk with him, he hath given some strength to those that were lame, that could not stand; I say, when he brought you home to himself, he gave you some strength; it was then that he came to open the eyes of the blind, and to strengthen the feet of the lame; and he strengthens their feet that so they may walk with God his Father: Is not the Lord your best

friend? Is he not the sweetest companion you can choose? and if so, I beseech you take heed that you do not neglect your walking with him: what, will you leave your friend? will you leave your friend upon the way? Oh do not give the Lord occasion to accuse you of this Ingratitude; had you not need to keep close to God, do not you need his presence, do not you need him to comfort you, to quicken you, to revive you, to strengthen you, to supply your wants, to bear your charges, to keep off the blasts, to rebuke temptations, and to vanquish enemies, to help you up when you are fallen, to make advantage of your falls, to lead you the highest and the safest way to glory? Oh, that the sense of your weakness and infirmities might cause you to cleave close to the Lord, and take heed that you do not depart and go out from walking with him: And in your walking with God, I shall but give you a few Directions and conclude.

Direct. 1. In your walking with God be sure that you follow him in every step, go you where God goes, walk you where God walks, if you mean to keep the presence of God look to this; Oh, go to the Lord and desire that he would teach your souls where he walks, as the Spouse, *Tell me (O thou whom my soul loveth) where thou feedest, where thou makest thy flocks to rest at noon:* that she may go there; Why, the Lord walks in his Ordinances, he walks amongst his people: the Son of God walks in the midst of his Golden Candlesticks, there's his walk; would you know where to find him, come in his walks, in the midst of his Golden Candlesticks, in the midst of his people, in the fellowship of his Saints, those that worship him in the beauties of holiness, in Gospel order, there the Lord walks; you that expect the presence of the Lord, that would not lose that comfortable presence of his which you might enjoy, take heed you do not turn away, where God hath said he walks.

Direct. 2. Again, I beseech you, that you would be always careful to give God the upper hand in every walking, in every passage of your life give God the upper hand; do not ascribe to yourselves, lift up the name of God, be content that he should be exalted, and you debased, *Not to us Lord, not to us Lord;* put away with both hands, give us nothing, nothing belongs to us, but all belongs to God, glory belongs to God; why, if you be enabled to do for God, if you be enabled to suffer for God, give nothing to yourselves, give him the glory, put it away from you, desire him to take it all, and ascribe nothing to yourselves, but what he is pleased to give in freely unto you, oh give him the preeminence in all, and his Son the preeminence in all things; be content that the day of the Lord should be upon whatsoever is high and lifted up; upon all the Cedars of *Lebanon*, and upon all the Oaks of *Bashan*; upon whatsoever is in your hearts and spirits: desire him to pull down all high thoughts, and to lay you low at his footstool; be content that you and all creatures may be debased, and the Lord alone may be exalted through his son Jesus Christ; it should be a Christians care in all things, I say, to give God the upper-hand.

Direct. 3. Again, Thirdly, Take heed you do not take up where God doth not take up; do not you sit down where God sits not down, for you may haply lose him, God may go out of sight, and you may run hard before you can find God again; do not take up in yourselves, do not take up in creatures, do not say here I will rest, here I will take up, do not set up here, and say, here I will rest and take up in this creature; if you will take up in creatures, and rest in

them, where God doth not rest, why God rests in himself, and wholly in himself forever: he rests in himself, and he rests in his son, *This is my Beloved Son in whom I am well pleased*; all the delight and complacency of the soul of the Father is in the person of the son, *This is my Beloved Son*; Oh, take heed of creatures that your comforts be not snares to you, do not take up in them, follow on after the Lord, let your spirits take up nowhere but in God himself, and in Christ, whom he hath given to be the center of your souls, and a foundation for you to build upon forever.

Direct. 4. Again, Fourthly, Entertain sweet intercourse between God and your souls, I say, this I desire, that sweet intercourse with God may be entertained by you, let God be often thought of by you; will you go with a friend and travel with him, and speak not to him? Oh, you will speak often to him: you that walk with God, speak often to God, keep up that intercourse betwixt God and your souls listen to what God speaks to you; a great deal is lost because we do not hearken to him, the soul is not intent, the ear is not bored to hear what God speaks, therefore many a sweet word, and many a comfortable word is lost, because the soul do not listen after God; therefore I beseech you Brethren, know it is your duty all the time you are walking with God, it is your duty to hear what God speaks; let your soul be attentive unto the Lord, that so you may hear every word, whether it be a word of counsel or a word of direction, or a word of consolation: be ye always either speaking to the Lord, or else hearkening to hear what the Lord shall speak unto you; this becomes those that have given up themselves to walk with God.

Direct. 5. Fifthly, And to say no more, Take heed of those rubs and lets that are in the way: take heed of that which may hinder, of that which may take you off from walking with God; there's many a snare, there's many a rub in the way.

1. First, Take heed of this present evil world; it's a snare, it's a bait that draws many off from walking with God, *Demas hath forsaken me*, saith Paul, *he hath forsaken me for this present evil world*, the Devil caught him with this bait: Oh, take heed of the snares of the world, the cares of the world, the honors of the world, the riches of the world, the pleasures of the world, these are snares, I say, in which many are taken.

2. Secondly, Take heed ye turn not out into any way of sin whatsoever, give no countenance to any evil way in your spirits or in your courses; the God that you walk with, he is a God of pure eyes, he canit endure to walk in the defiled ways; if you will walk in the dirt, you shall not have God to go along with you, God canit endure to walk in ways of impurity, and therefore, oh, desire the Lord to make you watchful over the ways of your spirit, and over the ways of your conversation, that so you may not turn aside to those defiled ways in which God takes no pleasure to abide in. And,

3. Thirdly, Take heed of an unbelieving heart, which is another snare, and is the cause of many departings from God, *An evil heart of unbelief*; and therefore do not give way unto it, do not close with it, do not take part with unbelief against the work of God in your own spirits, for if you take part with Satan against the Lord, what a grief will it be unto the Lord, to whom you have given up yourselves to walk with him? Oh, that the Lord would make you

that are his people, watchful over your souls! you have given up yourselves, and therefore take heed you do not turn aside; maintain this communion, desire that it may be upheld betwixt God and your souls: and remember this,

That it's your greatest privilege whilst you are upon earth, that you may thus walk with God, a mighty privilege that poor dust and ashes, poor worms should be taken to walk with the great God; that God should make choice to have such for his Companions, his Fellow-travellers; Oh, it is infinite rich and Free-grace, therefore do not slight it, do not contemn it, but labor to walk up to such relation; it's your dignity, and your privilege to walk with God. So much for this time, and for this part of the Text.

SERMON IX.

GEN. 5. 24. And Enoch walked with God, and he was not, for God took him.

YOU have heard of *Enoch's walking*, here's *Enoch's Rest*: here's recorded what befell him at the end of his Journey, he went a step out of sight, *He walked with God, and he was not, God took him: He was not*, the phrase is sometimes applied unto those whom God takes away by ordinary death; so says *Jacob* of his sons, whom he supposed to be dead, in *Gen. 42. 36. Joseph is not, and Simeon is not*: and so in *Jer. 31. 15.* you shall see this phrase applied to those that God takes away by ordinary death, *Thus saith the Lord, a voice was heard in Ramah, lamentation and bitter weeping, Rachel weeping for her Children, and refused to be comforted, because her Children they were not*: and so some do conceive that *Enoch* was taken away, as other men are, because it's appointed for all men once to die; but the Apostle must be our Interpreter: he tells us the meaning of that phrase, as applied to *Enoch*, *He was not, for God took him*; in *Heb 11. 5.* By Faith *Enoch was translated, that he should not see death, and was not found, because God had translated him: he was not found*, saith the Apostle, for God had translated him, he was not found amongst men, he was no longer of this world, nor in this world, he was taken into another world, into another place, for God had translated him, and he was not found, and it was not in an ordinary way as other men: he was translated, God took him. And so it may be said, God takes and receives all the spirits of his servants: but *Enoch's* departure, his farewell to the world, was in an extraordinary way, God did not take him as he takes others of his servants by death, but God took him from death, he was translated *that he should not see death*, says the Apostle. There are many particulars that may be useful to us before we come to the main, concerning *Enoch*, which we shall hardly reach at this time.

But to Consider that phrase, *He was not*. He was not in the world, of the world; you must not think that *Enoch* ceased to be, he did not lose his Being: the Text says, *He was not*, neither do any of the servants of God lose their Being when they are translated, when taken away by death, but he had no being as to the things of this world, he had a being as to God and Heaven, and as to an invisible world, so he was; and so it may be said of all God's people that leave this world, *They are not*, they are not as to the world; they have no being as to their comforts, relations, friends, employments, and callings; so they are not; but as to God, Christ, and Heaven, and to the things of an invisible world, their being is not lost but

perfected; they have no being as to their relations, death cuts that asunder. You shall see what *Job* says, *Job 7*. he complains there, that all relations cease there, and the Servant is free from the Master; as this relation, so all other relations when death comes, so that a man he is not, he is no longer as to his friends and relations. And so he is as to the comforts of this world, see *Job 7. 9. As the Cloud is consumed and vanisheth away, so he that goeth down to the grave shall come up no more*: he shall return no more to see his house, neither shall his place know him more, he is consumed like a Cloud, and gone down to the Grave; and what, hath he no being? No, he speaks only in relation to the things here, and to the comforts and enjoyments, as to his house, and so to all other comforts of his, he shall not return to his house, neither shall his comforts know him anymore. Take notice of this, it will hold forth something that is useful to us: It will teach you three things.

1. First of all, It will teach Christians to mind the things of God and Heaven more, to be more taken up with the things of the world that is to come; why, as to all the things of this life, as to all your friends, comforts, relations, house and land, and other accommodations, you shall not be e're long, and therefore seek more after the things of God and Christ, where you shall have a being to eternity. Think upon this, Christians, when you are ready to lose God in the World, when you sleep over head and ears in your worldly employments; Oh, think of this, the time is a coming, the time is at hand when it shall be said, That you are no more of the world, and you shall have no being at all as to the things of the world, your friends shall know you no more, and your relations, your comforts, your house shall know you no more, you shall be to all these things as if you had not been, as if you had no being, or as if you had no relation to them; Oh, then whilst you are in the world do not live as those that are of the world, but say as Christ did, *Now, Father, I am no more of this world*; live more there where your being shall be to eternity: Live more upon God and Christ, and be more exercised in the contemplation of the things of the invisible world, there your being shall be to eternity; and do not live so much upon those poor low outward things, where you shall have no being e're long; but when the world shall speak of you, they shall say, You are not, even as it was of *Enoch* here, *Enoch* was not, as to this world he was not.

2. Secondly, This may also instruct you how to carry it towards the loss of friends and relations: when God shall take away any of your friends and relations, take heed you do not let out natural affections towards them when God hath taken them, for they are not, as to you they are not, they are none of yours, you have no relation to them, death hath broken it, they were given you for a time, your Husband, your Wife, your Children, they were given you for a time, to be comforts to you for a time, till the Lord should call for them; but when the Lord hath taken them, they are no longer yours, they are not, as to you: It's sinful then to let out natural affections towards them, as to look upon them as yours, your Husband, your Wife, your Children, they are not as to you, but they are as to the Lord, complete in him, and as to you they are not: and therefore it's sinful unto you, to let out natural affections, when God hath broken your relations. And,

3. Thirdly, This may give some comfort in the loss of friends, when they die in the Lord; they are not lost, they do not cease to be: If they were annihilated and destroyed, and if they had

no being anywhere, there's cause to mourn, there's a loss indeed; they only disappear unto you, and unto this visible world, but they are not lost, they appear in the presence of God, though you see them not, and they have no being as to you, yet as to God in heaven, in another world, they have a being, a glorious being, a perfect being, and therefore there is no cause why we should mourn for them as if they were utterly lost. That's the first consideration, *Enoch* was not, as to this world, and as to the relations of this life he was not. But again,

2. Secondly, Observe how easily *Enoch* was translated, how easy God makes *Enoch's* passage to another world; he walks with God, and God took him, and we hear no more of him: he walked all his life with God, and at the end of his course God took him along with him; it's spoken of him as if he went but a step further, and he was not here, he went but a step further, and he went along with God, God took him to himself. We may observe that God can make the passage of his servants easy to another world: such as walk with God on earth, God makes their passage easy to another world, so it was with *Enoch*.

Quest. But is it so to others, *Enoch's* translation was easy, for *Enoch*, he was not dissolved, soul and body did not part, but both were taken up to live with God, but is it so to others?

Answ. Yea, God can and doth make it so unto his people that walk with him: though death may seem a strait passage, and a dark entry, yet the Lord can make it lightsome, he can make it easy unto his servants: what an easy matter was it for *Moses* to die, when he had walked with God all his life? It was spoken of him as an ordinary thing, *Go up and die*, God bid him go up upon the Mount and die there, go and die there, and *Moses* went up and God made that death easy to him: And so it was spoken of all the Patriarchs, and those that walked with God in those old Ages, God made this strait passage easy to them, therefore it's called a falling asleep, after they had served their Generation *they fell asleep*; or they were *gathered up to their Fathers*; it's set forth by such expressions; *Jacob* leaned upon his staff and raised up himself and blessed his Children, and speaking of the things of God and Heaven, and so he fell asleep; God makes it easy unto them that walk with him, for they that walk with God gain experiences of him, I say, they that walk with God treasure up experiences of God's gracious dealings, they shall see how God hath been with them many a time: he hath been with them in many deaths, he hath been with them in the fire, he hath been with them in the water, he hath been with them in many Jeopardies and dark conditions, he hath delivered them: they have gained many experiences of God, therefore they will trust in God, they'll trust in him when they walk through the Valley of the shadow of death, he is a sure friend, he is a tried friend, and therefore they canit but rest in him. But,

Again, They that walk with God walk by Faith, now it's faith makes death easy: all those Worthies spoken of in *Heb.* 11. died willingly, for they died in Faith, Faith makes the strait passage easy, For,

1. First, Faith discovers the Victory of Christ, I say, it makes discovery of the victory of Christ over death and the Grave, presents the Savior that is the Conqueror, that hath disarmed the

strong man, that hath taken away the sting of the Serpent: now when the soul by Faith sees that death is disarmed, and the sting is taken out, it's easy then to grapple with him.

2. Secondly, Again, Faith takes hold of the promises which are grounded upon the faithfulness and truth of God for its security, I say, it takes hold of those promises which are made in faithfulness and truth: why, the Lord hath said that he will be with his people in all their straits, yea, when they walk through the valley and shadow of death, that he will never leave them, he will never forsake them; now the discovery of this to the soul makes death easy.

3. Thirdly, Again, Faith looks beyond death, it's higher, it's taller than death, it can look over the shoulders of death, it hath a piercing eye, it can see through the darkness of the Grave, and it can behold the tops of the Towers of the heavenly *Jerusalem*, it can see the Land that lies beyond the Land of death, it sees the dark entry and the low valley that doth overshadow it, it doth lead unto that Land, that Land of blessedness that the Lord hath prepared for his people, and therefore whilst faith is thus exercised, death is made easy, and they that walk with God walk and live by faith, and therefore to them is death made easy. Yea,

4. Fourthly, Again, Death is made easy to them, for by walking with God they have gained acquaintance with God, and it's acquaintance with God that makes death easy: when a soul hath walked with God as with his friend all his life, it's not afraid to go to God at last, because he is his friend; he knows God thoroughly, and therefore can trust him, he knows his gracious disposition, and the love that is in his heart, *He that comes to God must believe that he is*, says the Apostle, and that *He is the rewarder of them that diligently seek him*: till this grace of the love of God be discovered, the soul can't come to him on earth, it can't draw nigh to him by faith, much less can he come freely to him in heaven. Why this is the cause why death is so terrible, because his acquaintance is no more with God; but when the soul hath lived as in heaven, and conversed with God, and beheld his face, and follows him continually with this acquaintance he hath gained with God, it doth make the passage of death (though strait in itself, yet) easy: And therefore to apply this.

Use 1. I beseech you, you that walk with God, that you would not be discouraged through the apprehension of the straitness of this passage: you know not how easy God can make it, why should you distrust him? do not fear the greatness of the pains, God can make them easy, God can allay them, God can take away the sense of them, God can give in that which can sweeten them; remember who went before you, hath not the Lord Jesus gone before you? He set himself in the fore-front of the Battle, the passage was a great deal straiter when Christ went through it, he hath widened it and made it far more easy: Believers, you have seen the worst that death can do to you, you have seen it in Christ, if it had overcome Christ you might have feared it, but Christ would try the experiment first upon himself, and you have seen the worst that it can do; Jesus Christ is engaged with you, if you should perish, Christ himself had as good have perished; it's all one whether he be overcome in his person, or in his members; Oh, therefore, I say, be not discouraged at the apprehension of the straitness of the passage, and darkness of the entry, but look to Christ that hath gone before you, and

only let it be your care whilst you live, to live by Faith, and to live in constant communion with God, God will take care of the rest: And,

Use 2. Again, How should you bless the Lord Christ! What cause have you to bless the Lord, and to admire the riches of wisdom, and the riches of power, and the riches of goodness that hath made death to be thus easy? I tell you, it is not so in itself: Christians, you are beholding to Christ for this, death is not easy in itself, it is most terrible in itself, it hath brought down mighty spirits of wicked men; Oh! whither shall I go, said *Nero*? when death was at hand: It was not so easy with Christ; oh, it was exceeding strait when he ventured to pass through, it was for your sakes that he entered the passage first: Oh! admire his wisdom, goodness and power, and bless his name for this both in life and death. That's a second thing we considered, *Enoch was not, God took him*: his translation is spoken of him as a very easy thing, he walked a step further, and returned no more, *and God took him*. There is one Particular more which I shall give but a hint on, and that is, *He was not found*.

So says the Apostle to the *Hebrews*, *Heb. 11. 5. He was not found, for God had translated him; He was not found*, and that implies, he was sought for when God had taken him, *They sought for him, but he was not found*, says the Apostle: And so it was with *Elijah*, in *2 Kings 2*. latter end of the Chapter, the Prophet sends out fifty men to seek after him; and it's very like they did so for *Enoch*, but he was not found, for God took him.

Observe, It is usual to undervalue mercies whilst we have them, which are prized dearly when once they are gone; I say, it is usual with the sons of men to undervalue mercies whilst they have them, which they would seek for when once they are gone: thus we deal with persons, and thus we deal with other mercies; With Persons, you know how *Samuel* was undervalued by *Saul* whilst he lived, and the Word of the Lord that he brought to *Saul* was rejected; but when *Samuel* was gone, then *Saul* seeks for him; nay, he was so violent that he seeks him in an unlawful way, even to raise him up from the dead, that he might acquaint him with the Will of the Lord. And so *John Baptist* was persecuted and banished, and *Herod* cut off his head, but when he was gone, then *Herod* prized him; and so when *Herod* heard of the fame of *Jesus*, that he did great things, *Surely it is John the Baptist that is risen up again*: here's mighty works indeed: And thus we deal not only with *Persons*,

But thus we deal with other *Mercies*, whilst we have them, we undervalue them, that God is forced to take them away, to let us know what the worth of them is: *Israel* did not prize her mercies, outward Mercies, Corn, Wine and Oil, Flax and Wool, and therefore God was forced to take them away, to let them know the worth of them, *I will take away my Corn, my Wine and my Oil, my Flax and my Wool*, *Hos. 4*. Yea, thus we deal with God himself, thus we deal with God and Christ, and with the great and precious things of God; how did *Esau* despise his birth-right, how contemptibly did he speak of it, whilst he had it? *What will my birth-right do me good*, says he, *seeing I am ready to die*? And yet afterward, when it was gone he sought it with tears, when *Jacob* had got the blessing he sought it with tears, and he could not obtain it. Yea, this is not only in the hearts of the wicked; if it were only in the wicked it were the less: but it is in the hearts of God's own people to undervalue the things of God, whilst they enjoy them, and so give the Lord cause to strip them of them. *Israel* had the presence of God

amongst them, but they did not prize God, and therefore says God, *I will go and return to my first place; in their affliction they will seek me early.* Thus we deal with other of God's precious ones, many times they are undervalued, and we know not the worth of them, till such time as they are removed, till God takes them away: As it is said concerning the Jews in *Matth. 23.* that Christ was amongst them, and Preached the everlasting Gospel to them, and they received it not: But when the Gospel was removed from them, then they prized it, *Behold your house is left unto you desolate: Why?* in *Matth. 21.* there you have the same words, when the Children cried, saying, *Hosanna, Hosanna to the Highest,* the Jews were offended; when the people said of Christ, *Hosanna, and blessed is he that comes in the Name of the Lord;* they were offended in the 15 Verse, and Christ doth rebuke them for this, Well, says he, (when they cried, *Hosanna, blessed is he that cometh in the Name of the Lord*) you are displeased, the time is a coming, that you would give all that you enjoy, to see such a man as you have seen, but I will teach you by the absence of this mercy, of which you shall say, *Welcom indeed, and blessed is he that cometh in the Name of the Lord:* I say, what base hearts and spirits are within us, that we should put God unto this labor, that we should cause God to walk in this way towards us, to take away our mercies, that we may know how to prize them! Oh, it is an unworthy heart, there is a great deal of the spirit of *Esau*, to despise the blessing whilst we had it, and then afterwards weep for it, and sought it with tears, but found it not. And therefore I shall conclude with this word of Exhortation.

Use 3. Let us learn to prize our mercies, I say, whilst we enjoy our mercies, let us learn to prize them, because the time is coming when they shall not be to us, they shall not be found, we shall seek them, and shall not find them: God hath given you friends and relations; Oh, my Brethren, prize them, use them for God's glory, do all the good you can to them whilst you have them, receive all the good that may be from them whilst you have them, for the time is a coming when they shall not be to you. It was *Job's* argument with God, you shall see in *Job 7.* the last Verse, and it is a very strong argument, and *Why dost thou not pardon my transgression, and take away my iniquity, and pardon it quickly?* Speak a good word quickly to thy Servant, I cannot hold out long, Lord, says he, I cannot hold out long, now I shall sleep in the dust, and thou shalt seek me in the morning, and I shall not be: Lord pardon, pardon thy servant *Job*, whilst thou hast a *Job* to pardon, Lord, do good to me whilst thou hast an occasion to do good to me, e're I sleep in the dust: you shall seek me then, and I shall not be: that you shall say, oh that I had such a friend to do good to, or that I had such a friend to receive good from: Oh, take the present opportunity therefore of doing and receiving good; and this is spoken not only of all *Persons* but of all *Things*, prize them whilst you have them, prize them whilst you enjoy them, for time is coming when they shall not be.

And Consider this, Let me say this to you, The Lord is this day tendering grace to you, he stands, he knocks, he invites you, he beseeches you, he desires you to open, he is willing to pardon multitudes of transgressions, to wash away thousands, and ten thousands of transgressions and sins, and to subdue them also; Oh, that the Lord would give you hearts to seek after this present mercy, you will seek them hereafter when they shall not be; Oh, take heed lest Christ speak to you as he spake to the Jews, which was a fearful sentence, because of their mistaking their time, and neglecting their opportunity, *Joh. 7. 34. You shall seek me,*

says Christ, *and shall not find me, and where I am, you cannot come*: he had said a little before, *And I am with you, and am coming to them that seek me*; and afterward, *You shall seek me, and shall not find me*; Christ was with them a little while preaching and holding forth, and urging mercy and grace, beseeching of them to come in, they refuse and reject life, Well, says Christ, I have sought you, and you would not be found; you would not follow me; the time is coming when you shall seek me, and shall not find me, and where I am you cannot come; and you that fear the Lord,

I beseech you, be you warned also, take heed you do not slight your mercies, your present enjoyments of God, lest the Lord also teach you to know the worth by the want; I say, take heed that you do not abuse your mercies, take heed that you do not grow cold, and dead, and loose, and formal, under the enjoyment of the means of getting nigher God, which you enjoy more than formerly, for what pity is it that we should grow worse when God is better? That we should be further off from drawing nigh to God, when God is drawing nigh to us? What pity is it that the Sun-shine and fair weather should do harm? Doth not sad experience teach us that many Christians are further off from God now than when the means were lesser, in their getting near to God; take heed God do not let you know by sad experience what the loss of his presence is, and that he do not let you know by sad experience what the loss of Ordinances are, what the want of mercies are; it shows abundance of corruption that is in the heart, but it is mercy if God will teach his people any way; it is the saddest way of teaching that God will make use of, to recount what once we had, and what once we enjoyed, and now are stripped of, for want of improvement: we had the Sabbaths, the teachings of God, we had the Ordinances, but now stripped of all; and therefore may (as they) sit down by the waters of *Babylon*, and weep most bitterly; it is a sad way of teaching, yet it is mercy if God will choose any way of teaching and drawing these sad and drowsy hearts of ours more to himself. Thus you have had some hints of what *Enoch* was, *He was not found, for God had translated him, God took him*; the main Point is yet behind, *viz.* to consider whither *Enoch* was translated, and wherefore he was translated, and the year in which he was translated, which was three hundred sixty five years, and was the shortest life of all the Patriarchs. But so much shall serve for this time.

SERMON X.

GEN. 5. 24. And Enoch walked with God, and he was not, for God took him.

WE have done with *Enoch's* walk, we are come to *Enoch's Rest, He was not, for God took him*; I have opened the phrase to you the last time I spake. But I shall proceed to what is still behind in the Text.

He was not, for God took him, And God took him: there is a great dispute amongst many, to what *place Enoch* was taken. There are many both of the Papists and others that place *Enoch* in earthly Paradise: they say *Enoch* was not taken into Heaven but into Paradise, and that this *Enoch* and *Elijah* are those two Witnesses that shall come again at the end of the world to discover and destroy Antichrist; there is such a Tradition generally amongst them, and

others have received it from them; but there is not the least ground for it in the Word of God, that *Enoch* and *Elijah* should be those Witnesses spoken of in *Rev.* 11. for certainly those Witnesses are no other but the servants of God spoken of, that have stood up in all Ages since Christ, to bear witness to the name and truth of Jesus; and therefore I see nothing why we may not assert, that *Enoch* was taken up into Heaven, that he ascended in body into Heaven. You shall see in *2 Kings* 2. 11. it is spoken there of *Elijah* who was translated even as *Enoch*, *And it came to pass as they still went on, and talked, that behold (there appeared) a Chariot of fire, and Horses of fire, and parted them both asunder, and Elijah went up by a whirlwind into Heaven: if Elijah went into Heaven, why not Enoch?*

Object. But it may be Objected, Is not Jesus Christ the first-fruits of them that ascend? Did not Christ open the door by his blood? How then could *Enoch* or *Elijah* ascend into Heaven before Christ came and opened the door?

Answ. To which I Answer, It is true that Christ is the first-fruits of them that ascend, and the way to Heaven is set open by the blood of Christ, and there was none ever ascended but by virtue of the blood of Christ, that sets open the door to them; but the efficacy of the blood of Christ did reach to them that lived before him; and therefore in *Rev.* 13. 8. he is called *The Lamb slain from the foundations of the World*, in the purpose of God; yea, it was accepted of God as if done already; God the Father took the Word of his Son for the payment of the Debt, he knew that he was able to make good his word, and would be faithful to him, wherefore he trusted him before he discharged the Debt, before the price was actually paid, so that the virtue of Christ's blood did even reach to them, even many thousand years before he came in the flesh to suffer: for the Father took his word, and the son took the Fathers word for the salvation of those that should be brought in many hundred years after the debt was paid; the salvation of all that belong to God, who should live from Christ's time to the end of the world: the son gave the full price into the fathers hand, and he relies upon him, upon his word for the discharge of the debt, and for the receiving of poor sinners to life and favor, as they shall be brought in in all Ages; and therefore, Dear Brethren, I beseech you, take notice of the mighty virtue of the death of Christ, mighty virtue was in it, that he should be accepted beforehand, that it should reach as far as *Enoch*, as far as *Adam*, that it should be accepted for those that lived many thousand years before Christ, before the debt was paid, it holds forth the mighty efficacy of the blood of Christ; if it had been only available for those that had lived after him, after Christ was come in the flesh, and dead and risen, and had discharged the debt, if it had reached only to those, it had not been so much: it is not so much, says *Hezekiah*, for the shadow to go forward in the Dial, but for the shadow to go backward so many degrees, that holds forth a deal of the mighty power of God to his conviction; and so the blood of Christ goes backward so many years to them that lived in the beginning of the world, before the price was actually paid: O the infinite virtue and efficacy that is in this blood of Christ! Oh, know what strong ground of consolation there is in this, to you that are Believers now under the Gospel: if it reached so far, if it went backward, if it went as far as *Enoch*, to open the gate of Heaven to him, how much more shall this reach you that are believers under the Gospel, that live directly under the efficacy of the blood of Jesus Christ. God bad *Enoch* welcome for this blood that was to be shed; if he set the door open to

him, when the price was not actually paid, oh how much more shall God bid the Saints welcome, to come in the name of such a Savior that was dead, is risen and ascended, now to sit at the right-hand of God, and present the efficacy of his blood forever? Oh! how may this be improved, and what sweet lives might Christians lead, and with what a full wind might they fail, and launch forth into the Ocean of Eternity, when they live directly under the efficacy of such a blood as this is, that reached so far backward, even as far as *Enoch*? for it was by virtue of this blood that *Enoch* was saved.

But further, It's said, *God took him*: That phrase implies three things.

1. First of all, That *Enoch* was taken up into a state of *Communion with God*, of near Communion with God, *God took him*; God took him to himself. He had walked with God whilst he was upon earth, but he was not taken up into nearest Communion until now; the Saints in heaven are taken into highest Communion; their Communion here upon earth is interrupted many times, God comes now and then and gives a poor soul a visit, but they are not taken in into God till such time as God removes the Mount of this visible world: they are here put out to School, God will give them good education, he will bring them up for heaven; and therefore it is not always that they have their Fathers presence, now and then God comes and visits them: but there is another life in which God shall take his people to himself, he shall send for his Children home, and then they shall be forever with the Lord, I say, forever with the Lord; *Whilst we are here*, says the Apostle, *we are absent from the Lord*; *Whilst we are in the body, we are absent from the Lord* and therefore no wonder why the Saints are breathing so much after that other life, *•ooking for, and hastening after the appearance of Christ*, because they are not taken in till then, here they are strangers, and here they are absent from the Lord in a great measure, though they walk with God as *Enoch* did, yet he will not take them into that nearest Communion, till they come to end this life.

2. But again, Secondly, As it doth denote a state of near Communion which the Saints enjoy in heaven, so it doth hold forth that fullness of light, life and glory that the Saints shall there enjoy: *God took him*, he was taken into God, taken up to the enjoyment of the fullness that is in God; here they are narrow vessels, and are not capable of receiving much, but there the souls of his Saints shall be taken into God, and so shall be filled with his fullness. Believers here walk with God, and God doth dwell in them, but so long as they dwell below, they do not dwell so much in God: but there is a time a coming when they shall dwell wholly in God, they shall be taken up into that fullness; they shall be as so many vessels that are cast into the Ocean that shall be filled; everyone shall be filled full to the brim: I say, this holds forth that phrase of fullness of glory that the Saints do enjoy in Heaven, *God took him*, and he was taken into God.

3. Again, Thirdly, It holds forth an act of free grace which was put forth towards *Enoch* as well as others: *God took him*, or received him, and to receive, it holds forth the free grace of God; *Enoch walked with God*, but he was not taken for his walking, not because he had walked so and so with God in his Generation, he was not therefore taken, but he was received; it was free grace received him: My Brethren, I beseech you then know, what you can only plead before God, though you have walked with God never so long in your Generation, yet you

canit at last plead to be taken up because you have walked with God; Alas! the Lord sees so many slips, so many stumblings, so many falls, there's so much crookedness in the way of the heart, in the way of the conversation, even in the best of Saints, that if the Lord should judge them according to their walkings, they were undone: those Hypocrites plead a great deal, when they cried, *Lord, Lord, have we not Prophesied in thy Name, and in thy Name have cast out Devils, and done many wonders*, and yet Christ bids them depart for he knew them not; there is no pleading of works, there is no pleading of worthiness, and of the creatures righteousness, when the creature comes to stand before Christ; if you could walk with God as many years as *Enoch* did, yet at the end of your walk, at the end of your course, you must lay down all, and be willing to enter in as sinners, that is, at the door of free grace, not through any door of your own works or righteousness.

And again, How does this call upon the people of God to be exceeding careful to receive Christ? Oh! receive him freely, he receives you freely here, and he will receive you freely hereafter: how are you engaged to receive him freely, to close fully with him, and with the tenders of life and grace, of righteousness and holiness, which are held forth in and through him? Receive Christ freely, and receive the Word of Christ freely, though it be never so contrary to flesh and blood, though it crosses your beloved lusts, though it cross your profits, though it cross your delights, though it be the Word and Truth for which you must suffer; yet, oh why should not you receive Christ and his Word freely, seeing he will receive you so freely another day? He won't be ashamed to take his people and to own them before all the world, these are mine, my Jewels: and if Christ won't be ashamed of you, oh what a shame is it that you should either be ashamed or afraid to receive him and his Word, and his Truth, and to hold it forth in a time of opposition and suffering The free grace of God in receiving his people at last, is a mighty engagement unto them, now to receive Christ, and every word of Christ, whilst they are in this Pilgrimage, where God hath set them to bear up his name in the world. But,

Further, *God took Enoch*: When was *Enoch* taken? When he had lived three hundred sixty and five years, that you find in the Chapter to be the term of his life, three hundred sixty and five years: if you compare the years of *Enoch* with the years of others, of the holy men that lived in that Generation, you shall find his life exceeding short; his father lived above nine hundred and sixty years, and his son *Mathusalem* lived longer; yea, all the time of all the Patriarchs (there) in this Chapter, even amongst them all, *Enoch* was the shortest liver: a holy man, a gracious man, and one that was most eminent in his Generation, and none there was that walked with God in his Generation as *Enoch* did, and yet *Enoch's* days are shortened; I say, sometimes the Lord shortens the days of his Children, that have walked and lived with him in an abundance of love and mercy.

You will say, What time is that? and when is it a mercy? When does God shorten the days of his servants in love?

1. First of all, God hath some of his servants that lie under great pressures, their combatings are extraordinary, and sometimes he shortens the term of their life in mercy and love. We shall consider those particular combats which some of the Lord's people are in an

extraordinary manner exercised with, and sometimes in pity, mercy and love the Lord shortens their days on earth. As,

1. First, There is some of God's servants that have extraordinary warrings with corruptions within them, I say, with corruptions within them, and this proves a most heavy burden to them, and makes their very lives uncomfortable, a continual burden to them: Oh, these daughters of *Heth* were a continual vexation unto *Rebecca*; the Apostle *Paul* was a man able to bear much, and he bore a great deal of affliction which he met withal in his Pilgrim•ge, that he could rejoice in afflictions, and glory in tribulations, they were nothing to him: but when he comes to combat with sin, lust and corruption that was within him, he was forced to cry out, to cry out for help; he could rejoice in other affliction, but herein he could not rejoice, *O miserable man that I am, who shall deliver me from this body of death?* I say, some have extraordinary combatings with corruption more than others; Oh these Monsters! as soon as one head is cut off another springs up in the room, never at peace, the war is never at an end: the Lord shortens their warfare in that.

2. Again, Secondly, God hath some of his servants that are extraordinarily employed with temptation; oh they are hunted up and down, and continually baited, baited with Satan's most horrible temptations: winds and storms are ever beating, fiery darts are ever thrown in; before one wound is healed another is given: Well, the Lord looks out from Heaven, he looks down, he sees the combat, and many times he makes this the way of deliverance, he puts out his hand, he takes his poor servants to himself, and so delivers them from the baitings of Satan's temptations.

3. Again, Thirdly, Some of God's servants are in extraordinary afflictions all their days, above all the men in the world they are most afflicted; I say, the way that God leads some of his servants to heaven, is a very dark and narrow lane, and they see more affliction than all their Neighbors: in *•am. 3 1.* well says the Prophet there, *I am the man that have seen affliction; I am the man that have seen affliction*, that's no great matter, who hath not seen affliction? Is that such a matter for the Prophet to complain of, that he had seen affliction? Ay, but his portion was extraordinary, he had seen more than all others in his time, and therefore complains as if he alone had been the man that had seen affliction; Well, when afflictions are very great and of long continuance, God hath trained up some of his servants in this way in this School; yea, he many times shortens their journey in love. But you will say,

Object. Could not God deliver them some other way? Could not God rescue them out of the hands of affliction, and deliver them from temptation, and make them conquerors over their lusts and corruptions? But must he shorten their lives by it, and no other way?

Answ. Why Beloved, we must know this, the Lord sees it best, and he knows it is needful for them to come to him in this narrow way, and they could not be without those afflictions and warrings of lusts, and without those temptations, and it's the best way, infinite wisdom sees it the best way to lead them to himself, and to glory: And therefore when the case is thus, that the Lord sees it so needful, that so long as they are in the body, they should be in these conflicts, afflictions, and temptations, then the Lord (sometimes) sees it best to shorten

some of their days to bring them unto himself. But you must take this caution: Take heed you do not limit the Lord to this way, for though God doth take many of his servants this way by death, yet, I say, they ought not to limit the holy one of *Israel*. Let not them say as *Job*, *Wherefore is life given to a man that is in affliction? Wherefore is life given to a man whose way is hid?* For if God continues life in afflicted conditions, he sees good reason for it: and therefore, I say, you may not absolutely desire death because of your affliction, because of your temptations, because of your buffetings; not absolutely to limit God in this way of deliverance, for though God doth use this way many times, yet he will not be confined to it.

And though the Lord doth keep you in affliction, he sees it is for his honor, it is for his own glory; that he may show his power and goodness, his wisdom in directing you, his power in supporting you, in strengthening you, in delivering you, and in making you able to hold out in such difficult afflicted conditions: the Lord can find many ways of deliverance; therefore do not say you, *Lord, take away my life, my affliction is great*, I see no way how I shall come out of it; this is sinful: for God hath many ways, I say, God chooses this way sometimes to free his people from all their corruption and temptations, he shortens their lives, and that in abundance of love.

2. Again, Secondly, God sometimes doth shorten the days of his servants in love, when they live in evil times, times in which iniquity doth abound, then God fetches home many of his servants in love: It was a very corrupt time that *Enoch* lived in, *The world was corrupt and filled with violence*, and therefore it was in love to *Enoch* that God shortened his course: the Lord knows how afflictive it is, for his servants to live in an evil world, *Woe is me*, says the Psalmist, *that I am constrained to sojourn in Mesech, and to dwell in the Tents of Kedar*, *Psal. 120. 5.* That righteous soul was vexed, *Woe is me*, &c. Nay, the Lord considers that possibly his own people may be carried down the stream through the strength and violence of the corruption of the times, that they may be drawn aside from their stedfastness, it's possible that even they may be corrupted, even God's own people may be corrupted, in a corrupt Generation: the Lord considers this, and therefore many times he takes them away in an abundance of love and mercy. When the Thistles and Nettles do so inclose the Lilies, that they hinder their growth, and communicate of their ill favor unto them, then the Lord sees it's high time to remove, to transplant his Lilies into a better soil. And that's a second Particular why the Lord doth shorten the days of his servants, it is when they live in a very corrupt and sinful Generation, that doth both afflict them and endanger them.

3. Again, Thirdly, Sometimes God shortens the days of his servants in love; that they may not see when great desolations are coming, either upon their friends, their relations, their families, or upon the Kingdom they live in: the Lord in mercy calls home those that do walk faithfully with him: and thus it was with *Jeroboam's* child in *1 Kings 14. 13.* *Jeroboam's* child was taken away, you have the reason given there, because great desolation is coming upon the Family, God threatens there by the Prophet, that he would not leave one person alive, and this child shall go to his Grave in peace, *Because some good thing was found in him towards the Lord God of Israel*; some good thing was found in him when the family was corrupt, and therefore God would not have him to see what desolation he would bring upon the family:

And so when God brings desolation upon Kingdoms and Nations, he sometimes calls home his own people. Good King *Josiah*, a gracious man, was cut off betimes, because the Lord was about to bring desolation upon *Judah*: a great and fearful Captivity which came presently after, when he was gone; but he feared the Lord, and was fearful when the Word of the Lord came to him, and therefore God took him that he might not see that desolation with his eyes, that sad desolation, that God would bring upon *Judah*. And so says the Prophet, *Isa. 57. 1.* he gives this as a reason why God takes away some of his servants betimes, *The righteous perisheth, and no man layeth it to heart, and the merciful man is taken away, none considering that the righteous are taken away from the evil to come:* When evil and desolation is about to come upon a place or a Kingdom, why then God takes away many righteous and merciful men. The Husbandman, when he sees a storm is a coming, he makes haste to gather in his Corn, especially, that which is most ready to shake, that which is most like to take harm by the wet, that he will in withal: And thus the Lord doth with his, when he sees great desolation, that may even shake those that are his own.

4. Fourthly, God takes way some of his servants that he may prevent their uneven walking, and their declining and turning aside from him: the Lord loves to take his servants when they are at the best, he pulls the Rose when it's most sweet: sometimes the Lord sees many of his servants, that if they should stand longer they would decline and grow worse; sad experience doth teach it; now therefore it is that the Lord takes them at the fit time, that he may prevent that dishonor, that otherwise might be brought to his name, if he should suffer them to stand longer in the world, they might happily blurr their profession, they might dishonor God, they might harden their own hearts; and therefore the Lord loves to take them when they are fully ripe: and when he sees such a one ready to decline and grow worse, and to lose of his sweetness, and of his savor, it may blurr the name of God, dishonor him in the world; why, the Lord to prevent all this, takes away sometimes such a servant of his in abundance of love and mercy: and so he took away *Asa*, and so *Jehoshaphat*, they were good men, but they began to decline in their old days; *Asa* was a good man, his heart was perfect, it is the Testimony that God gives of him, all his days; but he went and declined, he went and relied on the arm of flesh: when the Prophet tells him of it, he was angry with the Prophet, he imprisons the Prophet, and he began to smite the people, and God smites *Asa* with a disease in his feet, and so took him away; and it was best for *Asa* that he was taken away before a further declining: and so *Jehosaphat* did take part with a wicked King, and the Lord did shorten his days in abundance of love.

5. Again▪ Fifthly, God will shorten the days of his servants, when they are enabled to do much in a little time; when he hath caused them to run amain after himself, to follow him hard, and so through his grace have done the work of their Generation in a little time, then the Lord shortens the days of their dwelling in the body in abundance of love: when their work is done, the sooner their work is done, the sooner they are at rest; the Lord will not keep his people longer from their rest than needs must, he knows that their days are as the days of an Hireling, as *Job* speaks, full of labor, full of toil, and full of trouble, full of disquietness and hurryings, no rest; therefore so soon as ever they have done their work, God takes them; he loves to have his children bettered, he wonit put them to School longer

than needs must, when he hath trained them up for heaven, he presently sends for them home, he hath longing desires to see them: Christ would have all his children round about him, and therefore when he hath caused them to do his work in a little time, he will then send for them, *That where I am, you may be also; I am gone to prepare a place for you, and I will come again and receive you to glory.* It shows how the Lord Christ doth hasten, he hath longing desires to see them, I am gone away, and I come again as soon as ever the work is done, he will not stay a minute when he hath fitted glory for them, and fitted them for glory, *I will come; I will come again and take you to myself, he longs for them, and causes their hearts also to be breathing mightily after him; and therefore they shall not be absent from the Lord longer than needs must, but when he hath caused them to do the work of their Generation, he will take them away in abundance of love and mercy. There are some Objections to Answer, as concerning long life as a blessing, but so much for this time.*

SERMON XI.

GEN. 5. 24. And Enoch walked with God, and he was not, for God took him.

HE was not, for God took him. I opened the phrase to you the last day, God took him to Communion with himself, to near Communion; the Saints whilst in the body are at a distance from God, *Whilst we are present in the body, we are absent from the Lord,* saith the Apostle; though God do now and then visit them, yet for the most part they are absent from God: they are put out to School, and here God will have his people trained up for Heaven, but when that change comes which is spoken of, why then, God is said to take them, he takes them home, he takes them into nighest fellowship and communion with himself: *For God took him;* the phrase holds forth that fullness of glory which the Saints are translated out of this world into; God dwells here in them, but they dwell in God; they here are depressed in their spirits through the weight of corruption; it is but a little they are able to hold of God; Ay, but in Heaven there God takes them, he takes them in to himself, *Well done good and faithful servant, enter into the joy of thy Master, enter into it;* they shall be as so many vessels that are cast into fullness of love, life and glory, they shall be filled full to the brim: *God took him.* It holds forth also the freeness of grace in receiving in any; even the best must enter in at this door of free grace, and no otherwise: though *Enoch* had walked with God so many years, three hundred sixty and five, yet it's free grace if God will receive *Enoch* at last; there are so many slips, so many failings, there are so many declinings, so many turnings aside, there is so much crookedness in the walks of the best of the Saints, that if God should deal with them in the rigor of his Justice, he might refuse them; and therefore it's grace, it's free grace that they are received, there's no other door they are to enter in at. I also considered (the last time) *when* it was that *Enoch* was taken, when did God take him? After he had lived three hundred sixty and five years, which was a short time, a very short time in that Age, when the Patriarchs lived seven hundred, eight hundred, nine hundred, almost a thousand years; *Enoch* a gracious man, one that walked with God, and yet he lived not half the years of those Generations, and of his son that came after him: God many times shortens the days of his

servants in love. I told you what are those times in which he shortens the days of his servants in love and mercy.

1. First, When their lives are full of extraordinary warrings, when more than ordinary burdens are laid upon them: some have fiercer combatings with Satan's temptations than others, and some have heavier burdens both of corruptions, and of afflictions than others, *I am a man that have seen affliction, says Jeremiah*; as if none besides him had seen affliction; now many times God shortens the days of his servants in love, when their combatings have been extraordinary with corruptions and temptations, and the burden of their affliction heavy; it's true, the Lord could deliver them some other way, open some other way besides the door of the Grave, he could make them conquerors: but the Lord in wisdom sees it best for some of his servants, so long as they are in the body; in this condition it's needful for them so long as they are in the body to be grappling with their corruptions and temptations, fightings and buffetings; and therefore you ought not to call for death because of your afflictions, and because of your temptations, for the Lord is pleased many times in wisdom, to take this way to bring in full deliverance to his servants. And,

2. Secondly, When his servants live in a very evil time, in a corrupt Generation, then the Lord is pleased to shorten the days of his servants in love: It was a corrupt time that *Enoch* lived in; before the Flood the earth was degenerated, and violence covered the face of the earth before the Flood came, and then it was mercy for *Enoch* to be taken away betimes; the Lord knows what a burden it is for his servants to live at such a time when wickedness abounds, and so the Lord delivers many of his servants by shortening of their course. Again,

3. Thirdly, When great Judgments are coming upon them, either upon their Families, or upon the Kingdom and place that they live in, God hath then (sometimes) shortened the days of his servants: as God when he intended to bring destruction upon *Jeroboam's* Family, then cut short the days of one of his Children, *Because some good thing was found in him towards the Lord God of Israel*; God cut them off every man, but he went to his grave in peace, that he might not see that desolation: and so good *Josiah*, when he was young, the Lord was pleased to take away him, because of that Captivity which presently came upon the Jews after his being taken away. And,

4. Again, Fourthly, The Lord doth shorten the days of his servants, not because the seed of Faith should perish, that doth abide forever: *I have prayed for thee, that thy Faith fail not*; Ay, but the actings of their Faith may decline, and Christians may grow dead, and lose their first love, may fall off▪ and they may fall into Scandals, and a blurr to their Conscience and profession; now many times, the Lord to prevent this doth shorten the days of some of his servants: As I gave Instances of King *Jehoshaphat*; and *Asa* began to imprison and to oppose, and he might have done a great deal of evil, but God smites him with a disease in his feet, and he died, and it was in love to his soul. But again,

5. Fifthly, God loves his servants, and therefore when they have done much in a little time, and long for his appearance, *O! when shall I come and appear before thee?* So he calls alike for

them, he hath longing desires to see them; when they have done the work of their Generation, he will take them to himself in abundance of love and mercy.

Object. But you will say, Is not long life a blessing? Hath not God promised to give long life to his servants, in *Prov. 10. 27. The fear of the Lord prolongeth days;* and so see what *Job* says, *Job 5. 27. Thou shalt come to thy Grave in a full age, like to a Shock of Corn brought in in good season:* Now how is this promise made good, that God takes away some of his servants in the midst of their days? How then do they come to the fullness of their days as in age, as a Shock of Corn in its full season? To this I may answer in divers things, which you may lay up for your satisfaction.

1. First of all, This may seem to be an Old Testament Promise, the Promise of the Old Testament or Old Covenant; for before the coming of Jesus Christ, God walked more in this way of temporal promises, and temporal blessings; and happily though there may come a time again when God shall walk in this way, and give out both temporal and spiritual, yet now God's present dispensation since the coming of Jesus Christ in the flesh, it's more spiritual, he gives out more spirituals and less of temporals, he gives out more of his own glory which he hath pleased to reveal in and through Jesus Christ, and that which he gives out now unto his servants in spirituals, may abundantly recompense the absence of all temporal mercies whatsoever. But,

2. Again, Secondly, That these Promises are conditional; all outward promises, promises of riches and honor, of health and children, and promises of long life, these are all conditional, God hath not promised them absolutely, but with this limitation, so far as he in infinite wisdom and fatherly love and care, shall see to be good for them; so far the Lord will fulfill any, yea all those temporal promises which are given out, so far as the Lord shall see to be good for them; and therefore if the Lord doth take away his servants, any of his servants betimes in the midst of their days, and do not give out these blessings of long life, it's because the Lord's sees it's best for them: they are strangers here, and it's not good for them that they should be long from home; he sees it in his wisdom, I say, to be best for them, because their days are evil, it's mercy that their days are few: God in wisdom put both these together, few and evil; says old *Jacob* in *Gen. 47. 9. Few and evil have the days of the years of my life been, and I have not attained unto the days of the years of the life of my Fathers, in the days of their Pilgrimage: few and evil;* the Lord sees it's good that they should be few, because they are evil. In *Job 14. 1. Man that is born of a woman, is of few days and full of trouble;* what a mercy is it that God hath put these together, *few days and full of trouble!* he is full of trouble, trouble from within, and trouble from without; he is troubled with corruption, temptation, affliction, with the sin of others, with the dishonor that is brought to God in the world: now when he is full of trouble, it's mercy that his days are few. That's a second Answer.

3. But again, Thirdly, I must say to that Objection concerning the promise of long life to the Saints, that this promise is made good to a gracious man or woman; when God takes them away they are full of days, he shall die in a full age, says *Job, Full of days;* why, a gracious man is full of days, because he is full of grace: he is full of holiness, and goodness, and therefore he hath filled up his days. A wicked man when God cuts him off, he is never full of days, in

this respect his days are empty, his days are full of vanity, full of sin, they are spent as a shadow; but a gracious man is full of goodness, he is fully ripe, he is ripe for heaven, he is ripe for the grave at that time when God cuts him down, for he is God's Husbandry, God won't cut down his Corn before it be ripe, if he cut off betimes, he ripens betimes, he will cause them to fulfill their days, God will fill their days full of grace and holiness.

4. Again, Fourthly, We may see that this promise is made good, for a gracious man hath enough of life, when God calls him to die he hath enough of life; so that he is not taken away before his time, why, because he hath enough of life: *It is enough*, says the Prophet, *Lord it is enough, therefore take me away; I am no better than my Fathers*; even so God causeth his people to say, though he takes them away betimes, yet they shall say, *Lord it is enough*, I have enough of life, I have enough of the world, I see nothing desirable here, nothing that may provoke me to live longer here, and therefore if the Lord say, *It is enough*, he will say it's enough too. But this won't the wicked man, he will never say he hath enough: let him live an hundred years, twice, thrice told, yet he will never have enough: the righteous come to the Grave, but the wicked is dragged and haled to his Grave, he is not a Volunteer to his Grave. And therefore here is the promise made good, if God satisfy the hearts of his people, and enable them to say, *Lord I have enough*, enough of the world here, and if thou pleasest to expire my days, I can say, I have enough, I have enough.

5. Fifthly, Again, The time of the full accomplishment of this promise of long life to be given out is not yet come; there's a day when it shall be given out, when it shall be mercy to live long, when God shall give out long life: there seems to be such a thing spoken of; it is Prophesied by the Prophet *Isaiah*, *Isa. 65. 22.* this Prophecy relates to the end of the world, the latter days when there shall be a great restauration of the world, and of all things, they shall not be cut off in the midst of their days as formerly; says God, *They shall not build, and another inhabit▪ they shall not build houses, and be cut off before they can build; they shall not plant, and another eat, for as the days of a tree, are the days of my people, and mine elect shall long enjoy the works of their hands:* they shall be as the long-lived Oaks; this promise God will fulfil before the end, and it shall be a mercy then to live long; when the new *Jerusalem* shall come down from heaven, and when the *Lamb* shall be the light of the new *Jerusalem*, when Satan shall be bound, and shall not seduce the Nations, and tempt them, and when all enemies shall be put under the soles of their feet, when *Jerusalem* shall be a peaceable habitation, and a quiet resting place, when there shall be peace upon *Israel*, then long life shall be a blessing.

6. Sixthly and lastly, When God will fulfil this, it shall be a time of the accomplishment of the promises, in that God gives life and length of days, *even forever and ever*; there is the accomplishment of the promise, and therefore God is not behind-hand concerning this promise, if he promise long life on earth, and give an eternity of life in heaven, the creature is no loser; if a man shall promise you a shilling, and when he comes to pay, he shall give you a thousand pounds, will not you say this man is as good as his word? The Lord hath promised a long time on earth, and an eternity in heaven, you may well say it of him who is truth itself, that he will fulfil and make good his word: and therefore notwithstanding what may

be objected, yet still it's true, it's not against the promise; but God may in love and mercy shorten the days of his people.

What shall we learn from this, God shortens the days of his servants in love? It will be useful to us divers ways. Why,

Use 1. First of all, It lets us see that life and death is in the hand of God; God shortens, *God took him*, I say, life and death is in the hand of God, it's not in the hand of any creature whatsoever, *My times are in thy hand*, says David, and *He that is our God is the God of Salvation, and to him belong the issues of Death*: Enemies think that it is in their power to harm or to cut off; *Laban* thought it in his power to cut off *Jacob*; but he was deceived, it's in the hand of no creature to cut off the time of God's servants, but at the appointment of the Lord; and God doth it in love, when he cuts short the time of his servants, it's in love; if any wicked man shall attempt anything against the lives of his servants, that's from the malice of Hell, which God will avenge; and if any man shall attempt against his own life, that is not without horrible sin, for though God can cut short in love, yet if thou dost cut short thine own life, it's not without horrible sin; though indeed when God shortens, it's always in love: for what's the creature? Ah poor creature, a worm, that he should step up in the seat of God, and should pluck the issues of life and death out of the hand of God, which God doth challenge in a peculiar manner as his right. That's the first.

Use 2. Secondly, It may teach us, that though God cut short the time of his servants in love, yet he may cut short the time of many in wrath, in abundance of wrath: when his own people are ripe for heaven, he reaps them; and when wicked men are ripe for destruction, the Lord also cuts them down. In *Psal. 55. 23.* it's said there of wicked men, *That blood-thirsty and deceitful men shall not live out half their days*; God will cut them off in wrath: they shall live out those days that God hath determined, yet they shall not live out half their days in the course of nature that they might have done: and therefore see what *Solomon* says in *Eccles. 7. 17.* *Be not thou over-much wicked, neither be thou foolish, why shouldst thou die before thy time*: wickedness brings men to end their time before the course of nature be extinct; Oh, that wicked men would think of this; it would be very sad if their own hands should be upon themselves to bring them down: though it is mercy to the Saints at sometimes to be taken away early, yet when wicked men are cut off in the midst of their days, it is not without a great deal of displeasure and wrath of God. That's a second.

Use 3. Thirdly, This may teach us this Instruction, If God deal thus with his own people, what shall be the portion of the wicked? If this be done to the green tree, what shall become of the dry? If God cut off young Saints, what shall become of old sinners? Oh! that the hear-say of this dispensation might convince some, and move them to awake, and say, *Come let us eat and drink, and tomorrow shall be as this day, and more abundant*: Why do you put off the thoughts of God and Eternity to old age, and speak of returning to God another time? when thou knowest not what a day may bring forth, thou knowest not what may lie in the womb of tomorrow; God cuts off sometimes some of his people in the midst of their days, and what shall become of you? I shall speak only to you in the words of the Apostle *James, Jam. 4. 13.* and the Lord set them home to your hearts, *Go to now, ye that say To day or tomorrow we will go*

into such a City, and continue there a year, and buy and sell and get gain: whereas you know not what shall be on the morrow: for what is your life? He shows the vanity of the cares of this life, and of wicked worldly men; they dream of a long time, of a continuance, and we will stay there a year; A year, says he? thou knowest not what tomorrow may bring forth; thou sayest, Stay, we will heap goods up, and what knowest thou, O fool, but this night thy soul may be taken away? Oh! that men, wicked men, and worldly men would look to themselves, and not promise to themselves time for hereafter; and if this be done to the green tree, what will be done to the dry? But again,

Use 4. Fourthly, This may be a ground of patience unto the servants of God in the midst of all their affliction; in the midst of all temptations and afflictions whatsoever; possess your souls in patience; Why? because the time is short, and if it be good for you, the Lord will make your days few, because they are evil; therefore possess your souls in patience: you complain of your afflictions; Why? they are not for an Eternity, a few days, those days are shortened, if you should live as long as they did before the Flood, seven, eight or nine hundred years, and all the time be tempted and afflicted; but now for the Elects sake, those days are shortened: your burden is but for a little time, your rest is long, therefore possess your souls with patience; O the wisdom and goodness of God in walking in this way, to and with his people! if your afflictions had been heavy and long too, that had been sad. It is the misery of Hell, heavy burdens to Eternity is the misery of Hell; Ay, but God's dispensation to you is quite contrary, and otherwise; when your days are evil they shall be few, and but for a little while, but when joy comes, that shall be for Eternity; O the goodness of God's dispensation! few days when they are evil, and an Eternity of days when entering into the possession of Joy: possess your souls with patience.

*5. Fifthly, Again, Will God cut off the times of his best servants? See and take that Counsel in Isa. 2. 22. Cease ye from man whose breath is in his nostrils, for wherein is he to be accounted of? Cease ye from man, from the best of men, for their breath is in their nostrils: Cease from affecting them over much, do not let the stream of your affections be any way inordinate, for wherein are they to be accounted? Remember what the Apostle says, *The time is short, the fashion of this world passeth away*: when he goes about to other things concerning this world, *The time is short*, says he, *cease ye from man*, and cease from trusting in him, *his breath is in his nostrils*; do not lay too much weight upon any man, the Lord cuts short the days of the best of his servants; therefore trust not in, do not lay too much weight upon them, do not say the comfort of your lives is bound up in them, and you can't live comfortably without them: oh, cease ye from trusting in man, it's much better to trust in the Lord, than to put confidence in man: by laying weight upon the creature you may break the creature; therefore take heed, though God may take away them that you trust in, in love and mercy, he may shorten their days in love, yet cease ye from trusting in man. That's a fifth. Again,*

Use 6. Sixthly, This may teach you to take heed of murmuring and repining when God takes away any of your relations in the midst of their years and days; Oh, how full of carnal reasonings are they? Oh, you conceive it much better if they had lived longer, if they had lived to man's age; what an honor might they have been to God, and a comfort to you if they

had lived longer? These are carnal reasonings that arise from the flesh; know assuredly that if God shortened their days it was in love, it was best for them that they were so taken away, taken away at that time: why will you teach God? Will you teach God to gather in his Corn, in what season he shall do it? Know assuredly he will take them at the best, he will crop them at the best season, he loves his servants well, and he will put them off at the best advantage, both in life and death: and therefore know assuredly that whatsoever carnal reason may say on the contrary, it was according to the dispensation of God's love, though he takes them away in the midst of their days. That's a sixth.

Use 7. Seventhly, It may be a word of conviction to such as have lived long, and have lost of their former forwardness and zeal for God, such as have lived to grow worse; lived to be scandalous to the name of God, and to a holy profession; Oh, my friends, what shall we say? But that God orders things in infinite wisdom, you might say, poor creature, how much better had it been if God had taken you away before! Oh! to live to be a dishonor to God, to live to lose thy first love, and thy first zeal and forwardness for God, to be a scandal to profession, oh better that you had been taken away at the first, better that you had been hid in the Grave many years ago, that now your corruption should be discovered to the dishonor of your profession! and yet do not you say, there is no hope, and therefore we will wait no longer; the Lord invites you to return; return; oh that you would seek after your first love, and first zeal: strengthen the feeble hands and knees; if the Lord should come and take you away whilst you are in this condition, oh how uncomfortable will it be unto you, very uncomfortable! you lose your Crown; though I know (if you have interest in Christ) the Crown of glory is safe, yet there is a Crown which you will lose, if you return not speedily to the Lord; the Crown of a Christian is to flourish green, and be fruitful in old age, fat and flourishing in the Courts of the Lord; to be fresh and sweet, and to send forth an excellent savor, this is the Crown of a Christian, and this Crown you may lose, if death comes upon you whilst you are in that declining condition. Oh, therefore make hast to the Lord, pour out your cry continually that the Lord would be pleased to restore you again, and to establish you with his free spirit, that you may be fresh, fruitful and sweet, and may not be withered in time of gathering, when God shall come to pull and gather you; if you be dead and withered, you lose all your sweet scent. Oh, beg of the Lord that you may not be in that condition at that time when he shall come to gather you into his Barn. That's a seventh.

Use 8. Eighthly, Let us pray and wait for that time which before was spoken of, when there shall be no danger in long life, when long life shall be a mercy unto all the Saints, when the days of the Lord's people shall be as the days of a tree, and the Elect shall long enjoy the works of their hands; Oh, pray for the accomplishment of that promise, it will be very sweet: how much shall the Saints gain at that time, how much knowledge? yea, how much shall they do for God? Alas! we are of yesterday, and know nothing; oh get large experience, renewed experience: they shall grow in that day like an Oak tree, or a Cedar; there shall be no hindrances of growth; pray and wait for the accomplishment of that.

Use 9. Ninthly, This may support against the extreme of a short life, and a long uncomfortable; Oh, says the soul, I am pressing after the Lord, and breathing after him, and this is my fear, I shall be cut off before his work be done in me.

Fear it not, the Lord will not cut off the days of his servants but in love; if it be not for thy good, it shall not come unto thee: Old *Simeon* waited for the consolations of *Israel*, he might have many discouragements, what hopes had he to see Christ when he had one foot in the Grave? And yet at last he saw Christ the hope of his Salvation. But they may think if they should live, they should live to decay in profession, and to go backward; Oh fear not, *I am persuaded, neither things present, nor things to come, even old age, shall separate you from the love of God in Christ Jesus*: Though God do send for some of his servants, it's no argument that he do not love you though you live long; *Mathusalem* lived nine hundred years, the rest of the Patriarchs were holy men as well as others. That's a Ninth.

Use 10. Tenthly, This may teach to covet to desire to live much, rather than to live long: Oh, labor to do much for God while ye live, to do much for God in the service of your Generation; *What ever your hand finds to do, do it with all your might*; labor to redeem time, and take all seasons, and all opportunities of getting nigher God; Oh, lose no opportunity, lose no part of precious time: A Heathen could say, *There's no time past, but there's something is worth the writing*; let no part of your precious time be waste and nothing done; time is short, and therefore you had need live every part of time, live every hour, and live every moment; rather covet to live much than long: Oh, labor for an eternal life, this life is short, in a moment God shortens the time of the best of his servants; and therefore if this time be short, oh labor for an eternal life; and do what you do for God, with all your might, and with all your strength. He is an unwise man that will protract time, that will do that in a year which he might do in a day; Oh, covet much, you have a pattern of the Lord Jesus Christ, he lived not long on earth, but he did much in a little time, he wrought whilst it was day, he knew the night was coming; Christ did so, and Satan doth so, he knows his time is short, and he bestirs himself, he knows it must be now or never: if Satan be thus wise for his Kingdom, shall not we that profess ourselves to be Christ's, be thus wise in the matters of his Kingdom? Here is all the time you have to work in, oh you have no more working days, work apace for God, for in the end of the six days of this life there's a rest a coming; there's no work beyond the Grave, either in heaven or in hell; you that are Christ's, you shall not work after this life is at an end, your rest comes then; yea, that's the time of your sitting down, this is the time of your walking, not the time of your rest; and seeing you have no more time to eternity to work in, there's no more working days, be content to work now, be earnestly desirous to do all you can to lift up God and Christ, and his Kingdom, whilst you are on earth; for what know you, your time is short, and what know you, but that you may live even as *Enoch*, whose life was but half the days of the rest of the Patriarchs? Thus I have shewn you at what time *Enoch* was taken, at three hundred sixty and five years: It remains further to enquire, Wherefore did God take *Enoch* away, and why he did take him away at that time? and wherefore *Enoch* was taken in that extraordinary way, both soul and body to Heaven?

SERMON XII.

GEN. 5. the latter end of the 24 Verse. —*And he was not, for God took him.*

I Showed you the last day at what time God took *Enoch*, it was when he had not attained to half the years of the rest of that Generation. God sometimes shortens the days of his own servants in Love. I answered an Objection the last day.

Object. Is not long life promised as a blessing to the Saints? *Thou shalt come to thy Grave in a full age, as a Shock of Corn in its season;* How is this promise made good, when God takes away some of his people before they have attained to half their days, that they might have lived unto in the course of nature? I answered in many things.

Answ. 1. First, That this is an Old Testament promise: God walked then in a way of temporal promises more than now in this dispensation under the Gospel in which he gives out less temporals, and more spirituals. Besides, I told you it was a conditional promise; as in all the promises of outward good things that are made to God's people, the promises of health, strength, riches, and honor, and of long life: they must be taken with this limitation; so far as God in infinite wisdom shall see to be best for them, so far shall he give out to them; and therefore if God do take away any of his people at any time, it is because God sees it best for them to be taken home to himself, it is best for them to have a short time, because that their days are evil, *Man that is born of a woman, says Job, is one of few days, and full of trouble;* and there is a mercy that both these go together, *few of days and full of trouble.* Besides I answered, That the promise is made good, though God do take away some of his people whilst young, yet the promise is made good; they come to the Grave in full age, because they come to the Grave full of grace, he is not cut down before he is ripe, they are not like the Corn on the house top that is burnt up before it is ripe, but God can make them full of grace, which is a full age; and herein his promise is made good. Besides, his promise is made good, because God makes them willing to leave the world when he calls for them: the righteous man when God calls for him, he says as *Elias* said, *Lord it is enough, if thou sayest it is enough that I have lived so long upon earth, I will say so too, Lord I have enough of living here, I have enough of this world, here's nothing that is desirable, or that may draw forth my affection to live longer, if this be the determined time of God.* A wicked man hath never life enough, though he liveth a hundred years, twice told, yet he is as greedy to live longer, as at first; but God satisfies the hearts of his servants, in that they have lived long enough, and their time is come, and that satisfies them; and thus they have length of days continued. And besides, God doth promise to his people a great restauration that is to be before the end of the world: as the days of a tree, so shall the days of my servants be, and mine Elect they shall long enjoy the work of their hands; it shall then be a mercy to live long, when the new *Jerusalem* shall come down from heaven, and when the Lamb shall be the light of it, when Satan shall be bound, and the Accuser of the Brethren cast out, and wicked men put under, when corruption shall be subdued, then long life shall be a mercy. But however I answer, That if God do shorten our days here and give us an Eternity in heaven, we are no losers, but God is as good as his word. If a man promise you a Shilling, and shall at that day give you a hundred or a thousand pounds, he is not unfaithful, but he is as good as his word; and thus the Lord

promised long life, which is an eternity, better than life here, and wherein he fulfils his word. It should and ought to be the desire of all to live much, rather than to live long, to live much in a little time; thus did Christ, he lived much, he glorified the name of his Father in the time he lived, he did much in a little time; and thus it should be our care, to do much for God in a little time, and to lay hold of eternal life betimes; because this life is momentary and vanishing; the Devil takes his opportunity, he works much, knowing he hath but a little time, because he knows his time is short, therefore he works with all his might, and plies his work to deceive the Nations.

If he be so subtle for his Kingdom, how wise ought we to be to promote the Kingdom of Christ? Oh! whatsoever we find to do for God, let us do it with all our might, and with all our strength; for thus hath Christ given us his Example. I shall proceed to that which remains, *God took him.*

I shown you before, Whither *Enoch* was taken: He was taken up into Heaven, he was not dissolved, he died not as other men; I proved it from the Epistle to the *Hebrews*, that he was *translated that he should not see death.*

Quest. But you will say, Wherefore was *Enoch* thus *translated*? Why was he not dissolved? Why died he not as others? Why translated that he should not see death?

Answ. I answer, First, Because he was a remarkable Type of Jesus Christ; I say, he was a remarkable Type of Christ. For,

1. First, He was matchless in his Generation, *There was none like him*, above all the men in the world *Enoch* walked most close with God in his time, he was matchless and none like him, and herein he was a Type of Jesus Christ, who was matchless in the world; whilst he was in the world, he was as the *Apple-tree in the midst of the Trees in the Forest, there was no guile found in his mouth*; he walked exactly with God when he was here upon earth, there was no stumbling blocks, no slips in the whole course of Jesus Christ. But,

2. Secondly, *Enoch* was a Type of Christ, in that God was so exceedingly *well pleased* with him; *He received this Testimony*, says the Apostle in *Heb.* 11. 5. that *he pleased God*; God was pleased with him, and herein he was a notable Type of Christ: the Father is pleased only in him, *Behold my servant whom I uphold*, says he in *Isa.* 42. 1. *mine Elect in whom my soul delighteth*: he was infinitely well pleased with Christ; the good pleasure of God towards *Enoch*, it was but a drop of that love, and that good pleasure which was poured out upon the head of Jesus Christ; the Father was pleased with his Person, infinitely pleased in his righteousness, pleased in all that he did, and pleased in his sufferings, *Isa.* 53. 10. *It pleased the Father to bruise him*; he was pleased with all those that Christ represented, he is pleased with the whole Family of Christ, even with all that belong unto him in Heaven and Earth, and that only for his sake; it is said of him in *Matth.* 3. the latter end, *This is my beloved Son in whom I am well pleased*. So then my Brethren, is there ever a soul that is seeking after the good pleasure of God? the manifestation of the love of God unto it? that is looking and waiting for some token of acceptance from heaven? Would you be in the ready way unto it? Then look unto the Lord, even Jesus Christ, of whom *Enoch* was a Type, look unto him in his love, all the love and

all the good pleasure that is in the heart of God, runs down through Jesus Christ unto poor creatures: Oh, run to Christ, make hast to Christ, throw down yourselves at the Foot-stool of Christ, and clasp about him by Faith, and know that there is a plentiful Box of good pleasure and love broken upon the head of Christ by the Father, that will run down unto every soul that sits under the skirt and shadow of Christ. That's a Second thing, wherein *Enoch* was a Type of Christ.

3. Thirdly, *Enoch* was a Type of Christ, as Christ was a Conqueror over *Death*; and this was held forth in *Enoch's* translation, *He did not see Death*; *Enoch* did not see corruption as the bodies of others do, and he was in this a Type of Jesus Christ, that was the holy One of God, that he should not see corruption; he did not see corruption; *Enoch's* conquest was but a Type of this conquest and victory of Jesus Christ, that he got for his people over *Death* and the *Grave*: and therefore you that desire not to be dismayed when *Death* comes, when this enemy shall set upon you; Oh, that you would beforehand look unto the conquest and victory of Christ. There is a time when this your enemy will meet you all in the *Field*: Would you not be dismayed? Would you be able to look *Death* in the face? Then I beseech you, beforehand, live upon Faith in Christ, upon the conquest of Christ, upon the victory of Christ, he hath broken the force of death, taken away the sting of it, he hath dismayed it. Oh, live upon the conquest that Christ hath made over death, that so your hearts may not fail when you come to grapple with this last enemy, which is *Death*, Christ hath overcome *Death* gloriously; and *Enoch* was but a Type of Christ, and a shadow of it in his translation. That's the first, wherefore *Enoch* was translated in an extraordinary way, because he was an extraordinary Type of Christ.

2. But Secondly, *Enoch* was thus translated, because *Enoch* whilst he lived, exercised a special faith; I say, *Enoch* had a special Faith, a most remarkable faith, in some good and great deliverance that God would work for him either in *Death* or from *Death*: He trusted God whilst he lived in victory over *Death*, that *Death* should be conquered for him, and *Death* if it came should do him no harm; I say, he had a special faith in this respect; It appears by two Demonstrations.

1. First, In respect of that bold, that holy bold profession that *Enoch* makes of God in his Generation, which was a most corrupt time, and dangerous to make any profession of God in: righteous *Abel* was killed for his profession, for his walking with God, his Brother arose up and slew him, and yet *Enoch* is not dismayed, he will not turn aside from God, he will not balk his profession for fear of death, for fear of the sons of violence; the posterity of *Cain* was multiplied, and the earth was filled with violence at that time, and there was enmity in that seed of *Cain*, against the seed of *Seth*, which God raised up instead of *Abel*, so that it was dangerous for *Enoch* to make any profession of God in his Generation; and yet *Enoch* was not dismayed, he feared not the hand of violence what it could do to him, but he trusted that God would deliver him either from *Death* or in *Death*. And,

2. Secondly, It appears that *Enoch* had such a remarkable faith, if we consider what was the name that he gave unto his Son, as in this Chapter, *He begat a Son, and called his name Methuselah*, that is, *Mortis gladium*, the sword of *Death*, or the dart of *Death*, he believed there

was one a coming that should be the death of Death; one that should overcome death for him, and for all the people of God, and therefore called his son after that name, *The Sword of Death*: He knew there was a *Messiah* a coming that should send a challenge to death, as in *Hos. 13. 14. O death, I will be thy Plague; O Grave, I will be thy destruction*; Christ sent a challenge and performed this; *Enoch* saw this by faith, and all his days he lived in the contemplation of it, and sucked sweetness in the thoughts of it, and when e're death came, he believed it should do him no harm. This will teach us three or four Lessons.

1. First, There is nothing lost by making a bold profession of Christ in evil times, in the midst of dangers: *Abel* was slain because he walked with God, and yet *Enoch* will not go back, and *Enoch* lost nothing in conclusion; Oh, how often doth our Savior call upon Christians, his Disciples and others, *Fear not them that can kill the body, and can do no more; the fear of man brings a snare*; how many poor creatures are ensnared through this fear, the fear of man? That when God convinces of the truth, and of the way of God, the soul submits unto it, and yet dares not hold it forth, because of the fear of man, because it's a way that may be persecuted, that the Powers of the world will persecute it, and oppose it; O this fear of man brings a snare; what says our Savior in *Matth. 10. 39. He that will save his life shall lose it, but he that will lose his life, shall find it*; it is made good many times in this world: *He that will save his life shall lose it*; when a man will turn aside from God, when he will balk any way of God to save his life, or to save some comforts of his life, Oh, it will befall that poor creature as with the Prophet, *Some Lion comes in the way, he meets him and slays him*: But *he that will lose his life shall save it*; he remembers the *three Children* spoken of in *Daniel*, they lost nothing by their bold profession, they were willing to lose their lives, and so they saved their lives: and thus did they, and so did *Enoch*.

2. Secondly, It doth teach us how much God is delighted with the faith of his people: *Enoch* lived by *Faith* in a special manner, and how was the heart of God taken with *Enoch*? He was well pleasing unto God, so well pleasing that God could not long be without him; puts forth his hand and takes him up to himself; Oh, how greatly is the heart of God and Christ taken with Faith! We never read that Jesus Christ wondered at anything but at *Faith*: twice he wondered at the Faith that was given out to some of his servants; as in *Matth. 8. Christ wondered at it, O, says he, at the 10 Verse, when Jesus Christ heard it, he marvelled and said to them that followed him, Verily I say unto you, I have not found so great a Faith, no, not in Israel; When Jesus Christ heard it, he marvelled*; and so the heart of Christ was taken with the Faith that was given out to the woman of *Canaan*, in *Matth. 15. O woman, great is thy Faith, be it unto thee even as thou wilt*: Faith gains the will of Christ; what a great deal hath God done to encourage his people to believe? Faith finds not what it expecteth, but it finds more than ever it expected; certainly *Methuselah* believed death should do him no harm, and therefore he feared not death, and thought not of such a way as this is, but God was better to him than his Faith. You have a strong God, what encouragement is here? You have a strong Savior; O let not your faith be weak, especially seeing the Lord is so delighted with it; he gives faith whatsoever it expects; nay, even beyond it's expectation. Again,

3. Thirdly, This teaches us, That to live much by faith is the way to make our translation easy; thus it was with *Enoch*, he lived all his days by faith, and see how easy his translation was to him: there's nothing honors God in the world so much as faith doth; now therefore God delights to honor Faith, because it honors him, it hath the promise, *They that honor me, I will honor*; I beseech you then, you that would have an easy change (and who would not have an easy change, an easy translation? when death comes who would not have a large door set open to them, and go with full sails for heaven?) If this be the desire of your hearts, then labor to live much by faith; it is faith that will set the door wide open, it will minister abundance of entrance into the everlasting Kingdom of our Lord; the spirit of faith will fill the soul with full sails, it shall go to Heaven with full sails; thus it was with *Enoch*, who lived by faith.

4. But again, Fourthly, A fourth thing that we may learn is this, that when God doth give out a special faith, he doth give out some special mercy; when God gives out a special faith, a particular faith, he that persuades the heart to believe it, it shall be easy to him. *Enoch* was persuaded in a special faith to believe something concerning death that God would do for *Enoch*, and he did believe; it is rare and extraordinary; this special faith that doth concern such and such as a special mercy that God doth put the soul to seek after it, if the heart be persuaded by God to believe such a particular mercy to be given out, certainly if God do persuade the heart to wait for that mercy, that mercy shall be given out: see *David* in *Psal. 27. 4. One thing have I desired of the Lord: that will I seek after; that I may dwell in the house of the Lord all the days of my life, to behold the beauty of the Lord, and to enquire in his holy Temple.* There he had a desire to come back again to *Jerusalem* to see the Lord in his Temple, and his heart was carried out strongly to believe it; he was banished by *Saul* a mighty King, and he durst not come into the Land, and how then could he come to the Temple? yet he would not fear, for that one thing that God had put in his heart to seek after, for that his heart was upheld in it. And thus God may deal with some of his servants, when he doth raise up his people's hearts to believe some special mercy, that mercy shall be given out according to their faith. That's a second mercy why *Enoch* was thus translated, he was one that had a special remarkable saith, that something God should do for him in or about Death.

There's a third Question follows, Wherefore *Enoch* was thus translated?

The Answer is, That so his translation might preach unto the men of that Generation, yea, to all succeeding Generations, that there shall be a *Resurrection of the Body*: I say, therefore did God thus translate *Enoch*, that his translation in body to heaven might witness to them, and so to all other Generations, that there is a time when that the bodies of the Saints shall be co-partners with their souls in Glory: Here God Preached the Doctrine of the Resurrection of the Body, by *Enoch's* translation; in all Ages God hath not left himself without witness, concerning this great truth, the Resurrection of the Body; and certainly the Lord saw that there was need that he should bear witness of this truth: there was need then, and there is need now, even in this Generation, that we should be informed, persuaded, and rooted in this Doctrine of the *Resurrection of the Body*; there's great need that Christians should be confirmed in it, in the knowledge and in the full persuasion of it. For,

1. First of all, It is the Doctrine that the Devil hath always sought to over-throw, the powers of Hell have bandied against it, and how hath the Devil by his Instruments, by Atheistical men opposed this Doctrine in every Age? It hath been opposed, and it is still opposed. I shall show you what opposition is made against it, that so you may be confirmed in it. It's sad to think that some that have formerly made a profession, should fall so far as to deny a Resurrection; and yet such a seducing spirit is gone forth in the world: I shall show you what the Atheist hath against it, that your hearts may be confirmed in this Doctrine.

Quest. Why, First, Say they, it's against reason: How is it possible that the bodies of men should be raised up again, whenas their bodies are devoured & consumed in the heart of the earth, they are turned into the very elements again, into their first principles, and how is it possible that the same bodies should be raised up again?

Answ. To this, I will answer in the words of our Savior Christ, *O, says he, you err, not knowing the Scripture, nor the power of God;* for that was the answer that Christ gave unto the *Sadducees*, that denied the Resurrection, in *Matth. 22. 29. Ye err, not knowing the Scriptures;* he tells them, they were not acquainted with that which God had spoken in his Word, he brings one Scripture that they did not know, and therefore they erred because they did not know it: *Have not you read, says he, that which was spoken unto you by God, saying, I am the God of Abraham, the God of Isaac, and the God of Jacob;* they said there was no Resurrection; says Christ, Poor creatures, you say so, because you do not know the Scriptures, ye err therefore because you know not the Scriptures: God says, *I am the God of Abraham;* God says this after *Abraham, Isaac, and Jacob* are dead and gone, that he is the God of *Abraham*, therefore there is something of *Abraham* yet remains, and *Abraham* shall live again, for God says he owns them, and says, ye know not the power of God, *Ye err not knowing the Scriptures, and the power of God:* you measure God by the arm of flesh, because it's impossible to you, you think it's impossible to God, whenas God is infinite, and can do whatsoever he please; if you did but consider the power of God, says he, you would not err on this manner, even to deny the Resurrection as a thing impossible: Why, who made the world? Who made all things out of nothing? Who brought light out of darkness? Certainly to raise up the dead is not a greater matter than to make the World of nothing; certainly if you had known the Scriptures, you would not have denied the power of God in raising from the dead. But the Devil is subtle, and therefore when reason won't do, he flees to Scripture, he will bring you Scripture to deny the Resurrection; that Scripture is urged by some Atheistical spirits, *1 Cor. 15. 50. Now this I say Brethren, that flesh and blood cannot inherit the Kingdom of God;* therefore, say they, the Scripture is against the Resurrection, there shall be no resurrection, because *flesh and blood cannot inherit the Kingdom of God.*

To this I answer,

1. First, That sinful flesh and blood cannot inherit the Kingdom of God, corrupt man cannot inherit the Kingdom of God; but the bodies of the Saints shall be raised without sin, there shall be no defilement when they come out of the Grave, they shall be purified sufficiently; and therefore then they may inherit the Kingdom of God. And,

2. Secondly, It's true, that weak, frail, corruptible flesh and blood cannot inherit the Kingdom of God, but when the bodies of the Saints be raised up, they shall not be weak, frail and corruptible as their bodies are now; no, they shall leave all their weaknesses, all their frailties shall be left behind them, all these shall be left in the Grave; therefore the Apostle answers sufficiently in the 53 verse of that Chapter, *For this corruptible must put on incorruption, and this mortal must put on Immortality*; frail corruptible flesh and blood cannot inherit the Kingdom of God: but it shall not be so at the Resurrection, but *this corruptible shall put on incorruption, and this poor mortal body shall put on Immortality*, it shall no more be clothed with frail flesh and blood, but it shall put on new robes, new robes that shall not be changed, and that are not subject to change, that shall not wear away, but shall abide forever in the Heavens, and therefore there is nothing in this against the Resurrection of the body, but it shall be partner with the soul in the blessedness of Heaven.

But there's another place that the Atheist doth allege from Scripture, and that is from Solomon, what he says in *Eccles. 3. 19. For that which befalleth the sons of men, befalleth Beasts, even one thing befalleth them: as the one dieth, so dieth the other; yea, they have all one breath, so that a man hath no preeminence above a beast: for all is vanity.* Hence the Atheist concludes that there's no Resurrection, for when death comes, it's with man as a beast; who knoweth the spirit of man that goeth upward, and the spirit of the beast that goeth downward?

To this I answer, That Solomon doth not speak in his own person, he speaks in the person of the Atheist, he tells you what is the Atheists conclusion, what he says in his heart because of those oppressions that he saw under the Sun, *I said in my heart concerning the estate of the sons of men, that God might manifest them, and that they might see that they themselves are beasts.* There you have the thoughts of Solomon, there he speaks his own, it was a conclusion of his from the observation that he saw under the Sun, to see how one man oppressed another, even like beasts; and there he brings in the conclusion of the flesh, and the conclusion of the spirit: the conclusion of the spirit is, *God shall judge betwixt the righteous and the wicked*, and so he brings them in scoffingly, Who knows the spirit of a man that goeth upward, &c. you see it was not Solomon's, it was far from Solomon's thoughts that there should be no Resurrection, in *Eccles. 11. 9. Rejoice, O young man, in thy youth, and let thine heart cheer thee in the days of thy youth, and walk in the light of thine eyes: But know thou, for all these things God will bring thee into Judgment.* Solomon concludes with the Resurreon, and it was the conclusion of his Book, in his last Chapter, 13, 14 verses, *Let us hear the conclusion of the whole matter: Fear God and keep his Commandments, for this is the whole duty of man. For God shall bring every work into Judgment, with every secret thing, whether it be good, or whether it be evil.* You see how the Devil by his Agents doth strike at this Doctrine of the Resurrection, he destroys all Godliness, all the power of Godliness, he destroys the Kingdom of God at once, and he builds up his own Kingdom forever; If there be no Resurrection, then says the Atheist, *Let us eat and drink, and tomorrow shall be as this day, and more abundant: If our hopes were only in this life, we were of all men most miserable*; it destroys the whole mystery of Godliness, then all should be in vain, Preaching and Hearing in vain, and your faith in vain, if there be no Resurrection: Now therefore, I beseech you, get your hearts established in this Resurrection. The Devil plays not at small game, but he strikes at the fullness of the root, at the Scriptures, he strikes at the

Resurrection. O get your hearts established. Some that have been as stars in the Firmament, have been swept down so low as to deny the Resurrection of the body: know therefore that it is the Will of the Father, that Jesus Christ should raise up; all his people at the last day; so he tells them, and so he would have all his people believe it, it is the Will of the Father, that of *all that he hath given me, I should lose none, but he will raise them up at the last day:* and know that your bodies shall as certainly be raised up again, as the body of Jesus Christ was raised up, there was a seminal virtue in Christ, but it was not so in others, they did rise, but Christ arose as a common person, and his Resurrection is as the seed of the Resurrection of their bodies in the conclusion; even as certainly as Christ's body was raised from the Grave, so shall thine; and know if it were not so, Christ should not be complete, the body of Christ should not be complete; for all his people are a part of his body, if the head be risen, the members also shall rise, for Christ without them is not complete: and the body shall arise, because without the body the man is not complete; I say, man is not complete without the body; the soul waits for the Resurrection of the body, it is not complete, it hath not its fullness of joy until the Resurrection: and therefore it's said in *Rev. 6. 10.* the souls under the Altar cry out, *How long Lord holy and true, dost not thou judge and avenge our blood on them that dwell on the earth?* The soul thinks long when it shall meet with its old friend again, the body: Oh Lord how long, say they, shall we be in this condition? Now seeing it is so, there shall certainly be a Resurrection of the body at last: and if there shall be a Resurrection of the body, then I beseech you, consider *what manner of persons we ought to be,* how should you endeavor after holiness in the body, seeing there shall be a Resurrection of the body; whilst you are in the body, how should you demean yourselves in all holiness? O what need is there that you should get faith in Christ, to cover, and to wash away all those sins and defilements of the body? And how careful should you be to keep your bodies holy, as the Temples of the holy Ghost? That so when your souls and bodies are parted, there may be a longing for a Resurrection, that your soul may say, Lord how long, how long, when shall that poor body that sleeps in the dust be raised up? It will not be so with wicked men, they won't call for a Resurrection; the souls of the wicked had rather their bodies should sleep perpetually, that there should be no morning, that there should be no Gaol delivery, rather be in Prison than come forth to the Assizes; but it shall not be so with the Saints in their state of separation of soul from the body, they think long that their bodies may be raised from the Grave, that their souls may be copartners with them in the glory that Christ shall give out. And to say no more, in the

Last place, I beseech you (with the Apostle) comfort one another with these sayings. Do but consider how comfortable this Doctrine of the Resurrection is in itself; O the Resurrection of the body, a great deal of a Christians comfort is laid up in it: The Resurrection of the body may be comfort to you in all your afflictions that you meet withal whilst you are in the body; in the midst of all your infirmities and weaknesses and troubles whilst you are in the body: *When this corruptible shall put on incorruption;* Oh! how willingly should we spend and be spent for Christ, because he will give it all back at the Resurrection again? How willingly should we lay down our bodies, our lives for Christ, if Christ call for them, because there is a Resurrection of the body: *All that the Father hath given him, it is the Will of the Father that he*

should raise them up at the last day. It will be comfort to you when you come to lay your heads in the Grave at rest, you shall not be in Prison forever, your bodies shall not lie in the dark Dungeon forever; No, Christ hath taken away the horror of the Grave, and he would not have you meditate horror there; the Covenant of God, (you that are his people) holds with your bodies, where ever you are, the Covenant of God lays hold upon your scattered bones, the Covenant of God holds with their very bones, and Christ will come to open those Prison doors: the Apostle says, the whole Creation groans, *Rom. 8. 22. For we know that the whole Creation groaneth, and travelleth in pain together until now, waiting for that deliverance in that great day, the day of Resurrection, the very earth shall travel, and it groans to bring forth, even all those sons and daughters that have lain so long in the bowels of the earth, even all that have been buried in the Earth and Sea, it groans to be delivered of them; and therefore what matter of comfort is this? The Lord would have you assured of this, That there shall be a Resurrection of your bodies, he hath taught it in the Type, whilst you have seen Enoch, Enoch translated in the body; and he hath given you a greater confirmation by Jesus Christ, who is risen and sits at the right-hand of the Father: he is the seminal Comforter, therefore O ye Saints, be ye comforted waiting for that day of Resurrection. And so much for this time.*

SERMON XIII.

GEN. 5. the latter end of the 24 Verse. —*For God took him.*

I Desire you with patience one hour longer, then I hope through God's assistance to finish that which I have been so long insisting upon, from this Text. The last day we inquired wherefore God took *Enoch* in that extraordinary manner, why was he translated that he should not see death: I gave three Answers then. I shall proceed to a further Answer to this Question.

Quest. Wherefore *Enoch* was thus Translated that he should not see Death?

Answ. It was, That so the Lord might be a defense to that great Mystery, even in that Generation, that he might give them a taste, and so see of that wonderful good that God should work towards the end of the world, when Christ shall come in his glory, when the bodies of all the Saints that are alive shall be changed, when they shall not see Death (as *Enoch* was translated that he saw not death) I say, here God gave some first-fruits of that wonderful work that he should do for his people at his next coming, when the Saints that are alive shall not die, but shall all have their living upon the face of the Earth, and be taken up as *Enoch* was, and as *Elias* was, even so shall they be taken up, and lifted up to meet the Lord in the Air: and here is a Mystery which is more fully made known to us by our Lord Jesus, since the coming of Christ in the flesh; see what the Apostle speaks concerning this great mystery of the change of those at Christ's coming, in *1 Cor. 15. 51. Behold, I show you a mystery, we shall not all sleep, but we shall all be changed in a moment, in the twinkling of an eye, at the last Trump (for the Trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed:)* Again the same Apostle doth plainly declare this mystery to the *Thessalonians*, *1 Thes. 4. 15, 16. For this we say unto you by the word of the Lord, that we which are alive, and remain*

unto the coming of the Lord, shall not prevent them which are asleep. For the Lord himself shall descend from Heaven with a shout, with the voice of the Arch-Angel, and with the Trump of God: and the dead in Christ shall rise first: then we which are alive and remain, shall be caught up together with them in the Clouds, to meet the Lord in the Air: and so shall we ever be with the Lord. He doth reveal this mystery in all the parts of it; we that are alive shall not prevent them that sleep: Christ shall first descend, and the Trumpet shall blow, and they shall be raised, and then shall we be changed.

But you will say, Doth not this cross other Scriptures? Is it not said, that *it is appointed for all men once to die?* Why then doth the Apostle say, *We shall not all die, we shall not all sleep?*

I Answer, First of all, That this Word of the Lord is not crossed, though the Lord is pleased to mitigate the sentence: there shall be a kind of death to the Saints that are then alive when Christ shall come, they shall not die properly, there shall not be a separation of body and soul: yet there shall be a metaphorical death, there shall be a change, and so great a change, even as death is (the change of the Resurrection meeting together) which certainly is very great: and this cannot be without some fear, and some horror, which shall be even as the horror of death unto the Saints: for though there shall be no harm, they shall not be harmed when the first Trumpet shall blow, no harm to the Saints, all the woe shall be past; but yet I say, there may be a great deal of cause of fear of death, for Christ shall first descend before they be changed; and therefore there is room left for fear and horror, the Text says *Christ shall first come with thousands, and ten thousands of Angels, and the Trump shall blow, and the dead shall be raised, and all this before those that are alive shall be changed; and then, says he, we that are alive shall be changed, and be caught up even with them.* Now Brethren, seeing God hath seen this needful, that this mystery should be revealed in all Ages, therefore a glimpse of it must be given out to those Generations in which *Enoch* lived when he was taken up: and so afterward the same was thought of *Elias* when he was taken up into Heaven; The Lord hath seen it needful, I say, that this mystery should be known, and if it were needful for them, then it is much more needful for us; it is needful for us upon whom the ends of the earth are come, that we should know this mystery, and that being in a continual expectation of the fulfilling of it; it is needful both for the consolation, and for the instruction of the Saints that this mystery should be made known.

For their consolation, Why, the time is coming, when Death shall be swallowed up, when the Saints shall not die, but they shall be changed: this change is more desirable than death; God's people in all Ages have longed after it, and therefore God hath revealed that there is such a change to be, and that all his people might take in the comfort of it beforehand: God hath in all Ages given warning, as if it might be in that very Age; that his people might beforehand take in the comfort of it: the Apostle *Paul* declares that he and the rest of the Saints were more desirous to live to this time than to be dissolved by death, *2 Cor. 5. 2. We groan earnestly, desiring to be clothed upon with our house which is from Heaven: we would not be unclothed, says he, there is a kind of reluctancy in Nature to be unclothed, to put off from the body, we had rather be clothed upon with our house which is from Heaven: we had rather, if the Lord please, that a change of raiment might be given out that shall endure*

forever, that *Mortality might be swallowed up of life, and that this corruptible body might put on incorruption*; Now, I say, it being so desirable, and the Saints had rather, and are very desirous to see this change, God therefore in all Ages will not conceal it but make it known (as not impossible it might come in that very Age in which they live) that so possibly they may take in the comfort of it beforehand: at least the Saints, though they do not see to this day, you shall not be any losers, you may die in the Faith of it, and take in the sweetness of this promise, you shall be no losers, you shall not be prevented, they shall not be in Heaven before you, with Christ before you, but even you that lie in the Grave shall be first raised, and then those that are alive shall be changed.

The Lord would also have you be instructed by this mystery; he sees it needful to be declared, that his people, his Saints might live in a continual expectation of this change, this great change that shall be when Christ shall come again, and therefore the time was concealed that the Saints might live in a continual expectation of it, and the Apostle speaks it as to his age, *Even we that are alive shall be changed*; because the Lord would have his people in every Age to live as those that do expect the coming of Jesus Christ, when this great and wonderful change shall be: you had need always stand upon your watch, you know not when your Lord will come, at what hour he will return from the Wedding, and therefore we had need be always prepared, and stand with our loins girt, and Lamps trimmed, for there is some dread (for a moment at least) to the Saints when Christ shall come, it will be worse if you shall be found slumbering and sleeping in carnal security, it will be a great amazement when Christ shall come, and thousand of thousands of Angels shall come with him and proclaim his glory, when there shall be a great cry at midnight, *The Bridegroom is come*, certainly it will be a great amazement even to the Saints themselves that shall be in carnal security; therefore it concerns us every moment to be upon our Watch-Tower. You see wherefore it was that God took *Enoch* away in an extraordinary way that he should not see death: there is one Question yet behind.

Quest. Why did God take *Enoch* away at this time?

The main Answer which I shall give, is this,

Answ. The Lord when he takes his people away doth thereby give warning; by taking *Enoch* away, That there was a deluge of wrath coming upon the old World: the Lord would put them upon it to consider what his event should be in this providence, that so if possible they might prevent that deluge of wrath, that Flood of water that came and swept them away. When the Lord doth suddenly take away those that are found faithful in their Generation, it is a warning of wrath to come: I say, when God doth suddenly snatch away those that are found faithful in their Generation, it doth often presage some great wrath to come; you have an express Scripture for it, in *Isa. 57. 1. The righteous perisheth, and no man layeth it to heart, and merciful men are taken away, none considering that the righteous are taken from the evil to come*: When God takes away righteous and merciful men, and those that are left behind, do not lay it to heart, if they do not consider it, and make use of it, it is a certain sign of evil that is to come upon them. God took away *Enoch* in his Generation, and he took away all the rest of the Patriarchs that are spoken of in this Chapter, they were all taken away before the Flood of

waters came upon the world; *Methusalah* (he that was *Enoch's* son) lived the longest, and it is thought he was taken away either that very year, or the year before the Flood came upon the old World, God swept away them all, even those that were remarkable in their Generation, and then wrath comes upon the world: *O that thou wouldst hide me in the Grave*, says *Job*, in *Job 14. 13. O that thou wouldst hide me in the Grave, and keep me secret until thy wrath be past*; God hath some hiding places or other for his people, and sometimes the Grave is a hiding place: though sometimes *Job* doth not bespeak the Grave, yet here sometimes God hideth in the Grave till such time as wrath be over. Such as walk with God in their Generation, they are Christ's Flock, though they be Pilgrims and Strangers upon the earth, Sojourners, Travelers, yet they are Christ's Flock, here they rest, and many times Christ will Fold his Flock; before a Storm comes the Shepherd gathers his Flock together: When a great Storm of Hail and Fire came upon the *Egyptians*, the *Israelites* that were in *Goshen* gathered all their Flocks together, and then they were safe; Christ shrouds the most of his Flock, the chief of his Flock from some approaching wrath that draws near.

2. Secondly, They are the Lord's Household-stuff; I say, his people are his choice Household-stuff, they are my Jewels, *In the day that I make up my Jewels*. When a man removes away all his best Household-stuff, and carries away his Jewels, you may guess that man doth not intend to be robbed: and so when the Lord doth remove his Jewels, his choice Household-stuff, it is a sure sign of his departure, at least God gives warning to that people, and if they wonit take warning, and cry unto the Lord as they did, *O why goest thou away and stayest for a night?* And if God depart from a place, what follows, *your place is left to you desolate, and woe be to you*: What a woe doth he threaten by the Prophet *Hosea*, *Hos. 9. 12. Woe also to them when I depart from them*: Woe, desolation, and ruin certainly comes upon a people when God departs from them.

3. Thirdly, Again, The righteous they are the Pillars of the place: such as walk with God in their Generation, they are the Pillars of Families, the Pillars of Cities, and the Pillars of Kingdoms, nay, they are the Pillars of the whole World: so says the Psalmist, *The earth shook, O Lord, and I will bear up the Pillars of it*; If the Pillars of the House be plucked down, how can the House stand? If you see one Pillar after another fall, you will conclude certainly that House wonit hold long; Why, the Saints are the Pillars of the World, and if it were not for their sakes, the earth would mingle together presently; but you must know this is not from any merit, worth, or righteousness of theirs, though they are thus called Pillars, I say, it is not for any worth or righteousness of the Saints, or the best on earth: but they are called Pillars, and they bear up Kingdoms, and they bear up the Earth,

1. First, Because God is entreated by their supplications; I say, they prevail, they stand at the gap, they prevail with God to keep out wrath and Judgment, that it may not break in: and so you know *Moses* pleads with God, and so long as *Moses* pleaded with God, God could do nothing against *Israel*, *Let me alone that I may destroy them*: and so *Abraham* pleads for *Sodom* that God would spare that City for ten righteous men's sakes, and God grants that request: and it is very observable that *Abraham* gave over first, God did not give over first, it is like if he had gone lower he might have prevailed; but there was a holy ingenuity and faithfulness

in him, when he considered, that in so many Cities there should not be ten righteous men there, why, he could not in ingenuity ask any less: and so by their supplication they bear up Kingdoms and Nations.

2. Secondly, And then again, The Lord doth spare places and people many times, from the care that God hath of them, for the care that the Lord hath of his own people, *Wilt thou destroy the righteous with the wicked?* Rather spare the wicked for the righteous sake: and God doth choose this way, this is God's way, he will rather spare the wicked for the righteous sake, because God is exceeding careful of his own people, he fears lest they should suffer, he will rather have the tares grow with the Corn together, than the good Corn should be in danger of being plucked up; and therefore he tells *Lot* of making haste, in *Gen. 19.* when God was about to destroy *Sodom*, *Haste thee, escape thither: for I cannot do anything till thou be come thither;* I am so careful of my *Lot*, that I can do nothing in way of Judgment till *Lot* be out of fear and danger; this was not for desert of *Lot's* righteousness, but the free grace of God towards him, for it is said in that Chapter, *When the Lord delivered him, he was merciful to him.*

3. Thirdly, The Lord spares (many times) evil wicked men, for the love that he bears to his own: he gives to his people the lives of others, because he loves them so dear; so God gave *Paul*, in *Acts 27. 24.* he gave him the lives of a great many, the lives of all that were in the Ship, which were two hundred threescore and sixteen souls, because the Lord loved him dearly: O how good is it to be with the righteous? It is good to be in their very company; one righteous man, one *Paul* saves a Ship-full: ten righteous men may save *Sodom*, and four Cities more; and a considerable number of righteous men may save a Kingdom; for a few righteous men's sakes the whole world is preserved, that fire and wrath is not mingled in a moment, heaven and earth mingled in a moment, it is for their sakes. And therefore I beseech you, consider and take notice of the infinite goodness and patience of God even to the worst of sinners, that he should be pleased thus to give warning before he strikes, to give warning to a sinful Generation, by his own people before he destroy the world; O the abundance of the good patience of God! God seldom smites by a remarkable Judgment till he gives warning, it is sad warning, and of all warnings this is a warning when God is a taking away his own people, to take them away from the evil to come: it is a sad warning unto a people in that condition, that takes not this warning, when God is at so much pains and cost with them. Therefore in the second place,

I beseech you, when God gives this warning, O let us be careful to take it; it is the greatest provocation to God when he gives warning, and we take it not: in this regard Christ upbraids the Scribes and Pharisees, and says to them, *Can you discern the face of the Skies, and cannot you see these signs? Do you see the signs there, and cannot you discern the signs of the times? Cannot you discern when full wrath is coming, when Judgment is a coming? Cannot you discern it by God's signs? O how many signs hath God shewn, what abundance of his Noah's hath he Shipt? How many Enochs have been translated by death? How much blood hath been spilled, precious blood? O that God would make it to be a warning to this Generation, that the Lord would stir us up too, to revive and run after him; that God should give us warning, O that we*

could say, *Thou hope of Israel, why shouldst thou be as a stranger, and as a wayfaring man, that stays but for a night, and is gone in the morning?* But,

Again, This upbraids the World for their former Ingratitude to the Saints, it is for their sakes that you wicked have your lives continued, and all your comforts continued, and how is the enmity of the world let forth against those for whose sakes they are preserved? What folly is it that men should go about to pull down the Pillars of that house in which they dwell? It was an extreme desperate action that *Sampson* did, when that he should pull down the Pillars of the House, and it cost him his own life? O this is the folly of the wicked in the world that rage against the Saints, that pull down the Pillars; well, know of a truth, when those Pillars are down, the House will fall upon your head, and to pull down these Pillars, will be to pull down the house to your own destruction.

Again, This may teach the people of God to submit willingly, to lie down willingly in the dust, when God shall call them: it is possible they may be taken away from a great deal of evil to come, it should make them willing to lie down in the dust when God calls; God may take you away from many an evil day that is coming, many an evil day of persecution, and many an evil day of old age; *Remember thy Creator in the days of thy youth*; through the infirmities that do accompany old age, it becomes *an evil day*.

Again, There's danger then of declining: O *David* prayed, and prayed heartily, that God would not leave him to his own will, and that he would take him from the *evil to come*.

Object. But you will say, There may be hopes of good days, and that might make us unwilling to die, in hopes of good days.

Answ. Why, God may make you willing as *Moses* was; though at the Borders of *Canaan*, yet God would have him die, and he goes up to the Mountain and dies very willingly: there may be a great deal of evil before the good come, a great deal of shakings, sore shakings before the good day come; the passage to the Land may be very strait, yet Christ will bring thee along with him when he comes; I say, when ever Christ comes he will bring the Saints along with him, *We that are alive, shall not prevent those that are dead*; No, they shall rise first, and then shall we be changed. Therefore God took away *Enoch* at this time, that he may give warning to the World that wrath was a coming.

2. Secondly, Again, God took away *Enoch* at this time, that he might declare, that he had respect unto his people, though the World was never so wicked, though they are never so cruel, yet they shall not be forgotten, but the Lord remembers, the Lord takes notice of them, *If I find ten righteous men in Sodom*, says God, *I will not destroy that City for tens sake*; God seeks his own people, and if he finds but ten righteous souls in a City, for their sakes it shall not be destroyed, not an *Enoch* shall be forgotten: Men may cast away much chaff, and though there be two or three Corns or more of Wheat, they won't look for them; but God won't do so; if a heap of chaff be never so great God will look over it, and he will not lose one Corn though in abundance of Chaff; his people do glorify him much in an evil time, and grace is remarkable then, when it shines bright in the midst of a dark night, the Lord will remember you: and therefore if the Lord will find you out, and remember you in an evil

World, Oh! how should you remember him? He will do the more for you, and deal the more remarkably with you, because you are found faithful in an evil time, in an evil World, even as *Enoch*: therefore be ye careful to walk with God. Again,

3. Thirdly and lastly, God will declare hereby that the perfection and happiness of his people is not here below, and therefore he would have them, and all the world to know that the perfection and happiness of the Saints is not below: *Enoch* enjoyed as much of God as ever man did, and yet *Enoch* must be translated before he comes to perfection; God witnesses to this in the lives of the best of the Saints in that Generation: there is none that lived a thousand years, though there came many nigh to a thousand years, which is the perfect number, the perfect account. The Lord would teach that perfection is not here, but he would have us to know where we shall enjoy it: therefore let us see what necessity there is to live upon Jesus Christ by Faith in the worst of our days; if perfection be not here, O what need then have you to live in Christ? *You are perfect in him*, says the Apostle, *complete in him*, and therefore in the sense and greatness of your Imperfections, you had need live upon that fullness, and breath after that fullness of time and perfection whither *Enoch* was translated unto. So much shall serve for this time.

SERMON I.

PHILIP. 1. 21. For me to live is Christ, and to die is gain▪

THE Apostle was now in Bonds for the Gospel of Jesus Christ: he takes care that the *Philippians* might not be offended at it, that his sufferings might not be any stumbling-block to them, in *Verse 12*. he tells them that whatsoever befell him it was for the furtherance of the Gospel, *I would have you understand*, says he, *the things which happened unto me, have fallen out rather to the furtherance of the Gospel*: he gives two particular Instances how the Gospel of Christ was furthered by his sufferings, the one is in *Verse 13*. *My Bonds in Christ are manifest in all the Palace*. By his sufferings many in *Nero's Court* came to enquire after the Gospel of Jesus Christ, for which *Paul* suffered; and by enquiring into it, were convinced of it. Another benefit of these his sufferings, is in *Verse 14*. *Many of the Brethren in the Lord waxed confident by my Bonds*: They were more bold to speak the Word of the Lord, they feared not sufferings, because they saw how God carried *Paul* through his sufferings, *They waxed more bold through my Bonds*. You see what improvement the Lord makes of the sufferings of his people. Truth never thrives better than when it is most trodden upon; the more the wind blows upon this fire, the more it kindles, the hotter it burns, and the clearer it shines: when the stream is dammed up, it rises higher, so it is with Truth; this was the advantage that God makes of the sufferings of his people, for though the Truth was upon trial, yet *Paul* may suffer, and *Paul* may lose by it, *Paul* was in danger of his life: Well, take no care for me, says he in *Verse 19*. *For I know that this shall turn to my salvation through your Prayers, and the supply of the Spirit of Jesus Christ; according to my earnest expectation and hope, that in nothing I shall be ashamed: but with all boldness, as always, so now also Christ shall be magnified in my body, whether it be by life or by death*. Take no care for me, says he, I desire nothing but your Prayers, for I am confident that God will carry on his Work, it shall turn to my good, and what ever befall me, the Lord shall be

glorified in it; I am confident of it, says he, that Christ shall be magnified in my body, whether it be by life or by death. You see the breathings of a gracious heart, it cares not what becomes of itself, so God may have his honor, *Take no thought*, says Paul, *whether I live or die*, it is all one to me, so the Lord Jesus may be magnified in my bonds, by my life, or by my death, if Christ be glorified it is enough, it matters not what becomes of Paul, so Christ be magnified in my life, or in my death, *For to me to live is Christ, and to die is gain. Christ is gain to me both in life and death*; so some read the words, *For Christ is gain to me both in life and death*: Others make two Propositions of it, *Christ is life to me*, or, *to me to live is Christ; Christ is my life, and death is my gain*: Why, if I live, says he, Christ shall be magnified, for Christ is my life; if I live, I shall gain, and if I die, I shall gain: If I live I shall gain more of Christ, I shall gain more knowledge of him, and more communion with him here in the way; Ay, but what if Paul die? If I die, says he, I shall be no loser: death is looked upon as a loss, therefore as Paul should have said, *For me to live is Christ, or, to die is Christ*; but he rather says, *It is gain, it is Christ that makes it gain to him*, or else it is a loss to me, but Christ who is my life shall make death gain; So take no thought of me, says he, whatsoever befalls me I shall do well, if I live, or if I die. And because you are more solicitous concerning my death, says he, know that *death is my gain*; if I lose my friends and my comforts, if I lose life itself, it shall be no loss, it shall not undo me, for I shall find all in Jesus Christ, and so death shall be my gain.

DOCT. Christ is the Believers Life.

That's the Proposition that lies before us. *For me to live is Christ, or, Christ is my Life*; it is all one: *Christ is the life of every believing soul*. By *Life* sometimes it is understood whatsoever is excellent, whatsoever is excellent in its kind, it is set forth by life, because life is the most excellent thing in nature, *Skin for Skin, and all that a man hath will he give for his life*; and therefore the Bread which Christ gives, is called, *Living Bread, Bread of Life*, and so *Water of Life*, for the excellency of the spiritual things that the Lord gives out to his people; and truly Christ is instead of all excellencies to a believing soul, he is the life of all their comforts; the comforts of the World are dead until such time as Christ shines in them, there is no life until such time as Christ shines through them, for riches are dead, and honor is dead, and friends are dead, all comforts are dead till the life of Christ be in them. But more particularly,

1. First, Christ is the *Life of Righteousness* to the believing soul: every child of Adam is dead, condemned, and so he is dead in Law: there is no life but by the righteousness of Christ, that righteousness which Christ brought in by his blood: He gave life by making satisfaction to Justice, by paying the debt unto death; therefore the Apostle says, that *Righteousness reigns by Christ*, in Rom. 5. sin entered into the world by Adam, speaking there at Verse 17. *For if by one man's offense death reigned by one, much more they which receive abundance of grace, and of the gift of righteousness, shall reign in life by one, Jesus Christ*: Righteousness reigns in a believing soul by Jesus Christ, it hath the preeminence of all, all is dross and dung in comparison of this righteousness of Jesus Christ, it reigns gloriously in a believing soul; it is Christ that procures this righteousness, and it is Christ that applies this righteousness by his Spirit, I say the Application of this life of righteousness, is from Christ, it is he that reveals this righteousness, it is he that discovers it to the soul, it is Christ by his eternal Spirit that

causeth the soul to know this life and righteousness which is given to it: now as Christ doth discover this righteousness, so he causeth the soul to close with this righteousness, it is he by his Spirit that overcomes the heart to rest upon this righteousness, and to look upon this righteousness as its life; for there is a principle in the creature to seek after life in itself; man would seek righteousness in himself; and it is a hard matter to bring the soul off of this rotten sandy foundation; Christ only by his eternal Spirit when he hath revealed this righteousness, persuades the soul to rest upon it, and to look upon him as its life.

2. Secondly, Again, As the life of righteousness is from Christ, so *the life of holiness* is from Christ: all those gracious dispositions, and all those holy actings that do at any time shine forth in the hearts and lives of God's people, they have no other foundation but Christ, the holiness of Christ: *From his fullness have all we received grace for grace*; if there be the life of any grace in the soul, it is from Jesus Christ, from the fullness of Christ: there is no man lives the life of holiness, till Christ becomes a principle of life to him; there is no breathings in the heart after Christ, there is no holy motion in pursuit after Christ, till Christ first breaths upon the soul: *The hour is come, and now is, that they that are in their Graves shall hear the voice of the Son of God, and they that hear it shall live*. There is no man lives the life of holiness until such time as he hears the voice of the Son of God: there may be Carkasses of grace, out-sides of grace, and there may be Carkasses of duties and performances, but no living graces, there are no living performances until such time as Christ be a principle of life unto the soul; the beginning of the life of holiness, and so the increase of the life of holiness is from Christ: *I came that you might have life, and that you might have it more abundantly*; Christ decreed that you might have life, and that you might have abundance of life, that you might be filled with the Spirit of Christ, that you might have abundance of the life of Christ, that his people might be ready in his strength to every good word and work; this was the end of Christ's coming that they might have life more abundantly; he is the life of holiness. But again,

3. Thirdly, Christ is the *Life of Consolation* unto his people: He is the life of all their comforts, and the comforts that Christ gives they are living comforts: my peace I give unto you, not as the world gives, give I unto you; for no man shall take away your peace, the world shall not take it away, my Spirit shall be an everlasting living principle of consolation in you, which shall not be taken away: Christ is the life of all a Christians comforts, he is the life of friends, the life of all refreshments that a Christian hath, and they are all dead to him when Christ doth not shine through them, he is the life of comforts, and *the life of Ordinances*; there is no life, there is no refreshment, if Christ be not in them; if the soul meets not with Christ in Ordinances, they are but dead Ordinances, truly Christ is the life of all. He is also,

4. Fourthly, *The Life of Glory*, Christ is the life of glory to his people: It is he that hath purchased glory for them by his blood, it is he that hath made the way plain, it is he that hath made a new way to glory, when the old way was shut: you read in *Heb. 10. 19, 20. Having therefore, Brethren, boldness to enter into the holiest by the blood of Jesus, by a new and living way which he hath consecrated for us, through the veil, that is to say, his flesh*: A new and living way to God, a new and living way to the bosom of the Father, it is Christ that is this living way: *For he lives forever to make Intercession for them that come to God by him*: He it is that removes all the

blocks out of the way of his people to glory, that helps them over all rubs they meet with, it is he that hath born down all oppositions, when he travelled in the greatness of his strength, he hath set Heaven door open to his people, he hath removed the Cherubims that kept the way with a flaming sword, and kept the Tree of Life, yea, Christ is the subject matter of their Glory; it is the presence of Christ that makes Heaven to be Heaven, it is the glory of Heaven to know God in Christ, and it is the glory of Heaven to enjoy God in Christ, *Joh. 17. 3. And this is life eternal to know thee the only true God, and Jesus Christ whom thou hast sent:* Thus you see how Christ is the life of Believers, what life he is to them; he is the life of righteousness, the life of holiness, and the life of their comforts; yea, and he is the life of Glory. And it will appear that Christ is the life of the believing soul, if you consider,

1. First, That there is none lives but Christ, *He hath life in himself; as the Father hath life in himself, so it is given to the Son to have in himself:* There is none lives but God: and therefore when God will confirm a thing, he swears by his life; you have often that Oath, *As I live, saith the Lord; As I live, saith the Lord:* there is none can say, *I live,* but only God, he that is *Jehovah,* that hath life in himself. Now therefore, if any creature have life, if there be any spark of life in any soul, it must be from this life in Christ, there is no principle of spiritual life in a soul, but it must be from Christ, if there be any life, it is from the life of Christ, from the Resurrection of Christ, and from the discoveries of Christ.

2. Secondly, It was the end of Christ's coming in the flesh, That he might give life to his people, as you heard before, *I came,* says Christ, *that you might have life;* Christ came in the flesh for this end, he had nor lived in this world, if it had not been to give life to his people, it was the end of his life, and so it was the end of his death also; he tells us in *Joh. 6. 51. If any man eat of this Bread, he shall live forever: and the Bread which I will give, is my flesh which I will give for the life of the world;* I will give my flesh, my body to be crucified, that so my death may be the life of the world; and it was the end of Christ's living again, it was the end of his rising again, that he might give life to his people, *Joh. 14 19. Because I live,* says he, *ye shall live also;* my life is the cause of your living, I live for this end, and arose for this end, *I am he that was dead and am alive, and live forever, and because I live, ye shall live also.*

Quest. But you will say, When may it be said that Christ is the *Life* of any soul?

Answ. 1. First of all, When the soul *prizes Communion with Christ as life:* And mark all the way, so much as the life of Christ is in any soul, so far will these effects and operations of life be found in him; Christ is life, when communion with Christ is prized as life; when the soul shall prefer communion with Christ above all other comforts whatsoever, when he seeks after it as life, and when he hath found it he prizes it as life, and is as fearful to lose it as he is to part with his life; and he cannot be satisfied without it, though he enjoys never so much of the world, though he hath never so many friends, and they shine upon him, and they speak comfortably to him, yet if Christ speak not, it doth not satisfy: though he hath never so good trading in the world, and prosper in his Estate, yet if he hath not trading with Christ, if he hath not his mercies come in through Christ, he looks upon himself as a loser; so far as the life of Christ prevails with a soul, so far will the soul prize communion with Christ. Again,

2. Secondly, When the life of Christ is in a soul, the *Soul doth judge of itself*, not by what it is in itself, but by *what it is in Christ*, by what it is in another; the life of Christ was *Paul*, and how did *Paul* judge of himself, by what? By what he was in Christ, and by what Christ was in him, and to him; *I live*, says he, *and yet not I, but Christ lives in me*, in *Gal. 2. 20*. how doth he judge of his life, not by any principle of self that was in him, but by Christ that was in him, *I live, yet not I, but Christ lives in me*; Surely, shall one say, *In the Lord have I righteousness and strength*, *Isa. 45. 24*. When he shall see that he hath no righteousness in himself, no strength in himself, he shall not judge of his present state or future happiness by what righteousness, or what strength he hath in himself, but by what Christ hath promised him, he shall judge by the Word of the Lord, and by what life of Christ is made over to him; and he shall say, *Surely, I have righteousness and strength*, I have all in another, at that time when I have nothing but vileness and deadness in myself; so that the soul judges of itself and its condition, not according to what it finds in itself, but according to what the Lord hath promised to be unto him. Again,

3. Thirdly, Where Christ is the life of a soul, there is Christ *the principle of all holy actings in that soul*: The soul when ever it sets upon any duty, or upon any holy work, presently it looks up for the power and spirit of Christ, it gives up itself to be acted by Christ, to be carried on by the spirit of Christ; Christ opens the sails of the soul to the gales of the spirit, for it knows that if the spirit of Christ do not breath, the soul is calmed, it can do nothing, it desires that Christ may have the glory of all that it doth, that Christ may be the principle of all its workings for God; all the fruit that a gracious heart brings forth to God, it desires that Christ may have the honor of it; and therefore it bears as it were upon Christ's knee, as the women of old took their Hand-maids when they were barren, and they bare upon their knees, and the Children were called theirs, not the Hand-maids: And truly so the believing soul always bears and brings forth fruit upon the knee of Christ, and it calls them all the Offspring of Christ; whatsoever it doth for God, whatever it brings forth to God, it looks upon it as the fruit of the Spirit of Jesus Christ; it desires that Christ may have the name, that Christ may have the glory of it, that Christ may be continually lifted up in all that it doth: and therefore when it is assisted to do for God, or to suffer for God, it doth not reflect upon itself, but upon Christ; these are the breathings of the spirit of Christ, and this is the strength that comes from Christ: and therefore it is said of *David*, *Lord what am I?* when he was enabled to offer willingly, *Lord what am I, and what are my people, that we should offer in this wise?* When ever it meets with any assistance, it says, *Lord what am I, that I should do anything for God?* It looks upon all as coming from Christ, and desires that Christ may have the glory of all; and so far as the life of Christ prevails upon the soul, so far the soul is acted by the spirit of Christ. But again,

4. Fourthly, Where Christ is the life of the soul, the *Soul desires that Christ may be magnified, whether by death or by life*; so it was with the Apostle, *This is all my care*, says he, that Christ may be magnified, take you no care for me, for Christ shall be magnified, and I will rejoice in it, *Whether I live or die, Christ shall be magnified in my body*: He desires that Christ may be magnified in his life, a gracious heart doth not desire to live to satisfy its own lust, it would not live long in the world to enjoy the pleasure of the world; no, if it lives, it desires to live

that Christ may be magnified, and therefore if I may be useful, if I may be serviceable to do good in any place or relation the Lord is pleased to cast me in, I am content to live: and so for death, he desires that Christ may be magnified there too, a gracious heart do not desire death to be rid of the troubles of life, to be freed from those troubles and vexations that it meets withal in the world, that's: no good desire, but if it desires death, it desires that Christ may be magnified, that the Lord may be magnified in my death, that Christ may be magnified, that I may get nigher Christ, that I may not dishonor Christ, that that corruption may be subdued, which is a grief to the spirit of Christ, that I may magnify Christ eternally without ceasing: that Christ may be magnified, this is the desire of a gracious heart; and so far as the life of Christ doth prevail in any soul, so far doth that soul live unto Christ, and is willing to die for Christ, and cares not what becomes of it, so the Lord, and his son Christ may be exalted. Again,

5. Fifthly, When the life of Christ is in a soul, *It makes a man to die; to die to sin, and to die to the world, and to die to self.* Where the life of Christ comes in, it makes the soul to die to sin; that still as the life of Christ prevails in the soul, so sin dies in the soul: *Knowing this that our old man is crucified with Christ;* the old man is Crucified with Christ, and the life of Christ will be the death of the old man: He makes a man to die to sin* where the life of Christ is in a soul, the heart is dead to sin, it carries to sin, as to a dead man, it is cold at the very heart, no desire to satisfy the lusts of the flesh, but to live unto Christ; it makes the soul desirous to cast out all those lusts which it hath rejoiced in, and been the very life of the soul before Christ came. See what is said in the Prophecy of the Prophet *Hosea, Hos. 14. 8. Ephraim shall say, What have I to do anymore with Idols?* And so shall the soul say, where the life of Christ prevails, *What have I to do anymore with Idols?* It looks upon all base lusts as so many dead Carcasses, they lie in his House and he knows not how to be rid of them, but the life of Christ is in him, and what hath the living to do with the dead? What have I anymore to do with dead Carkasses? O Lord bury them, bury them out of my sight; the life of Christ will dead the heart to sin.

2. Secondly, Again, This life of Christ *will deaden the heart to the world;* see what the Apostle says in the Epistle to the *Galatians, Gal. 6. 14. God forbid that I should glory in anything, save in the Cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world:* The world looks upon me as dead, and I look upon the world as dead; the world doth not at all esteem of a gracious man, and a gracious heart doth esteem the world as little, the vanities of the world as little; the world looks upon me, and I look upon the world as dead: *Paul* looked upon it as dead, and therefore *Paul* was willing to part with it, in *Phil. 4. 12, 13.* men are willing to part with their dead friends, and *Paul* was willing to part with the world, it was dead to him; *I know how to be abased, and I know how to abound;* I know how to want, if God calls for it; I know how to spare, and I am content to be without it; thus doth the life of Christ make the heart dead to the world, deadens the affections, and makes a man to use the world as if he used it not.

3. Again, Thirdly and lastly, The life of Christ doth *make a man to die to self:* it makes a man to die to self-principles, and self-ends, and self-seeking, to self-righteousness and self-strength,

it makes a man die to all these; where the life of Christ prevails, the creature is nothing, self is nothing, it makes a man debase himself, and lie low at the footstool of the Lord, it makes him lie low in a way of humiliation: *Paul* was less than the least of all Saints, so he calls himself; *Less than the least of all Saints*; and he was the greatest of sinners, so he calls himself; the life of Christ made him lie low, he had no life in himself. I will speak no more, says *Job*, *I abhor myself in dust and ashes*; let God have all for the future, it desires to exalt him, to admire that which he can't find out: I desire to lie at his footstool, and to exalt his name; it makes a man lie low in a way of submission to God as well as in a way of humiliation, the life of Christ makes the heart submissive to Christ, self is nothing, self is laid aside, content that God should rule, that the creature should be disposed by him, makes him willing to drink of every cup that his father puts into his hand, to stoop down to every yoke, and every burden that the Lord will put upon his neck, and lay upon his shoulder, it makes a soul submissive unto Christ, submissive to the Will of God in all things.

And then the life of Christ *it empties of Self*, for it makes a man to condescend to those of low degree; though never so high, yet if the life of Christ be in them, it makes them to look down unto the lowest degree, and the life of Christ in the meanest and lowest Christian is very high and honorable in his esteem: and as the life of Christ doth prevail in any heart, so there will be all these operations, as the life of Christ doth increase, so the life of sin doth decrease, and self will decrease, and the soul is content with it, and it rejoices abundantly that it should be so; it says of itself as *John Baptist* did, when they told him that all men ran after Christ, and he would have no Followers, I am glad of it, says he, that he may increase though I decrease; and truly where the life of Christ is in a soul, it will break forth into these Expressions, Let Christ be all, let me be nothing, let me lie low at his footstool, let me not be thought of when that day of Christ's Exaltation shall be, let him be exalted in the riches of his grace which he hath manifested unto poor creatures. And thus you see what the life of Christ is in a soul, so far as the life of Christ is in the heart, so far will there be special operations in the soul towards Christ again. But so much for this time.

SERMON II.

PHILIP. 1. 21. For to me to live is Christ, and to die is gain.

JESUS Christ is the Life of every Believer; that's the Point in hand: He is the life of righteousness; he it is that gave life unto all those that were dead, dead under the Law, though reprieved for a time. He is also the life of *Holiness* to his people, the beginnings of all grace, and the increase of all grace is from Christ; there are shadows and carcasses of grace, but there is no life until such time as Christ be found in the soul. He is also the life of all the Believers *Comforts*, they are no comforts till Christ be in them, the best of his comforts, even the very Ordinances of God are but a dead letter if the Spirit of Christ be not in them, it is he that makes them to be life, to come with power and efficacy. He is also the life of *Glory* to a Believer. He hath purchased Glory, he hath made the way plain, a new and living way, he hath set the door wide open, it's he that takes all rubs out of the way: It's he that is the very Subject matter of Glory; for it's the presence of Jesus Christ in Heaven that is the greatest

glory and comfort of Heaven. I shown how it may be known that Christ is the life of Believers in five Particulars.

6. A Sixth Particular is, Where the life of Christ is in any soul, it makes that soul in some measure conformable to the life of Christ; so far as the life of Christ doth prevail in a soul, so far it makes the soul conformable to that life of Christ which he lived when he was upon earth, it makes the soul desirous and willing to live to God: it looks upon it as the great work and great end of Christ's coming, to lift up his Fathers Name, to make God glorious before the eyes of the sons of men, that's the work that his servants have to do for him whilst they are here upon earth. But more particularly,

1. First, If you look upon the life, you shall find that the life of Christ is an active life, it's said of him, *That he went up and down doing good*; he was never well but when he was doing good; he took opportunities, and he sought opportunities, he sought occasions of doing good to the bodies of men, and to the souls of men, *I have meat to eat that you know not of; it is my meat to do the will of my Father*; he was never well but when he was doing something by which he might glorify God and edify in love.

2. Again, Secondly, If you look upon the life of Christ, it was not only an active life, but it was a passive submissive life, it was a self-denying life. He left all his glory in Heaven when he came to live here upon earth, that he might live and die for the good of the sons of men; though he was the son of the most high God, yet he was pleased to condescend to the lowest of men, he emptied himself and became of no reputation, he was in the form of man, but yet came in the form of a servant, he emptied himself and became of no reputation, that so he might glorify his *<1 page duplicate>* *<1 page duplicate>* Father; *I have finished the work which thou gavest me to do*; it was a self-denying work. Again,

3. Thirdly, It was a holy gracious life; he conversed with sinners, but he was the Lamb of God without spot; he was numbered amongst the Transgressors, but there was no guile found in his mouth, he was gracious in the midst of a sinful world, and therefore the Spouse stiles and resembles him to the *Apple-tree* in the midst of the Trees in the Forest, in *Cant. 2. 3.* he was full of sweet gracious fruit, even then when he was in the Forest, when he was compassed about with wild Trees, as Crab-trees, Pricklingthorns, Prickling-brambles, even so was the Lord Jesus amongst such: But the Lord was found in integrity, he was not leavened with corruption, though he conversed with sinners, yet he was no sinner, the life of Christ was a gracious life, even then when he was in the midst of sinners. But again,

4. Fourthly, The life of Christ was full of patience, and full of meekness; he was very admirable in that patience and meekness which he exercised and expressed in his whole life; he was not easily provoked, for he endured alone all the contradictions of sinners, and he was dumb even before the shearer, he opened not his mouth; he did not render evil for evil, *He came to his own, and his own received him not*; What a provocation was there that his own should not receive him? And Christ could not easily be provoked, he bare with that people, and though they would not receive him, yet he spent his whole Ministry among them, and he sent forth his Disciples to pluck them in if possible, and gives them a charge that they

should go to none else; in *Matth. 10. 5. Go not into the way of the Gentiles, and into the City of the Samaritans enter ye not, but rather go unto the lost Sheep of the house of Israel: Though they sought to destroy him, yet he endeavors to save them, he bears with them; But rather go to the lost Sheep of the house of Israel: What forbearance was there in him! In their ignorance he opened unto them those things which he spake in Parables to the world; what abundance of patience and meekness did he show to Thomas, notwithstanding all that unbelief? Saies he, (in his unbelief) I will not believe, says he, except it be so and so, except I put my hand into the hole of his side; and yet this did not provoke the Lord Jesus Christ to leave him, but he condescends to his weakness, heals his weakness, and plucks him out of that mire in which he stuck: And if you look upon his carriage towards his enemies, and see what a spirit of meekness there was in Christ, even towards his enemies; the Samaritans in one place, would not receive him; and see the Disciples they were for fire from Heaven to consume them, in *Luk. 9. 53, 54. And he sent Messengers before his face, and they went and entered into a Village of the Samaritans to make ready for him, and they did not receive him, &c. And when his Disciples James and John saw this, they said, Lord wilt thou, that we command Fire to come down from Heaven, and consume them, even as Elias did? You think it is the spirit of Elias, but you are deceived, You know not your own hearts; there is a great deal of the wild Fire of revenge in this your motion, it's not well grounded zeal for God, therefore Christ says, the son of man came not to destroy but to save them: and you know when they came to take him, in *Luk. 22. 50, 51. They came with Swords and Staves against him: and one of them smote the servant of the High Priest, and cut off his right ear. And Jesus answered and said, Suffer thus far, and he touched his ear and healed him. But see how Christ bare not only with his Disciples, but even with his very enemies. But again,***

5. Fifthly, You shall find that Christ in his life was exceeding compassionate, he was not only meek and patient, but he was exceeding compassionate: Oh! how often did the bowels of Christ yearn towards poor creatures? He never saw an object of pity, but his heart was drawn out to relieve, in *Matth. 9. 36, 37. But when he saw the multitude, he was moved with compassion on them, because they fainted, and were scattered abroad as Sheep without a Shepherd: The very bowels of Christ were moved, he was filled with compassion towards their souls, nay, he was filled with compassion to the very bodies of men, in *Matth. 14. 14, 15, 16. he takes care that they should not be sent away fasting, but makes provision for them, Let them eat lest they should faint in the way. When he beheld a poor obstinate sinner, his heart was drawn out in pity: the woman of Samaria, when she came first, she was a very jolly sinner, she laugh'd, but Christ pitied her, his bowels were towards her, and would not give her over till he made her to know that he was the true Messiah the Savior of the World. When he saw a desolate soul, his bowels were drawn forth with abundance of tenderness and compassion; as in that woman that was accused, those that did there present her unto Christ laid a heavy accusation upon her, in *Joh. 8. 10. Jesus lifted up himself, and said unto the woman, where are those thine accusers? The poor creature sat trembling at the feet of Christ, and she expected a fearful sentence of condemnation, but the bowels of Christ were drawn forth to pity and compassion: Is there no man accuses thee? What are they all gone that accuse thee? Well, Neither do I accuse thee, go thy way and sin no more. Now you see what the life of Christ was; now I say, where the life of Christ is in any soul, it makes that soul some way answerable to***

the life of Christ in these particulars. It is true, the best of Saints come short, infinitely short of that which is their duty; but yet I say withal, that so far as the life of Christ prevails in his people, so far doth the life of Christ produce these operations, and it will bewail itself for its unlikeness to Christ in these particulars.

Object. But you will say, If the life of Christ produce these operations, where shall we find the life of Christ? If we look upon ourselves we shall see sin, and if we look upon other Christians, where ever we look, there is so little of this to be found, that it is hard to say the life of Christ is in them.

Answ. 1. To this I answer, First of all, I do confess that Christians do mightily come short of that which is their duty, and therefore may take up a sad complaint and lamentation, they may lament over their own hearts, and lament over one another, and bewail their case; but yet let not them be disquiet, for I shall show you, that the life of Christ may be in a soul, that is not so conspicuous in all these particulars. In way of answer, if you say that this is the life of Christ, the life of Christ is scarce to be sound in any man in the world.

1. First of all, Let me tell you, the life of Christ is a hidden life. It is hid from themselves that it is not discerned; and as it is hid from themselves, so it is hid from others, that they cannot see the life of Christ in them; and especially it's hid from the men of the world, from a carnal man: there's the life of Christ, and the world cannot see it, the world cannot see the in-side of a Christian, he sees the outside, but he cannot see the in-side, *The Kings Daughters are all glorious within*: There are special times in which the life of Christ is hid in a Believer, that there may be life, though it may be others may not discern this life. As,

1. First of all, When God begins his work in a soul, the work of the Lord goes on gradually in the heart, step after step. You say *Rome* was not built in a day; even so the new *Jerusalem*, the beginnings of the life of Christ in a Christian, they are very small, sometimes they are scarce discerned; and therefore the *Kingdom of Heaven is compared to a grain of Mustard seed, which is the least of all seeds*; Ay, but afterward it springs up (and you must not judge of the beginnings but of the latter end) the latter end will be glorious: it is with a young Christian as it is with an Infant in the womb, when it begins first to live there is but a little, and but a very weak motion, that it can scarce be discerned whether it move or no, so is the life of Christ: it is like the tender plants and herbs that put forth in the spring, they are hardly discerned, hardly discerned from weeds, though you look upon them, though you pluck them, though you smell them, yet when they first put forth they do so smell of the earth, smell of the soil, as you cannot discern them: why, truly, so it is with the work of God upon the spirits of his people; look upon young Beginners, it's hard to be discerned, they smell so much of the soil, so much of corrupt nature that is not yet subdued, that it is hardly discerned, but yet there is the life of Christ in them. And so

2. Secondly, Again, In a time of temptation, in them (in whom the life of Christ is hid) it's hardly discerned; and you must not judge of a Christian in that time; I say, in time of temptation, for it's a time of Winter; now you know in time of Winter the life of the Tree is

not discerned, there is no appearance of life in the Tree, but yet without doubt, there is life, there's life in the Tree, the life is still in the root, and it will put forth. Again,

3. Thirdly, A time of temptation is a time of swooning: it's as a man in a swoond, the operation of life ceases, it's out of view, ye can hardly discern that there is life, when a man is in a swoond, if you look upon him you see no symptoms of life, his countenance is changed, his lips are pale, death sits upon him; Ay, but let a skilful Physician come, and he shall feel some motion of the pulse, or some breathings of the nostrils, though it be very weak, that it will scarce move a Feather, yet there is some hope: why so take a poor soul that is under temptation, he is as in a swoond, you say there is no life in him, but yet let Christ the Physician come, and he will discern the pulse, and he will discern some motion, some movings of spirit, some breathings of heart, though it be not obvious to the view of others. Thus you see that the life of Christ is a hidden life, and therefore do not you say that there is not the life of Christ in such and such as profess themselves to be Christians, because you see not those operations, it may be Spring-time, or it may be Winter-time with them, or it may be a time of swooning; well, notwithstanding there is life, though thou discern'st it not.

2. But again, Secondly, to give another Answer, If this be the life of Christ, if the life of Christ doth produce such operation in the soul, when shall we find life?

Take this Answer, That though the life of Christ doth produce such operations in the soul where it is yet the life of Christ is communicative to everyone according to the place that every member is set in; you know the soul being in the body, doth inform every part of the body, and it grows, but yet every member doth not grow alike, and one member hath more strength than another. Will you say, that the soul is not in the finger, because the finger hath not so much strength as the arm? Will you say, the soul is not in the foot, because it hath not the strength of the leg? Why thus, Brethren, it is with the body of Christ, all have not the same parts, and therefore all have not the same strength; though the same spirit of life that was in Jesus Christ doth inform the meanest of his members, though it doth not grow so big and so strong as in other members, yet the Lord hath provided (by this dispensation) to make up a sweet harmony in this body, that every member shall have its strength, and every member shall have its proportion, its growth and increase, according to the place it's set in: that it shall not be shrunk up in the body, nor extended above what is meet, but every member in the body of Christ shall have its strength, and its growth in proportion. But then,

3. Again, Thirdly, If you say that the life of Christ is such, where shall we find the life of Christ in any if it works so?

I Answer, The life of Christ doth not work eminently in every operation that is put forth in every Saint, but one Saint excels in one particular, and another in another, and herein is abundance of the wisdom of God; I say, the life of Christ runs in several veins; in one Christian it is more eminent in the vein or channel of Faith, in another Christian there is the same life in the vein or channel of humiliation, and self-denial; and in another it runs in the vein of prudence, holy wisdom and activity, so that you cannot say, there is not the life of

Christ in such and such because you do not see an eminency in some particulars which it may be you fasten upon; why, though the life of Christ be not eminent in that, it runs in another; in such a vein as is (as it were) under ground, as is not obvious to thy eye, which thou seest not; nor takest no notice of.

Quest. But you will say, Why is not every grace in its operation eminent, in every Saint, and in every Believer?

Answ. I Answer, First, Because the Lord will maintain in this way, a sweet communion with his Saints: the Lord intends to maintain sweet communion with his Saints, he therefore gives out to one, one grace more eminent, and to another, another, that so *the eye may not say to the head, I have no need of thee, nor the hand to the foot say, I have no need of thee:* So that every member shall have its proportion, but if you look upon the best Saints, you will see how they come short of the life of Christ, how defective they are in this and that particular; what need then have we to live upon imputed righteousness? And what need have we to keep in a continual dependence upon Christ, that so he may supply all our wants out of his fullness?

2. Secondly, Again, The Lord doth with-hold his hand in abundance of wisdom and goodness: if he should give too much, he knows what poor weak creatures we are, and what poor weak vessels we are, and if he should pour in too much, he knows we were not able to bear it; *If you pour new Wine into old Bottles, the Bottle will break;* and the Lord considers that we are old Bottles, and his new Wine would break our old Bottles, we are not able to contain much, if the Lord should give out much of himself, the visions of the Lord would break these old Bottles that we were not able to bear up. Christ tenders his people in this, that when they come to Heaven, he will fill them full; then there is no fear of breaking their old bottles, he will fill them to the brim, and no fear of breaking: but now there's fear of the best of Saints; *Paul* had great raptures, and was exalted above measure, therefore 'tis to be marked, he had a check; but the life of Christ, and the strength of Christ doth not thus appear in eminency in every Saint.

Object. But some poor soul will say, Whatsoever there is in others, I will not judge others, the life of Christ may be in them, and I am persuaded the life of Christ is in such and such; I see the very Image of Christ in them, and these operations of life spoken of, I discern the life of Christ in others: But alas, I see nothing but deadness in my own soul, nothing but a body of sin and death; I say it's the burden of my soul every day I rise, *O miserable man that I am, who shall deliver me from this body of sin and death,* I fear the life of Christ is not in me?

Answ. Is not the life of Christ in you, Whence then are those complaints that thou makest? Did you ever hear a dead man complain, did you ever hear him cry out of his burden? Surely there is some life of Christ, or else whence are these complaints▪ of that body of sin, that body of death which is more heavy to the soul than the burden of the Mountains? If the life of Christ be not in thee, whence are those desires? Thou breathest after Christ, ay, with all thy soul, thou couldst even expire, that the life of Christ might be more manifest, more evident in thee; why whence are those desires? Did you ever know a dead man breath? or the Pulse of a dead man beat? Surely these motions of the soul after Christ, these breathings

of the heart after Christ do testify there is something of the life of Christ; but if thou canst not find the life of Christ, and seest nothing but deadness▪ yet look towards him as a living Savior, let thine eye be towards him as one that is set up to give life; he is a Tree of life for this end that is in the midst of the Garden, and it's the Will of the Father that thou shouldst come to Christ: thou that art sensible that there is nothing but deadness in thee; come to Christ for life. Christ complains that *you will not come to me, that I may give you life*; you that complain of your deadness, give not Christ cause to complain that you will not come to him that he may give you life; therefore seeing the way of the Tree of life is not shut up, but it's set open, it's left open, there is no Cherubim set before thee, but come and eat, eat of the Tree of life and live; Christ presents himself to thy soul, that thou mightest put forth thy hand and eat of the Tree of Life, and though thou sayest thou hast not the life of Christ, yet look up to Christ that so thy soul may have life: and know for thy encouragement, that the time is coming, and is at hand, that more of the life of Christ shall be given out than ever it was unto the Saints; I say, it shall be as life from the dead when the Jews shall come in again, there shall be a new Resurrection▪ the people of God shall differ most exceedingly from what they were before; the time is hastening, and abundance of the life of Christ shall be communicated unto every member of Jesus Christ, and all the Saints, they shall die more to sin, die more to the world, and die more unto self, and shall live more unto God, and lift up the Son of God, for the day of the Lord is high, and shall be lifted up, for in that day the Lord alone shall be exalted. But so much for this time.

SERMON III.

PHILIP. 1. 21. For to me to live is Christ, and to die is gain.

CHrist is the life of every Believer: I shown you how the life of Christ works in every soul where it is, I come to the Application.

Use 1. First of all, Let it be a word of Examination. Know it's not enough to have a name to live if Christ be not the principle of life; it's possible (as I have shown you heretofore) that the children of the Kingdom may be cast out into utter darkness, to have a name and only a name to live, it will do men little good: therefore I beseech you, examine whether the life of Christ be in you or no; whence came your life first? What way came into your soul that life which you have? Did it come by hearing the voice of Christ? That life which is from Christ comes into the soul by hearing the voice of Christ, in *Joh. 5. 25. The hour is coming, and now is, when the dead shall hear the voice of the Son of God, and they that hear shall live*: There is no man that lives, but he shall hear the voice of the Son of God; can you say that the life that was in you, it was thus brought into your souls▪ it was by the voice of the Son of God, it was Christ spake, Christ spake in your souls, and you were revived; it was Christ in a Promise, or Christ in an Ordinance, or Christ in the breathings of his spirit; Ay, you know it was Christ that spake, for you were so sensibly, deeply sunk in unbelief, you were so dead, that if an Angel from Heaven should have sounded a Trumpet, you could not have heard, nor have believed the Gospel. Ay, you know it was the voice of Christ, for you heard the same word many a time, the same promise was given in; you read it, you heard it, it was urged upon you, and

yet you found no life in it, but when Christ spake, then your spirit was revived. Nay, you are persuaded it was the voice of Christ, for it was at such a time when you were farthest off from light, then was your spirit revived; when your condition was, those dead and dry bones which the Prophet *Ezekiel* speaks of in *Ezek. 37*. you were furthest from life, when not only the flesh was consumed, but the bones were dry, scattered and consumed, even in such a spiritual sense were you broken, and when the Word of Christ came to your soul you were revived from this Word of the Lord, and therefore certainly it was Christ that spake, I cannot but assent unto it: the life of Christ that thus comes in by the voice of the Son of God, it's Christ in the soul.

2. Secondly, Again, Did not this life come in in a way of dying? I say, did it not come in in a way of dying? For so is the life of Christ; where the life of Christ is, it kills the creature, it strikes him stark dead, the creature is nothing, it dies to self, it dies to his own righteousness, it dies to his own strength, to his own wisdom, have you thus found it? Thus it was with Christ, the life that he purchased for his people, he purchased it by his death, it was made evident in a way of dying: when he arose from the Grave, then it was evident, and he is declared with power that he was the Son of God; life came in by death in a way of dying: and truly, thus it is with a soul where the life of Christ is, when Christ comes the soul dies, it says as Christ said, when he was ready to give up the Ghost, in *Luk. 23. 46. Father into thy hands I commend my Spirit*; so that soul where the life of Christ comes in, expires into God, the soul expires into God, into the hands of God, the creature becomes nothing, it desires to be nothing, nothing in itself, content that the creature should be dead, looked upon as dead, that God alone should be exalted, that he should be all unto it, and that it should be all in all unto him; thus the life of Christ, where it comes into the soul in this way.

3. Thirdly, But again, Examine *how your life is maintained*; if the life of Christ be in you, *How is that life of Christ in you, that spiritual life maintained?* the life that is from Christ is maintained by Christ, it came in at first by *the voice of the Son of God, and so it's maintained by the voice of God*, and every time that Christ speaks, it's further into life, every time that Christ speaks in a promise, every time that Christ speaks in an Ordinance, it runs further into life, and every day it's dying, the life of Christ is increasing, and triumphs in the victory, by killing and slaying the creature to itself in its own apprehension, and it's maintained by the voice of Christ, or by a sight of Christ, so that where this life of Christ is, the soul in all its deadness runs to Christ; when it wants life at any time, it looks to Christ for it, it runs to Christ for this life, Lord maintain this life. A soul hath its life from the Father originally, instrumentally from God, and it depends upon the Father for life, and where the soul is begotten by God, its life being in Christ, it's maintained by Christ, and it never lives so well as when it sees most of Christ, it's a sight of the glory and beauty of Christ, of the grace of Christ, and love of Christ that doth mightily affect the heart, and raise the spirits of the soul, it is mightily stirred up, the operations of the soul are stirred up, and it looks upon Christ and it's revived, it looks upon Christ and is strengthened, and is beholding the glory and strength of Christ, is most ready to act for Christ, and to work for Christ, whenas the soul hath much of Christ in his eye. Well, is your life thus maintained? certainly this is the life of Christ.

Use 2. But if I would speak in a way of discovery unto poor creatures that are without the life of Christ: It will be an easy Test unto the discovery of many that they are without the life of Christ.

How many poor creatures in the world death sits on their sore-heads, upon their faces! Christ is not their life, but the world is their life, and their lusts is their life, and the creature is their life, for they live upon these, the life of many a poor soul is bound up in these, his life is bound up in the world, and bound up in his lusts, and if the world be taken from him, or his lusts taken from him, he cries out, O he is undone, what hath he more? And what will God do him good, or Christ do him good, or communion with the spirit do him good? his lusts are his life, and his life is taken away when he is robbed of his lusts. When a man doth live to the satisfaction of his lusts, and makes them the whole end of his living, not to lift up God and Christ, but to live to the satisfaction of the lusts of his heart, I say, here it is an easy matter to say without breach of the law of love, the Lord be merciful to such poor creatures, for the life of Christ is not in them, they lay rotting in their Graves of sin, their throat is an open Sepulcher, there's no appearance of the life of Christ in such. And therefore I shall desire the Lord would convince such poor creatures, how miserable their condition is without the life of Christ: they are like so many dead Carcasses, and what a sad object is that, to look upon so many men as dead carcasses though they be never so lively, never so full of strength, activity, and of beauty here before the eye of the World, yet in relation to the invisible World, which is many thousand times more considerable, such men are as dead carcasses, I say, in the eye of God and of his Angels, and the rest of the Inhabitants of the invisible World, such poor creatures are as dead carcasses, as dreadful an object to them, as a walking Ghost is to you: a carcass that lies rotting in the Grave where there is nothing but putrefaction, it is a noisesome, an offensive object, everyone turns away from it; and truly everyone is such, who is a sinner, an obstinate sinner, the Lord cannot away with them, that if they continue in trespasses and sins, being dead in sins and trespasses, the Lord will bury them out of his sight, there wants nothing but a burying them out of the sight of God to make their misery complete; rejection from the presence of God, to be cast out of the sight of God, and his presence forever, never to behold his face in glory, and communion with him, it shall be the completion of the misery of such poor wretches: And therefore I shall desire you in the fear of God to look after the life of Christ; O that the Lord would persuade you to look after the life of Christ, *He that hath the Son, hath life; and he that hath not the Son, hath not life;* Look after Christ for life; O that you would consider the excellency of the life of Christ, is it not worth the seeking after? Shall I set it out to you, by comparing the life of Christ with natural life, which is accounted most excellent in this lower world, and you shall see how infinitely excellent the life of Christ is? What is the most excellent thing in the World, the best thing in nature? Why life, natural life is the best thing in nature; *Skin for skin, and all that a man hath, will he give for his life:* the least worm is more excellent than the Sun in that respect, because it hath life, life is most excellent in its nature: But now compare the life of nature with the life of Christ, and you shall see how far it goes beyond it, and therefore infinitely more desirable than the life of nature. For,

1. First of all, The life of Nature is a *vain life*, a life full of vanity: Eve was convinced thereof by that time she brought forth a second Son, she called his name *Abel*, that is vanity; she now knew that was the condition and case of the sons and daughters of fallen man, of all she brought forth, with all the world that followed her, their lives shall be vanity, *Man walks in a vain shadow, in a vain show*, Psal. 39. 5, 6. Surely every man walks in a vain show, surely they are disquieted in vain: the life of Nature is full of vanity, it appears in that it satisfieth not; it is empty and vain, for it proves many times a burden, even vanity: life itself, which is the most excellent thing in nature, it proves a burden if you declare the vanity of it: and so many times it is so to the wicked, and to the Godly. Life is a burden to the wicked: there is a principle in nature in a man to live, to desire to live, to live always, and yet man many times is weary to live; the wicked man would live long, and yet his life is a burden, he would live longer, he never dies willingly, though sometimes he be the instrument of his own destruction, he dies not willingly; It is said of the wicked man, *That he shall not live out half his days*; Why, though they may live longer than the righteous, though he live a hundred years, yet he may not live out half his days, he desires to live long, and yet life is a burden to him, here is a vanity: especially when the Lord shall break in upon his soul with apprehensions of wrath, and when he meets with vexations and disquietments from the world, many times he speaks against his life, and acts against his life, which is a great sin: here's a vanity.

Nay, natural life is a burden many times to God's own people; you may see how it comes short of the life of Christ, though it is the most excellent thing in nature, yet it is a burden to the Saints; the corruption that is within their own hearts, which doth follow them all the time of life, makes life a burden: *O miserable man that I am, who shall deliver me from this body of sin and death?* The workings of corruption have made his very life a burden to him, who shall deliver him from it? And so through the temptation of Satan the life is made burdensome, through the evil of the times, through the dishonor that is brought to God in the world, whilst they look upon it their life is made a burden to them; *Lot's* righteous soul was vexed, his life was a burden to him: though they dare not think against their lives, and act against their lives, yet many times life is a burden to God's own people, not but that they are willing to bear their burden whilst God is pleased to let them live here. But now,

Turn your eye to Christ's life, and you shall see the life of Christ is full of satisfaction, full of contentment: It's full of satisfaction, you do not say of that as sometimes *Job* said of his life, you may see in *Job* 7. 15, 16. he was under sore temptation, and in great affliction, *I loath it, I would not live always*; why *Job* never said so of the life of Christ, he never said of that, *I loath it, I would not live always*; No, on the contrary, a gracious heart says thus, I love it, I delight in it, I would live always, let me live to Eternity, to lift up the name of God, to behold his Glory, to wait at his footstool, to extol his glorious name forever and ever; thus you see how contrary the life of Christ is unto the life of nature, in respect of the vanity of it.

2. But again, Secondly, The life of Nature is a *sinful life*, and that makes it worse than vanity; sin doth accompany it all along, yea in its first rise, in its first being, *In sin was I conceived*, says *David*. A man that hath nothing but the life of nature lives to nothing but to sin: he lives to dishonor God, he lives to wound and to destroy himself, he lives to do hurt in the world,

in injury to others; and these are the fruits that nature brings forth: but the life of Christ is pure and holy, it's without sin, there is no principle of corruption in it; and therefore it never dies, it never expires, it hath no principle of corruption in itself, but it is pure as the life of God is pure. But again,

3. Thirdly, The life of Nature is *a miserable life*; it's full of misery; see how *Job* speaks of it, speaking of the life of Nature, he says, *That man is born to misery as the sparks fly upward*, that is, Naturally: the sparks naturally fly upward, and so there is all the portion that a man is born unto by nature; if he hath any besides his misery, it's besides his portion, he hath more than he was born to, for he was born to misery: But the life of Christ hath no sorrow in it, for he that is born again to God, is born to happiness, he is born to joy, he is born to glory, even *as the sparks fly upward*; this is the portion that he is born to, and if he comes short of this, it's accidental, because he comes short of the life of Christ, if he comes short of this glory and joy in the Holy Ghost, it's because he comes short of the life of Christ, for the life of Christ shall be completed in Heaven, where it shall not be interrupted in its actings, then there shall be nothing but peace and joy in the Holy Ghost; there shall be then no sorrow, for all tears shall be wiped away: this is the excellency of the life of Christ. Again,

4. Fourthly, The life of Nature is *a decreasing life*: it decreases as soon as ever it comes into the world, as soon as ever a man begins to live, *He comes up, and is cut down like a flower*: The Candle consumes as soon as it is lighted: and even thus is the life of Nature; and it's like a Garment that is eaten with the Moths; it's continually decreasing and waxing worse and worse. There are so many worms at the root of the Tree, gnawing at the root of our Tree, that as soon as ever we spring above ground, our natures decrease continually: but the life of Christ is an increasing life, there is a period beyond which a Christian shall not grow, he doth not come to his height, and then go downward, there is no period in his growth so long as he is on this side Heaven, there is no old age in which his life decreaseth; it's true, the operations of life may be destroyed in a Christian, but the principle of life increases continually: and therefore the promises are made that they shall be as Trees which *bring forth fruit in old age*; and *that they shall grow from strength to strength, until they come to appear before him in Zion*; and thus in the strength of Christ they shall go from strength to strength, which is far more excellent than the life of Nature.

5. But again Fifthly, The life of nature is *an uncertain life*: there is no man hath any lease of life, but our times are in the Lord's hand, and there is no man living hath certainty of life for a moment: It's true, the Fool in the Gospel makes large promises, and makes a large lease to himself of that which was not his own, he would lease our life for years, for many years, but he reckoned without his Land-lord, and you know that that night his soul was taken from him. Of all things in the world, life is the most uncertain thing, but the life of Christ that Christ gives is most certain, it is a life that cannot be taken away: it is as sure to a Christian as the life of Christ in Heaven is sure, a Christian can no more die than Christ can die, *Because I live*, says he, *ye shall live also*; as sure as I live, ye shall live also; as my life is certain, so your life also is certain; for *your life shall no man take from you*. Though there be many that seek to take away a Christians life, yet none shall be able to do it. 1. The World shall not rob them of

life, *Be of good comfort I have overcome the world*, says Christ. 2. Sin is another enemy to the life of Christ, but yet it shall not prevail. *Sin shall not have dominion over you, for you are not under the Law but under grace*; there's the bond of the Lord's faithfulness. Again, 3. Satan is another enemy to the life of Christ, but he shall not prevail neither, *Christ hath spoiled Principalities and Powers, and hath triumphed over them*; for it is said, *the Lord Jesus shall tread down Satan under your feet shortly*, that the life of Christ shall not be taken from you; here is the excellency of it. Again,

6. Sixthly, The life of nature *is a deceitful life*, both for time and continuance, and also for the comforts of it; it promises a great deal but performs little or nothing; riches, and honor, and pleasures, and the rest of the good things of natural life; it promiseth much but performs little: but when the creature comes to experience, as *Solomon* did, why, he is deceived, deceived in his expectation, for he finds nothing but vanity and vexation of spirit: let a man try, if he will, he shall never find so much comfort as it promiseth him; but the life of Christ is no whit deceitful, it doth not promise more than it performs, there is always more found in the enjoyment of the life of Christ than was promised, and more than the soul did ever expect; how often doth the poor soul cry out (with the Queen of *Sheba*) that is taken up into the Mount and sees Christ transfigured; Do but behold a little of his glory, she cries; behold there was no spirit left in her when she saw *Solomon's* house, for she did not believe what was told to the half of what she saw; Why, so when the life of Christ is given out to the soul, you shall find more than ever was told; God will be more and better in the performance than he was in the promise; and truly, the life and glory of Christ is *Incomprehensible* in respect of the creature, the largest capacity and understanding, though enlightened and sanctified, is not able to take in the least part of the glory of the life of Christ, it's not able to comprehend the notion of it, much less the life itself, the great discoveries of it shall be reserved for heaven, and then it shall be found of all Saints that the life of Christ was not like the life of man, there was no deceitfulness in it. But to say no more:

7. Seventhly, The life of Nature *is a momentary life*; therefore often compared in Scripture to things that are not, or are gone in a moment; the breath, the shadow, the wind that passeth away, there's no continuance, it comes up and is cut down: there is no continuance compared with Eternity, it's but a moment, the longest life is but a passage, there's no stay, it's but a Bridge to go over, it's but a Bridge to Eternity; life is but a moment, but now the life of Christ is an eternal life, the life that Christ gives to the soul is eternal, he that lives in Christ, and with Christ, shall live forever, it shall never be taken away, it shall never be blown out, but the soul that hath the life of Christ, shall live as long as Christ lives, it can no more die, than Christ can die; now he died but once, and being risen from the dead, he can die no more, but he lives forever and ever; and thus is the life of Christ when ever it is communicated to a soul, that soul can die no more, it hath died when Christ died, and therefore shall die no more, but it shall live, it shall live even to Eternity, and to Eternity it shall lift up the name of God and Christ. You see how excellent the life of Christ is, how far it surpasses the life of nature; every man desires to live, and to live long, because the life of nature is apprehended to be excellent; but you have seen what a poor life it is without the life of Christ: it's a poor, vain, sinful, miserable, wretched, decreasing, uncertain, deceitful,

momentary life: O that that which hath been spoken of the life of Christ, might stir up all your hearts to enquire the way of life, that you may sit and wait at the footstool, and wait for the givings out of his life, for he came to this end that you might have life, and that you might have it more abundantly.

SERMON IV.

PHILIP. 1. 21. For to me to live is Christ, and to die is gain.

DOCT. *Christ is a Believers Life.*

THat's the Proposition in hand: I have concluded the Doctrinal part the last day, and I made Application. I put you upon examination, to see whether the life of Christ be in you or no: It is not enough to have a name to live, for many shall come from the East and West, and shall sit down with *Abraham*, when the children of the Kingdom shall be cast out into utter darkness; and therefore you that have a name to live, examine whether is Christ your life or no. But to proceed by way of Instruction,

Use 3. Let us take notice, in the third place, of the excellent state of every Believer; I say, take notice of the excellent state of every Believer that is made partaker of the life of Jesus Christ. If the life of nature be so excellent, and makes the creature so excellent in its kind, why then how excellent is this life of Christ, which is communicated and made over unto his people? I say, the life of nature is so excellent, as that the least worm that creeps upon the earth, is of more noble account than the Sun in the Firmament; the most inanimate creature in all the world is worth the Sun, in respect of its life; truly, the meanest of Saints, he that is least in his own eye, and it may be, in the eye of the world, he is most excellent in the eye of God, in the eye of Saints and Angels; I say, in the eye of the invisible world, he is more excellent than the greatest man on earth, that shines with the greatest worldly glory that can be, for why? this little worm hath life, this worm *Jacob* hath life; whereas a natural man is dead, and without life; in *Eccles. 9. 4. A live Dog is better than a dead Lion*; Why, Brethren, it is true in this sense also; the woman of *Canaan* knew she was called Dog, and so she was in respect of her outward condition, for she was one of the outcast Gentiles, a stranger to the children, not worthy to eat of the crumbs of the Table; but though she was a Dog, she was a living Dog, and though a Dog, yet she was accounted by Christ far better than the great Rabbies of the World, she was a living Dog, though they were but dead Lions, and she shall shine in the Firmament, whenas the dead Lions of the World shall rot and their carcasses; the living Shrub that shall grow and flourish, when the dead Oak shall be cut down and made fuel for the fire. And therefore, I beseech you Brethren, that you would learn by this how to judge of yourselves, and how to judge of others, and not according to that mean condition that (happily) God hath cast you in, in the World; but by that principle of life which is within you: if Christ be your life, if Christ be in you the hope of Glory, why, though in respect of your natural life and outward accommodations, your life is but as the life of a worm, yet your spiritual life being in you, is a life better than the life of Angels, which is a spark of the life of Christ himself, of God himself; which though their life be hid, it's hid with God in Christ, And

when Christ who is your life shall appear, then shall you also appear with him in Glory; and therefore notwithstanding all those hindrances of Clouds in the World that are cast upon you, yet know that this your life is hid with Christ in God. So much by way of Instruction.

Use 4. A word of Exhortation, And first of all I shall speak unto such as are strangers unto the life of Christ. And Secondly, To those in whom Christ is a principle of life.

1. First of all, To those that are strangers to the life of Christ. My desire and request is, That the Lord would cause you to come to Christ for life, the Father hath made him the principle of life unto all that shall live in his sight; you that are dead in sins and trespasses, that it may be easily seen and said of you, that the World is your life, and that your lusts are your life, that your life is bound up in creatures, and not in Christ; I beseech you, that you would this day come to Christ that he may give you life; know it, that the Lord doth this day tender life to you, the Lord Christ stands weeping over you in this Ordinance, as sometimes he wept over *Lazarus*, in *John 11. 35. Jesus wept*. And truly I may say, Christ stands weeping over you; poor sinners that are standing with your trespasses and sins, the Lord Christ stands weeping over you, he sounds forth this Word, Awake thou that sleepest, and stand up from the dead, and Christ shall give thee life: know that you are in a dead sleep; such as are strangers to the life of Christ▪ they are like men in a sleep; they are filled with fancies and dreams, and conceits, that they have life and strength, righteousness and glory, they dream of a Feast, but when they awake they are hungry; thou conceitest thou art Rich, and stand'st in need of nothing, and knowest not that thou art poor, miserable, blind and naked: now it is to you that the Lord says, *Arise, awake thou that sleepest*; it is high time we should awake, the Apostle says, *The night is past, the day is at hand, and therefore it is high time that men should awake*; there is a glorious day that the Gospel shall now shine, in which the Lord makes gracious discoveries of himself; light shines round about you, and therefore awake thou that sleepest: It is a shame for men to lie a bed Sleeping and Snorting when the Sun shines on their faces, and calls them to labor: what a shame is it for men to lie asleep in the day of the Gospel, when the Sun hath risen and visited our coasts? O know! the Lord bids thee to awake, and stand up from the dead thou that sleepest; I beseech you, be not found amongst the dead; when God shall find you amongst the dead, for him then to cast you among the dead, and bury you out of his sight, cast you forever out of his sight to Eternity; O let this awaken your souls, when God calls you to awake.

Object. But you will say, If we be dead men, why do you speak to us? Can the dead arise? Can the dead hear the voice? Why do you bid us stand up and awake, if we be as dead men?

Answ. I Answer, It is true there is no principle of life in a natural man: the Lord doth not speak to you, because you have a principle of life in you, he doth not speak to you, because you have life in you, but he speaks that so you may live, he speaks that so he may convey life to you, for you must know that the Lord Jesus is the Prince of life, he is the Lord of life, he can command life, he gives life by his Word, he gives life by the breath of his mouth; and therefore know it is not an empty word, when the Lord calls upon you to live and to stand up, for he that speaks to you is the Lord of life. When Christ spake to *Lazarus*, *Come forth*, he knew *Lazarus* had no power of himself to come forth, but when he speaks, he gives life to

Lazarus and enables him to live, and to arise, and so he comes out of his Grave; Why, so it is, the Lord Jesus speaks and call upon you to live, and he will give you life: it is the prerogative of God, he calls things that are not, as if they were; he speaks to dead men as if they were alive; and when the Lord speaks he acts upon the soul; there is an effectual operation in the Spirit of Christ that goes along to the giving of life to every soul that belongs unto God by the Word of the Lord. If a man go to a heap of Wood, and he commands the Wood to burn, he may command long enough before he shall see any such effect upon it; but if this man take fire in his hand, fire in one hand, and bellows in the other, and lay fire to the wood, and blow upon the fire, he shall presently see it arise up to a flame: And thus the Lord soeaks, his Word is not an empty Word, but he carries fire along with it: when he says, O soul live! O soul be inflamed with desire after it! this is not an empty word, but there is efficacy goes along with it, the Lord pours out (going along with it) pours out a spirit of burning, and breaths upon the same Word, with command that sparks be blown up to a mighty flame; so that the Lord speaks, and when he speaks, his words are not in vain; when he speaks that he would have you to live, do not you make objections against the life of Christ, do not say we are dead creatures, how should we live? Consider what *Abraham* did; it is said, *He considered not his own body, when it was dead, neither the deadness of Sarah's womb*; he did not look upon it, in *Rom. 4. 19. Not being weak in Faith*; it is said he considered not his own body now dead, dead as to generation, nor the deadness of *Sarah's* womb, but he eyed the Word of the Lord, the faithfulness and truth of God in his Word, he looked to the all-sufficiency of that God which had promised, he knew that he was able to perform what he had spoken, though it seemed never so unlikely unto sense, therefore *he staggered not at the promise through unbelief, but he was strong in faith giving glory to God*: and so also you poor creatures, do not look so much upon your own deadness, but know that God can out of very stones raise up children unto *Abraham*, he can quicken thee by the Word of his mouth, and the breath of his nostrils: though thou liest before him as *Adam* did, who was as a lump of clay, lifeless and useless, but the Lord made a body thereof, and made it to become a living body; though thou art dead, the Lord can breath life in thee by the Word of his Spirit, and so it shall burn unto Eternity; all the life and breathings, and motions of the Spirit after the Lord, these are kindled by the Spirit of the Lord: therefore look not so much after thine own deadness, but look to the faithfulness of him that hath promised, that thou mayest not stagger at the Promise through unbelief.

Object. But I am not only without the life of Christ, saith some poor guilty sinner, but I have been an enemy to the life of Christ, I have opposed the life of Christ both in my own soul and others; I have smothered those motions of the Spirit, that he hath often cast in, I have persecuted the appearances of the life of Christ in others, and the Lord cause me to lie under the apprehension of the guilt of it, and now I am ready to think and conclude that I am cast out of sight, the time of life is past, and the Lord hath forever excluded me, and shut me under death, darkness and horror; I shall not see the life of Christ.

Answ. Why even to thee let me say that eternal life is the free gift of God, I say, this life is the free gift of God, there is no gift more free than this life which God doth impart unto poor sinners: It was said *when Christ ascended up on high, he led Captivity Captive, and he received gifts*

for men, even for the rebellious also, that God might dwell amongst them: Christ received life for Rebels, he received gifts for Rebels, and this was not the least of gifts, this was the greatest of gifts that Christ received for Rebels, this gift of life: and therefore you shall see how Christ gave life unto that evil generation that did so persecute him even to the very death; though they cut him off from the Land of the living, as not being worthy to live among them, yet to many of those that were the chief actors, the chief instruments of the Crucifying of the Lord of life, there was life given them; as we may see by those that were converted at *Peter's* Sermon, and made partakers of the death of Christ and life of Christ; the Apostle tells them in *Acts 2. 23. He was delivered by the determinate counsel and fore-knowledge of God▪ him ye have taken, and by wicked hands have Crucified and slain:* And afterwards in that Chapter you shall read that even those he speaks to here, at Verse 37. were converted, life was dispensed to them, pardon to them, mercy to them, grace to them, even to them that had with wicked and cruel hands slain and crucified the Lord of life and glory; and therefore also Christ says in *John 6. That he came to give his life for the World; he gave his flesh for the life of the world;* the world that lay in wickedness, that was in darkness, that was filled with enmity against Christ, and against his people whilst they were here in the world; Christ gave his flesh to be life unto the world, therefore see that eternal life is the gift of God: he gives it so freely to Rebels, to such who had their hands embrewed in his blood, that had with wicked hands crucified and slain him. See what a door of Hope is set open for poor guilty sinners that they may come in and be made partakers of this life of Christ.

Object. But it may be that soul will further Object and say; I have not only been an enemy to the life of Christ, but I have continued so long dead in sins and trespasses, that when I look upon my condition, it seems unto me like unto the state of dead and dry bones, and I am ready to say, Is it possible that such dead and dry bones should live, that have lain so long in the Grave of sin, so long rotting and stinking in their lusts, is it possible that such should live?

Answ. Let me tell you That the Lord carries on his work, though under great disadvantages; that Parable or Vision that was represented to the Prophet *Ezekiel*, concerning the Jews, is very remarkable, in *Ezek. 37. 3. And he said unto me, Son of man can these bones live? And I answered, O Lord, thou knowest; Go* Prophecy upon them, and the Lord says then he would give life unto them: I know no way how they shall live, it is beyond the reach of the creature to know, thou art infinite in wisdom and power, O Lord thou knowest the way how to give life and being to them; Well, says God, they shall live; the Lord often gives life to such poor creatures in such a condition when they are like unto dead and dry bones, when furthest from life: the skin was not only broken, and the flesh consumed, and the bones loosened and disjointed, but they were scattered abroad, broken and dry, and so they were in such an estate as was farthest off from life, but even then the Lord delights to communicate life. When *Lazarus* had lain four days in the Grave, then the Lord Christ raised him up, he could have raised him as soon as his breath had gone out, but the Lord Christ let him go four days, when he seemed to be farthest off from life, when his sister had said, *Lord by this time he stinketh;* says Christ unto her, *Did not I tell thee, if thou wouldest believe, thou shouldst see the glory of God?* What says Christ to the poor soul, when the soul saith, Lord I have lain so long stinking

in my lusts, and how is it possible I should believe? *Have not I told thee* (as he said to *Martha*) *that if thou wouldst believe, thou shalt see the glory of God*, the glory of his Power and the glory of his Grace, to give life to these dry bones? So say I to you, notwithstanding all these discouragements, go and wait upon the Lord, and sit at the footstool of Christ and wait for the giving out of life, and know that Christ said, *The hour is come when they that are in their Graves shall hear the voice of the son of God and live*: Sit down at Christ's foot, and wait to hear his voice, hearken diligently when Christ will speak, and what Christ will speak to thy soul, for certainly the hour is come when such as are in their Graves shall live: wait for the voice of Christ, and wait for the pourings out of the Spirit of Christ, the Spirit of life, and the Spirit of faith that may carry up thy soul to believe in Jesus Christ, and know that he is the Resurrection and the Life, and though thou beest never so dead in thyself, yet by faith in Christ thou shalt live. Thus much to those that are strangers to the life of Christ.

Let me speak a word to those that have interest in Christ.

Use 5. If Christ be your life, then I beseech you, that you would live upon Christ, fetch life from Christ, let it appear to all the world that Christ is your life; let it appear in all your actings, in your conversings with God, and in your conversations in the world. O that you would make Christ your life! What a shame is it that Christians should live no more upon Christ? see that you look unto him as your life, as your life of *Righteousness*, as your life of *Holiness*, as the life of *all your Comforts*, as the life of *all Ordinances*; live upon Christ, upon the strength of Christ in all your works, and in all your duties: it's a blessed frame of spirit when the soul can say as the Apostle did, in *Gal. 2. 20. I live*, says he, *and yet not I, but Christ lives in me*. When a man can say it is I, and yet not I, it's Christ that lives in me, it's the Spirit of Christ that speaks in me, and it's the strength of Christ that acts in me, it's the arm of Christ that supports me, and it's the wisdom of Christ that guides me: it's no more I that live, it's not I that work, but it's the Spirit of Christ that doth all this in me, and for me: why then I fear we are debtors to this exhortation, and what a shame is it that we should live so little upon Christ, that we should live so much upon the creature, and so much upon self? Truly, the Lord may take up a complaint against most of this Generation, as sometimes he did against his people *Israel*; *These people had committed two great evils, they had forsaken me the fountain of living water, and digged to themselves broken Cisterns*: To go for the living amongst the dead, to live so much upon creatures, to live so much upon outward things, for a Christian to have his life bound up in them, so as he knows not how to live without them; and says, if I lose such a comfort, and am deprived of such a relation, O I am undone forever; what a dishonor is this to Christ, and to that principle of life that is in you? That your life should be bound up in any creature whatsoever: know that a Christian cannot be undone; so long as Christ lives he lives, Christ can die no more, and therefore his life cannot be put out; the life of his righteousness, and the life of his comforts shall not die, they shall be put out no more than the life of Christ is. Therefore let me desire that you would look to Christ for an abundance of life, I say, look to Christ for abundance of life: it is not enough that Christ be a principle of life in you, but a Believer should look to Christ for abundance of life, it was the end of his coming, *I came that they might have life*, says he, *and that they might have it more abundantly*: Christ came that his people might have abundance of life, and therefore do not straiten

yourselves, be not straitened in your own bowels, when you are not straitened in Christ, you are not straitened in your principle, *With thee is the fountain of life*, saith the Psalmist, *and therefore in thy life we shall see life*: The fountain of life is in Christ, and therefore there is abundance of life for all Believers; there is no man need to make spare of the fountain head, if a man be owner of a fountain, surely he need not make spare, he may drink abundantly, hearty draughts, and not to sip when he hath a fountain to go to: with Christ is a fountain of life, he is a fountain, and *a fountain set open*; therefore I beseech you go to Christ for abundance of life, let all your actings be proportionable to that principle of life that is in you: What a shame is it that we should have a living head in Heaven, I say, a living head, and that we should be such dead members? O that the Lord would cause all our souls to look unto this Fountain, that so we may be filled and satisfied. What do you more than others? says Christ unto his people. There is some singular thing that Christ expects his people should do, they have a principle above others, and therefore their actings should be above others; the life of a Christian or a Believer, is as much above the life of the natural man, as the life of man is above the life of beasts, or the life of a Tree or a Plant; and therefore the operation of their life is far more excellent: what a shame is it that it should be said of a Christian, such as profess the life of Christ, what do they more than others? Wherein do they differ from the World? What difference betwixt them, and those that have their portion in this life? O my Brethren, if Christ be your life, then let all the breathings, and motions of your spirits be high, noble, and lifted up, let them be carried after God, and let all the actings of your spirits be in a proportion to that principle of life that is in you to Christ, who is your hope of glory.

But again, I beseech you, take heed that you do nothing against the life of Christ that is in you: It is a sin for a man to act against his life, against his natural life, to do that which may shorten his life, to do that which may hinder the comfort of life; and if so, then what an evil is it to act against the life of Christ, seeing the life of Christ is far more excellent than the life of Nature, as you heard before; it cost Christ dear, that life which he communicates to his people, it cost him his blood, it was not purchased without the laying down of his life, and therefore take heed that you do not act against him: Let Christians take heed that they do not neglect communion with God; neglecting of communion, and slighting of communion, is an acting against the life of Christ in them; for why, the life of Christ comes in that way, it is maintained by the souls conversing with God, and therefore when a man turns his eye so from God, when he is looking downward, continually poring upon the things of this World, neglecting the things of Eternity, and does not eye God, and does not converse with God in all Ordinances and Duties, why this is an obstructing of the life of Christ in you.

Again, Take heed of giving way to any vanity, take heed of making bonds with sin, that you do not step out from God in the least, it is destructive to the operation of the life of Christ, sin weakens the inward man, as sicknesses and diseases do the body; take away the natural strength, that a man cannot act with that strength as before: so it is with sin, when the soul gives way to lusts and corruptions whatever they be, he weakens his own strength, he entertains fellowship with that which is an enemy to the life of Christ in him.

And then take heed of giving way to sinful passions and unbelief, and dejection of spirit, for these also are great enemies to the life of Christ; I say, dejection of spirit is an enemy to the life of Christ, as well as to the life of Nature: therefore reason with your passions, as sometimes *David* did, *Why art thou cast down, O my soul, and why art thou so disquieted within me?* Know that he hath made you Kings, he hath set you upon the Throne that you may judge your own hearts: that holy and sanctified reason may call all your inordinate lusts and passions to account in thy soul, and say as *David* did, *Why art thou cast down, O my soul, and why art thou disquieted within me?* Take heed of neglecting Ordinances, of slighting Ordinances, it is by them that the life of Christ is maintained and cherished, they are the Pipes, they are the Golden Pipes, though empty in themselves, yet they are the Pipes through which the Lord is pleased to convey life; and therefore the slighting of Ordinances, and casting of them off, must needs make way for the hindrance of the life of Christ: Christians should take heed, I say, in any case, that they do not that which may be an obstruction to the life of Christ, to the actings, and to the motion of the life of Christ in them.

Again, To say no more, Let all Believers consider what matter of consolation the Lord hath laid up for them in this, in that he hath made Christ to be their life; I say, what matter of strong consolation is it in the midst of all their deaths and dangers, in the midst of all their miseries, in the midst of all their corruptions and enemies, that they are compassed about with here in the World? Here is a hidden ground of consolation: There is a principle of life in them, Christ is their principle of Life, and such a principle as shall never decay in them, they have such a life as endures forever; Why, it is comfort in the midst of all the want of outward necessities; if Christians want, they have a more excellent life than creatures, and if creatures say natural life is better than raiment, then how much more may it be said of spiritual life that it is better than food and raiment, and all outward things below? And so in the midst of all afflictions that do lie upon God's people at any time, they may comfort themselves with that hidden life that is within them, though the World see not, the world takes no notice of it, the Lord looks upon them as excellent because of that life that is within them: yea, even death itself, the people of God may comfort themselves as *Job* did in the thoughts of death, in the apprehension of death, though it seem never so terrible, they have a living Savior; they who have interest in Christ, he is a principle of life unto them: *I know that my Redeemer lives, and I shall see him again at the last day*, says *Job*, he lives, and he will be life to me, I shall stand up with him, and I shall live in his sight, this was that which *Job* did solace his soul in, in the midst of all those afflictions, in the thoughts of death itself, when it was presented to him as the King of terrors, yet let the Saints rejoice in this life, for it is such a life as shall never be put out, though it be compassed about: it is a life that is compassed about with enemies; and all that is in a man, and all that is without him, are enemies to the life of Christ; O how many temptations, and how many lusts and corruptions do beset it round about every day? Well, here is comfort to everyone to whom Christ is a principle of life, that this life of Christ shall prevail, and it shall continue to see all its enemies put under its feet, thou shalt live to see them all put under thy feet; Christ indeed when he came in the flesh, was persecuted in his very infancy, he was driven into a strange Country, but he lived

to see his enemies put under, in *Matth. 2. 19.* the Angel comes and tells *Joseph*, he may return with safety, for they are dead which sought the young Child's life, to destroy him: it shall one day be said so unto every Believer, to every soul that hath interest in the life of Christ, though for a time they may be persecuted, and hurried and driven up and down with the lusts and corruptions of their hearts and this wicked world, yet it shall be said one day, *Lo, they are dead which sought the Childs life.* But so much for this time.

SERMON V.

PHILIP. 1. 21. For to me to live is Christ, and to die is gain.

I Have concluded the first of these Propositions, *That Jesus Christ is a Believers life.* But I shall proceed to a second Proposition in the Text.

For to me to live is Christ, and to die is gain. I shall propound it as exemplary unto all the Saints.

DOCT. *That it is worthy your imitation to converse with Death at a distance; to prepare for Death before Death comes.*

You shall find it the practice of the Saints in Scripture: so did *Moses*, and so did *David*; *Moses* as you have it recorded in *Psal. 90. 12.* which is a Psalm of *Moses*, *So teach us to number our days, that we may apply our hearts unto wisdom.* Teach us so to number them as we may know our own frailty; so as we may have the impressions upon our hearts that we are but Grass, and as the Flower in the Field that withers in a moment; and *David* puts up the like Petition, in *Psal. 39. 4.* *Lord make me to know my end, and the measure of my days, what it is, that I may know how frail I am:* Teach me to know my end, *that I may know how frail I am:* He doth not desire to know how many days he shall live, or when his end shall be, but to know how frail a creature he was, that it may take impression on his heart. And truly these teachings are such as none but God can teach, to teach a man to know how frail he is, and every day to look upon himself as a Spire of Grass, or as a Flower in the Field, that is in a withering and decaying condition every moment. The Apostle *Paul* also tells what his practice was, in *1 Cor. 15. 31.* *I protest by your rejoicing, which I have in Christ Jesus our Lord, I die daily.* He died in affection to the World: I fit loose to the World, I die to it in affection, but I also die daily, I put myself into a dying condition, I know that I walk in the midst of Jeopardies, and therefore I fit loose from all, yea from life itself, I protest I die daily. The Prophet speaks of some that put the evil day far from them, it is a sign that the day of Death is an evil day when men put it far from them; it is a good day to the soul that hath interest in Christ, it is the best day that ever came to him, *Eccles. 7. 1.* you shall see what the wise man says there, *A good name is better than a precious Ointment: and the day of death than the day of ones birth:* It is not so to everyone, but to the righteous it is, to him that hath a good name, a name that is better than precious ointment; to him that hath the new name better than that of sons and daughters, to him the day of death is better than the day of his birth; therefore saith the Apostle, *For to me to die is gain;* and therefore it is good for Christians to look upon death at a distance, for death in itself is an enemy: *The last enemy that shall be destroyed,* said the Apostle, *is Death;* it is an enemy, such an enemy as hath a terrible visage; and therefore let's look death in the face

often, that so we may be acquainted with the visage of death, that the terror of this enemy may be taken away: it is an enemy, and such an enemy as is armed, such an enemy as hath a sting with him, *The sting of death is sin*; and therefore it is a great deal of wisdom to combat with this enemy at a distance, to disarm him, to take away the sting before he comes upon you, that you may be the better able to grapple with him when he draws nigh; it is good therefore for men to consider whether they be able to grapple with and meet this enemy or no, whether they be able to look him in the face, to put themselves in a posture of combating, and how you may meet with him without fear, how you may overcome him by the blood of the Lamb, to exercise faith and to eye the conquest that Christ hath gotten over death, to see how he hath taken away the sting and horror, and to sanctify the Grave, this is a great mercy.

1. First, And therefore let me speak to you one word, you whose life is thus to die, do it daily with the Apostle: it is exceeding beneficial to the Saints this kind of exercise; the Lord himself doth commend it as a point of high wisdom by *Moses*, O how doth he wish his people, that all his people were thus wise, in *Deut. 32. 29. O that they were wise, that they understood this, that they would consider their latter end*: it is a point of high wisdom for men to consider their latter end, and through grace it proves a great help, even unto the people of God, it proves a spur to them; I say it is a spur to the works and services of their Generation, when they consider their latter end: *I must work the work of him that sent me*, says Christ, *the night comes when no man can work*; and so again says *Solomon*, *Whatsoever thy hand finds to do, do it with all thy might; for there is no work, nor device, nor counsel, nor knowledge in the Grave whither thou art going*: If therefore it lieth before thee, neglect not the work of thy Generation; if he say, This is the way, walk in it; if he say, By this or by that thou shalt be for my Glory in the World, take heed you neglect it not, no, not a minute, for how soon mayest thou go to thy home, thy long-home! and there is no work in the Grave; this, through grace I say, proves a spur to God's people, the consideration of their latter end; I have but a little time in which I can gain glory to God's name, O take it, O soul improve it for God's glory; this I say puts a man to consider his latter end.

2. Secondly, Again, It is that which will make the soul truly *Magnanimous*, truly valiant for God, it will beget a mighty Heroic spirit, this conversing with death at a distance, this considering of a man's latter end; see what God says in that pathetic wish I before spake of in *Deut. 32. 29, 30*. If they did but consider their latter end, how should one chase a thousand, and two put ten thousand to flight: the consideration of this would make a man Magnanimous for God, it would make a man to carry his life in his hand, and venture it freely if God should call him forth: such a righteous man hath conversed with death at a distance, and hath seen and knows that it will be gain; he fears not a thousand, he is truly Magnanimous, he only looks at the cause, and goes forth willingly; for though there be a thousand to one, he fears not, for he hath considered his latter end. Whereas on the contrary, the neglect of this, the neglect of conversing with death daily, makes men liable to the snares and temptations of the world; I say, the neglect of this doth expose men to a thousand snares in the world: how doth this world keep many from seeking after the life of Christ? House, Land, Friends, Riches, Honors and Pleasure, what snares are these to

thousands? What's the cause of this? It is because men do not consider their latter end, it is because that men have a kind of fancy, or dream that they shall always possess these things below: men dream of an Eternity here, and they are not indeed persuaded of parting, that they are a parting from them, and so prove woeful snares: they are neglecting the great things of God, and the great things of Eternity, because they do not look upon all as Grass, as withering Grass, themselves also as fading Flowers, therefore they are exposed to these temptations; yea, therefore it is that many a poor creature is brought down wonderfully, because they do not converse with death at a distance, they do not consider their latter end, in *Lam. 1. 9. She remembered not her latter end, therefore she came down wonderfully*; because men do not converse with death at a distance, they do not consider their latter end: the rich Fool in the Gospel remembered not his latter end, & therefore he came down wonderfully; men are brought down wonderfully, suddenly they are cut off e're they are aware of it, and all because they do not converse with death at a distance; and therefore when it comes, it is wonderful strange to them, because they do not die daily, they do not consider their latter end.

Object. But you will say, there are many that converse with death, and look death in the face every day, and yet we see they are not the better for it: as many that carry their lives in their hands when they go upon the Sea, and see the wonders of God in the deeps; and when they go into the high places in the Field, to engage and venture their lives, such men look death in the face, yet we see not that they are the better for it.

Answ. I Answer, It is true, there is a conversing with death, which makes not men the better but the worse: for there are many men, as *Solomon* says, *It is better to go into the house of mourning than into the house of feasting, for in the house of mourning the living they will lay it to heart*; but it is possible for men to go so long in the house of mourning, to be hardened so as they cannot lay death to heart, that they look upon it as a matter of custom to die, and to be buried, and there is an end: it is possible for such, the Prophet speaks of, who have made a league with Hell and Death; but *Paul's* conversing with death at a distance, was of another stamp, for his conversing with death was from an impression that God had made upon his spirit of the frailty of the creature, it was the Lord that taught him for to number his days: till God teach this lesson, no man can converse with death daily from an inward real apprehension of the vanity of the creature, with the perishing condition of this Tabernacle of Clay, this was *Paul's* conversing. The wicked man converseth with death, when he is bold to die (as it is possible he may) his familiarity with death, it ariseth it may be from some ignorance or hardness, he takes his leap, as a blind man may do, when he skips down a Hill; he knows not how far it is to the bottom; through ignorance men know not what death is, know not what the condition is that death leads to, they do not consider of the consequence of it, and of that Eternity that follows death, and therefore it is ignorance of this that makes the wicked man desperate: but when the righteous man is bold as a Lion, and death is familiar to him, it is from a principle of knowledge, and not from ignorance; he knows what death is, he knows that in itself it is an enemy, it is an enemy to nature, and it is destructive to all outward comforts, but he knows also that death hath lost his sting, he knows it is conquered, it is an enemy, but it is a conquered enemy, he knows that Christ was the death

of it: *O Death, I will be thy death*, it is Christ that hath fulfilled and made good that challenge, he knows there is an Eternity beyond the Grave, and can look upon it as gainful, he knows it is gain that is laid up in Heaven, and it is death that makes him so gainful, and it is this that makes him so bold as a Lion. This leads me more particularly to consider the Proposition as it is in itself.

To die is gain. It is a strange Paradox, that none can reveal but Christ, and such as have Christ for their life, that death should be gain to: that that should be gain that seems to be the greatest loss, that strips a man naked of all his comforts, that doth at once take away the desire of the eye, and the delight of the heart, this is that which a natural man cannot understand, or he cannot believe it at least: but it is made good unto all the Saints, and therefore I shall lay down this as the Position which I shall insist upon.

That where Christ is Life, there Death is gain. You see there is a connection betwixt this and the former part of the Text: and therefore Solomon says (as I told you before) *That the day of Death to the righteous, is better than the day of ones birth*; and says the Apostle, *We groan to be clothed upon with our house which is from Heaven*, 2 Cor. 5. 4. There is a groaning in all the Saints to be clothed upon with that House which is from Heaven, that so mortality may be swallowed up in life. Now death is gain to every Believer, whether by *Death* you understand lesser Death, afflictions, losses, crosses, bonds and imprisonments, persecution; bonds for the Gospel as the Apostle was in; here I say, if you understand by *Death* these lesser deaths, it is true, that all these deaths are gain, the Lord makes his people gainers by all their losses: they gain by every condition that they are brought into; though the outward man lose, the inward man gains. The Prophet *Habakkuk*, if you look upon him in his great distress, you shall see what a gainer he was by it: he was in sore affliction, he says, his very belly trembled, his very bowels trembled within him, but he was a gainer by this, he gains in faith, his faith broke out gloriously, *Hab. 3. 17, 18*. he gained faith, and faith is precious, *The trial of your faith is more precious than that of Gold*; so did *David*, he was in great distress, in *Psal. 46. 2*. but he was a gainer by it, he gained in faith and confidence, *Though the earth be removed, says he, and though the Mountains be thrown into the Sea, though the Waves thereof roar*, yet there be professes that *he will hold fast his confidence in God*. If you look upon *Job*, you shall see what a gainer he was by all his losses, and those sore afflictions and trials that he met withal, he gained abundance of experience of God, experience of his wisdom, experience of his power, and experience of his faithfulness, experience of his goodness and kindness: he gained the knowledge of God, and he gained the knowledge of himself, that when he came out of his affliction, he throws himself at the footstool of God, in *Job 42. 6*. Now, says he, *I abhor myself in dust and ashes*. The Apostle *Paul* was a man of great affliction, there were bonds that did attend him in every place almost where he came, yet he was a gainer by all; he gained in confidence, in holy boldness, *The Lord hath delivered, and he doth deliver, and he will deliver*; he gained abundance of submission to the Will of God, by contemplation on his condition, and by this he knew how to want as well as how to abound, and he could do all things through Christ that strengthened him, and it was his obedience to the Will of Christ which strengthened him; and I believe there is none of God's people that will bring in their experiences, if they will truly and impartially cast up their accounts, but they will and shall

find that God hath made them gainers by their losses, and by their several afflictions that God hath laid upon them, they have gained at least this, to know that they are nothing, they see themselves what fruitless unprofitable creatures they are, and they have known what the creature is when God is at a distance, they have seen something of themselves, and something of God, and if there be no more than this, this is a great deal of gain; and that it is true of all these *Deaths*, the Lord makes his people gainers by them, and he leads them through these conditions, because he intends to make them gainers by them; every affliction that he sends, is a servant of Christ, every afflicted condition is a servant of Christ, and is sent with a good message, is sent to communicate some good thing to the soul of every Believer: God stands up and says, as in another case, *Who will go and persuade Ahab?* And the *Spirit* answers, *I*; God says, *Who will go and carry tidings of love from Heaven to such a soul, something of himself, something of the Divine nature?* God hath store of Messengers; That will I, says one mercy: and that will I, says another; afflictions are all ready to communicate some good thing to those that love the Lord Christ; and indeed they are narrow Pipes, all these conditions that the Saints are brought into, they are narrow Pipes, they can convey but a little, a very little of God by them; now God is an infinite fountain, and he can convey much of himself, one condition is too little, too narrow for God to work in, too narrow a Pipe for God to pour in all that good which he intends for his servants, therefore he chooseth variety of works, great mercies and variety of afflictions, they are all the servants of God, and they have commission to go and work for such a man, to work for such a man's good, the promise is given to the Believer, *That all shall work together for good*, so that all are his servants, all deaths, afflictions, persecutions, whatsoever distresses his people shall meet withal, shall work together for good, they must needs gain: a man that hath a multitude of servants that work for him, it's all for their good as well as his; why, Believers have a multitude of servants, *all is yours*; all, Christ is yours, every condition that God hath brought you into, shall work for your good, for they are Christ's servants, and you must needs be gainers; and truly, God knows that their gain is his gain, he will gain by their gain, and therefore will make their deaths to be gain to them, for it comes back again to his Treasury, he knows that his people will not purse his glory, will not put up that which is God's: if God doth come in and make them gainers by their afflictions; if God doth enlarge their hearts, and set them free, they won't say, *By my own hand have I made myself rich, by my own industry I have gotten this wealth, this strength, this peace, this liberty*; for what are we, that we should be able to walk answerably to any measure that God gives out unto us? But,

Again, God will make *Death* itself gain unto us, not only lesser deaths but the *greater death*, it shall be gain, even that separation of soul from body, which to the wicked man is the worst of deaths, Christ becomes gain to that soul whose life Christ is. I will tell you in one particular (and leave the rest) wherein death is gain to that soul, whose life Christ is, and that is this:

He shall gain *Rest*: *Blessed are those that die in the Lord*, in *Rev. 14. 13. Blessed are the dead which die in the Lord, from henceforth, yea, saith the Spirit, that they may rest from their labors, and their works do follow them*: that's their nature; he speaks in a time of persecution, when the Beast came out of the bottomless pit, to make war against the Saints, the Lord gives

encouragement from hence, they are blessed though Anti-Christ curse them as Heretics, but from henceforth they are blessed that die in the Lord, especially that die in the Lord as these did: but wherein are they blessed? In this, *That they rest from their labors*, there's a part of their blessedness: see what the Prophet *Isaiah* says of the righteous man; he speaks of this blessedness, they shall gain rest, in *Isa. 57. 1, 2. He shall enter into peace: they shall rest in their Beds, each one walking in his uprightness*; they shall rest as a man rests in his bed, so shall the righteous man rest in his Grave: the Grave shall be as a bed to them, upon which, they that die in the Lord, shall rest sweetly from these their labors; this World is a troublesome World, a very turmoiling World, full of troubles and labors both to flesh and spirit, and they that die in the Lord rest from their labors. This World is a place to work in, *When the Sun arises, man goes forth to his labor till the evening comes*. But you will say,

This is no great matter, what gain is here? The gain of Rest, rest to the flesh, is this any great gain? *Job* says, in *Job 3. 13. For now should I have lien still and been quiet, I should have slept; then had I been at rest*. Wicked men rest in their Graves, they that could never rest well but in wickedness, they rest in their Graves; but what then, where is the gain that the righteous man rests in? For they both rest in their Graves.

1. First, There is a difference in their rest, the wicked man's rest is partial, it is but the rest of the body, the flesh only, it is not the rest of the spirit. It is an imperfect rest, they do not lie down to rest sweetly on their beds with those peaceful thoughts that the righteous man hath in his going to bed, to the Grave, O their rest is a troublesome rest; It is said in *Psal. 16*. there in the person of Christ, *My flesh rests in hope, and shall not see corruption*; his very flesh should rest in hope, the very flesh of the righteous man, when it is in the Grave rests in hope; his very bones when dry and scattered, still they rest in hope, hope of a Resurrection: But now we may say on the contrary, that the very flesh of the wicked man rests in fear, his very flesh rests in fear, he fears the Resurrection, that which is the righteous man's hope, is the wicked man's fear, he fears to see the morning; he was loath to go to bed, but will be more loath to rise, for his flesh rests in fear; he rather says, Lord let me lie here always, let me never go out of this Dungeon, better lying here always than going to Execution.

2. But again, Besides, the rest of the righteous man is not only the rest of the flesh, but the rest of the *Spirit*; he ceases from all the assaults of Satan, from his own crooked nature, burdens of sin and corruption, whilst he was in the Land of the living, and those out-cries, *O wretched man that I am, who shall deliver me from this body of sin and death*; the burden of death and sin is taken away, it shall be put under his feet forever; he shall not see anymore any of the motions of sin, any of those lusts and corruptions that formerly did war in any of his members, he shall no more cry, O Lord deliver me from a hard heart, a corrupt spirit, a passionate heart; O, says he, my life is a burden to me, to see these daughters of *Heth*, these *Canaanites*, because of these corruptions of mine, my life is a burden to me. Well, there shall be no such complaints beyond the Grave, and therefore, says he, death shall make the Saints gainers.

But again, They shall gain freedom from all the *temptations of Satan*; this is great gain, if well considered, they shall no more be assaulted, no more fiery darts thrown at them: Here they

are battered with temptations, that through temptations their lives many times become a burden to them; Ay, but death shall set them free out of Gun-shot; here they are tossed up and down, turmoiled by Satan, as Christ was carried up to the Mountain, and then to the Pinnacle, tossed up and down from Mountain to Pinnacle; Ay, but then there shall be no tempter, no temptation shall enter any place of that *Jerusalem* that is above in Heaven, and therefore to the godly man death is gain.

Besides, They shall gain *freedom from all the oppositions and oppressions of the World*; I say freedom, they shall rest from the oppressions of men; and *Job* did account that, and look upon that as a great mercy; he did envy men in their Graves, says he, *They are at rest: the poor man is freed from the Oppressor*, from all persecutions of men, and from all the slaveries and bondages, and tyrannizing of them; why, death shall set them free from the oppressions of men, from all evil of men, from all wars, and rumors of wars, and sad effects of wars, death sets them free from these. O, say you, I have lost a friend, but you know not what he gained, he is taken from the evil to come in the Generations after him; he shall rest from all sorrows, from all afflictions, from all passions: the Lord God shall wipe away all tears from their eyes, there shall be no mourning beyond the Grave, no complaining in the streets of the new *Jerusalem*.

Brethren, Lay all these together, and see if this be not gain to those in whom the life of Christ is: to gain nothing but this; *Rest* from their labors, and rest from oppression and tyranny, to rest from sorrows, passions, tears and mournings, this is a mercy; but to rest from temptations, to rest from sin, and from all those lusts and corruptions that did war in their members and in their minds, this is a great mercy, if there were no more; see how you are beholding to Christ for these, if you find no more gain that death brings you in that are in Christ, how are you beholding unto Christ for it? Death is not gain in itself, but you are beholding to Christ that hath made it so. It is said of *Noah* in *Gen. 5. 29.* when *Noah* was born, it is said, this same shall comfort us concerning our work and toil of our hands; *This man shall comfort us, for he shall be a Preacher of righteousness*, he was a Type of Christ, and a Preacher of righteousness through faith, and therefore *Noah* did comfort them through Preaching of Christ the righteousness of Faith, an object of rest, a place to take up in, in the midst of their toil and labor; they were beholding to Christ, o whom *Noah* was a Type, who is this rest: and to you death would not be thus gain, if Christ had not made it so; no, this man, this Lord Jesus hath brought in comfort concerning that estate of separation of soul from body; it is not gain in itself, but Christ hath made it so unto his people. O how are you engaged unto Christ! say even for this, if you should hear no more of this rest, I will bless his great name for it.

SERMON VI.

PHILIP. 1. •1. For to me to live is Christ, and to die is gain.

THE Apostle, I told you the last day, doth converse with Death at a distance. But I entered into the main Point, which I shall prosecute at this time.

For to me to live is Christ, and to die is Gain.

DOCT. *Where Christ is life, there death is gain.*

See the Connection, *For to me to live is Christ*; Christ is my life, and death is my gain: Death is gain to that soul that hath Christ for its life. One particular I named, I shall prosecute the rest.

1. First, Their gain is a gain of rest; I say, every Believer by death gains *Rest*, a rest from toil and troubles of an evil turmoiling World; *Blessed are the dead which die in the Lord, for they rest from their labor*, they rest the rest of the righteous man: When he is in the Grave, it is another kind of rest than the rest of the wicked; it is said of *David* who is a Type of Christ that *his flesh rests in hope*: the flesh of the righteous man rests in hope, but the flesh of the wicked man may be said to rest in fear, he may fear the approaching day of light, he may fear to lie down, but more to rise up; he cries out, O Lord, let me lie here to Eternity, for the chains of darkness are better than the light of a new day; but the flesh of the righteous man shall rest in hope, he shall have no more fiery darts of the Devil thrown at him, he rests from temptation and oppression of the World, and from the tyranny of man, he rests from all griefs, sorrows, tears and complaints, where all tears shall be wiped away, and no complaints in the streets at that day: here is a great deal of gain, the righteous man gains rest in the day of death.

2. Secondly, As he gains rest, so he gains *perfect peace, and fullness of joy*; it is said in *Isa. 57. 1. The righteous are taken away from the evil to come, &c.* and it is said, he shall enter into peace, *They shall rest in their beds, everyone walking in his uprightness*; they shall not only rest in their bed, in the Grave, but they shall *enter into peace*, and they shall enter into joy, in *Matth. 25. 21. Enter thou into the joy of thy Lord*: he enters into peace, he enters into joy, that he shall thenceforth dwell in it; he shall dwell in joy, he takes full possession of it, it is no more shut out: peace doth enter into the righteous man's heart whilst he is on earth, but till death comes, his peace here shall be interrupted, he shall enter into it, and it into him; what *Job* says of the body, so of the joy of the righteous man, it continues not at a stay, his peace and joy is many times interrupted, but in Heaven he shall meet with no more Clouds, there shall be a morning that shall drive away all Clouds, he shall enter into joy, and he shall dwell in the fullness of it; Christ hath purchased it, and he hath given out the first fruits of this peace and joy, but the full possession is no till death, and therefore it is said in *Psal. 97. 11. That light is sown for the righteous, and joy for the upright in heart*: he reaps something here, but it is but a little in respect of the harvest that he shall reap afterward, it rather seems to be a sowing time than a reaping here, but afterward he shall reap the fullness of it; peace is sown for the righteous, and joy for the upright in heart: so that here is another benefit of gain to a Believer by death, he shall then drink to satisfaction of those Rivers of joy and pleasures for evermore that do run at the right-hand of God.

3. But again, Thirdly, As he gains joy and peace, so by death the believing soul *gains enlargement and liberty*; this is a great part of his gain: the soul by death is set at liberty; for the spirit even of a righteous man, though it be the Candle of the Lord, and though it be

enlightened from Heaven, yet whilst it is in this body, which is now corrupted, it is like a light that is in a dark Lanthorn, the light of those excellent faculties of the soul are eclipsed and darkened; I say, so it is with all mankind, the curse came by the fall of *Adam*, that the body is as a dark Lanthorn to the soul, and it doth hide that light which should otherwise be revealed; as the soul acts most highly when it hath least of the body, as when the body is asleep, it sees not, it hears not, it reads not, yet the soul then sees, and mourns, and joys more exquisitely than it doth or can do in the body; and therefore when the soul is nigh parting with the body, it acts most highly, and so it shall do in its separation, when separated from his body, it shall be freed from his dark Lanthorn, it shall be taken out from his Dungeon, as it were, and all the faculties of the soul shall be enlarged, the understanding, the apprehension, the capacity of the soul shall be mightily enlarged. The Prophet speaks of a time a coming, that there shall be no more an Infant of days, the beginnings of it shall be on earth but the perfection of it shall be in Heaven, *There shall be no more an infant of days, there shall be no more a child of understanding, but he that is weak shall be as David, and he that is as David, shall be as the Angel of the Lord*; the capacity of the soul shall be wonderfully enlarged, as it shall comprehend most of God; here it is straitened, and it could not receive much of God, it could not receive much of the mysteries of the Kingdom of Jesus Christ, it is not large enough to take in much of the notion of those glorious things, but when death comes, it shall be enlarged: *And then*, says the Apostle, *I shall know, even as I am known*. It shall be exceedingly enlarged to take in very much of God. And as the understanding shall be set at liberty, so all the faculties of the soul shall be set at liberty. They shall be greatly enlarged towards God, and run towards God, the desires of the soul shall run like a mighty stream towards God; here there was but a little drop of the affection, but then a mighty stream shall run; not only faith but love shall be perfect.

A believing soul shall be enlarged in respect of action; as the faculties, so all the actings of the Soul, shall be set at large, at liberty: here the soul canit act according to its desires, it would do more for God, but there's a clogg that lies upon it, it hath mighty wings, wings like the Ostridge, but there is such a heavy body, as it canit get up: there's wings would carry the soul up to Heaven every moment, but there is a heavy body; in *Rom. 7. 19, 20, 24. For the good that I would, I do not: but the evil which I would not, that I do. Now, if I do that I would not, it is no more I that do it, but sin that dwelleth in me. O wretched man that I am, who shall deliver me from the body of this death?* I say there is infiniteness in a believers desires to do for God, and he would enjoy more and more still, and he would do more and more for God, ay, but he is straitened up in his actings, there he is narrow, he cannot act according to his desire: but now when death comes, the believing soul shall be set at liberty, it shall be able to act according to its desire, it shall be whatever it desires to be, and it shall do whatever it desires to do, and it shall have as much holiness as it will desire to have; this is a mighty privilege, and a great deal of that gain that comes in by death unto that soul where Christ is its life; it meets with this liberty and enlargement. But again,

4. Fourthly, The believing soul by death gains not only liberty but *abundance of life*: it gains life, it hath more of the life of Christ, it enjoys more of the life of Christ, and hath the fullness of it communicated; and now Brethren, this is a mighty gain to gain life: what would

a man gain more, and what is a greater gain than life? It is beyond the gain of all treasure whatever. Natural life is the greatest of all mercies; *Thou shalt have thy life for a prey*, and that's the greatest mercy, *Skin for skin, and all that a man hath will he give for his life*: and in this the believing soul shall come nearer to the life of Christ, for he shall have the life of Christ, who is the fountain, and so more of it communicated to him; and therefore it was that, for which the Apostle desired to be dissolved and to be with Christ, which is best of all, for there he should have perfection of life in Christ, there shall be nothing there to hinder the life of Christ from flowing in unto the soul, there shall be no cloggs, no rubs in the way, but there shall be a full enjoyment, and a full manifestation of that life of Christ, which is the life of the soul, is made over to the soul for its life even to Eternity; this is another part of the great gain that comes in by death to believing souls. But again,

5. Fifthly, As it gains life, so it gains *victory by death*; the believing soul gains Victory, full, complete victory and conquest over all its enemies: He doth not only rest, as I said before; it is a great gain to rest, rest from the motion of sin, and lust, and rest from the motion of temptation, but that's not all; it rests and sits down as a Conqueror, the Palm of victory is then put into the hand of every Believer, and he shall stand upon that Mount *Zion*, and shall sing *Hallelujah* unto the Lord, he is then made a Conqueror there, for all enemies at that day are put under; all the lusts of his heart, and all Principalities and Powers, and whatsoever was a vexation and disquietment, shall be put under his feet, and he shall sit down with Christ as a Conqueror, *I have fought the good fight* saith the Apostle in *2 Tim. 4. 7, 8. I have finished my Course, I have kept the Faith, and now is laid up for me a Crown of righteousness*: my lifetime, it was my time of combating, but now I am ready to be dissolved, to be offered up, I shall sit down as a Conqueror, and I shall have a Crown of righteousness; that's another privilege, another part of the gain that comes in to the believing soul by death. But,

6. Sixthly, *It gains a full sight of God*: I say, the believing soul by death gains a full sight of God, a full vision of God; this gain is glorious and unspeakable: it's that which the Saints do press after to see the face of God; it was *Moses's* great request, *I beseech thee show me thy face*; mighty desirous to see the face of God: and indeed it is a completing of their happiness that they shall see the face of God; *Blessed are the pure in heart, for they shall see God*, in *Matth. 5. 8*. here is the blessedness of that people whose heart is purged by faith, they shall see God; they shall see him here, •ay, but in Heaven they shall see him face to face, in *1 Cor. 13. 12. We now see him through a glass darkly, but we shall see him face to face, and then shall we know him as we are known*: It is true, God cannot be seen with the eye of the body, neither here nor in Heaven, so the Saints cannot see him, for he is an infinite Being, a Spirit invisible, invisible to the eye of the body, but he shall be held forth clearly, God will hold himself forth to the eye of their understanding, and his people shall have full and clear visions of him: they shall know him in his Nature, and they shall know him in his attributes, they shall know him in all his works, and they shall know him in his Word; whatsoever was hid from them in the days of their flesh, shall then be revealed, they shall know him in his Counsel, in those secret ways which God walked in from Eternity, which no creature can give a reason of, God will then unfold himself, they shall have continual visions of God, visions of grace, and visions of love, and visions of light, and visions of glory, which shall continually flow forth from the

Throne, this will be a mighty gain. When the Queen of *Sheba* came to *Solomon* to see his House, in *2 Chron.* 9. 7. she said, *Happy are thy servants that stand in thy presence, to hear thy wisdom;* if they were happy that saw *Solomon* and his wisdom, and looked him in the face, then much more shall they that stand forever in the presence of the great God, King of Kings, and Lord of Lord's, and shall see his face and behold his wisdom, and shall for evermore be satisfied with a full vision of God, so much as the creature can hold. It's true, the creature is finite, it shall not be infinite as God himself is, but they shall behold the glorious visions of God himself, which will be mighty gain. But again,

7. Seventhly, Believing souls by death shall be gainers in respect of their habitation: here they dwell *in a house of Clay*, so *Job* calls it, *Job* 4. 19. it is a *house of Clay, whose foundation is in the dust, and is crush'd before the Moth*. It is a poor house that a Moth can throw down, that the Moth can crush, and yet this is the house, the house of the body, and this is the house that the soul lives in whilst it is here; a house of Clay that hath no foundation but the dust: a house without a foundation, it cannot stand, it's down in an instant, every storm of wind will blow it down, it hath only its foundation of, and from the dust; exceeding frail is the body set forth by this expression: now what shall the soul gain when death comes, *It hath a house not made with hands, eternal in the heavens*, in *2 Cor.* 5. 1. *For we know, that if our earthly house of this Tabernacle were dissolved, we have a building of God, an house not made with hands eternal in the Heavens*: It's a mansion, or dwelling house, it's not a Tabernacle; *In my Fathers house are many mansions*, *Job.* 14. 2. It's not made by the hand of man, it's made by God himself: It's glory that was laid up before the foundation of the world; it's uncreated glory, God himself will be the heaven, he will be the dwelling place of his people, and they shall dwell in him, throughout all Generations forever and forever: here is a change you see, in respect of the habitation, and it will be much more gain, than for man to change a Dungeon for a Palace, the soul comes out of a Dungeon, and it's put into an Inheritance, an Inheritance with the Saints in light. But Again,

8. Eighthly, They gain in *respect of their company*: our Savior says in *Matth.* 8. 11. *They shall sit down with Abraham, Isaac, and Jacob in the Kingdom of God*; no worse company than *Abraham, Isaac, and Jacob*, and the spirits of just men made perfect: there shall be no failings, nor defects, there shall be no want of love, there shall be no blemish to take off love, but they shall enjoy the company of the spirits of just men made perfect, this will be a mighty gain. Here there are many failings, failings in the best of Saints, the best company that believers have, even Saints, there are failings in the best of them; but there shall be nothing seen there, but the Image of God, nothing but the Image of Christ; when they look upon one another, they shall see nothing but an attractive love, there shall be no emulation there, they shall not envy one another's glory, but everyone shall glory in his own happiness as his own gain: they shall gain in respect of company. Again in the

9. Ninth place, They shall gain *Confirmation and Establishment* by this blessed condition, all this that is spoken of, he shall be established in it forever: there shall be no more returning to sin and sorrow, no more returns of former temptations, there shall be no more possibility to fall again, but it shall be confirmed and established in blessedness, it shall no more lose

his happiness than Christ can lose his, no more turned out of heaven than the Son of God can be turned out, they shall be confirmed and established forever, there shall be no robbers, nor no fear of danger; this is another part of their gain.

10. Tenthly, To name no more, Believers shall be gainers *in respect of their body*; for their *bodies shall be new molded at the Resurrection of the great day*, the body shall be made new and serviceable to the soul, every way fitted and Organized for the soul to work: *This corruptible shall put on incorruption*, says the Apostle, and *mortality shall be swallowed up in life*; God will make up these vessels of the bodies of his people again at the Resurrection, and when he hath raised them up, he will raise them as vessels of honor, and vessels of glory. And as it is said, that that matter whereof is made the purest *China*, is buried many Generations in the earth before they take it, and of that they make the purest *China*▪ so though you be buried in the earth, the Lord will raise you up, though many Generations after, and they shall be raised up, and fitted for the spirits of just men made perfect, that God may be glorified both in soul and body to Eternity. This is the gain of that soul by death▪ to that body whose life Christ is: And there must needs be gain to those that are Christ's. For,

1. First of all, It were not possible that Believers should be willing to part, and leave all comforts behind them, and that they should so part with all willingly, with that which is so desirable in the world, I say, it could not be, if there were not gain behind: for God's people have nature as well as others, and they have natural affections, and nature seeks its own preservation, and it looks upon death as an enemy, and yet that this enemy shall be entertained so willingly, that when the Lord calls, he should open his bosom to receive the stroke that he shall send; and be a volunteer in his death; certainly there is something in this, there is that which the World knows not of: how willingly did Christ send forth his spirit? It's said, *He cried with a loud voice, and gave up the Ghost*, his spirit was not snatched away violently, but he gave it up willingly; it is not so with the wicked man, and it was not so with the rich fool in the Gospel, *This night shall thy soul be required at thy hand*; his soul was commanded, it was taken from him by force and violence, whether he will or no, he was not a volunteer, but his soul was plucked from him; but that a man shall give his life up voluntarily, that he should entertain death voluntarily, and part with all friends, Wife and Parents; why, surely it is because the Lord gives a greater assurance of gain, which is to be found beyond death itself. But again,

2. Secondly, If there were not such gain by death to the godly man, it were not possible that he should make such a venture as he doth. If a man venture into a far Country, he will not venture for a little, he will venture for gain, and good gain, or else he will not venture: there is a venture at death with the godly man, he makes a venture, and it is the greatest venture that ever was made, he doth not venture his estate, but he ventures his soul which is infinitely of more worth than his estate, and the venture is for Eternity, and if that venture be lost, all is lost, and he is undone forever, yet thus he ventures and launcheth forth into the Gulf of Eternity: but he hath a word from the Lord, and he saith, Well, if God will deceive me, let him, I will venture; now the believing soul doth see the future great gain that will follow death. But again,

3. Thirdly, If it were not so, Believers were the miserablest creatures of all men; *If it were not for Christ, we were of all men most miserable*, if there were no hopes of better, then we were the miserablest of all men, for we are the lowest of all men: Afflictions, Persecutions, Grievs and Sorrows of all sorts is the portion, many times, of God's dearest people and children; now if there were nothing beyond the Grave, *we were of all men most miserable*; the Apostle was in deaths often, he was dead every way, he carried his life in his hand, he was the offscouring of the world, so accounted, and now if there were in this life no hope, no hope of a Resurrection, no hopes of a better world, then we were miserable indeed; but the believing soul knows that the end of the righteous man is peace, and the end of the transgressor is, to be cut off. But again,

4. Fourthly and lastly, to name no more, Death must needs be gain to believing souls, because it was gain to Christ: Christ's gain came in by death, and therefore so shall theirs: *Ought not the Son of man to suffer these things, and so to enter into his glory?* It's the way to his glory, by way of sufferings. He was led along all his life in this way, his gain came in by losses, his honor, his greatest honor came in by dishonor, and that reproach and that low condition that befell him whilst he was in the World, he found honor in dishonor, and his exaltation came in in a way of humiliation, and life came in for all his people in a way of death, by his own death, *He took upon himself the form of a servant*, &c. his exaltation came in in a way of humiliation, and life for his people came in by his death; as it was with Christ, so shall it be with his members; for there shall be a conformity, and there shall be an uniformity betwixt Christ and them; as it was in the head, so shall it be with the members; as his exaltation came in in a way of humiliation, so shall theirs, and their life in the greatest of it shall come in by death; God the Father delights to walk in this way, for it is contrary to the World, and God delights always to do the greatest things by contraries. In the Creation of the World, and so in the new Creation, when he made the World he made all things of nothing; and so of the new Creation, he converts a sinner by that which is most opposite, by the Word of the Lord, which his soul hates, and yet that Word of the Lord doth conquer him, and change him into his own likeness: and so God leads his people to glory through a low way of suffering, and when he brings them to the full possession of it, he carries them through the dark entry, through the dark narrow strait entry of death, and through that place he leads them to the enjoyment of that glory which comes in by death. I have no time for Application: But Brethren consider it, death is gain to those whose life Christ is, but it is loss, and the greatest loss that ever was met with, unto those that have not Christ for their life; I beseech you to look to yourselves, and to look about you before death comes: when death comes you must venture such a venture as never was made, you venture your souls and your Eternity, and by that venture you are made or else you are mar'd to Eternity; look about you, examine, Is death like to prove gain to you or no? What assurance have you that death shall be gain? I should press this further, but the time is past already, I shall reserve it for another time.

SERMON VII.

PHILIP. 1. 21. For to me to live is Christ, and to die is gain:

YOU may remember the Point that we are insisting upon.

DOCT. *That where Christ is life, there death is gain.*

I have opened the Point, and shown you wherein death is gain to believers in several particulars. But I shall proceed in answering some Objections before I come to the Use.

Object. It may be, may some carnal heart say with *Nicodemus*, how can these things be? how is it possible that death should be gain, when it strips a man of all his comforts, turns him out of possession of House and Land, it is no longer his, if death comes it deprives him of all his friends, he is left friendless, it turns him naked out of the World, and how is it possible that that should be gain?

Answ. I Answer, If there be not something beyond the Grave, if a man hath not an Inheritance laid up in Heaven, I grant it, that death is the greatest loss of all, for it robs a man of all comforts at once; therefore I say, if a man hath not a share in the Land of Promise, if he hath not a more endurable substance in Heaven, I grant that death is a great loss; therefore what I say concerning those who are gainers by death, it concerns them only that have interest in Christ, and to them it is not loss to be stripped of all comforts; for why? It puts them into possession of their Inheritance; and what though death doth strip them of a few outward comforts? It's no great loss, or it's not considerable. If a great Heir be gone home to his own Country, if he gets to his own door, his own house, and his purse be taken from him, what are a few pence? It's no great wrong, because he hath now taken possession of an Inheritance that will bring him in a yearly Revenue, thousands it may be; the loss of his few pence from his purse is no great matter.

2. Secondly, Besides, Whatsoever is lost in death, it is no great matter to a gracious heart, because the World is Crucified to him, and he to the World beforehand; I say, however the World may look upon death as a loss, yet a gracious heart doth not, because the World is dead to him beforehand, and if it be dead, if it be a dead Carcass, it is no great loss to part with it; and though a man loves his Friend never so dearly, as *Sarah*, she was the beloved of *Abraham*, *Abraham's* beloved wife, and yet when death came, *Give me a burying place*, says he, *that I may bury my dead out of my sight*, it was no matter to be parted with, when she was dead; and so says a gracious heart of all the things of the World, they are dead, *The world is crucified to me*, says the Apostle, *and I to the World*, and therefore no great loss to him to part with them, because they are dead to him.

3. Thirdly, Besides, A believing soul shall find all to be made up in God abundantly; whatsoever seems to be a loss shall be made up in Heaven, with the presence of God and Christ: Is there a loss of house and Land? The Lord will be the dwelling place of his people throughout all Generations; dost thou lose the light of the Sun? the Lamb is the light of that City: thou shalt find all relations in God, Husband, Wife, Brother, Sister, whatever relation is broken by death, it shall be made up in God, he shall be their friend instead of all, and you

shall find the comfort of all relations made up in Heaven; in *Gen. 17. 7. I will be a God to thee*: it comprehends all relations, that is, Friends, Father, Husband, Wife, House, Land, all creature comforts whatsoever: *I will be a God to thee*, they are to be found in God. Therefore whatsoever, I say, seems to be lost by death, shall be made up in the enjoyment of God himself, and of his Son Jesus Christ: so much in answer to that. But,

Object. 2. Some poor hearts that are taken with this truth, and with the great gain of Heaven, will try out, O Lord, why do I live in this miserable world? and why is light given to him that is in misery? and why is life given to the bitter in Spirit? *Job 3. 20.* I have heard of the gain of death, and I cannot be content any longer in this vale of misery, to be kept from my gain, I know not how to bear it any longer: O that the Lord would make haste, and let loose his hand upon me, and cut off this thread of my life.

Answ. Now good Christian, let me say a little to thee; do not make too much hast, do not make more hast than thy Father would have thee. I remember the Apostle in *Ephes. 4. 26.* says, *Be angry and sin not*; so say I to thee, desire death but sin not in thy desire: every desire of death, is not a good and a warrantable desire; there is a holy desire of death, and there is a sinful desire of death, and have a care thou sinnest not.

Quest. But you will say then, How far may a man desire death? When are his desires holy, and when are they sinful? This is a Case of Conscience, that is very obvious and obnoxious to most of God's people at one time or other, and therefore I shall spend some time in answer.

First, I shall show you when a man's desires of death are sinful. And secondly, When they are holy and good.

1. First of all, Desires of death are *Sinful*, when a man shall act anything against his own life: I say, when a creature shall act anything against his own life, when a man or woman shall do anything that shall shorten their own days, or when they shall refuse the comfort that God hath given, or helps to prolong life: if a man's hand be found against his own life, it proceeds from a sinful and wicked desire of death. There's great evil in this, let me show you the evil. For,

1. First, It doth pluck that out of God's hand, which God hath challenged as his right: *the issues of life and death they belong to the Lord*; my times are in thy hand, says David; now it is wicked boldness for a man to pluck times out of God's hand; when a man will have them in his own hand, and not that God should have the disposal of them.

2. Secondly, Besides, There is this evil in it, *A man casts away the most precious Jewel, when he acts against his own life*; he casts away the most precious Jewel in nature: Life is the precioussest of all natural gifts; Life is a Talent, a great Talent, it is a Talent given thee for to improve it for God, not to waste it away; God gives thee this Talent, that it may be laid out for him, that thy life may be laid out for his name and glory, and not to cast it away at thy own pleasure, or displeasure: know therefore, that if any man shall at any time act anything against his own life, God will call him to account for it; if the wicked servant was condemned, because he did not improve his Talent, what shall become of him that threw

away his Talent? Life is precious; when a man shall act anything against his own life, it proceeds from sinful desires of death.

3. Thirdly, Again, Desires of death are sinful, *When a man shall desire to die, before he knows what it is to live or to die*; when a man desires to die, before he hath begun to live, or before he knows what it is to die. There is many a poor creature will be speaking against his life: O that my life were at an end; O that God would take me out of the World: But hast thou begun to live yet to God? Many a poor creature will speak against his own life before he knows what God hath done for him: hast thou done the work God hath sent thee into the World for? Hast thou glorified his name on earth? Hast thou finished thy course? Hast thou considered these things before thou desirest to die? Dost thou know what it is to die? Hast thou considered that death is a door that opens to Eternity? It opens to an Eternal condition, to a place whence there is no return: Hast thou considered what door death will open to thee, whether to the inheritance of the Saints in light, or to an inheritance with the wicked in utter darkness? If thou hast not well considered of these things before thou desirest to die, then these desires of death are sinful desires: No, rather go first to God, and desire him to teach thee to live. It may be thou hast been twenty, thirty, forty, fifty years in the flesh, hast thou begun to live? hast thou made him the end of all thy services? dost thou bring forth fruit to him, and not to thyself? is it he that strengthens thee and carries thee out to all thy duties and services? is Christ thy life? Thou hadst need know what it is to live: desire that God would teach thee, what is the end he sent thee into the World for, the cause of thy coming, rather that thou mayest know how to live, and when to die, that when death comes it may be gain, for if thou dost desire death before, thy desires are sinful.

4. Again, Fourthly, Desires of death are sinful, *When a man desires death in a passion*: It is a failing that is incident unto God's own people, and therefore you had need take heed of it: It was *Jonah's* fault, and also *Elias* failing, in *Jonah* 4. 3. says he, *Take away my life, it is better for me to die than to live*; and when *Jonah* spake this, he was in a great passion: says God in Verse 9. *Dost thou well to be angry? I do well to be angry even unto the death. Was Jonah fit to die now? to die in an anger, to die in a passion? Certainly if at any time, Jonah was now unfit to die. It was a strange passion he was now in, and at this time he was angry with God himself, and yet this man will needs die; did he know what he said? O, passion, passion is blind and unreasonable; he will go to God, he will go to the Throne of God, to dwell with God forever, when he is angry with him, he is angry with the grace and mercy of God, in Jonah 4. 2, 3. For I know that thou art a gracious God, and merciful, slow to anger, and of great kindness, and repentest thee of the evil: Therefore now, O Lord, take I beseech thee, my life from me, for it is better for me to die than to live. Certainly Jonah was now unfit to die, to go to God, whenas there were such contrary distempers prevailed in his spirit, such a distemper as was most contrary to God; God was full of love, full of bowels and pity, full of meekness, patience, compassion, calmness and quietness of mind: contrary to all this, Jonah must and would needs die; here's a passion which is a sinful desire of death; and so *Elijah* in 1 Kings 19. 4. *But he himself went a days Journey in the Wilderness, and came and sat down under a Juniper tree: and he requested for himself that he might die; and said, It is enough now, O Lord, take away my life: for I am no better than my Fathers; Jonah will die in a passion of anger; Elijah would die in a passion of fear: he was afraid of**

Jezebel, afraid that she should cut him off, but it was his failing; what was *Elijah* loath to be made a Martyr? would he die? and is he loath to die in God's cause? to die for the truth? why, would *Elijah* die, yet afraid that God won't support him, and uphold him in his way? This is his infirmity, like unto those of *Moses's*; therefore, Brethren, take heed of *Elijah's* fears, and *Jonah's* passion. It is common, if they meet with any discontent, O then that God would take away my life, O that I were out of the world; thus to desire to die when in passion, thou art least fit to die; and therefore it is a sinful desire. That's a Third. Again,

4. Fourthly, Desires of death are sinful when a man shall desire to die, *only to gain ease to the Flesh*, to be rid of some troubles or afflictions that lay upon him: When a man says, O I lie under a heavy burden, and I know not how to get rid of it, O that God would make an end of my days, for I see if such or such affliction comes upon me, I know not how to bear it when it comes; O that God would take away my life beforehand; this is a desire of the flesh, which is a sinful desire. I will show you the sinfulness of it, when a man desires to die only upon these grounds, to be rid of trouble and affliction.

1. First, He doth charge God foolishly: It is said of *Job* in the latter end of the first Chapter, *In all this he sinned not, nor charged God foolishly*. But afterward *Job* did charge God, when he came to consider the day of his birth, he spake against his own life, *Wherefore is light given to him that is in misery, and life given to the bitter in soul?* There *Job* did charge God foolishly, as if God were not wise enough to measure out thy portion▪ O thou wouldst die that thou mayest be eased of such and such an affliction, thou chargest God with want of faithfulness, want of wisdom, want of love: see what *Absalom* said when he flattered with the people, *O that I were Judge*, saith he, *I would hear every man's Cause, and it should not be so and so, I would rule better than my Father David*; he charged his Government with folly, I would do Justice better than he. And truly so thou sayest, O that I were in God's place, O that I sat upon the Throne, I would dispose better of my own condition, I would dispose of it with more wisdom, and more love, and more compassion. What a high charge is this to lay upon God! O, have a care thou dost not charge God; thou sayest, wherefore is life given to thee in such an affliction? thou chargest God foolishly: Dost thou not know? why God knows (it may be) that the life of Nature is continued, that so he may increase the life of grace in thee, or that he may kill the life of sin in thee, or that he may give thee more of himself, that thou mayest have more experience of his love and goodness, or that thou mayest be a pattern to others, a pattern of his patience, of his power and goodness, and therefore is life given thee.

2. Secondly, Nay further, When thou speakest against thy own life, and desirest to die, thou dost limit the holy one of *Israel*, and commit that sin which the Children of *Israel* did, they tempted God, and limited the holy one of *Israel*. When thou sayest, O that God would take away thy life, that thy affliction may be taken away; why, cannot God take away thy affliction, and not take away thy life? hath God no other way? He can make a hundred doors, and find out a thousand ways; must he needs open that door, the strait door of death, or else he cannot open a door of deliverance for thee? why dost thou limit and tempt the holy one of *Israel*? If thou desirest death because thou wouldst be delivered, thy desire is sinful. O desire rather that the Lord would be with thee in thy affliction, and make thee a Conqueror

over thy affliction, that thou mayest get above thy affliction to glorify God in the fire. That's a Fourth. But,

5. Fifthly, Thy desires of death are sinful, *When as thy desires are unlimited*, when they are not subjected to the Will of God, when they are absolute, when a man will have no denial whether God see it good or no, whether the Lord's time be come or no; thou sayest it is gain, shall I not desire gain? No, thou mayest not desire gain with an immoderate desire. The Apostle *James* reproveth those that say, We will go, and buy, and sell, and get gain, no, but says he, *Stay and ask God leave, If God will, we will do so and so, &c.* When you would go to the new *Jerusalem* for gain in that City, say not, *We will go, we will go*; no, say, *If God will let me go: God will have thee to finish thy course*; there are many that would go, though the Lord hath no need of them; these unlimited desires of death, are unlawful desires.

Quest. But you will say, When are desires of death Lawful? I shall desire to speak a few words to that briefly.

Answ. First of all, When a man doth not desire death for death, *but death for life*. There are many poor creatures are desirous to die, but they know not wherefore, but now a holy man hath holy desires, his desires are not death for death, but death for life: for death is an enemy; to desire death, only to cease to be, only to lie still in the Grave and cease to be; the Apostle in *2 Cor.* tells you wherefore he desired death, he do not desire to be unclothed, *But to be clothed upon, that mortality may be swallowed up in life; not to be unclothed*, to lay aside the body, to be in the Grave, and to cease from being, but *to be swallowed up in life, to be clothed upon*, to desire death for life: seek for that life which we are sure shall come into us by death, this is a lawful desire.

2. Secondly, Desires of death are lawful when a man desires to die, *that he may sin no more against God*, that corruption may be fully mortified, that there may be nothing left in the soul to provoke the Lord any longer, that may displease the eye of his glory, that it may be holy in all things, made like unto Christ, even without sin: a gracious heart says and believes, because the Lord hath spoken it, that death shall be the death of sin, as well as the death of the body, sin brought death into the world, and death shall carry sin quite away, that at death it shall be abolished, that there shall be no more sense of sin, no sense of lust; to desire death for this end, that the creature may sin no more, that God may be displeased no more, and grieved no more, this is a lawful desire.

3. Thirdly, When a man desires death, that he may enjoy communion with Christ, this is lawful, to enjoy full communion with Christ, that was the Apostles desire, *Phil. 1. 23. Having a desire to depart, and to be with Christ which is far better*; wherefore doth he desire to be dissolved? he tells you, *To be with Christ*, to see the face of Christ, to enjoy the presence of Christ, that he may be filled with the love of Christ, and behold the glory of Christ, and may be forever in the presence of Christ, and never look off his face, but to enjoy full and perfect communion with Christ: to desire death for these ends is lawful.

4. Again, Fourthly, When a man desires death, *That he may lift up the name of God in Heaven, that he may do the Will of God perfectly, as it is done in Heaven by the Saints and Angels.* O here he

cometh short in all the works and services he desires to do, he cannot do the thousandth part of that which he desires to do, and therefore desires death, that he may lift up the name of God fully in Heaven, that he may there be swallowed up in the present enjoyment of God and Christ, that he may be infinitely enlarged to sing *Hallelujahs* unto God to all Eternity; thus to desire death is lawful. But,

5. Fifthly and lastly, to say no more, *This desire of death must be with an indifferency to the Will of God*: though it be for never such good ends, though a man desires death for life's sake, though he desire death that he may sin no more, that he may be with Christ, that he may lift up the name of God fully in Heaven; yet if it be not with an indifferency to the Will of God, it is not a holy and lawful desire: and therefore the Apostle in the Text, refers himself to the Will of God, *I am in a strait, I know not what to do: it is best for me to die, I am in a strait, I will not determine*: though I shall be deprived of my gain, and be a loser by it, yet it is no great matter, if God may gain anything by my life, if his Church may gain anything, if any poor soul may gain anything, if God hath any further work for me, I am content to live, *I know not what to choose*, says he, but I refer myself to God, this makes the desires of death lawful. When a man hath considered all, and yet notwithstanding he knows death shall be gain to him, yet he refers himself still to the Will of God. If thou hast any service which may be for the good of thy people, and for the advancement of thy name, if thou hast any message, though it is hard to keep from home, if the Lord will have me do any service for him, why, I am willing. When the desires of death are thus referred to the Will of God, submitting to his Will, whether by life or death; thus are the desires of death holy and lawful. Thus have I shown you when desires of death are sinful, and when lawful. The Application of the Point is yet behind.

SERMON VIII.

PHILIP. 1. 21. For to me to live is Christ, and to die is gain.

THE Subject in hand is Gain, and therefore I hope you that are wise Merchants will not be weary of it: the whole World is for gain; every man says, Who will show us any good? I have shown you a great deal of gain that is by death, for those that have interest in Christ: and O that the Lord would make your hearts desirous to know how you shall get this gain, how you may so live as that the great venture you make of death may be gain unto you. But I shall prosecute that in its time. You may remember the last day we spent most of the time in Answering a Question.

Whether it be lawful to desire death or no? I told you there is a good desire, and there is a sinful desire of death, and I shown you the differences. But I shall wave repetition, and come to the Application of the Point.

Use 1. It lets us see what a fancy or conceit that is that men have taken up, That the soul hath no existence without the body, but that it ceases to be, whenas the body is laid in the dust: there is such a conceit that the soul sleeps, or that it ceases to be until the day of Resurrection, that God should give life again to the body.

This Text doth confute that opinion; though it may be matter of temptation, even to God's own people: if it were so, then it should not be gain to die, if the soul cease to be, when separated from the body, it should not be gain to die. I might bring many places to confute this: what think you of that in *Luk. 23. 43.* where Christ says unto the good Thief, *This day shalt thou be with me in Paradise;* surely Christ speaks not of the body, it could not be understood of the Grave that his body should rest in, for to be with Christ in Paradise implies more: Paradise was a place of pleasure, it was a place in which *Adam* did enjoy the presence of God: therefore certainly the soul hath existence when separated from the body, the souls of the righteous are where they do enjoy the presence of God. Again, that in *Rev. 6. 9, 10.* where it is said of them that are under the Altar, they cried out, *How long Lord, holy and true, will it be, e're thou avenge our blood on them that dwell on the Earth?* Then the soul hath existence when it is out of the body, for these souls cried, *How long Lord?* It is true, there are divers operations of the soul which do cease, which do depend upon the operation of the body; but there are many operations in the soul which the soul doth most excellently exercise, notwithstanding its separation from the body: the Apostle *Paul* was in a holy, ecstasie as out of the body, and when he was in the body it's said, *His soul saw such things as were unutterable,* not to be seen nor heard. But I shall not need to go any further to strengthen you against this temptation; the Apostle in this Chapter saith, *I am in a strait between two, having a desire to depart, and to be with Christ, which is far better.* Where you may see, first, That the soul when it is separated from the body, it doth not cease to be, for it is only departed: *I desire to depart,* an active expression; some Translate it, to flinch, or move, to remove from one house to another; or to be loosed, or dissolved, so some Translate it: *I desire to be set free from this my prison; my soul is in prison while I am in the body, now I desire to depart from this house, to be fetched from this house, to depart from, this Prison, and to be with Christ, to depart and to be with Christ:* so then there is a being with Christ in a state of dissolution, for the Apostle doth desire to be dissolved for this very end, that when he was dissolved, he might be with Christ; there is a being with Christ, there is an enjoyment of Christ in a state of dissolution. Nay, he saith, *It is far better:* he knew that he should enjoy more of Christ when he was gone, he should have more intimate communion with the Lord Jesus in a state of separation, than when he was in the body, that condition was far better; now I say, if the soul do sleep, if it ceases to be, or to act or to enjoy Christ, when it is separated from the body till the day of Resurrection; why, then he could not have said, it is far better to die, and to be with Christ. But it may be said, it is better to die, because death frees from the miseries of life, and so the Apostle might say, It is better to die, because death frees from the miseries of life, because there is a rest and a cessation from the present troubles and turmoils in the world. If there had been nothing else, he could not have said, It is better to die; for I say, to live, to live the most afflicted life, and the most troublesome life in the world is better than to die, and to cease to be, if there be not an enjoyment of life after that departure. Yea, it had been better for the Apostle to have lived, if there had been no existence of the soul, for then all knowledge of God and of Christ cease, and no actings for God, no lifting up of the name of God, it had been better for him to have lived to have been serviceable to God in his generation, to have lived to have known Christ, for all knowledge of God, upon that supposition, is to be lost and gone; to rest thus, his gain is no better than the beasts gain, the

very beasts gain rest to the flesh: If there had been no more gain by death, he could not have said, It had been better to die than to live; and to live, it had been far better than to die and rest, if there had not been a further enjoyment of God in Christ, in that estate of separation and dissolution. And therefore I beseech you that you would hold this fast, that you may be strengthened against this temptation, that there is no enjoyment of God and Christ in a state of separation, when the soul is loosened from the body: though it is true, the full enjoyment, the full revelation of heaven is not until the Resurrection, when soul and body shall both enjoy the glory of heaven. But so much for the first Use.

Use 2. Secondly, If death be gain where Christ is life: then this may comfort you in the loss of your friends, you should not mourn inordinately for the loss of your friends, when you have hopes of their death. It is true, it is not only lawful, but it is a duty to mourn. I shall show you how far it is lawful to mourn in the loss of friends.

1. First of all, As seeing that the hand of God is gone out against you: If the Lord comes and makes any breach in a Family, and the hand of God is gone out against you, the Lord would that men should lay it to heart, in *Heb. 12. 5. My son despise not the chastening of the Lord, neither faint when thou art rebuked*: there are two great extremes, either to despise the chastening of the Lord, or else to faint under it; the Lord would that we should lay his hand to heart when it is upon us; to consider what is the voice of the Rod, what is the message that is in its mouth, and what it is that the Lord speaks by such and such an affliction. Again,

2. Secondly, Our mourning ought to be either more or less according as those that we part with are more or less useful and serviceable in their Generation; when God plucks away those that are Pillars, those that should stand in the gap, those that should prevent Judgments, that should hold his hand from striking a Nation; in such a case the Lord allows, nay, he calls for a great deal of sorrow: and it is made a sign of a hardhearted people, and a people that are fit for destruction, and nigh to ruin, when the Lord shall take away such Instruments, and it is not laid to heart, in *Isa. 57. 1. The righteous perish, saith he, no man lay it to heart, none considereth that they are taken away from the evil to come*; It is a sign that there was evil a coming to that people, when the righteous are taken away, and they do not lay it to heart. But I say, when that we have no hopes in the death of Friends, when we see the hand of the Lord is gone out to cut off men in sin, when God shall meet them in a way of rebellion, I confess there is more cause of raking up a sad lamentation. You know what was *David's* carriage in this case, when God smote his son *Absalom*, he was smitten in his rebellion, he died in his sin, and therefore *David* takes up a sad lamentation, *O Absalom, my son, my son, would God I had died for thee*; but in another case, in the case of another Child, when his Child died, in whose death he had hopes, *David* did not mourn with bitterness then, he rather was comforted: seeing it is the Will of God, *I shall go to him, says he, he shall not return to me*. Thus you see how far it is lawful to mourn, whenas God takes away a friend by death; but when we have hopes in their death, that death is gain unto them, this should exceedingly compose and calm and quiet our spirits.

Object. But you will say, Your loss is great, your loss is exceeding great, such a dear Husband, such a loving Wife, such a beloved Child, there's none know how great my loss is, and therefore do not condemn me in my mourning.

Answ. I Answer, How dear so ever thy friend, and how great so ever thy loss be, if thou hast interest in Christ, thy loss cannot undo thee; if the Lord be thy portion, thy loss cannot undo thee: *Baruch* was reprov'd because he took up so sad a lamentation in *Isa. 45. 3. Woe is me, for the Lord hath added grief to my sorrow, I fainted in my sighing, and I find no rest: woe is me, &c.* he had interest in God, and therefore he did not well so to complain, because his loss could not undo him; yea, thy loss is not so great but God can make it up in himself, and if God give thee more of himself, though less of the creature, thou shalt have no cause to complain.

3. Thirdly, But again, Consider, and look upon not only thy loss, but look upon the gain of thy friend: if thou hast hopes in his death, look upon his gain, and let that quiet thy spirit; why, he gains rest, he is laid down to sleep, will you mourn when your friends lie down in their beds to sleep? The righteous when death comes, it lays them upon their beds to sleep; if thy friend gain rest, why then shouldst thou disquiet thyself by inordinate mourning? He gains peace and joy: the righteous enter into peace, and therefore why shouldst thou so mourn, as to disturb thy peace, or to quench and damp the joy of the Lord in thee? Why, it is thy friend that dies in the Lord, it is the time of his advancement, he is advanced, it is his Marriage-day, or a day of Coronation, and therefore there is no cause of inordinate mourning. And you that are Parents, that love your Children never so dearly, you will be willing to part with them for their preferment, though you marry them, when it may be you shall enjoy little of them, when they shall go hundreds of Miles from you, you shall enjoy little of them; But you will say, it is to a man that hath a great Estate, and why should I hinder them? Now are you willing to part with your Children for preferment when you see they may enjoy a little of earth, and shall you be unwilling to part with them, when they may enjoy the fullness of Heaven? Will you trust a man, a creature with them, and will not you trust the Lord with them, who hath more right to them than you, and hath more bowels towards them, and more power to do them good, infinitely more than you? Why, you are willing to part with your friends for their safety; if dangers are coming, you are content that your friends should be hidden in places of safety, and shall you mourn, if the Lord shall take your friends to hide them? for if God do take away the righteous, it is but to hide them, he will hide them from the evils to come, he will take them and hold them in the Grave, that they shall not see the evil that is coming, he will hide them till all calamities be past and gone, and they shall then come again in the time of the Resurrection. *If you love me, says Christ, you would rejoice because I say I go to the Father:* Do you love your friends, and will you mourn inordinately because they go to their Father, when they go to lie in the bosom of their Father?

But you will say, Did not Christ weep when *Lazarus* was dead? Christ wept and mourned. It is lawful to mourn, I told you before, and how far you may mourn; But it is conceived, our Lord did no mourn nor weep so much because *Lazarus* was dead as because *Lazarus* was to live again; our friend *Lazarus* sleepeth: Christ did not weep because of that, Christ knew what he

intended to do, that *Lazarus* should be raised again, therefore he did not weep for the loss of *Lazarus*, but rather he wept that *Lazarus* was coming into a troublesome World, for he knew that his friend *Lazarus* should be a loser by it, though *Lazarus* was content that Christ might be glorified to come again; even as Christ was content to leave the glory of Heaven to do his Father service. Christ knew *Lazarus* should be a loser, and therefore he was very loath to awake him, to stir him; his friend was now lain down to sleep, and shall he awake him before the morning? Therefore was it that Christ wept. Still, I say, retain this as a ground of Consolation, in the parting with your friends, when ever you have hopes in their death, know that it is a time of their advancement, and therefore whilst you have your friends; do all the good to them you can, and get all the good from them you can, so that that neglect of yours may not be a burden to you, and be a gaul to you in the loss of friends, but when God shall call for them, when you have hopes in their death, do not grieve inordinately, but know and rest in this, and rejoice in it that it is their gain, and their greatest advantage. So much for the second Use.

Use 3. Let this stir up everyone to be inquisitive, how death shall be made gain to them; I say, let everyone seek after this, it is a point of as great concernment as you have met with, and therefore you should spend many thoughts upon it; how shall you know, and how shall you get assurance of this, That when death comes it shall be gain unto you? Let me stir you up to seek after this, to get the knowledge and assurance of it. Why Consider,

1. First of all, That you cannot withstand the stroke of death, you had need make hast in this work, I say, you cannot out-stand the stroke of death when it comes; the stroke is unavoidable. Poor man! he is crush'd before the very Moth, there is a decree, and an appointment of God concerning it, and therefore it cannot be withstood. O how little do men exercise themselves in the thoughts of this? That man doth not only die, because he is made of dust, and so must return to dust, all creatures must be dissolved into their principle; but he dies by his Statute Law, he dies by the decree and appointment of God, which was inflicted by way of punishment, and this still makes it more certain: *In the day thou eatest thereof, thou shalt die the death, which was appointed for all men once to die; there is no man can redeem his soul from going down to the Grave;* what man is it that lives and shall not see death? It is everyone of your conditions, every fool that is here: and therefore what need of looking out to get assurance that death shall be gain!

2. Secondly, Nay let me tell you further, that you may make the more hast in this work, This time is like to be a time of great Mortality, Judgments will sweep away many, Plagues shall be poured out upon the World, till the World be reconciled to God and his Truth; and now in this latter time, there shall be greater opposition than ever, and so greater Plagues than ever; now that Christ is making way for his Kingdom, he will bear down thousands before him. Look to yourselves, you had need get assurance that death shall be gain: *If his wrath be kindled but a little: blessed are they that trust in him; blessed are they that know death is gain;* I tell you Christ shall go forth in a great deal of wrath now to smite and bring down his enemies to make his way to his Kingdom; and certainly the appearances of Jesus Christ shall be exceeding glorious, and terrible to the World; in *Rev. 6. 16, 17.* see how terrible Christ's

coming shall be, which certainly is at hand! even the Kings and Counselors, and the great men in the World shall cry; when the appearances of the wrath of God do come even amongst the Saints, what flinching shall there be of great men, to be hid from the wrath of the Lamb? Still this calls upon us to get assurance that death shall be gain. Nay, let me tell you, that many of God's own people may be born down in the brunt, for Anti-Christ will cost something in his fall; as he cost a great deal in his rise, so he falls by violence, and by the sword, and it is possible his fall may crush many of God's own people.

Nay, let me propound this to your Consideration, That it is the greatest adventure that ever soul can make, this of death; and let that be another spur to you where death shall be gain: you do not venture your Estate, but you venture your souls, and a greater venture cannot be made; it is the venture of the soul, and it is a venture made for Eternity; that, that can be but once done, had need be well done: It is appointed for all men *once* to die, and but *once*, they cannot die it over again, they had need learn to die well when death comes, that you that are Believers may trust God in the venture, you may shut your eyes and follow God, as *Abraham* did, when as God led him forth from his Kindred, from his Fathers house, he follows God no man knows whither: and so must you do when death comes, shut your eyes, and believe, and venture, and follow God whither he will lead you, though from your Kindred, and from your Fathers house to a Land you know not: and therefore before death comes, your eyes had need be opened. Look about you and consider seriously of the venture that you make of death, and how it is that you shall be able to go through. What is it that shall carry you through this venture? you had need take a great deal of pains in searching after this, you had need learn to get assurance that death shall be gain, how else shall you be carried through this venture?

And let me tell you, It is strange to consider that rational men that have rational souls, should be no more moved in such a point as this is; when a man shall know that it is appointed for him to die, and that in death he doth make an adventure, the greatest venture that he can make, he ventures for Eternity, the greatest venture that ever was, and yet whilst it is high time, that he doth make no more inquisition after the knowledge of this one thing, that death might be his gain. And let me speak a word to you who are in Christ, that I may press it upon you. Labor to get the knowledge of this, that death may be your gain; you that do walk in the dark, and at uncertainties concerning this, you that fear the Lord and have given up your names to him, and now walk in the dark, and at uncertainties, and know not whether death shall be your gain; No, my Brethren, this is a sad condition, next to the condition of the unregenerate, this is the saddest; O that the Lord would cause you to wait upon him till he clear up this truth to you; why, how mightily are your spirits disenabled! the want of the knowledge of this, that death shall be gain, it keeps you in bonds; in *Heb. 2. 14. Who through fear of death, were all their life-time subject to bondage*: you are kept all your life-long in bondage, *through the fear of death*, because you know not whether it will be your gain or no; O it is a sad condition that God's own people should be all their life-long subject to bondage. Nay, if you have not this knowledge, that death shall be made gain, your spirits will be weak and feeble, it will weaken your hands and knees, and make you unable to do for God; the want of this knowledge will make a Christian to walk basely and cowardly, it will make

him servile, and make him slavish in what he doth for God, and make him fearful to stand for God, and to hold up the name of God in evil times, and in suffering times, it will make a man be base, and betray his trust, the want of this knowledge will make a Christian betray his trust, it will make him deny Christ and his truth many times, as *Peter* did, when he was pressed with this fear.

And therefore to say no more, As you desire to have your spirits raised mightily for God, and for the service of your Generation; would you do great things for God, (and truly God hath great things to do for his people, even in these last and latter days, even such things as eyes have not seen, nor ears heard, God will work in these latter days, and his people shall be his Instruments.) What shall raise up your spirits, make them noble and suitable to the great work and enterprises that God hath now in hand? If anything in the World will do it, it is this, the knowledge and assurance that death cannot hurt you, when it comes nigh: death shall be an advantage to you, you shall find gain in death, and whatsoever you shall lose, you shall find it infinitely made up in God; the knowledge of this that death shall be gain, it heightens your spirits, and raises up your spirits in the great things of God, in the service of your Generation. But you will say, How shall we come by this knowledge, by the assurance of this, that death shall be gain? It is a great Question which will take up much time, therefore I shall not enter into it. So much for this time.

SERMON IX.

PHILIP. 1. 21. For to me to live is Christ, and to die is gain.

Where Christ is life to any soul, there death is gain; That's the Proposition in hand. I have entered the Application, and drew several conclusions the last day by way of Instruction.

But I shall spend the remainder of my time in Answer to this Question.

Quest. But you will say, How shall we come by this knowledge, the assurance of this, that death shall be gain?

Answ. That you would all labor to get assurance that death shall be gain to you. It is a point that concerns every soul in the Congregation, and therefore it calls for your attention; get assurance that death shall be gain to you. And let me speak,

1. First, To such as have not interest in Christ, but are in the gall of bitterness, and in the bonds of iniquity, under the power of sin and Satan, and so necessarily under bondage and fear of Death.

You had need look about you betimes, there is a time a coming when you must make such a venture as you never made in all your lives; you Ship all that you have, and all that you can carry with you for another world: when death comes, there is such a venture as never was made in respect of the distance of place, you do not venture to the *Indies*, but you venture to another world, a world which we had known nothing of, if the Lord had not pleased to give us a glimpse of it in his Word, for else we should have known nothing of it; you venture more

than all your Estates: for, my friends, you venture your souls; the soul that is more worth than all you have in the World, if you were Masters of the whole world: *What! will a man venture for the gain of the World, to lose his own soul?* Your loss is irrecoverable, there is no hopes of any future trading, for you venture once for all, so it is forever.

And herefore, I beseech you, Consider what need you have of looking to this venture, and to get assurance that it shall be made a gainful venture to you.

But you will say, What directions will you give us, that we may have assurance of gain in this venture? I shall speak but one word to you.

Seek after an interest in Christ, get Christ to be your life, and then you shall be assured that death shall be gain: I will not give you any other direction, I will not set you any other way, it will but lead you about; and alas, poor souls, you had not need be led about, you know not how soon the Wind and Tide may serve, and you may set Sail for Eternity. And therefore again, I say, seek after an interest in Christ, get him to be your life: If death shall find you whilst you live to the World, and live in yourselves, whilst you live upon your works, upon your righteousness, upon your riches, upon the creature; I say, if death shall find you before Christ be your life, it is not possible that it should be gain: know that there is none can give you assurance but only Christ, there is none can assure the commodity that you Ship for Eternity, but only Christ, he is the Master of that Insuring Office, and there is none can assure the soul but only he; I tell you, the venture that you make, is more worth than all the world, it would break the whole World to make good the loss of the soul, and yet not able to effect it; Christ sits in the Insuring Office, and he only can give you assurance that death shall be gain, and therefore go and wait upon the Lord for the promise of Christ: Christ is made over to poor sinners in the promise of free grace, and when Christ is given, all other promises are given with him, and if Christ be given with them, then this promise is true, that death shall be made gain to you: go and wait at the footstool of grace, and say, Lord, give out one word, one promise, and that shall be my assurance for my venture for Eternity; do not rest till you get Christ into the Ship, till you get Christ into the venture to venture with you; when Christ comes once into the soul, he will be a good Pilot, he will carry you through all straits and difficulties, he will save you in the midst of all storms you shall meet with in your passage to Eternity, he will rebuke the wind and the waves, though the Ship were ready to be overwhelmed: he can stop every leak, he will throw out everything that is burdensome unto the Ship; then death lightens, and out goes sin, and out goes self; *Micah 7. 19. And thou wilt cast all their iniquities into the depth of the Sea.* Well then, go to the Lord and say, O Lord, the time is a coming when I must make a venture; I must venture my soul, I must venture for eternity and to another world, and I would fain have my Goods insured before hazard comes, before I shoot the Gulf; give me a word of promise from thyself, and I shall rest upon it, if thou wilt come into the Ship, if thou wilt be my Pilot, I know then that all shall be safe, and I shall not only meet with safety, but I shall make the most gainful voyage that ever was made; I say, get Christ to be your life, O rest not till Christ have Insured you that all shall be safe: this is the only way to make death gain. But,

2. Secondly, I shall speak to such as have interest in Christ, and yet do walk in the dark, and still are as if they walked in the region and shadow of death; they have chosen the Lord for their portion, and they have cleaved to him, and yet are not able to say that death will be gain to them. I beseech you labor to get your hearts fortified, and your souls strengthened against the fears of death, O how unuseful will you be until that be done? What bondage are your spirits in through fear of death till that be done? How low are your spirits, how unsuitable unto God's glorious dispensations until that be done? Therefore look unto the Lord this day to strengthen yourselves against the fears of death. What shall strengthen you, you will say, how shall our spirits be fortified against these carnal sinful fears of death?

1. First of all, Labor to understand clearly what is the nature of the Covenant of Grace; I say, labor to understand clearly the nature of the Covenant of Grace, what that Covenant is by which now God saves his Children, and brings all his Sons unto glory: The ignorance of this keeps Christians in bondage through fear of death; know therefore, that the way of salvation now, it is by a Covenant of free Grace, God engages for all, and it is even of free promise, I will pardon, and I will save, and I will sanctify, I will give salvation, and I will give faith to apprehend that salvation; *Ephes. 2. 8. By Grace are ye saved, through faith, and that not of yourselves, it is the gift of God;* there is an abundance of the Covenant of Grace in these words, *You are saved by grace, through Faith; Ay, But that Faith is not of yourselves, but it is the gift of God;* know that all is given out freely unto poor creatures under the Gospel; and that all that God requires to be done, it is not to make any purchase of Love, or Grace, or Heaven, there is no sacrifice or oblation to be offered anymore: *Christ hath offered himself a sacrifice once for all,* and there needs no more oblation, no more sin-offering, but that all the sacrifices of the Saints now under the Gospel, are sacrifices of thanksgiving only; it is only to render unto the Lord for what he hath done, for what he hath given out freely by Jesus Ch••••. Brethren, labor to know the freeness of God's Covenant in this and the like particular, it will be an excellent preparatory to thee to die well, and to fortify thyself against deaths approaches, viz. the clear understanding of this Covenant; it is said in *Heb. 2. 15. That when Christ came, he delivered them who through fear of death, were all their life-time subject to bondage;* In the Gospel men are delivered from the fear of death, because that the Gospel doth clearly unfold the Covenant of grace. Before the coming of Christ they were trained up in a more legal way, they did not see the clearness of the Covenant until Christ came, and therefore till Christ came they were in bondage through fear of death; but when the Gospel was once given out, and where that comes, it doth unfold God's Covenant, the Covenant of his Grace in the freeness of it, which doth mightily fortify and strengthen the hearts of his people against fears of death; and truly, so long as any of God's people do act legally in their spirits, I say, though they be under a Covenant of Grace, yet if they act legally in their services, not clearly understanding the Covenant they are under, it is not possible that they should meet with perfect peace, or be strengthened to this venture of death with freedom of soul without abundance of fear: *Thou wilt keep him in perfect peace whose mind is stayed on thee,* *Isai 6. 3.* because he trusteth in thee; when the soul trusts only in God, when it rests only in the Word of God as a foundation of the Covenant of Grace, then it rests in peace; but when the soul doth act legally, and thinks he shall purchase something by his actings, O how unquiet and legal will those

services be to him? When he works for life, how will he know he hath wrought enough? If he stays himself on his own righteousness, and not on the righteousness of Christ, there will be misgivings of heart, and no perfect peace; Ay, but is this righteousness complete? Have I done enough? But are not my works defiled? Is not my righteousness spotted? or is it not short? or is it not scant? doth it not want something of length and breadth? will it wholly cover my nakedness? Thus the soul doth question with itself when it is looking after the Covenant of Grace, and thus the soul is carried out to act in the Covenant, and to look upon all as purchased by Christ, there is the mighty foundation laid, free grace and the righteousness of Jesus Christ; the soul may even venture upon it when it walks through the Valley of the shadow of death; that is the first Direction. I beseech you labor to understand the nature of the Covenant of Grace by which he brings his people to glory. But again,

Direct. 2. Secondly, As you desire your hearts should be fitted against the fears of death, look up to the Lord to enable you to live by Faith; whilst you look up, learn to live by Faith; to live by Faith is the way to die in Faith, and the more Faith the less fear, the less carnal fear: and therefore, O look up unto the Lord to help you to live by Faith, to exercise Faith in every condition; it is said, *Thou shalt justly live by Faith*, in *Habak. 2. 4.* Ay, in sorrows, in afflictions, in distresses, in the darkest condition he shall live by Faith; he shall exercise Faith in the promise, and live above the darkness of his condition, through the love of God in Christ, in him he shall thus live by Faith: Go to Christ therefore to strengthen your Faith, you that are weak in Faith go, and say as the Disciples did, *Lord increase our Faith*, for it is he only that can draw forth the soul to acting of Faith, *Psal. 119. 49. Remember thy Word unto thy servant, upon which thou hast caused me to hope*; The Lord caused his soul to trust in his promise: Labor to exercise Faith, Faith in every condition; there is some promise that God hath suited for his people in all conditions, and he expects that they should live by Faith upon those promises; the more that you live by Faith in the promise whilst you live, the more able shall you be to look death in the face without terror; exercise Faith every day on the promise, and Faith will grow so strong as you shall be able to say with *David, I will not fear, though I walk through the Valley of the shadow of death, for thou art with me.* That's a Second Direction.

Direct. 3. Thirdly, That your hearts may be strengthened against the fears of death, look up to Christ to strengthen you whilst you are in the World; *to die to the World, to Sin, and to Self*; remember that you are Pilgrims here on earth, O entertain such thoughts continually: I am a stranger on earth, I am upon my travel, in my journey, this is not my home, I must ere long depart this World, I came not here to rest, is not this the bridge to Eternity? it is a bridge to pass over, and shall I build upon this bridge? shall I think to dwell here? shall my affections take up here? No Lord, I am a Pilgrim and a Stranger as all my forefathers: I am crucified to the World, and the World crucified to me; *Paul* could look death in the face beyond *<math>\langle \diamond \rangle* *I am crucified to the World, and the World to me*; labor to die to sin and to self, be willing to cast out self, be willing that the Lord alone should be exalted: he that hath made it his work to lay self aside in all his ways and actions, he will be very willing to lay himself aside, if it shall be for the honor of the Lord Jesus Christ; and when he conflicts with sin, he will rejoice at the reproaches of death, that that enemy that hath done him so much injury shall be fully conquered. That's a Third Direction.

*Direct. 4. Fourthly, Desire the Lord to teach you what is the service of your Generation, and to help you to perform it; desire that the Lord would help you to know what is the work of your Generation, and to enable you to perform it; this will fortify the soul against the fears of death: It is very sad to a servant when his Candle goes out before his work be done, he cannot lie down with comfort, his Master hath given him a piece of work, and he hath wholly neglected it whilst his light was given, and what comfort can he have in his lying down; our Lord Jesus Christ hath finished the work his Father gave into his hand, and then he was willing to be gone; in *John 17. 4, 5. I have glorified thee on the earth, I have finished the work which thou gavest me to do, and now, O Father, glorify thou me with thine own self, with the glory which I had with thee before the World was.* And so it is said of *David, After he had served his Generation according to the Will of God, he fell asleep;* death was welcome to him, as sleep is to a weary man; when his work was done he lay down with comfort, there is nothing to trouble him, his work is done: after he had served his Generation he fell asleep. There is some work God hath appointed to everyone of us, O desire the Lord to teach you to know what that work is he hath put into your hand, and sent you into the world for, O do that work with all your might, that when death comes it may be welcome, as welcome to you as sleep is to a weary man. But again,*

*Direct. 5. Fifthly, To fortify your hearts against the fear of death whilst you live, Live much upon Christ, make Jesus Christ your life continually, where Christ is life there death is gain; be looking up to Jesus Christ to be a principle of life to you, and to act you continually, live upon him for Justification, live upon him for Sanctification, live upon him for all your comforts, make much use of Jesus Christ continually; the soul that hath lived upon Christ, that hath made him the beginning of all, and made him the end of all (for then is Christ their life) it will be exceedingly strengthened against the fears of death: Let him be the beginning of all your works and actions, take nothing in hand without the strength of Christ, look for the strength of Christ to act you, to breath in you, and to fill your sails in your motion Godward and Heavenward, and let Christ be the end of all that you do; I say, propound Christ as your end, do what you do as unto Christ, whatsoever you do in your services to men, do it as unto the Lord, do your common work as unto the Lord, let Christ be the end, propound him as the end of all that you undertake; I tell you, if Christ be not the end of a man's works, all his works are lost; Christ speaks of some that shall come and say, *Lord, Lord, have not we prophesied in thy Name, and in thy name we have cast out Devils;* and yet in the very next words Christ says unto them, *Depart from me you workers of Iniquity:* here is a strange Epithet, *you workers of Iniquity;* they did abundance of good, *Prophesied <...> Name, and cast out Devils, &c.* and yet he call <...> *workers of Iniquity:* if they be not done for C... to Christ, Christ will interpret them work <◇> Iniquity. Make Christ your life, and live upon him, and that will fit you to look death in the face without fear.*

Direct. 6. Sixthly, Converse with Death continually; that is another Direction that I desire the Lord might set it upon our spirits: converse with death continually, behold death at a distance, even all your lifelong; see death both in the death of Christ, and in your own death. Here you may converse with death:

1. First, In the death of Christ, and then with your death, which is approaching: Christians, Behold your own death in the death of Christ, look upon a dying and a bleeding Savior, behold him as dead, and laid in the Grave, and what was the end of all this, but *that through death he might destroy him that had the power of death, and deliver his poor people from fear of death?* Behold Christ as a mighty Conqueror by Faith every day, and see death conquered: and know that when Christ conquered, he conquered as a common person, he conquered death not only for himself but for his people; O Christians, if you were wise to make improvement of the death of Christ, how might your spirits be strengthened against fears of death? The death of Christ would kill all the fears of death in you; I say, if you made improvement of the death of Christ, you may go and bury the fears of death in the Grave of Christ, for he hath swallowed up death: make it your work to converse with death in the death of Christ.

And again, Converse with your own death which is approaching: O, how is this neglected? how seldom do men look for a dying hour, or a departure? how loath are men to entertain thoughts of death? I have read of an Emperor that gave a Command That no man should name Death in his Palace, he was afraid of death that he gave a Command upon pain of death not to hear death named; what advantage do men gain by this? This strengthens the enemy, and weakens their own hearts and spirits, because they are afraid to think of death before death comes: this doth exceedingly weaken a man against the time of his coming. I have heard of a Serpent that is called a Cockatrice, that if it sees a man, it kills him, but if he sees it, it doth him no harm: why, it is true, in this sense we are upon, If death comes upon a man it kills him, but when the soul hath seen death, and hath digested and seen death at the worst that it can do, and hath lived in a dying condition, death when it comes is able to do no harm; and therefore that's a sixth Direction; I desire the Lord would teach us to converse with death, and *to die daily*, with the Apostle.

Direct. 7. Seventhly, I desire that you would labor that *your hearts may be thoroughly rooted and established in the promises*; this will fortify you against the fears of death; upon the promises, and upon that free grace, and that infinite righteousness that is held forth unto you in the Gospel. Many men content themselves with common thoughts and ordinary notions of Christ and the Gospel, and way of Salvation in his free grace, and of the power of Christ in saving of poor creatures; but this is like the stony ground, they are not persuaded of the truth of it, and so settled. And therefore how should this be fortifying against the fears of death? This cannot bear them up in the time of death. Go to the Lord, desire him that he would realize things to you, and that he would make real and deep impressions by his promise upon your souls, that so you may be supported and carried out in the midst of all fears and danger.

⟨◇⟩ Eighthly, Here is one more Direction, which will give you, which may help to strengthen your spirits against the fears of death, and that is, *Whilst you live, labor to live in constant communion with God*; desire that the Lord would uphold your spirits in constant communion and fellowship with himself, and with his son Jesus Christ: Labor to walk with God as *Enoch* did, *He walked with God and was translated*; walk with God in your Generation, and labor to

enjoy communion with God in all Ordinances, be thoroughly acquainted with God, with the goings of God in your spirits, with the counsels of God, with the promises of God, that the Word may be your Counselor and your guide, and your comforter, seek acquaintance with God: What is it that makes men afraid to die? It is because they are not acquainted with God; a man fears in going into a strange place and strange company that he knows not, it makes him fearful: O, if men were acquainted with God, if they did walk with God whilst they lived, and were acquainted with God in life, it would take away the fears of death. And truly, Brethren, you had need get extraordinary acquaintance with God before you leave your Country and Fathers house, and follow him to a place you know not; you had need be well acquainted to follow God, and in making such a venture as you have heard of: therefore make all improvement that may be to get more acquaintance with God under the Gospel: God's people are more generally freed from the fears of death, because they have more acquaintance with God; We are come, says the Apostle, *Heb. 12. 23.* we are not only come to Jesus Christ the Mediator of the Covenant, but *we are come to God the Judge of all:* Now under the ⟨◇⟩ there is the way for Christians to come with ⟨◇⟩ and boldness to God, even to God the Judge ⟨◇⟩ to have a sweet familiarity and acquaintance w•••• God, even that Judge who judgeth all; and that soul that hath been acquainted with God, will not fear to go to God when God calls. There was a gracious man I have heard of, when he came to die, says he, *I shall change my place, but not my company;* he had walked with God all his life, God was his companion, he had walked with God in all his ways, and had done his work, though he doth change his place, having walked with God on earth, he should now walk with God in Heaven: Now, O that we might thus walk with God, and not be afraid to walk with God, my Friend, my Father, my Companion. Thus much for Direction, the Lord sanctify them to you I shall conclude these Words and this Text with one word more.

I beseech you, you that have interest in Christ, that have Christ for life, and death for gain,

1. First of all, That you would see how you are beholding to Jesus Christ for this, that ever the Lord should make death to be gain. What a loss is there in that? What is there more dreadful than death? That the Lord Christ should make this to be gain to his people! O stand and wonder: death is not gain in itself, it is the greatest loss in the World; Ay, but this man shall comfort us concerning the toil of our hands: this man comforts, this Lord Jesus comforts concerning death as he makes it to be gain; that which separates soul from body, which might have separated soul from God to Eternity, shall not only separate soul from body, but set it nearer unto God and Christ, and carries he soul into sweet enjoyment of himself, it leaves the body in the Grave to refine it, and God will at the last day ⟨◇⟩ it up unto Glory. And therefore, I beseech • ⟨◇⟩ •hat you would endeavor that your lives ma• ⟨◇⟩ to Christ; Hath he made death gain to yo• ⟨◇⟩ he make it the most gainful venture that ever you made? How ought you to desire, by all means, that your lives may be gain to Christ? Be you willing to suffer anything for him, for his sake: you may well do it, he hath made death to be gain to you; you may well labor, there is a Rest for you: Be you willing to do and suffer for Christ. Nay, you should lay out your lives for Christ, O put them off at the best advantage, to die for Christ is the best advantage, O, put off life for the best gain for Christ: you may well

do it, for he hath made death exceeding gainful and advantageous to you. To conclude all with a word of consolation: You that have interest in Christ, is he your life?

What strong Consolation doth this minister unto you? O, blessed are the people that are in such a case; Christ to be gain, Christ to be advantage in life and death? There is a blessed condition, why, all you that have interest in Christ, what need you fear death? I say, what need you fear death? It cannot hurt you, it is an enemy disarmed, the sting is taken out: you may take a Wasp in your hand and put it into your bosom when the sting is out; the sting of death is out, and it cannot separate you from the love of your Father.

Nay, it will carry you unto nearer embraces of God and Christ; *I am persuaded*, says the Apostle, *that neither life nor death, can be able to separate from the love of God in Christ*; Death cannot separate from God's Covenant, though it may separate from body and soul, though the body lies in the Grave, yet the Covenant of Grace holds: *I* $\langle \diamond \rangle$ *God of Abraham, Isaac and of Jacob*; the $\langle \diamond \rangle$ *••••nt of God holds*; now the Lord takes care of $\langle \diamond \rangle$ *••••ones of the Saints in the Grave, they shall* $\langle \diamond \rangle$ *by virtue of this Covenant. O what! do not you fear death? you may make a bold venture on death, you that have Christ for your life, I say, you may make a bold venture, you may shoot the Gulf of Eternity, and venture all upon him, for he is your life, and he will not fail you, you have his example, and he is gone before you, he would fortify your hearts, he hath gone before you, he was the Captain of your Salvation, and he first broke the Ranks; he was partaker of flesh and blood with us that he might suffer death, and so that he might destroy death, and therefore Christ hath given you his Example; he intended that you should see the worst that death can do, and it can do you no more hurt than it did him, you that have interest in Christ it can do you no more hurt than it did him; he is in the Ship with you, he is Partner with you in the venture, and if you lose, he shall be the greatest loser: Christ is Partner with you in the venture; and if you shall lose in this venture, Christ had as good never have risen again, it is all one whether he suffers in his person or in his members, if they should miscarry in this great venture of death, Christ had as good never to have risen again, it is all one; O, what hath the Lord done for you, thus to fortify your souls, and to strengthen you by his own venture in that Partnership that Christ hath undertaken with you, that this may spur you on? Consider it well, is not this a blessed privilege? *O that I might die the death of the righteous, saith Balaam*; no wonder he desired it; what a gain does the righteous man get in his $\langle \diamond \rangle$ *at the Lord would persuade you to live the* $\langle \diamond \rangle$ *righteous, to see the life of Christ, and* $\langle \diamond \rangle$ *Faith of the Son of God: whilst you liv•••••ath engaged that you should live the life of* $\langle \diamond \rangle$ *•••teous; but if Christ be not your life, you will never partake of the life of the righteous; for where Christ is not life, death cannot be gain.**

But you will say, Do not God's own people fear death, even as well as others? Why, we see they are subject to fears; where is the difference betwixt their death and others? they may have fears of death as well as other men.

I Answer, It is true, even the righteous man may fear; nay, not only the fear of nature, but his fear may be sometime inordinate and sinful; Ay, but in his fear he runs to the promise,

even as *Jacob* did when he was greatly distressed when he came to his brother, *Lord*, says he, *I fear my Brother*, but he runs to the Promise, *but Lord, thou hast said, thou wilt be with me, and do me good and bless me*; he fears as well as others, but in his fears he runs to the Promise.

Yea moreover, To say no more but this, The righteous man shall be delivered from all his fears; therefore he does not upbraid the righteous, they have Promises to run unto, and the Lord their God will save them from their fears: even our Lord Jesus feared when death approached, he was greatly afraid, he put up strong cries with tears and groans, and yet was heard in that he feared, in *Heb. 5. 7*. In the days of his flesh he feared, and his fears made him cry aloud, and his Father that was able to save him, is able to save thee from all thy fears: these fears shall make him cry to his God, and he shall be certainly heard in that he feared, and so was made a Conqueror: And so shall it be with those that are in Christ, they shall be Conquerors over all their fears; this poor man cried, and the $\langle\phi\rangle$ saved him and delivered him from all his fears. $\langle\phi\rangle$ shall serve for this time.

FINIS.

P-TA2-3. The Son of God walking in the fire with the servants of God in nine sermons upon Dan. III. XXV - Armitage, Timothy, d. 1655.

THE SON OF GOD Walking in the Fire with the Servants of God. IN NINE SERMONS Upon DAN. III. XXV. BY That Precious and Holy Man M^r TIMOTHY ARMITAGE, Late Pastor of a Congregation gathered in the City of *Norwich*. Unto which is added another SERMON Preached by him, upon *Eccles. 9. 10*. At the Entrance of one of the Mayors there into his Office.

LONDON, Printed by J. Macock, for Henry Cripps, and are to be sold at his Shop in Popes-Head-Alley, near *Lombard-Street*, 1656.

To the Reader.

The Prophets, do they live forever? as the holy Prophet *Zechariah* asks the Question; wherein he also implies the Answer, Surely they do not live forever; which daily experience doth bear witness unto; *For we see that wise and good men die, as well as the foolish and brutish person:* And 'tis no small Mercy unto them (what ever it be to those who remain) that they may rest from their Labors; yet were it not great pity that all their precious Labors should die and be buried in the dust together with themselves? Now although that gracious and sweet-Spirited Man, M^r. *Timothy Armitage*, the late Pastor to a Congregation gathered in the City of *Norwich*, is now gone to his blessed Rest, (of whose Death it cannot be said, as 'twas of that King *Jehoram*; That he departed without being desired; for his absence is still very much lamented (and not without cause) unto this day: Yet through the Lord's good Providence, some of his holy Labors that fell from him being taken up by the careful Hand of a Christian Brother of that Congregation, who had the Pen of a ready Writer; are here presented to the world (as some others also may, if the Lord please, in time be brought, to light) whereby such as have their senses exercised to discern both good and evil, may easily perceive what a good Treasure there was in the heart of that good man, whence such good things, both new and old, have been brought forth. I doubt not but such a sweet savor of a gracious Spirit, will so evidently appear all along through the Veins of these Sermons, to such as are *spiritual*, and can savor spiritual things, as that should I go about to write *Letters of Commendation of Him or Them*, I suppose it might be said to me as the *Samaritans* sometime spake unto the Woman that persuaded them to come and see *the Christ*; Now we believe, not because of thy saying, for we have heard him ourselves, and know that this was a most choice and precious Man indeed.

And seeing it hath been the Lot and Portion of the *Saints*, even in all Ages, more or less to meet with manifold exercises, and sharp sufferings, in one kind or other; yea sometimes even with *Fiercy Trials*: and what afflictions may also abide us in these latter Times, the Lord only knoweth: Therefore I cannot but think, that the Subject of these ensuing Sermons (*viz*) The walking of the Son of God with his Servants in the midst of the Fire) may be very seasonable and comfortable to all the Servants of Christ, even in these and the after times. What this our Dear and Reverend Brother spake herein, was (as it seems) that which he had the experience of not long before, having (as I am told) but newly come out of the *Furnace*; I mean a most

violent hot burning *Fever*: so that there is the more cause to hope, that what came from his own heart, may (through the Blessing of *Christ*) go to the Hearts of others also.

If any seeming Pleonasms, or Redundances, or deficiency in any Phrases or words may appear to any herein, let them please but to consider, that these *Sermons* are put forth not by the Authors own *Notes*, which (as it seems) are very hardly to be read, but as they were taken from his Mouth in Preaching. I shall only crave leave to mention one passage, lest possibly any might seem to stumble or be offended at it, *viz.* That about the suppressing of Errors, in *pag.* 118, 119. as if he did absolutely deny the exercise of the Magistrates Power in any such matters, or in any case whatsoever; Whereas if his Expressions be candidly taken, as they may, *viz.* That the Sword or Power of the Magistrate is not to be exercised against any Person merely for the very holding of an Error, if no more, without any manner of Civil disturbance or circumstances of that Nature (for he speaks not at all of any such holding & spreading of Errors) I know not any that will, or can affirm or maintain the contrary, and so take any just offense at the Expression. I shall add no more, but desire that the Blessing of Christ may accompany these holy Labors.

13d. 7m. 56y.

THO. ALLEN.

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THE First Sermon, On DAN. III. XXV.

He answered and said▪ Lo I see four men loose, walking in the midst of the fire, and they have no hurt, and the form of the fourth is like the Son of God.

THE School of Discipline, which God trains up his Children in; teemeth to have very severe Statutes, and strict Orders that are not joyous to the flesh but they are exceeding profitable for the Spirit: there is no School in the world, in which there is more to be learned; the *Lord Jesus* himself is the head Master in this School, who learned obedience perfectly by the things that he sufferd, and so he knew how to teach his School (as I may say) the *Lord Jesus* will teach his Scholars all kind of weapons, that they may be fit for all assaults; he will make them good at any exercise, before he leave them: In the 11. of *Hebrews*, you have a Role of the several exercises they were put upon, beginning at the 36. verse, *Others had trials of cruel mockings and scourgings, yea moreover of bonds and imprisonments▪ they were stoned, they were sawn asunder, were tempted, were slain with the sword, they wandered about in sheep's skins, and goats skins, being destitute, afflicted, tormented;* and he teaches them how to conquer all these: The Apostle here doth speak of these as Conquerors through faith, in the verses foregoing, see what glorious Conquests they had: In the 33, 34. verses *Who through faith, subdued Kingdoms, wrought Righteousness, obtained promises, stopped the mouths of Lions, quenched the violence of fire, escaped the edge of the sword; out of weakness were made strong, waxed valiant in fight, turned to flight the Armies of the Aliens:* Here are glorious victories that the Saints had through faith; over all the evil that they met with in the world: you have an instance of this in the Text. In the Chapter where the Text is, you shall read there of three Scholars of *Jesus Christ*, that were put to hard exercises, they were put to it, to grapple with the flames of fire; and they had all manner of disadvantage; and yet they went on Conquerors; they had to deal with the wrath of the King, *He was exceeding wrath, and his countenance changed:* They had to deal with the flames of fire, and flames that were made seven times hotter, than ordinary: So *the King gave commandment* (as you read in the 19. verse,) *that they should heat the Furnace seven times hotter than ordinary:* Again. *they were bound hand and foot;* for so the King gave commandment in the 20, 21, verse. *And they took them and bound them, and cast them bound into the Furnace;* yet the Lord he made his servants Conquerors, notwithstanding all their disadvantages. You have in the Text, the confession of the very enemies themselves; the King said, *Did I not cast three men bound into the Furnace: and Lo I see your men walking? I see four men walking in the midst of the fire, and they have no hurt:* So then in the Text you have witness given by the mouth of an enemy, unto that great deliverance that God wrought for his three Servants: Lo said the King himself, *I see four men loose, &c.* where, take notice of the several wonderful things, that God wrought for these three children: See how many wonders there were in this deliverance of theirs.

First of all, there was this wonder, That the light of the fire continued, and not the heat, viz. so as to work upon them; this seems to be a great Miracle; that light and heat should be

separated from the *fire*; there was light; the King saw them walking in the midst of the fire, and yet that fire did not burn: I say▪ this could not be done without a great Miracle: 'Tis true they shall be separated in Hell; light shall be separated from the flames of Hell: When God will show and testify the greatness, the fierceness of his wrath upon the disobedient; there will be heat, but no light, • flames there shall be burning, and yet there shall be nothing but utter darkness: Now when God will show a Miracle of Mercy to his Servants here upon earth, God so disposeth and orders it, that there shall be light and no heat.

Secondly, There was this Miracle▪ that their number was not diminished, but increased: *Lo I see four men*▪ saith the King; Did we not cast in three, and *lo I see four*? They had thought to cut off at once, all that were disobedient to the sinful command of the King; they had thought that the flames would have consumed them all three, that there should not have been one left: behold their number is increased; since they begun to suffer, their number is increased, they have a fellow Martyr, a fellow sufferer, that is in the midst of them.

Again Thirdly, Here was this Wonder, this Miracle, That the fire did burn their bones asunder, but did not hurt them: *I see four men loose*, say's the King, *•id we not cast three men bound into the furnace, and lo I see four men loose*? And what a wonderful work of God was this, that the flames that were prepared to devour them, should help them, that the flames should burn their bonds, and not hurt them?

Again Fourthly, Here was yet another Miracle, that these men were seen *walking in the midst of the fire*; The fire was prepared to be a Torment to them; but the Lord made it a sweet walking fire: that which was pretended to torment them, it becomes a blessing to them; they were walking each with other, and lifting up the Name of the Lord; •n the midst of the fire.

Fifthly, Here was this Miracle, That the fire should remain fire, and yet it *should not burn them*: *I see four men loose walking in the midst of the fire*, say's the King; So that the fire was still fire; it was not quenched; some conceive that the Angel did quench the heat of the fire, with some sweet dew, or by some fresh gale; but the Text saith, they were in the midst of the fire: now here is the wonder; that it should be *fire*, and yet *not burn*; the heat of the fire was not absent from the fire at this time; for the fire did burn their bonds after they were in the midst of the fire, after they were fallen down: So then it was fire, and when they were in the midst of the fire it burnt their bonds, and they had no hurt; so that the burning faculty of the fire was not taken away, but only the art of it was suspended for the present, by the Mighty Power of God.

Sixthly, Here was another Miracle, that they should be in the midst of the fire, and have not the least hurt, that the fire should not reach to the hair of their head, or that the smell of the burning should not be upon their clothes: *I see them walking in the midst of the fire, and they have no hurt*: that fire that burnt the men that cast them into the fire, did not them the least hurt.

Seventhly and Lastly, That one was among them that was like the Son of God: Now what doth *Nebuchadnezzar* mean by these words? Had this King any knowledge of the Son of God,

of the Incarnation of Christ? it was likely he had not, he was still an Hea•hen and still he worshipped his Idols; but only he was convinced thus far, that the fourth man that was among them, was was more then a man: there was some extraordinary glory and splendor; some Divine Majesty did appear in his countenance, which did convince him that he was more than a man; and so he calls him the Son of God, but yet without all doubt this was the Son of God, that was among them; it was none other but Jesu• Christ, •he came down to rescue, he came down to deliver, he came down to walk with his Servants in the Furnace; here he fulfilled his promise, *When thou goest through the fire, I will be with thee:*

Object *But you will sa•, Jesus Christ •as not yet come in the fl•sh, C•rist had not yet taken the nature of •an upon him; and there•fore how could this be the Son o• God?*

Answ. I Answer 'Tis true, Christ was not then come in the flesh, he had not taken a body: that body that he did appear in, it was not the body Jesus Christ hath now in H•aven; it was not united Hypostatically unto his Person, it was not that flesh he took afterward, and in which he now appears before his Father for us: But yet the Son of God did sometime take up a body; yea many a time, in which he appeared oftentimes to the *Patriarchs* in the Old Testament; as to *Abraham*, and *J•cob*; and to *Moses*, and many others.

Object *But you will say What bodies were these th•t t•e Son o• God did assume and take• up? Whether were they the bodies of men, or no?*

Answ. I Answer It is most probable they were bodies that were created: The Son of God when he appeared to the *Patriarchs*, when he appeared to any of his Servants, he had power to create himself a body at any time, to make a body of nothing, and so to dissolve it in a moment to nothing, as to make it in a moment, so to dissolve it in a moment; and thus did the Son of God appear in the midst of these three Children, that it might be a sign unto them, and to the Church

First, That the Son of God should afterward come and take the nature of man: That he should come in the flesh to rescue the souls of his people, from the flames of the wrath of God; that he should come to deliver them from Hel & destruction.

Secondly, That he would be with his people in all Furnaces of Tribulations; that when they walk through the fire, and through the water, he will be in the midst of them: And thus you see a great deal of Mercy, and a great deal of Miracle is in this Deliverance which God wrought for these his Sons: There are very many Observations that the words will afford us; but I shall not stand to name them, least the time prevent me, but shall close with one Point: And that is this,

That the Lord doth oftentimes in a wonderfullmanner, rescue the lives of his Servants from death and destruction. I say the Lord doth oftentimes in a wonderful manner, rescue the lives of his Servants from death and destruction: 'Tis very evident in the Text: I shall point you to some Instances out of the word of the *Lord* that shall clear up this truth to you, and confirm it: Therefore it is that the Lord shows his wonders in the deep, that he might rescue the lives of his Servants from destruction: he hath discovered the foundations of the great *Waters*, and

made a path in the midst of them, for the ransomed of the Lord to go thorough: Thus did the Lord rescue the lives of the *Israelites*, when the *Egyptians* pursued them; as you read in the fourth of *Exod.* latter end

Secondly▪ Sometimes God hath laid a restraint upon *fire*, as well as upon the water: He hath given commandment to the flames not to harm his Servants; For this, you see it clear in the Text, they walked in the midst of the fire, and they had no hurt; they were neither choked with the smoke, nor their bodies confined by the fire; for the Lord had laid a restraint upon the fire.

Thirdly, Sometimes God hath given command to the *verbruit* *ests*, not to hurt his people: He hath rescued the lives of his servants from the paw of the Bear and the mouth of the Lyon: you read in this Book of *Daniel*, the sixth of *Dan.* what Command God gave there, concerning *Daniel* when he was cast into the Lions Den, in *Dan* 6. 22. My God, saith he, *hath sent his Angel and hath shut up the Lions mouths, that they have not hurt me:* what a wonderfull woe▪ was this, that the ravenous Lions should not eat the flesh, that was set before them?

Again sometime we find; That God hath laid a restraint upon the devouring *Sea-Monster*; upon the great *Leviathan*; and God hath given commandment to that, not to hurt his Servants: This you have clear in *Jonah*; you read in *Jonah*, that the Lord prepared a Whale to swallow him up; God delivered him from two deaths at once; from the Sea and from the *Whale*; and in the second of *Jonah*, the last verse, God gave commandment to set the Prisoner at liberty, God spake to the Whale, and the Whale set *Jonah* on dry land.

Again, You shall find that God hath laid restraint upon *violent men*, that they have not been able to take away their lives; *He rebuked even Kings for their sakes; Touch not mine Anointed, and do my Prophets no harm:* you know what command God gave to *Laban*, and what restraint he laid upon *Esau*, concerning *Jacob* in *Gen*▪ 31, 33. though it was in the heart of *Laban* to destroy him, and though *Esau* came out with an intention to take away his life; the Lord laid a restraint upon them.

Again, Sometimes you shall find that God hath laid a restraint upon *deadly Diseases*, upon violent sicknesses, such as would have been destructive to the bodies of his Servants, God hath laid a restraint upon them; that though violent Diseases and Distempers, have pulled down his Servants from their strength, to great weakness, to the grave; God hath given command that they should not destroy them: And thus God dealt with *David* and with *Hezekiah*, and *David* doth acknowledge it in the 30. *Psalm.* 3. saith he, *O Lord thoughst hast brought up my soul from the nave, thou hast kept me alive, that I should not go down into the pit:* He was at the very grave, and he Lord delivered him; and then a remarkable instance you have of *Hezekiah*: at the 38. of *Ia*▪ at the beginning of the Chapter, there is the very sentence of death gone out against him, and a deadly Disease seizes upon *Hezekian*, he was gone and quite gone, by the course of nature; he could not have lived, and yet the Lord rescues his life; as you shall read in that Chapter, at the fifth verse.

Again, Sometimes you shall find that God hath laid a restraint upon the very *Devil* himself: and hath given him a charge that he should not meddle, nor touch the lives of his Servants;

and thus God dealt with *Job* as you may see in the second of *Job*; there the Devil sought after nothing more than the life of *Job*, fain would he have had his life; but God would not grant it, in the 6. verse. of that Chapter, in the 5. verse, saith Satan, *Put forth thy hand now, and touch his bone and his flesh, and he will curse thee to thy face*, verse. 6. And the Lord Answered, *Behold he is in thine hand, only save his life*: There is nothing the Devil thirsts more after, than the taking away the precious life; and therefore he set upon *Christ* with this temptation, *If thou beest the Son of God cast thyself down*; and so the Devil doth set upon many of the poor Servants of God many times with this Temptation, *Cast thyself down; make away thyself; and take away thine own life*: Yet the Lord is pleased to lay a restraint upon him, and keep up his people, notwithstanding all those storms and temptations and they are yet in the land of the living; and thus you see what care God takes for the lives of his Servants; and in what a wonderful manner he doth sometime rescue them from death and destruction.

But you will say, What end hath God in this? Wherefore doth God do this?

First of all, and above all, in respect of his own Name; He respects his own glory in it, therefore he suffers his people to be brought into such great straits and low conditions, as none but God can deliver thence; He suffers them to be brought down sometime, even to the very dust; that it may appear that none can deliver but God, that doth raise from the dead, and call things that are not, as if they were: Now God's name is glorified these 3. ways, by such kind of deliverances as these.

First of all, God doth thereby draw forth great praises from his people: I say such deliverances draw forth great praises from his people: When God gives great mercies into the hands of his people, he is pleased to put high praises into the mouths of his Servants; in Ps. 149. at the 5. and 6. v. *Let the Saints be joyful in glory, let them sing aloud upon their beds: Let the high praises of God be in their mouth*: Now my brethren, know this; That there is nothing on earth, that God doth more delight in, than in the praise of his people; he is pleased to account it as a glory done to him; *Who so offereth praise glorifieth me*, and therefore it is that God is said, to *dwell in the praises of his people*: See that expression in the 22 Psalm. it is an expression of *Jesus Christ* in his Agony, 22 3. v. *Oh thou that inhabitest the praises of Israel!* To inhabit the praises of *Israel*, 'tis one of the most glorious Titles that is given to God; *O thou that inhabitest the praises of Israel*: The Lord delights more in the praises of *Israel*, than in all the world beside; He delights there more than in Heaven, if it were not for the presence of his Son; therefore it is one of the dwellings of God, the praises of his people: Great Princes and Nobles, have their several Palaces, so hath God; sometime they leave the City, and go into the Country, and places of Recreation: Why, thy Lord he is said sometime to come down among his people, and he is pleased to dwell there, that he may refresh himself in the praises of his people: 'Tis a house that God doth delight to dwell in forever and forever: when Faith shall cease, and Prayers shall cease, the Praises of the Saints, the *Hallelujahs* shall never cease, but the Saints shall compass the Throne round about with their Praises, with their Songs, with their *Hallelujahs*, and there shall God delight to dwell, there shall God delight to inhabit forever; and therefore because that God doth thus delight in the praises of his people, he works great deliverances, that so he may greatly draw forth the praises of his

people; that their hearts may be abundantly enlarged to him: He will work such deliverances, as there shall be a great deal of God in them, that so their hearts may be greatly drawn forth in praises to God.

2. Again, God gets himself the glory in the second place, by *confuting the blasphemies of the enemies*; and therefore 'tis that God doth carry on such works of deliverance, that he may stop the mouth of enemies, and confute all their blasphemies: When God brings his people into a low condition, many times enemies they rise high in their blasphemies against God and his people; sometimes they cry out, where is now thy God? and sometimes they condemn the generation of the righteous, and judge rashly, as those in *Act. 28.* did of *Paul*, when they saw the Viper on his hand they said among themselves, *No doubt this man is a murderer, whom though he hath escaped the Sea, yet vengeance suffereth him not to live*: Now God many times he works great deliverance, that he may confute the enemies of the Saints, that they shall see if they will not willfully blind their eyes: they shall see that God was in the generation of of the righteous; in the *Psal. 126. v. 2.* you may see there, God he made the very Heathen to confess, that God was with his people; and that he had done great things for them: *Then said they among the Heathen, the Lord hath done great things for them; The Lord hath done great things for them.*

Thirdly, God brings glory to his Name, by such kind of Deliverances; for he makes it appear that he hath the sole prerogative over the times of men, and over the lives of men; he will make it appear, that the times of his creatures, are in his hand, and not in their own hand, and not in the hand of enemies. Above all things in the world, God is said to keep this in his hand, the times of men, and the lives of men: See what *Dani^l* says to *Nebuchadnezzar*, in *Dan. 5. 23.* And the *God in whose hand thy breath is, and whose are all thy ways, hast thou not glorified*: See here, the breath that is in man's Nostrils, it is in God's hand, and he can withdraw it when he please; thy breath, 'tis in his hand, and he will dispose of it, he keeps it in his hand, and he will not give it out of his hand: and therefore when any life is communicated to any creature, 'tis given him of God: *Job*, he will acknowledge this, that his life was given out by way of favor, and free grace: *Job 10. 12. Thou hast granted me life and favor*: See here he doth acknowledge it, that the giving out of his life, 'tis God's prerogative: 'Tis granted of God; Princes they grant such and such a favor: so life and favor is granted of God; He will keep it in his own hand; He will not make any Lease and Term to any man living, they shall have it from Moment to Moment; the creatures shall have their lives from Moment to Moment; but for any term, God will not, that shall be at his own disposi^g: and therefore the Lord hath exercised wrath and anger, when the creature hath gone about to make this their prerogative, to promise life to themselves, and grant life to themselves; You know what is said of the *fool* in the Gospel, when he had been very prodigal, he would make many promises to himself: *Soul*, saith he, *thou hast goods laid up for many years*: why how doth God take this? why he is called *fool* for his labor; he reckons without the Landlord and therefore God he comes and turns him out of his Farm: *Thou fool*▪ saith God▪ *th^o night shall thy soul be taken from thee*; 'tis God's only prerogative; he makes it appear so, the giving out of life is in his hand: and therefore it is said in the Scripture, that the *Issues from death, belong to God*: See that place in the *68. Psal. v. 20.* ▪Tis our *God that is the God of salvation*, and unto the Lord

belongeth Issues from death: Issue that is the way that God leads to death and from death; The Door, the Gates of death▪ both to and fro, they belong to God, to the Son of God, he keepeth the door: *Behold, saith he, I have the keys of Hell and death;* so that the Issues to death belong to him; He shuts the door when he pleaseth; and the Issues of death belong to him: he opens the door when he pleaseth: Sometime a man hath this conceit of himself; well, I am brought lower and weaker, wasted and decayed in my strength and in my body; but there is such a means as will surely help me: such a Friend; such a Physician, they will certainly help me: if it were not for them I should despair, there is my hope: why you are deceived, saith God, I will have you know that I keep thee door of life, and the Issues of life belong to me: if God shut the door of life, man cannot get back again, notwithstanding all his friends; Again, sometime a man is brought low, that friends give him over, and then we say he is gone; all means are used, and none effectual, and we say, surely there is no hope for him to come back again: You are mistaken, saith God, I will have you to know that the Issues of life come from me: and I will open a door for life, and say, life come back again: and thus God makes it appear, that the Issues of life belong to him, and that is for his glory: That is the first ground of the Point.

Secondly, God doth work such Deliverance for his Servants, that so he may afford great *matter of rejoicing*, both to themselves and to others: I say, that he may afford great matters of rejoicing, great Mercies, and great Deliverances, they commonly bring along with them great joy; 'tis not only a Mercy, but a Duty: great Mercies, call for great joy: See it was their duty, in *Psal. 126. 1, 2, 3. When the Lord turned again the Captivity of Zion, we were like them that dreamed, them was our mouth filled with laughter, and our Tongue with singing: Then said they among the Heathen, the Lord hath done great things for them, the Lord hath done great things for us, whereof we are glad, or rejoice.* The Spirit of joy, 'tis the life of Heaven, 'tis the inheritance that the Saints shall have there: *W•ll done good and faithful servant, enter into thy M•sters joy:* Now God, whilst they are upon earth, he will cause part of that joy to enter into them: that they shall have some of that joy, now have a little taste of the joy of Heaven whilst they are here upon earth: therefore God he will will work such deliverance for his people, that they may see much of the glory of God in the Mercy: much of the glory of God in the Deliverance, that so they may have their hearts lift up to rejoice in God: Yea Again, God will have others to rejoice with them; and therefore some Mercies are spreading Mercies: such a Mercy as God gave to *Sara*; See *Gen 21. 6. And Sarah said, God hath made me to laugh, so that all that hear, will laugh with me,* her own affection was too narrow to rejoice in the goodness of God: and therefore I sa•, God many times he gives out such Mercies, such Deliverance•, that they shall be spreading Mercies: the joy and the sweetness of them shall spread abroad, and his people shall say, we rejoice in the goodness of t•e Lord; and all the people that fear his Name, shall rejoice with us: That's the second Ground.

Thirdly, God he works •uch Deliverances for his people, that so he might strengthen their confidence for the future, that he might encourage their hearts, and the hearts of many that trust in the Lord, that whensoever they are brought down into low conditions, they might look back and see what God did sometime for them: See what the Psalmist saith, in *Psalms. 77.* see what a help this was, when he was in a low condition; the *77. Ps. v. 10. Then said I; so this is*

my infirmity, but I will remember the years of the right hand of the most High. I will remember the years of the right hand, of the most High: I will remember those days, those years when God did by his Mighty Hand, save and deliver me: This is an encouragement for the future, to trust in God; he saved me at such a time, at such a low condition: Oh he was there, the right hand of the Lord was stretched out to deliver; and why should we ever distrust the Lord again? surely that power of the Lord can never be nonplust, that hath wrought such great things for me; Thus you see the Grounds: Here is no time for Application. I shall add a fourth Particular, and that is this which will yet make the Point more useful, before I leave it: What doth God require of his people, when he works such Deliverances for them? And how should the Servants of the Lord express their thankfulness for such Mercies, when God doth so and so rescue the lives of his people?

First of all, Take heed that we neither forget the Mercy, nor the God of the Mercy. I say, forget not the Mercy, nor the God of the Mercy; we are very apt to look upon our mercies with a slight eye; we remember our wormwood and our gall, but we forget our mercies, and the goodness of the Lord that did shine in the Mercy: Now know, that there is a great provocation to the Lord: It was the sin of *Israel*, that they forgot so soon what God had done for them: we read of this, how they provoked the Lord and they turned back, saith the Psalmist; and you shall see how God did take it as a great provocation, and God threatens them for it: See how they forgot what God had done for them; *Psal. 106. 13. They soon forgot his works, they waited not for his Counsel*, and verse 21. *They forgot God their Savior which had done great things in Egypt*; and therefore the Lord was wroth with them: Brethren, so should we take heed that we do not forget our Mercies, and forget the God of the Mercy; forget not what God is, and forget not what God hath done for us: forget not what God requires of us: Did God remember us in low conditions, and shall we forget him? shall we forget him when he hath raised us up? will not this be horrible ingratitude? does the Lord remember us continually, and shall we forget him? Oh! we should get a remembrance of God, and a sense of God, and the goodness of the Lord, written in our hearts: Where doth God write the name of his people? Why he writes their names there, where he will not forget them: why see what the Lord says in *Isa. 49. verse. 15, 16. Can a woman forget her sucking child, that she should not have compassion on the son of her womb? they may forget▪ yet will I not forget thee; Vers 16. Behold I have graven thee upon the Palms of my hands*: See what care God takes, that he might not forget his people; and so he would have us not to forget his Mercies: *Behold I have engraven thee upon the palms of my hands*; When a man would not forget his friend, he will engrave his name upon a Ring; but you will say, he will not forget, that doth not only write it upon a Ring, but upon his own flesh: And thus the Lord deals with you, *Behold I have engraven you upon the plames of my hands*; and doth the Lord thus take care to remember us: Let not us forget him.

Secondly, we should not look with a slight eye upon great Mercies: Oh view the Mercy, compass the Mercy, go round about it, tell the Towers, and see the Bulwarks, see what Mountains of goodness and mercy shine in them! Oh see how the Attributes of God do shine in them! God cannot endure that people should despise affliction, his Chastisements; *My son despise not the chastening of the Lord*, he cannot abide when men are careless, when they are sleighty under affliction; and surely he will not endure that men should look slightly upon

mercies: *My son despise not the goodness of the Lord, the mercies of the Lord, the deliverances of the Lord;* Let not them be looked upon with a sleighty eye, look into the height of the Mercy, and the depth of the Mercy, and all the evil that would have befallen us, if we had not enjoyed the Mercy.

And Thirdly, Take heed that we give nothing to creatures, but all to the free grace of God; this God he requires in thankfulness, when he gives such Deliverances; ascribe nothing to man, nothing to ourselves, nothing to our prayers, nothing to our faith: No, give all to God, give all to free grace; look upon *Ieb*, take him for an instance, in the 9. of *Job* v. 16. *If I had called and the Lord had Answered, if he had given me my Petition;* given me what I desired, yet *I would not say he hath harkened to my voice:* I would not say 'tis for my prayers, or for my faith: No, I am poor dust and ashes, what's my voice in Heaven? No, sure I will give all to him: I will say, surely the Lord hath heard his own voice, the voice of his free grace, pleading for me, he hath heard the voice of his Spirit pleading in me, and the voice of his Son, making Intercession for me: I will not say the Lord hath heard me; but that the Lord may teach his people this; he gives Mercies before they have thoughts to seek them: as in *Ps.* 21. 3. Yea, sometime God, he hath exceeded the faith of his people, to let them see that it was not for the worthiness of their faith, though when God would give Mercies: Many times he sets his people a praying and believing, but he doth not give mercies for these. And therefore God he doth prevent their faith; as you may see in *Psal.* 126. *verse.* 1. *When the Lord turned again the Captivity of Zion, then were we like to them that dreamed;* like to them that dream; as much as to say, When the Lord brought us back, we had not faith enough to believe it, we could not think that the Mercy was real; when as we came out of *Babylon*, we doubted whether we should believe it or no, whether it was real or a dream: It was real, but it was not for their faith; and therefore ascribe nothing to faith, nothing to means, nothing to prayer, but all to the free grace of God.

Again Fourthly; we should give back again to God, what God lends us: That is the Fourth way to express Thankfulness: Hath God given us life; let us give it back again to him: Hath God given us strength? we should give it back again to God: we should lay out all our strength for God: Improve it for God, and be willing to suffer for God,

Again Fifthly, in the fifth place, We should be willing to lay down our lives when God calls for them again: Thus should we express our thankfulness for life given us: I say, be willing to lay down life freely and voluntarily, the next time when God calls. When God hath rescued any of our lives from the grave, why all those days that are added, are freely given, and 'tis an addition of free grace, more then we thought of, more then was expected: And therefore we should freely be willing to lay it down when God calls for it: we should be willing to lay down our own lives and let them depart; and so friends should be freely willing to let that life go, that was so freely redeemed: Thus we should be Volunteers to death, we should freely and willingly submit to God, as well as die in obedience, as in faith, and let it be our wisdom, often to look to what Christ hath done for his people, in matter of death and the grave; and set faith on work every day; to see how the sting is taken out by Christ; and the grave is

made a sweet resting place: 'tis sanctified, 'tis perfumed, 'tis sanctified that it may be a sweet resting place to the Saints.

Again, in the Sixt place, When God hath wonderfully saved our lives, we should seek to do something extraordinary for God; we should not content ourselves with ordinary service, saith Christ, *What do you more then others?* in the 5. of *Mat.* and the latter end; if you only love those that love you, what do you more then others? or what singular thing do you? he would have his people do some singular thing for him: and especially when God hath done some singular thing for them: and what says *Hezekiah*, when God had restored his life from the grave, in *Isa.* 31. v. 19. *The living, the living, he shall praise thee, as I do this day:* The living, the living, he shall praise thee, he that hath life once given and he that hath life restored to him again; he that hath life given from the grave: *The living the living, he shall praise thee: he shall speak of thy glory▪ and testify o• thy wonders:* something more then ordinary is implied there; That the living, he should live to God.

Seventhly, In the last place to conclude, Look upon all outward Mercies, in reference to some spiritual Mercy, and never take up in the outward Mercy, but let it lead you to the spiritual mercy: Alas what is life if it be not in reference to spiritual Mercies? if it be not in reference to get more of God, to get more glory to God: Life, what is it? a poor empty thing: 'tis true, life itself is a mercy, a great Mercy; but yet though life be a blessing, a man may die betimes and be blessed: *Blessed are the dead that die in the Lord:* And on the contrary, though life be a blessing, a man may live long, and be a cursed creature •or all this: See what is said in the Prophecy of *Isaiah* the 65 ch. 20. v. 'tis spoken of the days of the Gospel: *There shall be no more thence an Infant of days, nor an old man that hath not filled his days; For the child shall die a hundred years old; but the sinner being a hundred years old, shall be accursed:* ▪Tis a prophecy of Gospel blessings; showing how it should be in the latter days: a child die a hundred years old: That is, the young men shall have abundance of the glory of God: those that are children in years, shall be old in grace, they shall have as much grace as those that were a hundred years old: and the sinner a hundred years old shall be accursed; a curse, though he live a hundred years: See then, life is not desireable, but in reference to spiritual Mercies: Oh then rest not in outward Mercies: if God at any time hath give▪ any of your lives; for a prey, res• not in outw•rd Mercies, but labor to see further Mercy in it: that mercy is given in reference to further Mercy; and wait for the Communication of it: It was well when *He•ekiah* could say that *God had done it in love to hi• soul*, in *Isa.* 38. 17. *Th•u hast in love to my soul, delivered it from the Pit of corruption, for thou hast cast all my sins behind thy b•ck:* He looked more to the spiritual Mercy then to the outward Mercy: Alas, it had been a poor small thing for life to be given, and my sins not pardoned; if God had given me life, and not given it out of love; Oh it had been a curse to my soul: and t•is doth *David* bless the Lord for, in *Psal.* 23. 3. *He restoreth my soul, he leadeth me in the paths of righteousness, for his name sake:* It was after God delivered him from sickness, he bless God, he restored my soul and my life, he doth not take up there, but *he leads me in the pathe• of righteousness for his name sake:* I have further mercy my life is given for further Mercy: God he will not restore that mercy of life only, but he will convey me to further Mercy, seeing he hath given me life, he will lead me in the paths of

righteousness, that I may live to the praise of his name. And this should all our desires be, when God doth such great things for us.

THE Second Sermon, On DAN. III. XXV.

He answered and said. Lo I see four men loose, walking in the midst of the fire, and they have no hurt, and the form of the fourth is like the Son of God.

I Made entrance into the words the last Lord's day, There is witness and testimony given of a glorious Miracle and Wonderful Deliverance that was wrought for three servants of God. God had brought them forth to exercise their faith: And to suffer; To suffer the wrath of the King, but yet the Lord delivered them, he delivered them from the wrath of the King; he wa a violent King; from the flames of the Furnace, and the Furnace was heated seven times hotter then ordinary: they were bound hand and foot, and cast into the midst of the fire; and yet they became Conquerors: The very enemies do witness as much: *The King Answered and said, lo I see fou• men loose, walking in the midst of the fire:* Here are many Miracles in one; here is heat and light separated one from the other: sight remains and yet the heat is taken away, and it burned not, here is the wonder of mercy; it shall be a miracle of judgment in Hell, there is fire that hath heat, but no light: the hotter the flames are, it shall be the darker, it shall be dark that day; but here when God will show a Miracle of mercy, he takes away the heat, and the light remains: *Lo, says the King, I se four men, &c.* Imagine, their number is increased, as another Miracle: Whereas they thought that the flames should devour them all: and •o their number is increased since they began, to suffer: there were but three cast in, and now there are four. Again, these four men were loose, And there is another Miracle, they were cast in bound, with their Cords, and Chains, and Fetters, but what ever they were, they were dissolved: See hear, God makes the very fire to fight for them to loose them, to set them at liberty from death: Again, they were walking in the midst of the fire; there is another Miracle: The Adversaries thought it should have been a place of torment to them: but lo, it proves to them a place of pleasure: 'tis to them a sweet walking place: They walk together, and confer together, and praise the Lord together; and that's another Wonder: Again, To walk in the fire, that the fire should be fire, and should not burn them: it was still fire, the fire was not put out, as some imagine, but the fire did remain fire; so the Text saith, they were in the midst of the fire; and the fire remained fire: and the fire did consume their bonds, they fell down in the midst of the fire, and their *bonds were burned by the fire:* that the fire should continue fire, and that the Lord should suspend the burning act of it, that it should not burn them; here was another Wonder: Again, they had no hurt, the flames consumed their Adversaries, and there was not so much as the smell of burning upon their clothes: besides, the Son of God was among them; there were four, and the form of the fourth was like the Son of God: It was the Son of God, Christ took a body, he made himself a body when he pleased: He came down to walk with them, to refresh them, to deliver them: Here was held forth what Christ would be to his people, that he would deliver them; that he should come to do his Fathers work, here was the promise fulfilled, that Christ would be with his people in every fiery trial, in every affliction, and in every Tribulation: The Son of God, he came down, and he makes a fellow sufferer in all their affliction: so he makes good

his promise to his people, that *if they go through the fire and water, he will be with them*: The Point insisted upon, is this:

That God doth oftentimes in a wonderful manner, rescue the lives of his Servants from death and destruction: He lays a restraint sometimes upon the waves of the Sea they shall not take away the lives of his people: You know *Israel* went through the red Sea; and the Lord did lay a restraint upon the fire sometime: So in the Text, and sometime the Lord did lay a restraint upon the fishes of the Sea; so in the case of *Jonah*: and sometime the Lord did lay a restraint upon the devouring beasts: the Lions, their mouths were shut up, they could not eat the flesh that was set before them, when *Daniel* was cast into their Den: He laid a restraint upon violent men in the world: He laid a restraint upon violent sicknesses and diseases; *David* was delivered; and so was *Hezekiah*, when the sentence of death was gone out: He laid a restraint upon the very Div^l himself: *Behold he is given into thy hand, only save his life*: and God he doth this of his own accord, to be lift up, to be the praise of his people, and that it may unanswerably confute the blasphemies of enemies, he delights in the praises of his people: *Oh thou that inhabitest the praises of Israel*: God comes many times out of Heaven to refresh himself with the praises of his people: He delights to dwell there; it is the House that God will take up into all eternity, the Saints shall compass the Throne with *Hallelujhs*, and there shall God be praised. Again, God he will give great matter of rejoicing to his people, and therefore he works great Deliverance many times, though they cannot whilst they are here on earth; They cannot enter into their Masters joy, yet their Masters joy enters into them: *When the Lord turned again our Captivity, then was our mouth filled with laughter, and our tongue with rejoicing*. I come to the Application of the Point: Is it so that God doth in a wonderful manner rescue the lives of his Servants from death and destruction: It let us see,

First of all, That the lives of the Saints are precious [Use 1] in the eyes of God, they are Jewels that God will not easily part with, that he might have great Incomes of glory. He will not part with them: See what is said in *Psal^m 116. v. 15. Precious in the sight of the Lord, is the death of his Saints*, not that God delights in the death of his Saints: he means their lives are precious, and therefore their life shall not be taken from them, but upon good ground; they are very precious in his sight: the Lord knows that he hath the greatest Income of glory that way; yea all the glory that God hath in this visible world, is by the lives of his Saints: if it were not for them God should have none to lift up his name in the world, he should have none to make his name glorious here, he should have none to pay him rent for all his great Farm: the world now, that would be a great loss if God should loose all his Rent in the world: the men of the world, they pay God no Rent, they bring nothing to God, that God can accept; they deal with God, as those Husbandmen did in the Gospel, instead of paying Rent, they fall upon his Servants and beat them, when God sends and demands his Rent and Glory from them, they seize upon the Inhabitants as their own, and seize upon all as their own: so that if God should not have a portion from his people, that do from day today bring in his Rent of Glory, he should loose all his glory in this visible world; and therefore it is that the Saints they have made this as an Argument, when they have been in low conditions, when they have pleaded with God for their lives, they can tell God of the glory he shall have thereby: So *Hezekiah*, when he was sick unto death, in *Isa. 38. v. 18, 19. For the grave cannot praise thee, death cannot*

celebrate thee, &c. as much as to say; Oh Lord, if thou takest me away, how wilt thou do for thy Rent of glory in the world? Thou hast Thousands of Thousands of Saints in Heaven, to lift thee up; but there are but a few, a very few, to lift thee up in the world, this visible world; and if thou takest away my life, and I go down to the dust, that dust cannot praise thee, though I shall praise thee among the Saints and Angels; yet I shall not praise thee here in the land of the living; nor shall I lift thee up here in the midst of the enemies, though I shall bring glory to thee another way; yet I shall not bring glory to thee in this world: And therefore Oh Lord, do this for thy servant: remember me for thine own name, and for thine own glory; and so the *Psalmist, David* did use the same Argument with God, in *Psal. 30.* when he▪ there was sick and ready to go down to the grave; he pleads with God in the 8. and 9. verse. *What profit is there in my blood, when I go down to the pit*, as much as to say, Oh Lord, what wilt thou not look to thine own glory: What shall become of thy gain, of thy Rent, that should be brought in, here in the land of the living? if I go down to the pit, I cannot lift thee up here in this world; there is a long time indeed even for eternity, when thou shalt be lift up by the Saints in Heaven; but it is but a short time that thou shalt be glorified in the land of the living, and thou hadst need spare the life of thy servant, to lift up thy name in the land of the living, *What profit is there in my blood, if I go down to the pit?* So that still you see the lives of the Saints are very precious in the eye of God: Oh that you that are the people of God, that you would believe this; it is worth the pressing it upon you, that you would fix this truth upon your heart; that your lives are very precious in God's sight: if you be not persuaded of it: I beseech you consider these particulars.

First of all consider, What a charge God hath given to all his Creatures concerning the lives of his Saints: do but remember their former charge. He hath given charge to the water, and charge to the fire, and charge to the beasts in the earth and fishes in the sea; he hath given charge to the earth he hath given a charge to violent men, he hath given a charge to the Devil, to Diseases and Sicknesses; surely doth God take such pains and give such charges? surely the lives of his Saints must needs be precious to him: did a man go up and down in his family and give charge to everyone from the greatest to the least: Take heed you do not meddle with such a Box take heed that none of you touch it: why then certainly 'tis precious, there is some precious thing in it; such a charge ha•h God given concerning the lives o• the Saints, he hath taken pains to go up and down in all his family: even the whole world. Heaven and Earth, is his Family; and he hath spoken to everyone of his Creatures, to the highest and to the lowest: Take heed you do nothing against the lives o• my servants; the very meanest of all the Creatures in the whole family shall not say, but that they were warned; he commands the very stones in the field, as it is in *Job*, making a League with the stones in the field, not to hurt his servants; doth God take such pains, and give such charges, you must needs conclude that your lives are precious in his sight.

Again Secondly, Consider what a guard God hath set about the lives of his Servants: He hath set a guard of Angels about them: *He shall give his Angels charge over thee, that they shall keep thee in all thy ways*; See what the Apostle saith in the first of the *Hebrews*, he speaks of the great privilege of the Saints in the last verse, *Are they not all Ministering spirits, sent forth to Minister to them?* There is not one of the Angels in Heaven, but hath a charge to guard the

lives of his Saints; are they not *all* Ministering Spirits? Why brethren, the best of them have a charge given them: from the highest to the lowest, they have all a charge given them concerning the lives of his Saints: and they are as watchful as may be: what says our Savior Christ in *Mat. 26. 53.* do you think (says he) that man can take my life from me whether I will or no? *I go according as it is written of me. I go because my father hath decreed it, no man can take my life from me, if I would rescue myself, I could pray to my father, and he should send a Legion of Angels to rescue me, rather than my life should be taken away from me before my time be come.* And so the like may be said of all the Saints: God would send more then twelve Legions of Angels to rescue the lives of his servants out of every danger, and out of the hand of every enemy, rather then their lives should be taken from them, before it was determined of God: certainly the lives of his servants are precious to him, he hath set such a guard about them: a guard of Angels, that God should be pleased rather to want attendance in Heaven, then his Saints lives on earth, should be in jeopardy: God he will spare them all out of Heaven, for to rescue the lives of his Saints before they shall be cut off, before his time appointed shall come.

Yea further in the third place, Consider that the Lord himself takes a special care of the lives of his children; he will not trust the lives of the Saints with the Angels; though the Angels be watchful, and as faithful as can be desired in creatures; yet God himself he will have to do with the lives of his Servants; his eye shall be upon them, and his hand under them; there is never a moment in which God doth not watch over them, and himself take a special care of them; what he says of his Vineyard in *Isa. 27. 3.* may be said of every particular Saint; *I the Lord will keep it. I will water it every moment, lest any hurt it, I will keep it night and day:* See here, is a gracious promise; I will keep it, and I will water it, and this shall be every moment this shall be night and day: there is not a moment in the night, nor a moment in the day, in which God hath not special care of his people, from first to last; from the womb he hath a care of them, and so the Psalmist doth confess in *Psalm 22.* speaking of the watchful care of the Lord, of the goodness of the Lord, *Ps. 22. 9, 10. Thou art he that took me out of the womb, thou didst make me hope when upon my Mothers breasts, I was cast upon thee from the womb, thou art my God from my mothers belly:* See here, from the very womb, from the very beginning, God begins to take the care of his people; he brings this to strengthen his faith on God for the future, to uphold his soul now in his suffering: 'tis spoken of Christ, surely the Lord he can do it he hath not left me, he took care of me: when I was in the womb, he began then to take the care of me, he delivered me when I was in such straits, when I was almost dead, struggling to get into this world, the hand of the Lord was helping of me: The hand of the Lord was more to me then all creatures, he helped me: See at the beginning, from first to last, God takes a special care of the lives of his Saints.

Fourthly, It will further appear, this great love of God; this great care of God, will further appear; if we consider what a rate he makes men pay for the lives of his Saints, when they take their lives away by violence: He will make them know they have stolen precious Jewels from him: and he will make them pay dear for it; you know what it cost *Jerusalem*, there was found the blood of the Prophets slain, there was a great deal of blood lay upon them; the blood of *Abel*, and the blood of *Zacharias*; and they shed the blood of the Prophets, and Servants of God, and that blood became their overthrow; the blood of them did throw down

the Walls and Temple of the City; the streams of blood did sweep away all the Inhabitants thereof: whensoever the life of a Saint is stolen and taken away, God presently sends Hue and Cry after it, and wheresoever God hath found the blood of his people, he hath declared his wrath against them; he hath prosecuted the Law to the utmost against them: See what is prophesied of *Babylon*; how doth the Lord deal with her in the 18. of *Revelation*, when God came to make inquisition after the blood of the Saints, 'tis said. *And in her was found the blood of the Saints*, There God found his stolen Jewels, the blood of his Saints: See how God doth prosecute the Law against her in the 18. Chapter you read of most fearful judgments that came upon *Babylon*: God seizes upon all her Riches, all her Glory, and they were all brought down in a day; she herself was brought to execution, she was cast down, as a Milstone, cast down into the bottom of the Sea, never to rise again: what was the cause of all this wrath and displeasure, and fearful judgments that was to come upon *Babylon*? Why this was given as the reason, *In her was found the blood of the Prophets*; So then still you see, and I beseech you believe it; there is nothing in all the world more precious to the Lord, then the lives of his Servants.

Well 2ly. If the lives of the Servants of God [Use. 2] be so precious, how precious are the souls of his Servants; the life is more then raiment, saith Christ; the life is more then all creatures, and the soul is more then life: the life of Christ in the soul it must needs be a hundred times more precious, a thousand times more precious: Oh what a high account hath God of the souls of his people? what will not God part with rather then he will loose the souls of his people? he will part with the Jewel of Heaven, the great Jewel of Heaven, to ransom the souls of his people: he was content that his Son should come out of his bosom, rather then he would loose one of the souls of his people; the Son was infinitely dear to the Father, more dear to him then all the world; yea ten thousand worlds, and yet he will part with his son, that he may rescue the souls of his people from destruction: Oh how precious was the soul in the eye of Christ, what did he do? what did he suffer to redeem the precious soul? how far did he come to fetch them? a mighty journey the Lord Christ took from Heaven to Earth, that he might bring back poor souls that were taken captive by the Devil, and rescue them from death and destruction; what great hazard did the Lord Christ run when he was upon Earth? Oh what mighty Armies? what Troops did Jesus Christ break through? Armies of sins, and Armies of Devils, that was in his way; and yet he brake through them all, to rescue the souls of his Servants: when he had broke through those Troops, what depths did he descend into, that he might fetch up the souls of his Servants? He was content to go into the depths of the Sea, the red Sea, the Sea of blood; yea, into the depths of the Sea of his Fathers wrath and indignation, that so he might fetch up the souls of his Servants, the depth of the wrath of God, the depth of the infinite wrath of God, it is a Sea that hath no bottom, a Sea of wrath, that men and Angels should never have found the bottom; they shall be descending lower and lower still, and never find the bottom; and yet the Son of God was content to go to the bottom of wrath, of all the billows of his Fathers wrath and displeasure▪ that so he might fetch up the souls of his servants that lay under wrath; they could never have lift up their heads above the billows of the displeasure of the Almighty; if Christ had not fetched them up, if he had not upon his own back carried them over: Oh how precious were the souls of his

Saints in the eye of God! The life of the Son of God was precious to him, and yet his life was nothing to him in comparison that he might save the souls of his people; if he had a thousand lives, he would have laid them all down. Now I beseech you think of this, you that have a mean account of your souls: O how precious is the soul in the account of the Son of God? how great was the price that Christ paid for thy soul? and why dost thou undervalue thy soul, and art willing to part with this most precious treasure in the world: it cost the life of the Son of God to purchase thy soul, and wouldst thou be content to sell thy soul for a trifle; and yet how many thousands in the world do value a thousand things in the world above their souls? and many they will part with their souls for a lust, for vanity, for nothing, for a bag of earth, for an empty cloud of honor for a little pleasure: Oh what undervaluing is this of thy poor soul: I beseech you remember the worth of the soul; do but consider how precious it was in the eye of God, you that do slight your precious souls: If $\langle \diamond \rangle$ you sold your body, you care not if the soul starve: Oh that you would remember, you will make a hard bargain, though you win all the world and loose your own soul; what shall a man give in exchange for his soul? I beseech you for the Lord's sake, have more care of your souls, let your souls be precious in your eyes; 'tis more worth then all the world, if you loose the things of the world, you may find them again, you may gain them again; if you loose all the friends in the world, you may find them all in the Son of God. he stands in all relations to his people; nay, if you loose this life itself, yet thou mayest find life in Christ, thou mayest find thy life again in the Son of God; but if thou loosest thy soul, thou art lost forever and thou art undone forever; and thy soul once lost, cannot be found again: Oh that men would account of their souls to be as precious as Christ accounts of them! do not prefer the body, do not prefer the things of this world before thy soul, and the glorious things that are concerning Eternity: thy soul is more precious then thy life, wouldst thou not put off thy life for a trifle? and wouldst thou put off thy soul for a trifle? life is precious but the soul is more precious:

Thirdly, If life be so precious to God, the life [Use. 3] of his Saints; Then this should teach us to prize our lives: I say, It should teach us to prize our lives, to look upon them as precious, to look upon them as the most precious Jewel of nature; for 'tis the will of God that we should so look upon them: remember there is nothing in the world that God takes more care of next to the soul, then he doth of the lives of his Saints; and so there is nothing that God is more careful to preserve, so there is nothing that the Devil is more diligent to seek after then life: next to the soul he seeks the life, the precious life; I say, life 'tis the most precious thing in nature: See what *Solomon* says in that 9. of *Eccles.* v. 4. *For to him that is joined to all the living there is hope, for a living dog is better then dead Lyon.* He knew there was nothing more excellent then life; speaking of natural life, there is nothing more excellent then life: *A living dog is better then a dead Lyon;* a living dog, that is, a man in a vile condition: a living dog, a man though he lives and be in a vile condition, in a bad condition in a most desperate condition; looked upon from God as a dead creature, that man because he lives is better then a dead Lion; better then Princes and Potentates of the earth, though they did live never so gloriously: Indeed if you look beyond nature, if you look to that condition that is after life, why then their condition is not precious to the Saints; for their condition is better then the

condition of the greatest worldly men in the world; and one that dies in the Lord Christ were he a dog, yet he is better then the greatest Lion on the earth: but in natural things the wise *m•n* would have you to know that life is the greatest treasure in nature; and therefore when as the greatest love is expressed, 'tis expressed by laying down of life: *Here is love indeed, that a man lay down h• life*: When Christ did express his greatest love that possibly he could, unto his Saints he expressed it by laying down of his life: *I lay down my life for my shep*, saith Christ, and *Here is love i•deed, here God commendeth his love to us, that whilst we were yet sinners, Christ died for us*; Here is the commendation of love, to lay down life; nothing better then life to be given: and therefore you shall find that God hath given it as the greatest outward mercy: he reckons it as the greatest outward mercy in times of distress; God sometime hath promised to do this to his Servants, that their lives, shall be given for a prey: that was promised to *Baruck*, Jer. 45. verse. 4, 5. God tells him, the whole land shall be laid waste, and evil shall come upon all flesh; yet this was the mercy promised, the greatest outward mercy, *He should hav• h• life for a prey*; but *thy life will I give unto thee for a prey*: as the greatest mercy that God could give him for his faithfulness; his life should be given him for a prey: God would rescue his life from danger, when it should seem to be taken away, God would rescue it as a prey, out of the hand of danger, out of the hand of enemies: he would give *Baruck* the greatest outward blessing that can be bestowed: and therefore I beseech you prize your lives: I will tell you briefly how you should prize your lives.

First, Take heed that you speak nothing against your lives: Oh that men and women would remember what a precious thing life is: speak nothing against thy life; how common a thing is this in the world? if a man meet with matter of discontentment, presently they cast sad thoughts against their lives; and oh that God would take me away; and oh that there were an end of my life: that I were in the grave; and such kind of expressions: Poor creatures, do you know what you say? is life so precious? and is it such a precious treasure? and does God make such an account of it? and do you undervalue it? will you throw away your lives upon every discontentment? will you part with such a Jewel? Oh the folly and the madness of men's hearts; suppose that God should take you at your word; you say, Oh that the Lord would take away my life; suppose now, that God should come and say, Oh thou vile creature, have I given thee such a precious Jewel as life is, that thou mayest improve it for precious ends, for glorious ends, that thou mayest gain a portion in myself and son, which should make thee happy forever? have I trusted thee with such a Jewel as life is? and dost thou upon every discontentment, throw life at thy foot? dost thou come and throw it into my hand, before I call for it? Well I will t•ke thee at thy word; *this night shall thy life be taken from thee*; if God should be in good earnest, I doubt you would call your words back again. *Elijah*, he spoke in a passionate way, against his life, in the first of *Kings* and v. 19. but when God would have taken him at his word, he went back again: See how he desires God to take away his life, at the fourth verse, and *He requested for himsel• that he might die*, and *s•id it is enough now Oh Lord, take away my life• for I am not better t•n my fathers*, for a little affliction; he is persecuted and driven into the wilderness; in discontentment he sits down, and speaks words against his life; take away my life, why should I live? why, God he takes him at his word, and *Jezebel* shall take away his life from him; but at the tenth verse, the *Prop•et* goes back again, and there 'tis

his greatest complaint that he makes: *and they seek to take away my life*; and yet before in his passion, he would needs die: *Lord take away my life I am better then my Fathers*: Now 'tis a most grievous sin thus to slight that which God hath set such a high price upon: O what care hath God of life? and what charge hath God given all the Creatures in Heaven and Earth? Oh take not away the lives of my Servants; and God hath set Angels over them to keep their lives? and dost thou account so meanly of thy life? wilt thou put away thy life for a trifle, for every cross and discontentment that thou meetest with in this world? what dishonor is this to God? and what undervaluing of that which God counts so highly of?

But Secondly, Take heed that you act nothing against your lives take heed thou dost not go about to shorten thine own life; take heed thou dost not go about to cut off thine own life; this is a grievous sin, and high provocation: there is nothing that the Devil seeks more then this, and this many times is a very urging temptation, a pressing temptation: Oh take away thy life. Now I beseech you remember how precious life is, what a precious Jewel 'tis in the sight of God; and will you cast it away for nothing? will you cast it away to gratify the Devil at his request?

But Oh I live a miserable life, say some, my life is a burden, nothing but crosses, nothing but troubles in the world; it were a thousand times better for me to die then to live.

I say, Should'st thou rid thyself of thy affliction? or shouldst thou not rather wait till God open a door unto thee? what wilt thou break chains? wilt thou break God's chains? wilt thou break prison to be gone, before God hath set thee at liberty? Oh know God hath worse chains: chains of darkness.

But suppose thou livest in the greatest affliction; why wilt thou sin to rid thyself of affliction? is not the least sin worse then the greatest evil? to sin against God, an infinite God? and if the least sin be worse then the greatest evil, shouldst thou sin to rid thyself of affliction?

Object. Ay but, I live to sin against God, that makes my life a burden to me; Oh I bear about me a body of death, and I drag it about with me every day so long as I live; it makes me weary of my life, and, I desire to die rather then to live:

Well, suppose it; Suppose thou livest in sin, and suppose by taking away thy life, thou dost free thyself from sin: yet shouldst thou have an eye to the word of God; hast thou any such rule that God hath prescribed to free thyself this way? Oh, why dost thou not look to Christ, and fetch it from his righteousness, from his blood, and from his death? shouldst thou not go thither to be free from sin? is there not pardoning mercy, and healing grace, and washing for all kind of spots to the utmost? thou talkest of freeing thyself from sin, and thou sinnest the greatest sin that thou canst sin, if thou takest away thy life. I tell thee, thou hadst better live a thousand years and sin all thy time against God, then sin this sin; and go about to do anything against thy life; why this is the greatest thou canst do to God; thou givest God the lie: God holds forth grace and mercy in the Gospel, and thou givest him the lie: he tells thee in his word, that he is able to save to the utmost, and thou givest him the lie: and therefore I

besech you, remember your lives are precious Jewels, remember what account God hath of them, and do not act anything against them; do nothing against your lives.

Thirdly, If you would improve life; then gain as much of God as possibly you can in the time of life, this is the way to gain by life; labor to gain the knowledge of God, and of his Son; labor to get insight into the Mysteries of the Gospel, the great Mysteries of Christ manifested in the flesh: Oh there is an Infinite depth; 'tis worth the seeking after: Oh the precious Mines of grace in the Gospel; truly you cannot improve life better then this way; seek the knowledge of God and of his Son; seek communion with God, and acquaintance with him; get more grace from him more strength; more spiritual good things, this is a rich improvement of a man's life; and will you not make the best improvement of such a Jewel as life is? you will make the best improvements of your estates, put off any commodity for the best advantage, and will you not put off your lives for the best advantage? I tell you, 'tis a Stock, a precious Stock, that God hath given you to use: Oh why should you let the Stock lie dead by you, and do nothing that may advantage your souls another day?

Consider again: this kind of improvement of life, makes a man's life more glorious; if a man be not thus exercised, and thus lay out life, to seek after God, and to get more acquaintance with him, get more communion with him, more fellowship of the Spirit, more knowledge of Christ, more grace, more assurance of his love; why it will make him scarce a man without this: Oh this makes a man's life, a noble life, an Evangelical life; when as he is exercised in such glorious things as these; but when a man doth spend his life, and doth nothing this way, and does not give more of God and Christ, he lives like a beast; more then like a man: a poor low, carnal, senseless drossy life, though he be never so high and excellent in the world, though he be in the greatest outward honor, that man lives a low life, and he will not continue in his honor, but in the conclusion, becomes as he beasts that perish.

Fourthly▪ If you would prize your lives, labor to act as much as you can for God in the time of life: this is a prizing of life, an improving of life: know that life is given you for action; and when a man is dead, he doth not act for God: Oh therefore remember, that there is something that God hath given everyone of you to do in this term of life: there is some service, some work in your generation that God expects at your hand, even in this life: and I besech you take the wisemans council that he gives you in the 9. of Eccl's. v. 10. *Whatsoever thy hand findeth to do, do, it with all thy might, for there is no working, no device, nor knowledge, nor wisdom in the grave, whither thou art a going;* Improve your lives, saith he, and what ever you do, do it with all your might: consider what is the work you have to do for God in your generation: what work you have to do for God, and what your hand findeth to do, do it with all your might; do not neglect but do what your hand finds to do, do with all your might: life is very short, the work is long; and life is very short, you need work while you have time, you need work while the day last: the night cometh upon everyone of you when there is no time for to work, there is no device, no knowledge nor wisdom in the grave, whither thou art going: Oh labor to be for God everyone of you in your places: Oh lay out yourselves with all your might, to do something for God; though the service you are to perform in your generation may be tedious, may be laborious and toilsome to the flesh; yet be willing to lay

out yourselves for God, lay down strength for God, and lay down life for God; Why consider, there is a long rest that is prepared for the people of God; this is the day time, and here you must work for God; there shall come a time of rest, ye• they shall rest in their grave; there is sleeping time enough, and they shall rest in Heaven; and there they shall rest enough, they shall rest forever and forever; and therefore be content to do for God, and lay down all your strength for God: Oh there is a resting time, a long resting time that is prepared for you; *I have glorifi•d thee on earth*, saith Christ to his Father, *and now Oh Father glorify me in H•aven*: labor everyone of you in your places• in your callings, to exalt the name of God, to glorify God on earth: I would not have you glorify God▪ that God may glorify you, that is not the end of your work; but glorify God, because he will glorify you: because he hath declared that there is rest for you that are his people, and there is an eternal rest in which he will glorify you with himself: Oh glorify him therefore with your lives, with your strength, with your abilities, with your parts, with your riches, with all you have, glorify God in your lives.

I shall conclude all with one word of Exhortation; doth God rescue the lives of his servants in such a wonderful manner? why, let his servants forever trust him: as great mercies do call for great thankfulness, so they call for great *faith* in the Lord, expect a great deal of future confidence in him: when he hath declared his name to his people, when he hath once made his goodness and mercy, and power, and faithfulness, and truth to pass by before them in some special providence, he expects then that they should trust him in the lowest condition, in the faddest condition; that you should take hold of him, and live upon him, he expects that you should reason upon former experiences; and *remember the years of the right hand of the most high*: remember such and such years when the right hand of the most High was declared, when God wrought such works of deliverance, such and such wonderful mercies: the Lord expects that such kind of deliverances should be engagements to trust in him; to trust in him at all times. Many times we will not believe unless we see signs and wonders; and the Lord he is pleased to condescend to our weakness; and Christ he shows us a Miracle, yea he shows many wonderful works, mercies and deliverances that he works for his people: and now God he may wonder at the weakness of our faith, if after all these wonders we shall distrust him: See what the *Psalmist* saith, in *Psalms* 96. 10. *Be still, and know that I am God*: why, in all your afflictions, in all your temptations, in all your crosses: in all sad conditions God would have you to be still and know that he is God; and when ever we have received any special mercy from God, we should urge this upon our ow• souls; if at any time we are ready to distrust God, and repine at any of the dealings of God: Oh my soul be still and know that God is *Jehovah*; remember the years of his right hand; remember what he did for such and such of his servants: and for thee in such a condition; how he made his power and mercy, and truth, and faithfulness to pass before thee, and wilt thou again murmur, and repine, and distrust him? Oh my soul be still, and know that he is God▪ know that he is *Jehovah*, and that he gives existence to his promises; know that he is as good as his word, know that he is better than his word: when ever any rebellious lust doth rise up in thy heart after we have received mercies (which is a great engagement, yet still beat it back with this, *know that the Lord is Jehovah*: the Lord hath a mighty Arm, and as he hath done, so he will do, and he will not leave his people: the power and the goodness of the Lord, it should sound in our ears

when ever we are in any strait: this is a glorifying of God for mercies received: And Brethren, upon all occasions, *Remember the years of the mercy of the most High*: See what the *Psalmist* saith (with which I will conclude all) *Psal 62. 11. God hath spoken once; twice have I heard this, that power belongeth unto God*: God hath spoken, how hath he spoken? in some glorious deliverance he hath spoken, in some great mercy: for God speaks in his providence as well as in his words, and when God speaks in his mercy, he expects that we should hear him: nay, that we should not only hear him, but that we should hear him often; he expects that we should hear; what should we hear! we should hear this, *That power belongeth to God, and mercy belongeth to God*, and loving kindness and free grace belong to God; and so loving kindness it belongs to God: The Attributes of God, that do found in ev•ry mercy, in every deliverance, and in some special mercies, we should not hear it once but twice: God spoke once, and I heard it twice, that is, *often* 'tis an allusion to an Echo; a man speaks sometime that it raises an Echo; and the words will be repeated again, he shall hear it round about him, the words sound again; he speaks once and it sounds twice, often, so there is such a voice in many mercies, many deliverances; and many special providences, they sound lov'd as the Echo of a man doth: The Lord speaks once we should hear twice, that power belongs to God. Well, remember that the Lord expects that thou shouldest hear it often: and when ever thou art brought into a low condition, remember this, what thou hearest in thy former low condition, that power belongs to God: and mercy belongs to God: And thus should we trust the Lord in straits: former mercies are engagements for the future; and this is part of the glory the Lord expects, this is part of the In-come that he desires for mercy, for deliverance: poor creatures that have seen much in it▪ they should never forget the loving kindness of God, when they are in straits, in great straits, still to make use of former experiences, and to remember the years of the right hand of the most High. Thus you hear what improvement there should be of our afflictions.

THE Third Sermon, On DAN. III. XXV.

He answered and said. Lo I see four men loose, walking in the midst of the fire, and they have no hurt, and the form of the fourth is like the Son of God.

YOu know what Proposition was raised the last day, viz. That *God doth often times in a wonderful manner, rescue the lives of his Servants from death and destruction*: You had then the Doctrinal part; I have since that, in another place, made some Application, which I shall finish, God willing, at this time: we learned by way of Instruction. First, That the lives of his Servants are precious in God's sight; All the Income of glory that God hath brought in from this world, it comes in this way from the lives of his Servants: if it were not for them, God should loose all his Rent; and therefore the *Psalmist* doth plead with God, when his life was brought nigh to the grave: In *Psal 30. Lord*, saith he, *what profit is there in my blood, if I go down to the pit?* as if he should say, Lord thou art like to loose thy Profit, thy Rent; if I go down to the grave I shall not bring thee in that Rent of glory; Though I shall glorify thee in another way; yet I shall not lift thee up here in this world; I shall not make thy name glorious before the eyes of the sons of men, & in the midst of thy adversaries: therefore Lord look to thine own Profit, saith he: The lives of the Servants of God are very precious to him,

and therefore he hath given such charges concerning their lives: He hath laid a charge upon all his creatures: Fire, Water, Wild beasts, upon Fishes of the Sea, upon violent men upon violent Diseases, Sickneses, upon the Devils themselves; he hath charged them all concerning his Servants; that they are not able to lift up a hand against them: and therefore God hath set such a guard about the lives of his Servants; are they not all Ministering Spirits? so 'tis said of the Angels, Hebrews •. *Are they not all ministering Spirits sent forth for the good of the Saints?* God will spare all his Angels out of Heaven, rather than the lives of any of his Servants should be lost; yea the Lord he will not trust the Angels themselves, but he takes special care of the lives of his Servants. *I the Lord do keep it, I watch over it every moment;* And therefore also you find that men have paid dear for his Jewels, when they have taken away the lives of his Servants; he hath always made Hue and Cry after them, and where ever he hath found the blood of his Servants, he hath made them to pay dear for it. It is said of *Babylon*, That when God made search for blood, *he found the blood of his Prophets there;* and how suddenly was *Babylon* brought down? all *Babylon's* goods were forfeited presently, they were seized upon as •elons goods, and •he was brought down with all violence, and she was cast down as a Milstone, into the bottom of the Sea: Now if life be so precious to God, how precious is the soul to God? Oh, the care that God takes of the souls of his people! Oh the pains that Jesus Christ took to fetch the souls of his people! What a journey did he come? And what a Sea of blood did he pass through? What an Ocean of his Fathers wrath did he dive into? He was content to go to the bottom, when all the billows of his Fathers wrath lay upon him; that so he might fetch up the souls of his people; and therefore if the soul be precious unto God and Christ, it should be precious unto you; *What will it profit a man to gain the whole world, and to loose his soul:* and therefore what ever you do, neglect not those great Matters of Eternity, those matters that concern the soul.

Again, If life be so precious with God, why then you should prize your lives? It is the will of God that you should look upon your life as precious: take heed that you speak not against your lives; It was the *Prophets* failing, he would needs die in a passion; *Lord, I am no better than my Fathers:* and take heed that you act nothing against your lives, it is the greatest sin that you can sin: Improve your lives to the utmost, gain as much knowledge of God, and communion with God in this term of life, as possibly you may; do as much for God, act as much for God in the term of life▪ as possibly you may: This is the way to put o•• your lives for the best advantage. Though man hath never so much of the world, never so much o• outward honor yet if his life be not spent in this, in seeking after God in acting for God, he looseth all his honor at last, & become as the beasts that perish.

In the last place, We should *trust* God for the future; and I shall now press this Use of Exhortation more fully upon God's people: When eve• you have seen God in a way of deliverance, you should trust God for the future; 'tis part of the Rent that God doth expect for mercy, that they that have received mercy, should forever cleave unto God, and in all conditions put their trust in him, Psal. 62. v. 11, 12. *God hath spoken once, an• twice have I heard this,* saith the Psalmist, *tha• power belongs to G•d.* he hath spoken once, and I have heard it twice: When God speaks in some remarkable providence, why this is the voice o• God, *That power belongs to God, and free grace belongs to God.*

1. Trust God first of all, for all the comforts of life, for whatsoever may make your lives comfortable; and that because that life is more than all the comforts of it; and God that gives the greater, will not deny the lesser; it is our Savior's Argument to his Disciples, in Mat. 6. 25. *Therefore I say unto you, take no thought for your life, what you shall eat, or what you shall drink; nor yet for your body, what you shall put on; is not the life more than meat, and the body than raiment? Is not life more than meat? Is not the life of greater value than meat, drink, and clothing? more than all the comforts of life? it is more in the eye of God, the life of one Saint, is more unto God, than all the creatures in the world. Now where God gives life, he takes care for life, he takes care for the comforts of life: See what provision God did make for the beasts in the old Law; there was a Law given in the 25. of Deut. v. 4. That they should not muzzle the mouth of the Ox that treadeth out the corn, and the Apostle does apply it; doth the Lord take care for Oxen? and so doth he not abundantly care for men? and so our Savior he tells us, the Lord takes care of the Ravens, and he feeds them: Does the Lord take care of Ravens, and will he not take care of his Saints? Certainly those that fear the Lord, he will fulfil his Promise, they shall want nothing, that is his Promise. Psal. 34. 10. They shall want nothing that is good for them: they may want something of that they desire, because we desire, like children, that which may be hurtful to us; but it is not possible that God's people should want anything that is good for them: Why God is engaged to maintain the lives of his people, and life is more than all the comforts of life.*

Secondly, Trust God for the overcoming of all the evils of this life: 'Tis true, God's people may meet with a great deal of evil in their way, there is many Tribulations to go through; Now trust God, I say, for the overcoming of them all; for they come all under the providence of your Father; what ever evil thou fearest should come upon thee, it comes under the providence of thy Father: Now he hath promised to be a Shield and a Buckler to his people, it is part of his Covenant, to be their defense against all the evil of life; in Gen. 15. v. 1. *Fear not, there saith God to Abraham, For I am thy Shield, and thy exceeding great reward; Fear not, I am thy Shield, and therefore I am able to defend thee, to protect thee, to deliver thee from all the evil that thou fearest; though there lay never so many evils in thy way, believe that God will and can, notwithstanding them all, make your lives comfortable.*

Thirdly, Let God's people trust him for the prolonging of life, for the preservation of their lives; though there is nothing that meets with more enemies, with more danger, then the life of man: and there is nothing so unable to resist the evil that it meets with, as the life of man; 'tis true, 'tis very easily taken away, as a vapor soon blown away; as a candle it is soon blown out with every puff of wind, with the least affliction when God is pleased to permit it: You know how soon King Asa his life was taken away, how easily was his life taken from him, in Chron. 16. it is said *He had a disease in his feet*, and one would have thought it had been far enough from the heart, that he might have lived long enough for all that disease, and yet it turned him into the grave, it threw his life down to the dust: There is nothing I say, more in jeopardy, then the life of Man; and no man's life more in jeopardy then the life of a Christian; and yet believe it, notwithstanding all this, your lives shall be prolonged.

First of all till the determined time be come; They shall not be taken from you the least moment before God's determined time be come: our Savior, he was often in Jeopardy of his life; he was often in the hands of his enemies, and yet when he was in the midst of them, they were not able to lay hold on him, and this he gives as the reason, because *his tim was not yet come, his hour was not yet come.*

Secondly, Nay believe further, you that are God's people, Your lives shall not be taken away, till you have done that work that God hath sent you into the world for: So that you need not fear untimely death: I say, your work shall be finished before God cut off the Thred of your lives; 'tis said in *Revel. 11.* see what is spoken there, concerning the *two Witnesses*, verse. 7. *And when they have finished their Testimony, the beast that ascendeth out of the bottomless pit shall make war against them, and shall overcome them, and kill them:* 'Tis possible the beast that ascendeth out of the bottomless pit, may make war against the Saints, and overcome them, and kill them; but that shall not be till they have finished their Testimony, till they they have done that work which God put into their hand, and they were sent into the world for to do.

Thirdly, Nay further believe it for your comfort, that you shall not be cut off till you be ripe in grace: Many of the Saints they are apt to fear untimely death. I tell you, You that are in Christ, you may be confident of it, that *you shall not be cut down till you are fully ripe*, see that Promise that is made in *Job 5. v. 26.* *Thou shalt come to thy grave in a full age, like as a shock of corn cometh in his season;* 'tis a promise that is made to the righteous, *Thou shalt come to thy grave in a full age, as a shock of corn that cometh in its season:* The Husbandman brings not in his corn till fully ripe, no more will God take away his people til they be fully ripe; *very thing is beautiful in its season;* 'tis beautiful when it is fully ripe; God plucks his fruit when they are most beautiful; it may be it is possible God's people may be cut off young; aye but yet they are fully ripe, it shall not be before they are ripe; *God will either ripen them betimes, or else he will ripen them in the very plucking;* for this, see another Promise that is made, in *Ia 65. 20.* *There shall be no more thence an Infant of days, nor an old man that hath not filled his days, for the child shall die an hundred years old; but the sinner being a hundred years old shall be accursed:* There shall not be an Infant in days, there shall not be an old man that hath not filled up his days. *An Infant of days*, that is, one that is a child in grace, while he is young: Well, the time is coming the time of the Gospel, where there shall not be an Infant of days, nor an old man that hath not filled his days: a man fills his days when as he is full of grace, full of the Image of God, when he is full of the fruits of Righteousness, then hath a man filled his days; when a man fulfils that which he lives for, then he hath filled his days: Why now God hath made this promise to his people, That *they shall all fill their days;* they shall be full of grace, they shall be full of righteousness: So that before God pluck them, they shall be fully ripe. Trust God therefore with your days, and with your lives; be confident that God he will hold the candle of your life light; though there be many blasts, yet God he will hold, he will maintain the candle of his people's life: Be not you negligent in your work, but let it be a spur to you, make all hast for there are many blasts that seek to blow out the candle of your life; make all hast you can to do your work; but do not distrust, the Lord will hold the candle-light, till his people's work be done. That is the third particular.

Fourthly, Trust God for spiritual mercies; even outward mercies should strengthen our confidence to trust God for spiritual mercies; Truly Brethren, this is the best improvement that you can make of mercies and deliverances, when as you can see so much of God as should draw forth your hearts forever, in all conditions, to put your trust in God; Now know, that the outward mercies were given for this end: It is one end I say, wherefore God gives mercy, that so he might engage his people, for the future to trust in him; it would be a great discredit to God, if his people after all experiences, he hath given them shall not trust in him for the future, and there is nothing that doth provoke God more then this. If *Israel* after all the experiences that God hath given them, after all the wonders they had seen in the Land of *Egypt*, and in the red Sea, and after all this shall distrust God through unbelief, God does look upon it as a great provocation: See what God says in Ps. 78. about the 19 20 verses, 'tis said in v. 18 *That they tempted God, yea they spake against God*, in the 19. verse. *They said; can God furnish a Table in the wilderness? behold he smote the Rock, and the water gushed out, and the streams overflowed, can he give bread also? can he provide flesh for his people?* Now 'tis said in the next verse, *therefore was the anger of the Lord kindled against them*, therefore was the anger of the Lord kindled, because they had seen his wonders at the red Sea, and his wonders at the Rock, yet they distrusted him; *can God prepare a Table in the wilderness?* this was a limiting of God, and this their unbelief, it cost them dear: Therefore the Lord sware in his wrath, that they should not enter into his rest.

Object. *But you will say, Whether can any mercies or deliverances that a man hath received, be any help unto him for the future?*

Answ. I answer they may; and I will show you when; When mercies received, or deliverances are helps unto the soul, concerning his confidence and trusting in the Lord for the future.

First of all, when the soul is careful to lay up the experiences of mercy; when a man is careful to remember the goodness of God, a man may receive a thousand mercies, a thousand deliverances, such as he might make experience of, for his own benefit and for the help of others, and yet be never the better: I say, if they be not carefully laid up, if they be not carefully treasured up, a man looseth all the sweetness of them; for there are two things that God doth intend in every mercy. First of all, There is present comfort and refreshment that he presently gives out, and then there is something in the mercy to be laid up for the future; there is something in every mercy that God would have his people lay up, something that will stand them instead another day; now when a man does not remember the mercy that the Lord dispenceth to him, though he may take some comfort in them, yet he looseth the greater comfort of them, that which he should lay hold on is the fruit of experience, or else all the mercy is lost.

Secondly, Mercies become helpful when as the soul can see the love of God in the present mercy; when the soul sees the love of God in every present mercy, this puts life into the mercy; when the soul receives mercy, and doth not eye love in it, that mercy, it proves a dead mercy; or if there be any sense it will not last long, because there was not special love seen in it: Now when the soul can eye the love of God in the mercy, then is the heart affected

with the mercy, and then is the sense of the mercy most like to be continued: When a man can look at every mercy, as the offspring of love, he will be careful to nourish the sense, the remembrance of that mercy: one mercy that the soul can see love in, is more dear, more precious, than many mercies: See it in *Hezekiah*, he saw special love of God to him in that mercy, *Is. 38. part v. 17. But thou hast in love to my soul delivered it from the pit of corruption; for thou hast cast all my sins behind thy back.* *Hezekiah* was taken with the mercy, why? because he saw the love of God in the mercy: *Thou in love to my soul hast done it;* and therefore he set a high price upon the mercy. Those fifteen years that God added to his life, was more than all his life before, because he saw a special hand of God here, and he saw the love of God here; and therefore this was a long-lived mercy, it was remembered, it continued, it remained in *Hezekiah's* heart so long as *H•zek•ah* lived.

Thirdly, Again Thirdly, present mercies become helpful to the soul for the future, when as the heart is fully convinced of the unchangeableness of the love of God to his people: When he is fully persuaded of this truth, That where God loves he loves to the end, and where he begins in a way of mercy, he goes on in a way of mercy, he goes all along in free grace, saith the *Psalmist*, *All the ways of the Lord are mercy and truth, unto his people.* When a soul is once convinced, this will help much to turn mercies into experiences; and therefore that Doctrine which doth teach falling away from grace, that a man may be beloved today, and cast off tomorrow: 'Tis a most uncomfortable Doctrine; and 'tis impossible then that a man should make any experience at all of the mercies that he hath received: If God be changable in his love, if he cast off his people that he hath received in his free grace; why then though a man hath never so much of God today, and know never so much, and have never so much of the presence of God in the mercy, he can have no experience; and therefore that which concerns the soul, it is to be grounded in the unchangeableness of God's love to his people.

Fourthly, Again Fourthly, A man may make use of present mercies to be helpful for the future, if he be careful to keep faith in action, if he be careful to keep faith upon the wings: To act faith in every condition upon the free grace of God, and the mighty Righteousness of Jesus Christ; it is faith that puts a luster upon all mercies; and if faith be down, a man cannot see the goodness of God in any mercy that he hath received; if saith be dead then the sense of the mercy is lost, precious mercies, they become useless, they are as a treasure locked up, that a man cannot come by to make use of a treasure buried in the earth, that will do a man little good; and therefore it concerns the people of God to keep faith upon the wings; act faith and keep that fresh and lively; and then all mercies and all deliverances that you have received, they will be fresh in your eye; for faith puts a varnish upon the mercy, and though they be old, yet faith will make them present as things new to come.

Fifthly, Mercies become helpful for the future. When the soul is careful to keep up his Communion with God, when a man is careful to walk with God continually, to fix his eye upon God, and to follow God fully in everything, to follow God wheresoever he leads him; so long as God and the mercy is kept together, there will be abundance of luster and beauty in every mercy; but when the soul is careless in maintaining his Communion with God, it looseth then the sense of all his goodness that formerly he tasted in every mercy, and they

become useless; even grace itself cannot comfort a man if God be not nigh, if God by his spirit do not shine upon it: and therefore mercies much less though they be never so great and precious mercies that a man hath received; yet they can afford no present comfort nor be a support to him, nor encouragement to wait upon God for the future: but if so be God and the mercy be kept together, then mercies become useful, and an help to the soul to trust in God for the future.

Sixthly, Mercies are helps for the future, when as the soul is enabled by the Spirit of prayer, to urge God with former mercies, and to lay them before the Lord as engagements to help for the future; there is such an improvement to be made of former mercies: When God doth pour a Spirit of prayer upon his people; and then, and then only do mercies that are past become a help to the soul or the future: you shall see so the Saints have urged this with God, they have pleaded with God, and put him in mind of his former kindness; so you may see in the 51. of *Isaiah* about v. 9. *Awake awake, put on strength. Oh A•m of the Lord, awake as in the ancient days, &c.* And so in the 22. *Psal.* The *Psalmist* there doth use the right Argument with God, he turns former mercies into Arguments, to engage God for the future: in the 9 & 10. verses, *But thou art he that took me out of the womb, thou didst make me hope when I was upon my mothers breasts, I was cast upon thee from the womb, thou art my God from my mothers belly: Thou art he that took care of me, when I could not take care of myself, and when the care of creatures could do me no good, without the care of the Lord: and seeing thou hast done this for me, I am still encouraged to wait upon thee, to trust in thee for future mercies Thus you see when mercies and deliverances may be encouragements for the future; and how the soul may make experiences of them.*

Quest But you will say further, how should we look upon our mercies so as to make the best improvement of them to strengthen our faith in the Lord, for the future.

I Answer briefly.

First, Look upon them all, as the first fruits which God hath promised to you; this will mightily help to strengthen the faith of the soul for the future: look upon all as beginnings of that which God doth intend to do for his people; as a spark of that flame of love that is in the bosom of God towards his people, as drops of the Ocean of love, drops of those Rivers that run at God's right Hand, which he hath reserved for his people. I say, look upon all mercies that you have received as fruits of that which God hath reserved in glory for his people; and this will mightily help to strengthen faith for the future.

Secondly, Look upon them all, as stays that God hath given, staffs to hold in your hands for the present; all mercies, all deliverances, all sights of God all manifestations of his love, all experiences of his goodness: I say, look upon them as stays and crutches that God hath given into your hand for the present, to lean upon while you are in this your Pilgrimage; do not build upon them, you cannot build upon the best of your experiences, do not lay them as the foundation, but only look upon them as helps in your way, and so use them as helps for the present that God gives you, that you may more cheerfully go on to his self, and to his son to the rest in him, where there is everlasting peace. And therefore here will I premise two

things, and give you a Caution how to rest upon former experiences; and so I shall end the Point.

1. Know this, that it is possible that the soul may lose the sight of all his experiences, they may be all out of sight; 'tis possible that a man may call them all in question, the soul may be brought into such a sad condition, into such a dark condition, that it may call in question all that ever it hath seen of God, and those very things that he did take as some special Tokens of love, all manifestations given forth of himself, all communications of his presence, of his grace; I say, all these they may be darkened out of sight. Or,

Secondly, Though they may be in sight yet God doth many times bring his people into such conditions as their former experiences cannot reach them; God may come still with further and further trials, and such trials, I say, that all a man's former experiences cannot reach them: his trial and temptations may be above them all: And therefore here take these two Cautions when as you are thus to follow experiences, and to make use of experiences.

First of all, Take heed that you do not make your own experience the first ground of your trust: Make not, I say, any experience that you have had the first ground of your trust, or confidence; I said before, experiences are good helps, good Crutches, but they will make no foundation for the soul to build upon: They are not the first foundation that is to be laid: No, you must learn to trust God when you see him not, you must trust God before your trials; for that is the most blessed thing. See what our Savior Christ says concerning *Thomas*, in that 20. of Joh. 29. *Jesus said to him Thomas, because thou hast seen thou hast believed, but blessed are they that have not seen, and yet have believed.* The heart is so backward to faith, that it is well if it be by any means at last brought off to believe; and therefore the Lord hath condescended to reveal himself to his people by experiences; but yet our Savior, he saith, it is more blessed to believe and not to see. *Blessed are they that believe and have not seen:* This kind of faith is that which brings most glory to God; to believe a man before he try him, 'tis a great trusting of him and so 'tis an honor put upon him; now to believe in God before the soul hath tried him, before he hath had experience, this is an honor, a great honor that is done to God; and this is the faith that will hold out, this will last; this kind of faith it will uphold the soul in the greatest straits, in the lowest condition, when sense fails and when experiences are gone out of sight, why then this kind of Faith will hold up the soul: when the soul can trust the Lord though he had not tried him, trust him, though God had not given experience; trust him first of all because of his word, because of the word of his grace, that is given forth to the soul, as a foundation to build upon, this is an honor Indeed to God.

Secondly, Be careful throughout all your whole course of life, that you rely more upon the word of the Lord, then upon your experiences; throughout the whole course of your life, you will find this more beneficial to rely upon the word of the Lord: and here I beseech you to remember, that this life it is the life of Faith, it is the life of Faith, and not the life of sense; in Heaven the Saints shall live by sense, they shall have no need of Faith, the life of Faith is not proper for them; but the life of Faith is proper to God's people on earth, to believe and not see: *Faith is the evidence of things not seen;* it is taken up with things not seen: I say, this life it should be a life of Faith unto the Saints 'tis not a life of sense: And consider moreover if God

do give any spiritual sense, or if he do give any experiences of his love, it is given for this end, that so he might help the Faith of his people, that he might help their Faith, and strengthen their Faith, that so he might encourage them for the future to trust in him; to trust in him when they see him not, when all is dark and sad, when God seems to be out of sight; I say, God gives encouragements for this end, that so he might encourage them to believe; and therefore it is that oftentimes he trains up his people in this way; he will strike the Crutches out of their hands, he will put them to it, they shall walk alone by Faith; that all the sense of God's dealings with them shall be out of sight, they shall have nothing to rely upon; God will put them to it, to rely upon him alone, upon a naked word of promise, upon the word of grace, to rely upon him though they have nothing in the world to rely upon,

2. Consider, though it be great mercy that the Lord is pleased to condescend so far to the Creature to give spiritual sense, and many times experiences, by which he will seal up his word and his grace to them, yet it is a greater mercy that God hath given a word of promise to rely upon, that is the greatest mercy in the world; asurer foundation of hope, and that which will stand a poor creature instead when 'tis in the dark, when all the sense will be in the dark, and experiences out of sight; but then the word o• the Lord will endure forever; and so then to have a word of grace to rely upon, a word of promise; this is the greatest mercy that God can show to poor Creatures: My Brethren, if it were not for this, it were not possible that the soul should be at any certainty; though God had given never so many experiences of his love, though the soul had seen, and though it had felt, and tasted of love, and though it had lain in the bosom of Jesus Christ, and been refreshed with his •ove; yet if the Lord had not given a word of grace to rely upon, a word of promise to rely upon; It would be impossible but that •t some time or other they would call all in question, for 'tis not possible that otherwise the soul should be supported in dark conditions, for why? when the soul begins to look towards God, why it is filled with the sense of his own vileness, with the sense of his own unworthiness: Oh that •s one of the greatest discoveries that the Lord makes: show the soul how vile it is in itself: and therefore I say, the soul is ready to question all: all that God hath done for it, though it hath seen God walk in a way of love to him; yet still, Oh 'tis too good for me, too good for such a •ile Creature as I am!

Again, The desire of the soul is carried migh•ily after God, when God comes once to set his Face towards Heaven, it is filled with vast desires to God, that it can never have enough, never be satisfied; and though God do come and manifest himself by gracious Experiences; yet still it desires more of God: It is apt to question, Have I anything of God or no? Have I seen God or no? it is very solicitous when it is once set towards Heaven, God makes it very solicitous concerning the great matters of Eternity: 'tis filled with the weighty things of Eternity, and the weighty business of Eternity; so though God hath come and hath spoke, and the soul hath seen God, and experiences of God; yet because it apprehends such great weighty matters concerning the soul for eternity; all experiences are called in question of God's love and his favor to him: A man is so careful in this case, that he will scarce believe himself: nay, though he have seen Christ, and though he have felt him, and seen his goings, still he will hardly believe himself, whether he hath seen him or no? you know *Mary Magdal•u*, she was very solicitous, she stood weeping; she saw him and she would not believe

her own sense; and so 'tis with a poor Child of God; Oh 'tis so solicitous that though it have seen Christ, and experiences of his goodness, and his favor and love; yet it will scarcely believe his own sense, and he is apt to call all in question whether he hath seen the Lord or no: So that still, I say, after all experiences and the manifestations of love, the soul would call all in question many, and many a time, if it had not a word of Grace to trust to; and therefore the Saints are more beholden to the Lord for his Word of Grace to them than for all experiences: And remember this, That though God hath done never so much for you, and you have seen his goings in your hearts; yet do not you make your experience the first Ground of your trust, and do not trust to your experiences so; but look to the Promises as the Promises, as the only Foundation that will bear up your heart forever, through all dark conditions; And so for Experiences, look upon them as Crutches to lead you to the word of his Grace; but they are not to be rested in.

THE Fourth Sermon, On DAN. III. XXV.

He answered and said. Lo I see four men loose, walking in the midst of the fire, and they have no hurt, and the form of the fourth is like the Son of God.

I Have spoken out of these words. We have finished one Proposition: Namely, *That God doth oftentimes in a wonderful manner rescue the lives of his servants from death and destruction.* I pressed you the last day, that Christians should therefore trust in God; such as have seen his goings; should trust him for the future, upon former experiences; when God speaks once in a remarkable providence, he expects we should hear twice, again and again; In every low condition we should hear, *That power belongs to God.* Trust him for the comforts of life, and trust him for the preventing the evil of life; trust him for the upholding of you in life, till his time be come, and your work be filled; only be not you negligent, make hast in your work; work the works of God while the day lasts: but yet you may be confident the Lord he will not suffer the Candle to be blown out till your work be filled: *The righteous shall come to his grave as a shock of Corn that cometh in, in his season;* I shown how far we may make use of former mercies for the future to become great helps of Faith; when the soul is careful to lay up the remembrance of them, when the soul can eye the love of God, special love; when the soul is once convinced of that truth, of the unchangeableness of the love of God; when the soul keeps up the wing of Faith, and holds up its communion with God, can go and lay before God former mercies, and use them as Arguments to plead with God for the future; as God's people have done; then do mercies become helpful for the future.

But how far should we trust Experiences? Why look upon them as Earnests of that which God doth intend to give, and look upon them as Crutches, as helps in the way; so though all the experiences of God may be out of sight, for God may bring his people into some condition that may be above Experience, Experience cannot reach them: And therefore do not make your own Experience the first ground of your trust; but trust first in the Lord, and the word of his grace trust them more than all your experiences; the life of a Christian, 'tis the life of Faith, and not of sense; the life of sense is in Heaven; but the life of Faith is most proper here. *Blessed are they that believe, and have not seen:* and if God do give Experience, and manifest his love and goodness to thee, it is for this end that he might strengthen Faith; he

will learn his children to go alone: and therefore God many times hath struck the Crutches out of their hands, and all sights of God shall be gone, and God will make them to trust in his naked word: Great use may be made of Experience; but yet I say, lay the word of the Lord as your foundation, and trust that, for that will hold in all conditions, in the greatest darkness, when Experience may be out of sight, and you can see nothing.

We proceed.

He answer'd and said: Lo, I see four •en loo•e, &c. Who is it here that bears witness of this Miracle of deliverance? 'Tis Nebuchadnezzar the King: it was one that was a proud insolent Monarch; one that scorned God, and defied the most High, in the 15. verse of this 3. Chap. that commanded the people to fall down and worship his Image, that he had set up; and in the latte• end, Who is that God that shall deliver you out of my hand? a persecutor of the Saints, one that was filled with wrath against them: The King was •xceeding wrath, and comm•nded the Furnace to be heated seven times h•tt•r then ordinary: Yet here Nebu-Nebuchadnezzar himself is forced to bear witness of the goodness of God to his people; He confesses it before all men: Did we not cast in three? and loe I see four men loose walking in the midst of the fire, and they have no hurt: There is a question propounded by Inter•eters, neither Nebuchadnezzar was truly converted or no? It seems there is much does make for his conversion.

First of all; Here was a strong work of conviction that past upon him, he was convinced of his sin, he was convinced of the glorious Majesty of God, to shine in this Miracle: His conviction makes him cry out before all the world, before all that were about him.

2. There is Secondly, A confession of his Error, and an acknowledgment of his sin: Now he knows there is no God• but the true God: There was also in the

3. Third place, A rejoicing in his own disappointment, he rejoiced in that the Lord had prevented him in the evil that he intended, that he was not able to bring it to pass, his mischievous device against the Saints: as you may see in verse 28 *Then Nebuchadnezzar spake and said, blessed be the God of Shadrach, Meshach and Abednego, who hath sent his Angels, and delivered his servants that trusted in him, &c.* There is a rejoicing here that they were delivered, and that he was disapointed, that he did not succeed according to his will: Now this seems to be a great measure of self-denial: What did not *Nebucadnezzar* do as much in this as *David* did when he was disappointed? in the first book of *Samuel* 25. when *David* had an intention to cut off *Nabal*: *Abigail* she comes to p•rswade him, and in the 32 v. *David said to Abigail, blessed be the Lord God of Israel which sent thee this day to me. Nebuchadnezzar* did seem to do as much as *David* did here; he blesseth God for his own disappointment.

Fourthly, this seems to make for him• that he did rejoice in the goodness of God to his people, he does rejoice in their grace; as you may see in the 28. verse, *Blessed be the God of Shadrach, who sendeth his Angels and delivereth his servants that trust in him:* He seems to rejoice here in their grace, in that constancy of theirs that they did not yield to his command, and serve no God but their own God; and he rejoiceth in the deliverance of the Saints: *Blessed be the Lord that delivereth his servants;* yea further, he seems to give the glory to God: He does eye God in the deliverance; he takes notice of it as from God, and blessed the Lord: *Blessed be the*

Lord that sendeth his Angel, and delivereth his servants: Nay further, he takes care of true Religion, and of God's Name to be exalted; he makes Decrees, and sends it to all people, and *whosoever does act anything against God, shall be cut in pieces*, and their houses thrown down and made a jakes: Thus you see what a great way he went, and what a great deal *Nebuchadnezzar* did seemingly for God upon this his conviction; and yet it may be it was but a conviction; and that there was not a thorough work of grace at this time wrought upon his heart. Many works he did, but yet they seem to be effects of a temporary faith.

Nebuchadnezzar notwithstanding all this, he fell back again to his old way of supposition; for in the fourth Chapter, you shall read there of his Superstitious ways: He dreams a Dream, and he fends for the Sorcerers to tell his dream, and he would have cut them off because they could not tell him his dream, and reveal it to him, which belongs to God to reveal secrets: So that though great conviction, I say, post upon him, which did rise from the present sight of the Miracle that was wrought, yet *Nebuchadnezzar* at that time, he was not truly brought home to God: So then we may observe this Proposition of Doctrine,

That it is not in the power of the greatest Miracles to convert a soul to God, unless the Spirit of Jesus Christ step in: I say, it is not in the power of the greatest Miracle, to convert a Soul to God.

Neither Miracles of Judgment, nor Miracles of Mercy will do it: *Pharaoh*, King of the *Egyptians*, he saw as many Miracles of judgment, as one would have thought, would have broken the most stoniest heart, and made the most obstinate wretch to submit to God; and yet notwithstanding *Pharaoh's* heart was not softened, but hardened. And all those Miraculous works of Judgment, they made him harder: The people of *Israel*, they saw Miracles both of judgment and mercy, and yet for the most part, they were secure, hard hearted, unbelieving people, they were a burden to God, and a provocation to his Spirit: All the time they were in the Wilderness, what Miracles of judgment did they see? God smote some of them with fire from Heaven, and consumed them: God smote *Miriam* with Leprosy, in the 12. of *Numbers*, for her murmuring: And the Lord consumed *Corah*, *Dathan*, and *Abiram*, in *Numbers* 16. they were consumed, and yet the people rebelled against God; he sent fiery Serpents amongst them, in the 21. of *Numbers*: another Miracle of judgment, and yet notwithstanding for all that, *they rebelled against the Lord*; They saw Miracles of Mercy also; What wondrous works did God do for them in the Land of *Egypt*? What wonders at the red Sea, in dividing the waters, and made a path of life and death to go through? life to the *Israelites*, and death to the *Egyptians*: they saw his wonders in the Wilderness; *God led them in the day time by a pillar of light, and in the night time by a pillar of fire*; He rained Manna from Heaven, they eat Angels food, he gave them water out of the Rock, *Moses smote the Rock, and the water came out: He rained feathered fowl into their Camp that they all eat and were full*: And many other Miracles of Mercy they saw: many Mercies which are expressed in the 78. *Psalms*; but notwithstanding for all this, you may see what this people was, at the 8. verse of the 78. *Psalms*, *A stubborn and rebellious generation, a generation that sets not their hearts aright, and whose spirit was not steadfast with God*: This is the description that is given of their fore-Fathers, *They were a stubborn generation, rebellious a generation, that set not their hearts aright, and whose spirit was not steadfast with God*:

Secondly, As we have instances to prove it, so we have the word of Christ to prove it, to make it evident that it is not in the greatest Miracles of the world to convert a soul to God: See what our Savior saith, in that 16. of *Luke*, and the 31. 'Tis the word of *Abraham* in the Parable; he said unto them, if you hear not *Moses and the Prophets*, neither will you be persuaded, though one rose from the dead: The rich man in Hell, he desires that one may be sent from the dead to give them warning; why *Abraham* tells them they have *Moses and the Prophets*, let them hear them, and if they hear not *Moses & the Prophets*, neither will they be persuaded though, one rose from the dead: The greatest Miracle in the world what ever, it will not turn the heart to God, it will not make them to believe in his name; though one should come from the dead thou God should send an Angel, a Saint from Heaven, that should be as a flying Angel, to fly up and down in the world, to speak the voice and tongue of an Angel, though he should declare this to all the world, that the glory of Heaven is unspeakable, incomprehensible, eternal, the joy is everlasting, they shall never be able to declare it; though he should declare one hours enjoyment of the presence of God and the Lamb, it is more worth then ten thousand enjoyments of all the pleasures of the world; though he should declare it, that there is but one way to Heaven, there is but one door to enter in at, and that's only by *Jesus Christ* and his Righteousness, and should tell you of ten thousands that shall not come there, that sought to enter in their own way, and by their own works, and their own righteousness, and they are all shut out: though he should further declare, that God hath now set Heaven doors wide open, and that he is willing that poor sinners, the worst of sinners, should come to him by his Son, and they shall be accepted, and all their former iniquities shall be no block, no rub in the way, he will embrace them as freely as if they had never sinned against him; I say, if such a thing should be, it would be a Miracle of Mercy; but yet for all this, it would not persuade the heart of one sinner to submit to God. This could not overcome the heart of man to *Jesus Christ*. And again, on the other side, if one should come from the dead, God should send one from the pit of destruction to declare, to bear witness of the unspeakable Torments that are there; and should declare, that way is broad, and many walk in the way to destruction, and that unbelief it is the readiest way: Though he should declare that every man and woman living; that seek not after *Jesus Christ*, and hath not an interest in him, are like, sooner or later, to come into the same Lake of condemnation: It would be a terrible Miracle of judgment; but yet all this would not work upon the heart of one sinner: no, our Savior says to such men and women that sit under the Gospel, and hear what I speak from day today, and thereby are not wonted to submit to God: *Why, neither would they believe though one should come from the dead.*

Thirdly, The Point may be further cleared, by our own Experiences. I say, by experiences of our own days; are there not many poor Creatures that have seen Miracles of Mercy, that have seen God, many times in wonderful way of deliverance towards them? at such a time they were in danger, eminent danger, at such a time they were nigh to death, and what great promises, and what great purposes came into their hearts and mouths: and yet notwithstanding all that God hath done for them, they have turned again to folly; nay, sometime they have seen and tasted as it were of the power of the world to come, that God hath convinced them many times of the excellency of the way, and the necessity of walking

with him, and the happy condition of the Saints, & they it may be, have had some tastes, some drops to cool their tongue; and though they have had that Miracle of Mercy, yet notwithstanding their hearts have gone back again; and they have not been converted and persuaded to come to Christ, after a hearty draught of his love and good ness, which might abundantly satisfy them: others that have seen even Miracles of judgment; God many many times hath wrought strong conviction in their conscience, they have been as it were for the present, hung over the flames of Hell, and great thoughts have been darted into their spirits; convincing thoughts of the necessity of seeking after faith, they have seen as it were the mighty consequence of the soul, the mighty consequence of the things of Eternity, and yet have worn out all hints that have been made upon conscience, and soon returned to their former ways of folly; to folly & desperate madness; others taken up in vanity, taken up in the world, others taken up in their own righteousness, and think themselves whole, and need no Physician; notwithstanding all these Miracles of judgment; how many are there that have seen them, and have felt them, and have not been brought home savingly by them?

But you will say, how come this to pass! what cannot miracles of works bring home a soul to God? what then? what miracles?

I answer first of all, God would have it so that he might put a great glory upon his word, he will [Reason 1] have it known what the word of the Lord is, he will make known the power and efficacy of it; his word is more dear to him then his work, more then all his works of Creation, of Providence, or Miracles; though all perish, yet the word of the Lord that endures, that abides; God will put a great deal of glory upon his word; and therefore he hath chosen his word rather then Miracles; though men think, Oh Miracles are glorious; and surely, if God show miracles that will convert, that will bring home the soul to God; but God's thoughts are not our thoughts, his ways are not our ways, he knows that miracles cannot do it: therefore he hath chosen his word, he will make that glorious in the Conversion of sinners; for the most part God works by his word; it is true, the word itself neither cannot do it, the word without the Spirit is a dead letter; but God is pleased to send his spirit along with his word; when he intends this work the spirit of the Lord shall come with some word from heaven that shall be effectual to turn the heart of a sinner, when Miracles of judgment or mercy cannot do it; it seems a weak thing to men, but the word of the Lord is mighty and powerful: When God is intended to catch any soul to bring it home, commonly this is his Net, he takes his word, and throws that over them, and that shall catch them. When he is intended to beat down strong holds, mighty Towers of lusts, sinful imaginations that do exalt themselves against Himself, and his Son, and his Gospel; why, God is pleased to use his word as the battery which will do this great and glorious work.

Secondly, It comes to pass from the desperate [Reason 2] hardness that is in man's heart; that averseness that is in the soul naturally to God: it is the hardest matter in the world to bring God and the soul together: Oh what striving is there in the gracious heart, before it is brought to God? it flies off from God; and the soul is forced to put Arguments upon himself, it may be again and again; *Why, art thou cast down Oh my soul, why art thou disquieted? why, trust in God; Why trust in God.* He repeats it again, and again, and all too little to trust in God, and to

have confidence in God; but there is much more averseness in a natural man's heart to God; there is an infinite distance, there is a contrariety; and 'tis a hard matter to bring off a soul to close with God, to submit to him: the greatest Miracle in the world cannot do it: why, when there is much peace in God's heart, there is war in the sinners heart; yea, when there is peace in God's mouth too, there is war in the sinners mouth: when God doth call upon them, come and behold the face of my Son, and behold the face of my righteousness, I give thee leave to look to either me, so thou look to me through my Son: yet still he will have his heart draw back, and he will look to God through his own righteousness, that of a creature, or else run away from God, hide himself in his own shame and confusion, and dare not come to God: And truly 'tis a very hard thing to overcome the heart in this cause, to trust God, to rely upon him; the heart is fille'd with slavery, and 'tis a very hard matter to overcome that slavery that is in the heart: I tell you, Miracles will not do it; though it should see never so many Miracles when it is in that condition; Miracles would not overcome the heart to trust in God to believe in God: Miracles, they declare the power of God and the glory of God, hold forth the beams of his Majesty; ay but there must be a declaration of the love of God and the mercy of God in Christ; there must be a discovery of this to the soul, before he can come in and submit to God, and trust in him, before the slavery can be overcome that is in the heart. I tell you, you must have a word, a sure word, to go upon; for the soul dare not go to God, he looking upon himself as stubble, and upon God as a consuming fire; and still he keeps off from God: and therefore nothing but the word of the Lord can persuade the heart to come in, and to trust, and rely upon God.

Now let us make some Application: Is it so, that the greatest Miracle cannot convert a soul to God? Why then

First of all, take notice what a Miracle of iniquity, [Use 1] of sin, is in every man's heart! a strange thing that the heart of a man should be so hardened against God and his own good; who would think it, that there should be so much stoutness in such a poor thing as the heart of man? so small a piece of flesh, to be so stout, and so hard against God? that no sword should be able to pierce it; it should not be only Musquet proof but Cannon proof; stand out not only against afflictions, lesser judgments, but stands out against great judgments; many times against miraculous judgments: why here is a strange stoutness, and hardness in every man's heart: Oh what a dead sleep is every man by nature cast into! you will say that man is in a dead sleep, that though he be shot at, it cannot wake him, that he should sleep secure when the house is on fire about his ears; truly, this is the condition of every man by nature though God do lay Cannon shot against him, and though God set on fire the world about his ears, yet still he sleeps; what a strange condition is the state of nature? Let us all take notice of it, and set us all bewail it in the presence of God, seeing how woeful it is, and what we are like.

Secondly, If Miracles cannot convert a soul, [Use 2] then what a Miracle is it that any soul is converted? truly we may stand and wonder that any soul should be brought home to God; how many Miracles is in this work of conversion? to convert a soul to God; 'tis a greater Miracle then to open the eyes of the blind, to give strength to lame to give life to the dead; a

greater Miracle then to turn darkness into light, a greater Miracle then to beat down strong Cities with seven R•ms horns, 'tis a greater Miracle then to make the world; *he spake, and it was done*, it was made, he spake his word, and the world was created: but God speaks again, and again, once and twice, and often, before the new creature is formed, before faith is created in the heart of man: and truly Brethren, you need not wonder that so few are brought home to God; that's not the Miracle: but stand and wonder that any should be brought home to God; there are many Miracles in the conversion of the soul to God; I beseech you take notice of them: there is a Miracle of *wisdom*; there is a Miracle of wisdom, I say, in the conversion of a soul, that God should find out a way to reconcile himself to a sinner, and then re•oncile the sinner to himself; here is infinite wisdom to find out a way to reconcile himself to the sinner, to find out a way to satisfy both justice and mercy, that they should meet each other and kiss each other, and both be satisfied; that justice should say, I have enough, and Mercy should say, I am well pleased, and both be glorified in Christ: Brethren, here is a way that men and Angels could never have found out, here is a Miracle of wisdom to reconcile the sinner to God; also here is abundance of the wisdom of God, that God should find out a way to make a rebellious sinner, come in and submit when he had stood out long, and stood many batteries, that God had laid against him; that the Lord should bring him in by a word of his grace; that God should come and catch a poor soul, and take him before the soul be aware: here is abundance of holy wisdom, truly none could do this, but only God.

And as there is a Miracle of wisdom, so there is a Miracle of power in every souls conversion: Oh wonderful power hath God put forth to over•ome the creature, and to overcome himsel•: To overcome the creature, to make a stubborn, stout hearted sinner relent, to shake the Oaks of *Bashan*, and make the Cedars of *Lebanon* to stoop: Yet truly this is the work of God, he put abundance of power into a word of his; and when an obstinate sinner hath stood out bo•h the allurements of Mercy, and hath out stood all the batteries of Judgment that God hath laid against him, God hath sent out many Armies of judgments, to bring him in, and they have returned back again, and have not done their work; and that yet the Lord at last, should be pleased to arm a word of his, a poor naked word of his with so much power, •o give such authority, and to give such commission, as to go and bring in the stout hearted sinner, and make him fall down at the footstole of Jesus Christ; here is a Miracle of *power*; and then that God should overcome all his wrath, and all his fury and indignation, and say, it is not in me, I give thee leave to draw nigh to me, in my Son, fury is not in me; that God should overcome himself to stoop to the creature that the Majesty of Heaven should first stoop to the creature, that the Prince should come and beseech the Rebel to accept of mercy offer the first terms of peace, and not looking to the infinite distance that is between him and the creature; but lay that aside, and beseech a poor creature to accept of mercy; here is a Miracle of *power*.

And then there is a Miracle of *goodness*, a Miracle of *mercy* in every souls conversion; a Miracle of mercy, that God should pardon the sin of his people from Eternity; Oh the Miracles of mercy, writes the pardon, gives the pardon into the Sons hand; that he should work it over by Covenant, and make all sure for his people in Christ, even from Eternity,

even to give Christ a pardon for his people's sins, many thousand years before the sins are committed; I do not say the pardon is given out to them, before they are brought in to submit to Christ, but it is given out into the hand of Christ; that if they come and submit to Christ 'tis in his hand to give it out, 'tis already written and Sealed; here is a Miracle of Mercy.

Again, that the Lord should so freely, and so fully blot out transgressions; that he should make the sins committed to be as if they had not been committed; there shall no more remain of them as if they had never been acted; to bury them, to cast them behind his behind his back, to throw them into the depth of the Sea, to carry them into the wilderness, into a land of forgetfulness, that when they are sought for, they shall not be found, they shall be as if they had never been; what a Miracle of mercy is this? that God should bear no old grudge to a poor sinner, a Rebel, one that have stood out against him▪ and yet that God should retain no grudge in his heart, but receive a poor soul into his Bosom, as if he had never been defiled; to receive him into his own bosom, into intimate communion and acquaintance with himself in love▪ as if he had never been a Rebel; to bear no old grudge: here's wonderful rich mercy!

Again, for God to account the soul righteous, to look upon him as righteous, when he is unrighteous; to look upon him as righteous in Christ, when he is full of spots and pollution, and deformity in himself; at that very time to look upon him in Christ, and behold him as righteous, as if he had no spot, no defilement in him: Brethren, all these are Miracles of mercy.

Again, that God should pour out his spirit upon a poor lump of flesh; that his spirit should work upon a poor creature, and take a poor creature into union with himself, and communion with himself; that he should be working in the heart, and cleanse a poor creature from pollution, both of flesh and spirit; all these are Miracles: Miracles of Wisdom: Miracles of Power: and Miracles of Mercy, that doth shine in the bringing home of a soul to God: And therefore to conclude all; in the last place,

Let us bless God for his Word, and look more [Use 3] to the word of God, then to Miracles; seeing what power God hath put into his word, and how he is pleased to accompany his word with his spirit▪ and do great things; and now why should we look to Miracles? and why should we stand upon miracles? truly, if you will not believe the Word of the Lord without Miracles; neither would you believe though God should work Miracles; why there is more power in the word to persuade the heart, that it is indeed the word of God, and so to overcome the soul to believe, to rest on it, then there is in all Miracles that can be shown; and therefore in this case, if any look for a Miracle, they may hear Christ say, no Miracle shall be given to such a generation; *He that believes not the word, he will not believe, though one rose from the dead: Nebuchadnezzar*, he saw three men that had a resurrection from the dead, they were dead in all their accounts, they thought that they had been all consumed; they have an unexpected life, they are all loose, walking in the midst of the fire; and yet I say, *Nebuchadnezzar's* heart was not firmly wrought upon by this Miracle; but he returned again to his own folly: And therefore, Oh praise the Lord for his word, bless the Lord for his word; if it

had not been for the word of his grace, how should a poor creature have been brought in, and what should poor creatures have relied upon? what foundation to build upon? what can give boldness and confidence to a poor soul to draw nigh to God? truly it could not be, it is impossible that the heart should overcome, to submit to God, without the word of his grace: Oh bless the Lord for his Word: we are more beholden to the Lord for his Word, then for all Miracles that possibly can be shown.

THE Fifth Sermon, On DAN. III. XXV.

He answered and said. Lo I see four men loose, walking in the midst of the fire, and they have no hurt, and the form of the fourth is like the Son of God.

There is witness given to a Miraculous deliverance, that God wrought for his three Servants, who through their faith, overcame the violence of the fire: *Nebuchadnezzar* makes a large confession here. I propounded this question the last time; Whether *Nebuchadnezzar* was truly brought home to God or no; he did a great deal, he spake a great deal; there was a great work of conviction past upon his spirit, he doth acknowledge his Error, and sin, he doth rejoice in his own disappointment, that God did not suffer him to have his will; he doth rejoice in the goodness of God that was shown to his Servants; he rejoices in their constancy, that they did not obey the Kings command, worship his God's: he did rejoice in their deliverances; he doth acknowledge that it was God that delivered them; he takes care of the worship of God, to promote it, he makes a penal Statute▪ That *whosoever did profane the name of God, should be cut in pieces*; and yet notwithstanding for all this, we concluded probably, That *Nebuchadnezzar* was not converted; for in the next Chapter, he returned to his old way of sin, of superstition; he dreams a dream, and he sends for the Sorcerers, to tell him his dream, which belongs to God to reveal secrets, as *Daniel* told him: So then we observed, that *It is not in the power of the greatest Miracle, to convert a soul to God. Nebuchadnezzar* saw great Miracles, Miracles of mercy and Miracles of judgment: We told you *Pharaoh* saw Miracles, and *Israel* saw Miracles in *Egypt*, and at the red Sea. in the Wilderness; Miracles of mercy, and Miracles of judgment; sometimes their plagues were wonderful, stung with fiery Serpents: and Miracles of mercy, God he fed them with *Manna* and water out of the Rock; and notwithstanding for all this, they were a stubborn Generation, and dwelt in unbelief: our Savior tells us in that Parable, in the 16. of *Luke*, but they are the words of *Abraham. They have Moses and the Prophets, and if they will not hear them and believe, neither would they believe though one rose from the dead*: Though God should show the greatest Miracle, yet that would not convince them, that would not bring off their hearts to believe in the Son of God: 'tis the hardest matter in the world to bring God and the heart together, they are at such a great distance, Infinite distance; and the heart of the creature is filled with such slavery, and lay under bondage▪ that it dares not go to God, when God calls to behold his face in his Son, but run to the bush, as *Adam* did; but though Miracles will not do it; it hath a word of grace, a sure word of grace, to draw nigh to God; and therefore we should look upon that Miracle of iniquity that is in the heart of all the sons of *Adam*; it is a strange thing that the heart of man should out-stand so many blows, that so small a piece of flesh as the heart of man is, should withstand those great batteries that God many times is pleased to make by judgments, wonderful judgments, when he declares his

wrath from Heaven to sinners; and consider what a Miracle of mercy it is, that any soul should be converted, and brought home to God; seeing Conversion is so hard a thing, and Miracles will not do it? What a Miracle it is for a soul to be brought home to God! I show how many Miracles were in this work: Miracles of *wisdom*; Miracles of *power*: Miracles of *mercy*: Oh we should bless the Lord that hath given us his word: we should prefer the word before Miracles; we should not look to Miracles, but we should look to the word of the Lord; God hath made that to bring home souls; and therefore we are infinitely beholden to the Lord for the word of his grace, that we have the word of his grace to trust in. We proceed,

Consider who it is that bare witness to the Miracle: 'Tis *Nebuchadnezzar* that was an enemy to the Saints, a persecutor, a scorner, a contemner of God. *Who is that God that shall deliver out of my hand?* and yet the Lord makes him to bear witness of that good he did his people: We shall observe then this: *Proposition*:

God many times makes his people's Enemies to acknowledge and confess that the Lord is with them, and that he hath dealt graciously with them: God makes very enemies to confess oftentimes, that he deals wonderfully, and graciously with his people: The Church was confident of this in her affliction; therefore she was supported: See that 7 of *Mich.* 9. 10. *I will bear the indignation of the Lord, because I have sinned against him, until he plead my cause, and execute judgment for me; he will bring me forth to the light, and I shall behold his righteousness,* verse 10. *Then she that is my Enemy shall see it, and shame shall cover her which said unto me, where is the Lord thy God? mine eyes shall behold her, now shall she be trodden down as the mire in the streets:* Then she that is my enemy shall see it, and shame shall cover her which saith, where is the Lord thy God: The Church was confident that she should not only see the footsteps of mercy, but that God would make the very enemies to see it; *She that said, where is the Lord your God!* she that sometimes insulted over me, and blasphemed the name of my God; that said, where is your God? time is coming when she shall see it▪ and I shall say, *Loe here is my God, I waited for him, and he will save me,* and she shall see the deliverance, so as shame shall cover her; she shall be ashamed that ever she opened her mouth against God: And the Church did not loose her expectation, this was fulfilled to the Church; in the 126. *Psalm*, you shall see the fulfilling there of this promise, that she took hold of the 126. 1. *When the Lord turned again the captivity of Zion, then was our mouth filled with laughter, and our tongue with singing; then said they among the Heathen, the Lord hath done great things for them:* When God turned again *Zion's* Captivity, when he brought them out of the grave—*Babylon*; the work was so wonderful, that enemies could not but see that the hand of the Lord was in it, to give poor Captives so much favor in the eye of Princes, that they should release them, send them home, countenance them, help them in all they could, help them to build the Temple of the Lord; this could not be if the Lord had not wrought wonderfully for them: The *Heathen* were convinced, *They said amongst the Heathen, the Lord hath done great things for them.* God makes the very enemies to acknowledge his power and glory, and that he was with his people; in the 8. Chapter of *Exodus* verse 19. God wrought a Miracle by *Moses*, and the *Egyptians* stood out long, but they say in the 19. verse, *Sure this is the finger of God:* Lo they had hardened their hearts, and would not be converted, at last God works a Miracle, and makes them to cry out, *sure this is the finger of God;* look into the New Testament, and you shall find that the Lord

Jesus Christ did extort confession from the mouths of his enemies; he made them to acknowledge that he was the Son of God, and that God was with him in those mighty works that he wrought: See the 6. of *John* and the 14. verse. There the multitude followed Christ, when as they had seen the Miracles Christ wrought; then they said, *This is of a truth that Prophet that should come: into the world;* and so in the 7 of *John*, verse 47. When the Officers were to bring Christ to the chief Priests, they returned with their conviction, and they answered, *never man spake like this man;* yea, when he was upon the Cross, in his greatest Eclipse; seemed to be forsaken of all men, even his very friends forsook him, they all forsook him and fled, and he was looked upon as a scorn to all the people; yet even then did the Lord Jesus extort confession from their mouths; See the 27. of *Matth.* and the 54.

For the further clearing of the Point by Demonstration: God makes sometimes the very enemies to confess that he is with his people, and that he hath dealt wonderously, graciously with them.

First of all you shall find for this, that Jesus Christ hath put up a Petition to his Father, he hath made it his request to his Father that his Father would manifest so much of himself to his people, that the very men of the world might be convinced that his Father did love him, that the world might be convinced that they were one with God, and one with the Father and one with the Son; for this Christ prays in the 17. of *John*, and the 21 v. *That they all may be one as thou Father art in me, and I in thee, that they also may be one in us; that the world may believe that thou hast sent me,* verse. 22. *And the glory which thou gavest me, I have given them, that they may be one, even as we are one,* verse. 23. *I in them, and thou in me, that they may be made perfect in one, and that the world may know that thou hast sent me, and hast loved them as though thou hast loved me that the world may know that thou hast sent me, and hast loved them as thou hast loved me:* Christ he would manifest so much of himself, and of his goodness unto his people, that not only they may see it, but that the very world may be convinced when they see what God hath done for his people, and what excellent Spirit God hath put upon them, that they may be convinced that God loves them as he loves the Son, that they are one with the Father, as the Son is made one with the Father,

Secondly, The Lord Jesus Christ hath promised this to his people: he was confident that because he prayed for it, it should be given out: he was never denied any of his requests, and therefore he hath made a promise to his Church, that he will do such great things for them, that the world shall be convinced that God is with them: See the 3. of the *Revelations* and the 9. verse: *Behold I will make them of the Synagogue of Satan, which say they are Jews and are not, but do lie; behold I will make them to come and worship before thy feet, and to now that I have loved thee:* He makes this promise to them, as a recompense to them for their faithfulness, because they had kept close to the word in time of persecution; now as a recompense of their faithfulness and love, Christ makes this promise to them: Well, because thou hast ventured all for me, because thou hast ventured thy name for me, thou hast suffered reproach for me; I will give thee a name, thou shalt have a name in all places, where thou hast been put to shame; those enemies that hated thee, that made a scorn of thee; I will make them to come and fall down and worship thee; I will make them to acknowledge that God is with thee: this

is a promise that Christ hath given out, and he will fulfil it to his Churches, those that have kept the word of Christ; those that are faithful to the truth of Christ, to the ways of Christ, in the worst times, though they may suffer reproach for a time, yet at last he will make the very enemies to confess that he was with them: That's the second Demonstration.

Thirdly, Therefore it is that God hath put so much power into his word, to convince the men of the world, and to force them to make them acknowledge that the Lord is with his people, and that he hath loved them, and that he deals graciously with them; I say, for this end the Lord hath made his word powerful, he hath made it sharper then a two edged sword, that it shall serve not only for the conversion of some, but for the conviction of many that are not really brought home to God; The Gospel where it comes, it shall lay chains upon men, it shall lay a restraint upon men; See what is spoken of the power of the word of God, in the first Epistle of the *Corinthians*, and the 14. 24. 25. verses. *But if all Prophecy, and there come in one that believeth not, or one unlearned, he is convinced of all, he is judged of all.* Verse 25. *And thus are the secrets of his heart made manifest; and so falling down on his face, he will he will worship God, and report that God is in you of a truth.* See the power that God hath put into his word for the convincing of the hearts of wicked men, that God is in his word, and that God is with his people; the secrets of his heart shall be made manifest, when he comes in, he shall fall down on his face, and say *God is in you of a truth*: It may be, before he came, he had hard thoughts of the people of God; it may be, he was ready to say, that folly was in them, and madness was in them; nay, they were ready to say, that the Devil was in them: Ay but when his conscience lay before the word; when he comes and sees your way, when he hears that God speak in you, such a power shall go along with the word, that it shall lay chains upon him; and it shall make him to fall down and say I was deceived, I was wrong in that I did judge amiss of the people of God; Now I see that God is in you of a truth.

Fourthly, Therefore it is that when God hath dealt graciously with his people, when he hath given out great mercies; or great deliverances, he hath ordered it so, that their greatest enemies should be eye witnesses, and sometimes Agents against their will, in doing good to his servants; you shall find it so, that when God hath so ordered to do great things for his people, he hath made his people's enemies to be great eye witnesses, and ear witnesses: You see here in the Text, how God doth order the King *Nebuchadnezzar*, that he should be present to see this Miracle, that so a work of conviction should pass upon his conscience; it is a wonder that the King should be present, and would have thought it should not have stood with the State of the King, to be with three poor Captives, he might have left them to his Officers; but God did order it, that he should see, that he should be present; and therefore in the 6. of *Dan*. There you may see the Lord made him to be an eye-witness: After *Dani•l* was cast into the Lions Den, he could not sleep nor rest that night, and he rose betimes in the morning to see the Miracle, to see the wondrous deliverance that God wrought for his Servants.

Yea, God makes his people's enemies to be Agents sometimes, in doing good to his Servants, though against their wills, that so he might convince them, and exert confession from them, that he is with his people: In the promotion of *Mordecai*, which you read in the 6 *o•st•er*; God

did order it so, that the King did command that *Haman* (*Mordecais* great enemy) should be an Agent in his promotion; He was Arrayed by *Haman* with Royal Apparel; *H•man* was one that sought *Mordicais* life, and God orders it, that this man *Haman* should be an Agent in his promotion, that h• should Array him, that he should lead his Horse, and he should cry *Thus shall it b• done to the man whom the K•ng will d•light to honor.*

Fifthly, Therefore it is that God many times works deliverance for his people, because he works it in such a manner, and in such a way as must needs leave conviction upon the hearts of the men of the world, if they be not given up to that fearful judgment of hardness of heart: I say, if they be not given up to hardness of heart; God works in such a way, that they must needs confess •hat God is with his people.

First, The Lord he works *freely* for his people he works freely for his name sake; when there is nothing at all in them, that might deserve the least mercy: God many times gives out great mercies when they can apprehend nothing in themselves: Nay, when the men of the world look upon them and see nothing in them; they themselves through their grace and humility, see nothing in themselves, and the men of the world see nothing in them; why God should do them good; yet the Lord then many times he gives out great mercies, and works great deliverances for his people.

Secondly, As God works *freely*, so he works *unrxpectedly*; and this helps to work conviction in men's hearts, when God works unexpectedly for his servants, when he gives out mercies contrary to expectation; when enemies conclude, Oh they are brought down into such a condition, that it is impossible that ever they should be brought up; yet the Lord he works *unexpectedly*, that so he might work conviction in men's hearts: See that fourth of *Micah*, you shall see how God works contrary to men's thoughts.

Verse 11. *Now also many Nations are gathered against thee, that say, let her be defiled, and let our eye look upon Zion.*

Vers. 12. *But they know not the thoughts of the Lord, neither understand they his Counsel for he shall gather them as the sheaves into his floor.* And v. 13. *Arise, &c.*

When they say, let her be defiled, and let our eyes look upon Zion; Why? she is utterly undone, she is brought down; she is destroyed, she lay in her blood, she lay in her heaps, she lay in her ruins; why you are deceived, say's God; I will work unexpectedly, above your thoughts, you know not the thoughts of the Lord; you say, let your eye look upon *Zion*, you say her destruction is come already; but you know not the thought of the thoughts of the Lord; I will work *unexpect•dly*.

Thirdly, God he works sometimes *suddenly*, that he might give conviction to men; when God gives mercies, he do• it *sud•nly*; when God brings judgments upon the wicked o• the world, he doth it suddenly, *their destruction is li•e warlew•nde*; it shall not come like o•her winds that o• rise by degrees; but as a whirlwind it shall come suddenly, and carry them away before they think of it; a•d so sometime he compares the judgments that he brings upon wicked men as the b••ach or a wall that cometh suddenly, See the 30 of •*ai•h*, and the 13. verse,

Therefore this iniquity shall be to you as a breach •edy •o fill swe•ling o•t in a high wali, whose breaking come•th s•da•nly, at an instant.

And so when God works de•iverance for his people many times God works it in a sudden way; look into the 1: 6. *Ps•lm* you shall see how suddainl• God wrought for his people, how suddenly he brought them forth from B•b•lon.

Verse 1. *W••n the L•rd tur•ed again our Captivity we were like to them t•a• dreamed.*

Verse 2. *Th•n was our mouth filled with l•ughter, and our ••ngue with singing; then said they among the Heathen, the Lor• hath done great th•ngs for them.*

Verse 4. *Turn again our Captivity O Lord, as the streams in the south.*

He prays and be•eeves that God would turn again their Captivity *as the streams in the sou•h*; the streams of the South, they come suddenly; the streams there, they do not arise as other Rivers, they come from several Heads, and so they increase a•d come broader and broader, that when the rain falls mightily, then the land floods come down suddenly; Why, in such a way doth God work for his people, their deliverances shall be as the Rivers in the South as streams in the south, that shall come suddenly, in a moment, before enemies are aware; And thus doth God many times work conviction.

Fourthly, God he works *solli•arily*, he doth it by his own Arm; when e•emies can see none to roll away the stone, none to open a door of deliverance, why then God himself he stretches out his A•me; when there is none to bring salvation *his own A•m shall bring salv•tion*, he will role away the stone, he will open a door of deliverance; and when God doth thus work; this tends mightily to the conviction of those that are by-standers.

Quest. If you ask but wherefore doth God thus work? Wherefore doth God make very enemies to confess that he deals graciously with his people? Why should they be eye-witnesses o• it?

Answ First of all, because their eye looks upon the afflictions of the Servants of God; and therefore God, he will make them to look upon their mercies; they look upon the m•sery of the Saints, and they look upon them with delight; and therefore God he will <◊> them to look upon their mercies, and see the•••eliverances: They say, *•et •ur eye look upon Zion, and let her he def•led*: Let our eye look upon her, that is, let us behold her ruin-in, let us glut our sense, and say, *thus we would have it: Let our eye look upon Zion*: so in the 22. *Psalm*, you shall find how the wicked do look upon the affliction of Jesus Christ; for 'tis spoken of Christ, *Psalm 22. verse. 17. I may t•ll all my bones, they stare upon me*; they look and stare upon me: When Christ was upon the Cross, they stood looking upon him, and did stare upon him; the word signifies, they looked with delight, to stand gazeing insatiably. When a man looks upon an object that pleaseth him, he thinks he never looks enough, he doth enlarge his sense, to take in the speciousness of the thing, and he thinks he never sees enough; the same word is used by the Propet *Isaiah*, 53. verse 11. *He shall see the travel of •is soul and be satisfied: He shall see the travel of his soul*; he shall look upon it with delight, he shall gaze greedily upon it; it shows his wonderful affection, that Chri•t looks upon his Spouse with wonderful desire; that

he looks upon the travel of his soul, to see the fruit of his righteousness, to see the benefit of his death; he shall look upon the travel of his soul, he shall gaze upon it with delight; and so do enemies, they look upon the affliction of his people, and gaze upon it with delight: and therefore God makes them to look upon the mercies of his people, the deliverances of his people; they shall see their glory, God will make them eye-witnesses, God will make them to confess that he hath dealt graciously with his people.

Secondly, God doth 〈◇〉 mercy to the sons of men; God would do even wicked men good, and doth them good even by this; while he works such conviction upon their heart, by eyeing the mercies and deliverances that he doth give out to his people: God by this he would allure them he would make them to stand and wonder, while God not only in word, but in his providence doth proclaim before them, *Thus shall be done to the man whom the King delighteth to honor*: At least, God doth this out of pity to men that they might not go on to contemn the Gospel; God he will give a check for this; and therefore he works glorious deliverances, that he might restrain them in the ways of persecution; and thus doth the Lord pity his very enemies: he is better to them than they are to themselves: God he would lay rubs in their way, that they might not go leaping and jumping to Hell: God he will not let wicked men do themselves as they would, if God should leave them to themselves: And thus doth the Lord pity his enemies. A word for Application; And so I conclude.

First of all, Here is ground of patience, and encouragement to the Saints in all tribulations, in all adversities, in the midst of your greatest afflictions, in the midst of all the persecution you meet with for Christ's sake, for his Gospel sake; for his truths sake; though the world cast shame upon you; time is a coming that the Lord will roll away reproach, and he will make your very enemies to see it, and they that have stood looking upon your misery, with delight they shall be forced to look upon your mercy and therefore here is a ground of patience to you in all adversity & what ever you suffer from the world for Christ's sake; time is coming that God will make them to condemn themselves, and to acquit you, they shall see your mercy, and they shall say of a truth, God is with his people: 'Tis a ground of great comfort to the Churches of Christ in the midst of all the opposition that they meet with, for the keeping of the word of his patience: Oh see the promise that is made to the Churches, in t^o 12. of *Zachariah*, verse 5. *And the Governors of Judah shall say in their hearts the Inhabitants of Jerusalem shall be my strength in the Lord of Hosts their God,*

I will put glory upon my people, saith God, and I will make their Governors to acknowledge it, and they shall say, *The Inhabitants of Jerusalem shall be my strength*; they are the Pillars, they are those that bear up the Land; they are our Chariots, they are our Bulwarks, the Lord *Jehozah* is with them, they shall be my strength.

Secondly, Let it be an Item to the men of the world; Oh take heed how you look with delight upon the miseries of the Saints, upon the afflictions of the Saints! I tell you, God will not bear with it, he will punish you for it: how did God threaten *Edom*, because he stood and looked upon his brother in the day of adversity; he stood in the high-way gazeing upon his brothers misery, and delighted in it: I tell you, you that laugh at the misery of the Saints, God he will make you lament and they shall not only rejoice, but they shall shout for joy; the time is a

coming, that he will make you to see the mercy, and that he is with them, and deals graciously with them;

Thirdly, Let God's people acknowledge this as a great mercy, that God should work conviction many times in the hearts of the wicked, that he should deal in such a way with them that might convince the hardest heart, that God is with his people; I tell you, 'tis a great mercy, 'tis no ordinary mercy; admire God in it, bless God for it, that God should thus reprove men, and convince men for your sakes: The Jews did look upon it as a great mercy, in the 126. Psalm: *When God turned again our Captivity our mouth was filled with laughter and our tongue with singing; Then said they among the Heathen, the Lord hath done great things for them.* They looked upon it as a great mercy that the Lord should thus convince the Heathen; 'tis a mercy, for they writ it, they penned it as a great mercy, worth the singing, worth the glorifying of God for: that God should work so powerfully upon the hearts of men, and make the Heathen say, *The Lord hath done great things for them.*

In the last place, to conclude all.

Doth God make enemies confess that he hath done great things for his people? why then the people of God should much more confess that the Lord hath done great things for them: if enemies say it, you may well say it, you have more cause to say it, that 126. Psalm, verse 2. *They say among the Heathen, the Lord hath done great things for them;* and what say the people of God? will not they say so? yes, in the very next words; *The Lord hath done great things for us, whereof we are glad:* shall the Heathen say it, and shall not we say it? yes, we are bound to say it, and to acknowledge, *The Lord hath done great things for us, whereof we are glad:* Remember, I beseech you: remember, God cannot endure his mercies should be slighted; he loves that you should have great thoughts of him and of his mercies, that you should say, *he hath done great things:* When God works deliverance for you, he will make the very Heathen to say so, he will make by standers to say so; and shall not we honor him for the mercy, who are the receivers of the mercy? shall not we say so *The Lord hath done great things for us:* shall Nebuchadnazzar say. *The Lord hath done great things for them;* and shall not the three children say so? yes sure, they will lift up the name of God in their song: And therefore I beseech you all, you that have received mercy from God, you should aggravate the mercy as much as you can, though not compulsively, you should freely say, *The Lord hath done great things for us;* you shall find this always hath been the frame of God's people, to aggravate the mercy, to aggravate the deliverance that God hath wrought for them: See the 40. Psalm and the 5. verse. *Many O Lord my God are thy wonderful works which thou hast done and thy thoughts which are to us ward they cannot be reckoned up in order unto thee, if I would declare and speak of them, they are more then can be numbered.*

See what an aggravation there is of the mercy received, they are many, and they are wonderful, and very many, more then can be numbered, they cannot be reckoned up in order: and so Ezra, when he and the people received mercies, see how they do aggravate it, how they do acknowledge it, in the 9. Chap. verse 13. *And after all that is come upon us for our evil deeds, and for our great trespass, seeing thou our God hast punished us less then our iniquities deserve, and hast given us such deliverance as this, should we again break thy Commandment? He*

knows not how to speak it; Oh 'tis a great mercy, he stands and wonders at such a deliverance, such a mercy; and so aggravate all our mercies, we should say with *Ezra*, *seeing thou hast wrought such deliverance, such salvation, seeing thou hast wrought in such and such a way*; this is a great engagement to God, when mercies are thus eyed and reviewed, when a man looks into the depth of them, and eye the mercies; seeing thou hast given such deliverance, should we again sin against thee? he looks upon it as an engagement to stand close, seeing it was great mercy: And Oh so should we in all our mercies, as *Ezra* saith, so we should say, *Seeing thou hast wrought such deliverance for us, should we again sin against thee*: Oh no, let thine mercies be an engagement us to, to love thee, and serve thee, and forever to cleave to thee.

THE Sixth Sermon, on DAN. III. XXV.

He answered and said Lo I see four men loose, walking in the midst of the fire, and they have no hurt, and the form of the fourth is like the Son of God.

I Have made some further progress in the words: We considered who it was that gave testimony unto this miraculous Deliverance that God wrought for his servants; It was *Nebuchadnezzar*, a proud and an insolent man, an enemy to God and his people, and so he continues still in his heart; for 'tis probable, he was not converted, not really brought home to God, for in the next Chapter you may see he did return to his very old ways of Idolatry; he sent for the *Magicians* to interpret his dream; and yet God makes him here bear witness what he hath done for his people.

So then we observed this Proposition, *That God sometimes works such deliverances for his people, as he makes his very enemies, and their very enemies to acknowledge that God hath done great things for them*: It was said among the Heathen, in the 126. Psalm, *When God turned again the Captivity of Zion, They said amongst the Heathen, the Lord hath done great things for them*. The Lord Jesus many times did extort confession from the mouths of his greatest enemies; *Never man spake like this man*: And of a truth this was the Son of God: And then for this thing did Christ pray, in the 17. of *John*, that his Father would manifest so much of himself unto us his people, and pour out so much of his Spirit upon them, that the very world might know that he hath sent the Son; and that he hath loved his people with the same love that the Son is loved: and this did Christ promise unto his people, to the Church of *Philadelphia*, in the 2. of the *Revelations* and the 9. verse: *Behold I will make them of the Synagogue of Satan, which say they are Jews and are not, but do lie; behold I will make them to come and worship before thy feet, and to know that I have loved thee*: Therefore hath Christ put so much power into his word: that at least it might lay chains upon wicked men and convince men many times that God is in his word and that God is in his people; *When you Prophecy*, saith the Apostle, *and there comes in one that is unlearned; the secrets of his heart is made manifest, and so falling down on his face, he will worship God, and report that God is in you of a truth*.

Therefore it is also that when God works great deliverances, he doth so order it in his providence, that his people's enemies should be eye-witnesses, and ear-witnesses, of what God hath done for them, yea sometimes Agents, against their wills, in doing good to the Saints: So *Haman* was an Instrument in the promotion of *Mordecai*: Yea,

Therefore it is that God works in such a glorious *manner*, as must needs convince; he works *freely*; He works *suddenly*, he works *unexpectedly*; and he works *solitarily*: Now God's very manner of working deliverance for his people, doth carry a great deal of conviction along with it: As,

First of all, wicked men they look upon the afflictions of the Saints; they say, *Let our eye look upon Zion, and let her be defiled*; Therefore doth the Lord make them to look with astonishment upon their mercies and deliverances; God hath gracious ends, even towards wicked men, he would convince them by this, he would lay blocks in their way, that they might not take the running leap into Hell, that they might not go on in their violence, and persecution of the Saints.

I proceed to what remains: *Loe I see four men, and the form of the fourth is like the Son of God.*

There were three cast in, and now there are four: Now before we come to consider who this fourth man was; By way, take notice of the wonderful providence of God, that a fourth man should be added to them; that while they were in the midst of the fiery Furnace, while they were bearing witness against the Idolatry of *Nebuchadnezzar* and his people; while they were suffering Martyrdom for the Truth, and for the Name of God; here is a fourth added to them: Certainly, their enemies supposed that fire would soon have devoured them all, that there should not be one of the three left to bear witness any longer against their wickedness and idolatry; but how contrary doth God work to the expectation of them? their number is not diminished; but *Loe there were three cast in, and now there is four four men loose walking in the midst of the fire*: Therefore we shall consider this Proposition by the way, before we come to the Main.

That all persecutions that the Devil, or his Instruments, do raise against the Saints, shall not diminish their number, but shall rather increase them.

I say, all the opposition and persecution that the people of God meet with, for the name and cause of Christ shall not diminish their number, but shall rather increase them.

I shall make it evident to you; Look upon *Israel's* oppression by the *Aegyptian*, which you read of in the 1 of *Exodus*, 10. 11, 12▪ 13. *Come say they let us deal wisely with them, let us increase their task, let us lay heavy burdens upon them, &c.* Thus they thought to have weakened their strength, and to have brought them low, but did this stratagem prevail? no; you shall read in the 12. verse, *That the more they afflicted them the more they increased*: And therefore God did appear to that Church unto *Moses*, in the 3. of *Exodus*: God shows *Moses* there, the vision of a Bush that was not consumed: this did hold forth the state of *Israel* then: a Bush all on fire, and was not consumed; such Bushes are all the Churches of Christ, that men of the world may set them on fire many times. but though they burn, they shall not be consumed; yea the hotter any fire of persecution be against the Saints, the more green shall this Bush be, the more shall it flourish, take root and grow, and spread abroad her branches till it fill the whole earth: This was represented unto *Daniel* in a vision, in the third of *Daniel*: The Kingdom of Christ is set forth there by *a little stone cut out of the Mountains without hands*, the stone was a growing stone, and although there were many hammers at work to break this stone in

pieces, yet they have not, nor shall not prevail, but the stone grew more and more, and became a Mountain, and filled the whole earth. Under the Gospel I shall give you some instances of it: To begin

First with Jesus Christ: It was a main design that the Pharisees had to keep men from believing in Christ, therefore they resolved that they would take some course to lessen the number of Believers; to lessen the number of his followers; See in *John*, 11. what they feared, and what course they resolved to set upon: 11. 48. verse, *Oh say they, if we let him alone all men will believe in him, and the Romans will come & take away our place*; Therefore you shall read in the 52. verse that they gave counsel to put him to death: to smite the Shepherd, and the Sheep shall be scattered: they would put him to death that they might not believe on him; Behold how contrary doth God work to the imaginations of these foolish men? for by that very thing, by the death of Jesus Christ, is so many thousand, thousand, brought in to believe in him; they would put the Lord of life to death, that they might not believe in him; and it was the Fathers way to make men believe in him, *if I be lifted up*, *John*. 12. 32. *And I, if I be lifted up, will draw all men to me*: And they say, if he be lifted up, there shall be none drawn to him; ay but *If I be lifted up, I will draw all men*: if I be lifted up upon the Cross, if I be Crucified, by this means will I draw all men to me. For,

First, Christ became a suitable object for a poor sinner; a poor guilty sinner could never have looked upon a glorious Savior but Jesus Christ he is clothed with garments of blood, that so by that means he became a reconciler: *Without shedding of blood there is no remission*: Here is encouragement given to poor guilty sinners, that apprehend nothing due unto them but wrath; yet by the blood of Jesus Christ, by that new and living way they come in; and then God the Father too he made a promise to the Son, that because he laid down his life, he should have a multitudinous offspring: in that 53. of *Isaiah*, *In the day that he pours out his soul to death, he should see the travel of his soul, and he should have a large portion*; because he poured out his soul to death for transgressors; so you see that the killing of Jesus Christ, and putting him to death, is so far from lessening believers, that this is the way to draw in all those multitudes of souls that were given to Christ of his Father.

Secondly, Again, If you look upon the primitive Churches, you shall find that the worlds persecution had the same effect upon them; there was a great persecution, a mighty storm, which you read of in the 8. of *Acts*, persecution begun first at *Jerusalem*; and by that means the Churches were scattered: Well, did this tend to the hindrance of the Gospel, and lessen the number of Believers? No you shall read in that Chapter, that God made this a means to carry the Gospel to many, other Countries were brought in to believe in Christ: the great City of *Samaria*; you read in the 6. verse. *Philip went down and Preached to Samaria*; and this did tend to the furtherance of the Gospel: in the 8. verse, *They gave all heed, and there was great joy in that City*: If you look upon the Churches in those Ages, for the first three hundred years after Christ, there was a most terrible persecution, there were ten persecutions, ten bloody Emperors that sought to root out the Name or *Christ*, and to destroy the Saint; and therefore those that write of Ecclesiastical History, they tell us, they devised all manner of torments; some speak of about twenty seven deaths they devised to torment the poor Christian; Many

thousands, many millions, suffered in the time of those persecutions; and yet this was so far from diminishing the number of Believers, that they were increased: the more they were oppressed and persecuted, the more they increased; and therefore some of them did observe that *Julian* he used all means to oppress them; shut up all their Schools that they might not have learning; and yet never had they more learning than then: He devised all manner of torments to terrify them, and yet he saw they increased and multiplied so fast, that he thought at last, his best course was to give over his persecution, not out of love but out of envy, because that through his persecution they increased. And thus you see the Point cleared, That the persecution of the Saints shall not diminish the number of them, but shall increase them: For the Grounds of it, Briefly,

First of all, God delights to walk contrary to men; therefore he will have it thus. He loves to cross the imaginations of the hearts of men of the world; and to set his ways against their thoughts and their ways; in the fourth of *Micah*, the latter end; they say, *Let our eye look upon Sin*; but what saith God in the next verse? *They know not the thoughts of the Lord, neither understand his counsel*: When men dream that such a way it shall be the utter rooting out of the Gospel, they are might lie mistaken, saith God, *my thoughts are above yours, my ways above yours*: You know not the thoughts of the Lord, for this very way shall increase multitudes: God delights to walk contrary to men, and to oppose his gracious thoughts, to their cursed imaginations.

Secondly, The Lord Jesus is a mighty King, all power is given into his hand, both in Heaven and earth; and all this power he will improve for the Kingdom of Saints: all is given to him, and he will give all to them: *Neither life nor death, things present, nor things to come, they are all yours*: He hath given all to them, and all shall make for their advantage: In this the power of the Lord Jesus, King of Saints, is mightily seen, that he can turn all opposition to advantage: the greatest persecution that the Devils can raise, shall all turn to the advantage of Christ's Kingdom: It is so with particular souls, *all is yours*, all is yours to do you good; life and death is yours, all given you to serve you, and they shall work together for your good, for your best good, for your eternal good; the Lord makes an advantage of all unto his people; the Devil casts blocks in their way to hinder them; he turns it to their advantage, and so they are helped nigher to himself. all the evil of the world, yea all the evil of sin, and the Devil himself, shall (though against their wills) help forward the salvation of God's people; and so Christ cause all to be for the good of his Church, for the good of his Kingdom all opposition and persecutions which are raised to blow down the Kingdom of Jesus Christ shall but establish it; for 'tis rooted, 'tis a Kingdom that cannot be shaken: And then

Thirdly, Men cannot hinder the increase of Christ's Kingdom, for there is no man able to hinder the work of the Spirit of Christ from working; *The wind blows where it lists and so the Spirit of God, that breaths where it lists*, and where ever he please to breath; It is not possible for man to resist his work: The work of Christ by his Spirit upon men's hearts, is a mighty work, an irresistible work; and all the powers of Hell shall not be able to hinder the work, 'tis a mighty work, and none shall let it.

To apply this briefly;

First of all, It lets us see the vanity of all the attempts of men against the truth of Christ, and the people of Christ, they are but vain imaginations [Use 1]; men do but imagine a mischievous device, that they shall never be able to bring to pass; it is a vain thing for a man to go about to silence the truth of Christ, or to destroy the Saints of Christ; I tell you, the more the truth is trodden on, the more it shall shine; and as it goes with truth, so it goes with Saints, the more trodden on in the world, the more loved of God; all the wind of opposition that the Devils can raise from the world, it shall never be able to shake them, though it may shake some particular grains and ears, that they may fall to the earth, but yet they shall rise again, every grain that falls, shall bring forth fruit, some thirty, and some a hundred fold, the more they are opposed, the more they increase; persecution shall but sow the blood of Christ the thicker, and sow the ashes of the Saints the thicker, and out of their very ashes shall new converts arise.

And therefore Oh that this might be an Item to the Powers of the world to the men of the world that they seek not to suppress either the truth or the people of Jesus Christ. For truly, the more they endeavor it, the more they shall increase; if they cast three of them into the Furnace, a fourth shall be presently added to them.

Object. *But you will say, God forbid any should suppress truth, there is none goes about such a work, but only to suppress error: and you will not say that that is persecution; but that it is rather zeal for God.*

My Brethren, To suppress error, 'tis a good work, 'tis a blessed work; but men must be careful to do it in God's way. Error in judgment will a great deal sooner be suppressed by the sword of the spirit, then by any sword of man: I tell you God hath appointed a means for the suppressing of error, and men that stray in their judgments, and that is to be convinced by the word of God, in matters of faith men must be convinced by God's word: *Our weapons saith Paul are not carnal but they are mighty through God, to cast down strong holds, and sinful imaginations: Paul did not use carnal weapons to bring down sinful imaginations in the hearts of men; he had used those weapons before he was brought home to God, you know he went for power from the High Priests, to persecute all those that believed in Christ; he went to authority to silence them, to stop their mouths and all that he could do, because they pleaded error contrary to the Law of Moses; but you do not read that Paul after his conversion, did use such weapons, he does not call the help of Men, no says he, the Lord he hath given us weapons: Our weapons they are not carnal, but spiritual, and so they are mighty through God:* Brethren, I am persuaded it glads the Devil much, when he sees men so violent against error, by drawing the sword against them: I say, it glads the Devil to see men seek this way to suppress them, not that the Devil hates error, or that he loves the truth, for he hates the truth, and loves error; but he knows God will hardly bless that way of men, when men shall neglect God's Institution, and shall cleave to their own ways, and to their own inventions; God will hardly bless that way of men, when his own way is neglected.

Besides, Let men consider, that 'tis possible, that while men go about to suppress error, they may suppress the truth for error; unless you will say any man hath an infallible spirit, or that any company of men hath an infallible spirit; if they have not an infallible spirit, then

with what right can they force another's judgment, another's conscience? men may, and do many times suppress truth, under the notion of error; we know in the times of Popery, that truth was persecuted that we now see to be truth; out great truth, our main truth of justification by the free grace of God, and the blood of Jesus Christ without work, without merits: I say, how was this truth persecuted? and how did men seek to persecute this truth as error? many things have been persecuted as error, which now we see to be truth; and why may it not be so now? does all truth come into the world at once? and may not we persecute that which afterwards may appear to be a truth? Well let it be an Item to men, and let them not suppress the truth of Christ: it is a vain imagination, and men shall not be able to bring it to pass, but the more it is suppressed, the more it shall shine, and the more the people of God are opposed the more they shall multiply.

Secondly, Here is a ground of Patience and strong consolation to the Saints in the midst of all opposition and persecution, that they meet with, and may meet with for the name, and truth, and way of Jesus Christ: Hear what Christ saith to you; *fear not little flock*; you think you are but a small number, there is but a few that profess the name of Christ; and Oh if persecution arise it will lessen the number: I tell you, fear not; that persecution shall not lessen the number, but shall increase the number: though the men of the world may strike at the Tree, and they may beat off many of the branches yet the Lord Jesus he will make use of every branch that is broke off, he will slift it and ingraft it, and so all shall tend to the furtherance of the Gospel and of the truth and of the way of God. *But to Proceed.*

I shall make some entrance into the main Doctrine: Here you see three cast into the fiery Furnace, and *Nebuchadnezzar* saw four: Let us consider then who this fourth man was: *Nebuchadnezzar* could not tell who it was; but he perceived some glorious majesty, and therefore though he was ignorant of Christ: Yet saith he, *The fourth is like the Son of God*: the form of the fourth *is like the Son of God*; that's sure, he is more then a man; God hath sent his Angel and delivered them, but this was in truth the Son of God. This Companion that is added to the Saints in Tribulation, it was Jesus Christ, who did at this time create himself a body, and came down visibly amongst men, that so he might support them, and comfort them, and deliver them, that it might hold forth this unto us, that he would come in his appointed time, to rescue his poor people, that lay under wrath, from all the flames of his fathers indignation, and that he would be present with his people in every condition: when they went through fire and water, in the midst of every Tribulation they should enjoy him; so then here is another main Proposition offers itself; and I shall but bring you unto it, and leave the further prosecution of it:

The Proposition is this;

That the Lord Jesus is never nigher to his people, then when they are in great affliction, in fiery trials

I say, Christ is never nigher to his people, then when they are in the greatest affliction: they never in joy more of the presence of Christ, then in sad conditions.

The *three Children*, they never saw Christ so visibly as here they did, when as they lay in the flames; The children of *Israel*, they never saw so much of God among them, as when they were in the Wilderness, in the barren Wilderness, where there was neither meat nor drink, nor clothing, for they had a great deal of the special presence of God, and abundance of the power and goodness and faithfulness of God, was manifested to them in a special manner, while they were in that condition: *Jacob* he never saw such vision of God as at that time when he was driven from his fathers House, when he was forced to fly to save his life; he was in a sad condition, he had not a bed to lie on, he had not a pillow to lay his head upon, but took a heap of stones to lay his head upon; and yet in that condition did God come and manifest himself most gloriously to him: he dreamed a Dream, and saw a Vision of the Ladder set up to Heaven, and of the Angel Ascending and Descending, God was there in a special manner; so he saith, *The Lord was there, and he was not aware*; never did he enjoy more of God, then in that condition.

Stephen, the first Martyr, never enjoyed more of God, he never enjoyed more glorious Visions of Jesus Christ, then when he looked through a shower of stones that came about his ears, and took away his life; he saw the arm of the Lord Jesus ready to receive him, to embrace him in the everlasting arms of his love he had heard much of Christ in his everlasting Gospel; but he never saw him before with his eye. *John* the Evangelist, there is another instance, if you look into the first Chapter of the *Revelation* of *John*, about the 9. verse. you shall see; there where he was, and in what condition he was in, when he received those glorious Revelations; he said he was banished into the Isle of *Patmos* for bearing witness to the Name of Christ, and the truth of Christ: he was a Martyr and fellow sufferer, and when he was banished from all friends and comforts, and left naked and destitute of all comforts, the Lord Jesus doth draw nigh, and doth reveal the most glorious Mysteries concerning his Churches to *John*: The *primitive Churches* never enjoyed more of God, then at that time when they were most persecuted by men; in the times of those 10. *bloody persecution*, the Churches had abundance of the presence of Christ, abundance of the Spirit of Christ, and abundance of the grace of Christ, abundance of holy zeal, and abundance of activity for God; it was poured out upon them, the Lord Jesus never took so much delight to walk among them, as when they were in the midst of the fiery persecution.

Quest. If you ask me, But what presence of Christ is it that the people of God do enjoy in their great afflictions, and in the midst of their fiery trials?

Ans 1. First of all, they have most of the *supporting presence* of Christ; never more of the *supporting presence* of Christ, then in sad conditions; he supports the inward man, and he supports the outward man; he upholds the spirits of his people in sad conditions, and he makes their spirits able to bear their infirmity: Now here is a wonderful work of the Lord, that he should strengthen the spirit of a poor creature with such mighty power, as to resist, and to keep out the violence of such mighty trials, such great afflictions: There is nothing that the Devil seeks more, then to drive affliction home to the spirit, that so he might crush the spirit and conquer the spirit, when he can get in, and cease upon the spirit, then he becomes master, and creates a deal of smart and vexation: Now the power of the Lord Jesus is

seen, in that he doth support and strengthen the spirits of his people; that when they have but a little strength, no strength, and yet are able to hold out, notwithstanding they are so strongly besieged, and so straitly girt many times round about with afflictions; yet he makes that little strength to hold out at that time, that so he is pleased to renew their strength, to give fresh supplies, and to remove the disease, and so the power of Christ is seen in supporting the outward man; many times in the midst of great afflictions: when the Saints meet with great afflictions; afflictions of the body, crosses, such afflictions as might even overwhelm the outward man, and they have but little strength many times, yet the Lord doth so bless that little strength, that though they meet with crosses, that little strength shall not fail, till such time as the Lord do bring deliverance to them.

Secondly, As they have the supporting presence of Christ in the affliction, so they have the *enlightening presence* of Christ; and that's a great mercy: commonly the Lord never teaches his people more then in affliction; when Christ gets them into the School of affliction then he instructs them, there he doth open men's ears, and he doth seal up men's instruction to them, when Christ draws nigh in affliction: I know afflictions in themselves, cannot teach, but when Christ draws nigh▪ they learn a great deal in affliction; they never see more of God, and of themselves, never more of their corruptions, and vileness that is within them; never see more of the power and way of God, and the mysteries of Christ at that time, when Jesus Christ draws nigh with his enlightening presence:

Thirdly; Jesus Christ draws nigh with his *sanctifying presence*, his people have more of his sanctifying presence in their greatest trials, when Christ draws nigh to sanctify their afflictions, to subdue their corruptions, and to strengthen their graces: the *fruit of their affliction, shall be to purge them from sin*; afflictions themselves cannot do it, afflictions themselves harden; but when the Lord Jesus Christ draws nigh in affliction, the Saints do enjoy abundance of the *sanctifying presence*: and through their afflictions they are made partakers of the Divine Nature; their corruptions are subdued and mortified.

Again fourthly, They never enjoy more of the *quickenning presence* of Christ, then in affliction: I say, the quickening presence of Christ: many times dead hearts, how are they raised up, when Christ draws nigh to them? how are they elevated above themselves and their own strength, because they are mightily acted by the Spirit of Christ? in the fifth of *Hosea*, you may see there, how God doth promise his *quickenning presence* in the time of their affliction; *Hosea 5* last verse, *I will go and return to my place till they acknowledge their offense, and seek my face: in their afflictions they will seek me early*: They were dead-hearted people, and they had lost all activity for God, they were not carried out with desire after God, they would not stir up themselves to take hold of him: Well, says God, I will make them prize me, I will fling them into affliction, and then in their affliction I will draw nigh to them with my *quickenning presence*; and in their afflictions, they will seek me early.

Again fifthly and lastly, The Saints never enjoy more of the *comforting presence* of Christ, then they do in the time of their great affliction: in the 2. of the *Song of Solomon*, verse 6. what says the Spouse there in her greatest afflictions? *His left hand is under my head, and his right hand doth embrace me*, As Christ doth support in affliction, so he doth embrace in affliction; he

commonly never reveals more of himself, never gives out more glorious manifestations of himself, then in the time of affliction: *I will bring her into the Wilderness*, see that place, *Hosea 2. 14. I will bring her into the wilderness, and speak comfortably to her*: she shall have my comfortable presence in the Wilderness, *I will speak comfortably to her*; and so *David*, he had experience of it, in *Psalms 23. Thou art with me, and I will fear none ill, though I walk in the midst of the shadow of death: I will fear none ill, thy rod, thy staff doth comfort me*: never more consolations of Christ are given out to poor creatures then when the Lord brings them into great trials: he deals as an indulgent Mother with her child, never manifests more love then when the child is sick; though a Parent does restrain love before; yet then she manifests her love the child shall know that the Parents love it, and then she shall bring out all her sweet meats, in the time of sickness: and so doth the Lord bring out a great deal of sweet meats, they have more sweet meats, and sweet drinks that the world knows not of, then in the day of tribulation, in the day of affliction; when it is sad and dark with the outward man, they have meat to eat that the world knows not of, they have the comfortable presence of Christ that the world knows not of: they have never more of the comfortable presence of Christ then when they are brought into great straits, and low conditions.

I shall have no time to come to the Application; but only let me say this to you: You know not what use you may have of this before another Sabbath, the Lord may bring you into afflictions; and therefore remember this truth, hide it in your heart, that so upon all occasions, you may make use of it; and if God do bring you into afflictions submit willingly and readily to him, submit to low conditions, submit to trials, submit to persecutions; know this, that Jesus Christ manifests his presence; and this is the way to manifest his presence, I will abundantly comfort you in all your afflictions you lay under, and that you meet with for his names sake; and let it help to strengthen your faith; and truly you had need to strengthen your faith in times of affliction, there is no time in which the heart of men, good men are more ready to faint and give over, then in times of trial; how did *David* cry out? and how did Christ cry out in his great affliction? *Oh my God my God, why hast thou forsaken me?* In affliction we are apt to think that God hath forsaken us; *Zion said in her affliction, the Lord hath forsaken me*: in her affliction she said, *the Lord hath forsaken me*: and thus an unbelieving heart is apt to question in times of affliction, *Oh is God amongst us?* as *Israel* said when they were in wants and great straits; Oh then their unbelieving hearts were discovered; though they had seen his Miracles, they tempted God, and said, *is God amongst us?* And the best of God's people in time of temptation and affliction, may be apt to question, *is the Lord with us?* Now therefore strengthen your faith in the day of adversity, that so you may not faint and dishonor God, and look unto the Lord Jesus Christ, that beholding the Lord Jesus Christ, your faith may be strengthened; remember that it is his way to give out much of himself to his people in times of affliction; and therefore never say, *is the Lord with us?* but expect to meet with God; conclude the Lord is with you, and he will be with you in the time of affliction; and remember you shall never have more of his supporting presence of his enlightening presence; his comforting presence; his sanctifying presence; and of his quickening presence: I say, you shall never have more of the presence of Christ, then in such sad conditions:

strengthen the feeble hands and knees, and look to the Lord, that your faith may be strengthened.

THE Seventh Sermon On DAN. III. XXV.

He answered and said. Lo I see four men loose, walking in the midst of the fire, and they have no hurt, and the form of the fourth is like the Son of God.

FRom *Nebuchadnezzar's* Testimony of this Miraculous Deliverance that God wrought for his Servants: This Proposition was handled the last day: *God often times works such deliverance for his people, as he makes their very enemies to confess, that he hath done great things for them: He made the very Heathen to confess that God hath done great things for his people: When God did turn again our Captivity, in the 126. Psalm, They said among the Heathen, the Lord hath done great things for them. I will make them o the Synagogue o Satan (saith Christ) which say they are Jews and are not, but do lie, I will make them to come and worship before thy feet, and to know that I have loved thee: but this P•nt is concluded; and therefore I shall proceed; For I desire to keep time, and to be short in these morning Exercises: Well then, let us go on, and look upon the Restraint that God laid upon the fire: Consider the effect of God's command, and the effect of his prohibition; God had given command that the fire should not burn them, that the fire should burn and dissolve their chains, and their fetters that were upon them; they were cast in bound, bound hand and foot; but God had commanded, and the fire obeys; it takes part with the three Children, to loose their fetters, and set them at liberty; they were cast in bound: And low, now says *Nebuchadnezzar*, *I see four men loose*, God had laid a prohibition upon the fire, and it obeys the commandment, that it should not burn them, that it should not touch their, bodies it should not stop their breath, that it should not so much as singe one hair of their head, or scorch their garments, and the fire is obedient to the word of the Lord; they were walking in the midst of the fire, and they had no hurt: I shall put the particulars together, because I would make hast, they hold forth this *Proposition*.*

That at the Commandment of the Lord, the fiercest of Creatures shall not only not hurt his people, but shall take part with them, and do them good.

I say, At the command of the Lord, the fiercest of Creatures, shall not only not hurt them, but shall side with his people, to take their part, and do them good: The fire cannot hurt, nay the fire takes part with them, nay the fire sets them at liberty.

First of all, I shall show you that the Creatures▪ cannot hurt.

And then secondly, That they must of necessity take part with the Saints, and do them good.

First of all, they cannot hurt; The *water* of the Red Sea, it could not destroy the *Israelites*; The *Lions*, though fierce creatures, yet they could not open their mouths against *Daniel*: The most *violent men* of the world cannot hurt, when God lays a restraint upon them; you know *Laban* was not able to speak so much as a hurtful word to *Jacob*▪ because God met him, and laid a restraint upon him; *Take heed that thou speak to Jacob neit•er good nor evil*: God would persuade his people of this, in that 54. of *Isaiah*, verse, 15, 16. God would let them know that they were

not able to lift up a weapon without him; nay, they could not so much as make a weapon without him; the Smith could not so much as blow the fire to form a weapon without the Lord; Thus saith God, I have power over all creatures, and over all the actions of creatures; a weapon cannot be lifted up, for the workman cannot so much as lift up his hand to blow the fire, unless God permit him; • Dog cannot bark against a man, unless God give leave, the barking of a Dog will do little hurt; yet a Dog could not so much as bark against *Israel*, when the Lord lay a restraint upon them; God would carry them quite out of the land of *Egypt*, and not one Dog should move his Tongue at them; as you may see in the 11. of *Exodus*, verse. 7. you see the creature cannot do the least hurt; for a Dog cannot do so much as bark, he cannot do so much as move his Tongue, when God lays a restraint upon them.

Secondly, The creature cannot hurt, but they must do good to God's people, at his command; if the Lord will make choice of any creature to do his people good, he will effect his own design, it cannot be hindered, he will do them good by anything he will do them good by any creature; by the most violent creature: Who would have thought that the fire should have done these three children good? that the fire should take their part? and yet the fire at the command of the Lord, does loose their bonds, and sets them at liberty: Who would have thought that the waters at the red Sea should have done the *Israelites* good? and yet they were abundantly useful to them in their passage through the red Sea; you shall read in the 14 of *Exodus*, verse. 22. that the children of *Israel* walked through the Sea, and the waters were a wall to them on the right hand, and on the left; the creature that might have been their destruction, became security to them; their way was made strait to them, they could not go out of their way, for the Sea was a wall to them on the right hand, and on the left: Who would have thought that the Ravens should have done *Elia* so much good? that the hungry Ravens, creature that are of so greedy an appetite, should spare meat out of their own bodies, to feed the Prophet? yet so it was, as you may read in the first book of *Kings*, 17. verse. 6. God makes the very Ravens to be careful Nurses to *Elias*; when he was in the Wilderness they brought him his meat in the morning, and in the evening: Who would have been thought that the belly of the Whale should have a protecting place to *Johah*? that it should save him from destruction? yet God he made use of it, and he made the belly of the Whale to be a place of safety to *Jonah*, the Whale kept him safe till she carried him and set him on shore: So that you see God can do his people good by any creature, he can make them all to be useful. Sometimes he works by *improbable* means, and sometimes by *impossible* means: I say, sometimes God doth his people good by *improbable means*; to have Honey out of the Rock, and Oil out of the Rock; you will say this is improbable, and yet this is his promise that is made to *Israel* in the 32. of *Deuteronomy*. verse. 13. *And he made him to suck Honey out of the Rock, and Oil out of the flinty Rock*: He speaks of the fruitfulness of the Land of *Canaan* God made the barren places fruitful, and he made the very Rocks to bring forth, yea the very flinty Rocks to be fruitful; the Rocks gave them Honey, and the Rocks gave them Oil: That is, (as I conceive) God made the very Rocks to bring forth trees, and trees brought forth pleasant fruit, the Rocks brought forth the Olive Trees and the Date Trees, and so they had Honey out of the Rock, and Oil out of the Rock. You know that it was impossible that *Israel* being carried into *Babylon*, they should be carried again into their own Country, and while

they were in *Babylon*, they seem to be in the grave: What a mercy was it that God should stir up their enemies to be a defense to them? and to have them to be assisting of them? and to stir them up to the work of the Lord, to work in the Temple? you know God wrought by that means: And so how improbable was it, that *Josephs* accusation by his Mistress, that his fetters, his chains should be his advancement? and you know God wrought that way, and he made *Joseph* to be lift up, and made the second man of *Pharaohs* Kingdom.

Yea God works sometimes by *Impossible means*; you see it was impossible that the fire should have been a protection to these three Children, to loose their bands, and set them at liberty, and be a place to walk in; and yet it was at the command of the Lord. He can turn the very stones into bread; He can send bread out of Heaven, as to *Israel*; and give water out of the Rock, as to them in the Wilderness; He cannot only work without means, but by *impossible means*: And thus you see at the command of the Lord, all creatures must obey; He can do his people good by *Improbable means*, and by *Impossible means*;

For the Grounds of the Point; Why creatures cannot hurt, but they must do good to the people of God?

First of all, Because they must all go along with God; and where God is a friend, they must be a friend; where God will not hurt, they will not hurt, for they all go along with him: *Balaam* could not go against the word of the Lord: *If Balak would have given him his house full of Gold and Silver, he could not go against the word of the Lord*: and therefore when he would have had him cursed the people: *Oh says Balaam, How should I curse, when God hath not cursed, and defy wh•n God hath not defied?* This is the voice of all Creatures; *how shall we curse, when God hath not cursed?* and how shall we hurt, when God hath not hurt? they are all obedient to the word of the Lord, to the command of the Lord; all creatures obey that word of the Lord that he gave them when he first created them; see the 148. *Psalm*, what is spoken there of all the Creatures of God, they obey that Law he gave them.

Verse 6. *Who hath also estblished them forever and ever, he hath made a Decree which shall not pass.*

Verse 7. *Praise the Lord from the earth you Dragons and de•p waters*: And so in the 8. verse, *Fire and Hail, Snow and Vapours, stormy winds, fulfilling h•s word*: They all obey that Law of God that God gave them, they all keep their bounds, they willingly obey the Word, the Command, of their Creator; and therefore it is that the Sun does rise and set, that so might fulfil the word of the Lord; the Sea that ebbs and flows, and so all creatures they keek their Motion and their Station that so they may fulfil the word of the Lord; and keep that Law that God gave them at the first Creation, when he put them in order, and set them in their bounds. Yea, sometime God doth give another word to them, he doth alter the Law that he made at their Creation; and he gives a new word of command, which is contrary to nature, and then also the creatures they obey that word of the Lord; See what God commanded in the second Book of Kings. 20. 9. 10. verses.

Verse 9 *And Isaiah said, this sign shalt thou hav• of the Lord, that the Lord will do the thing that he hath spoken; shall the shadow go forward ten degrees, or go backward ten degrees?*

Vers. 10. *And Hezekiah answered, it is a light thing for the shadow to go down ten degrees; nay, but let the shadow return backward ten degrees.*

Vers. 11. *And Isaiah cried unto the Lord; and he broughe the shadow tne degrees backward, by which it had gone down in the Dial of Ahaz.*

See, God he can alter the Law of nature, and at his command, the Sun shall not only go forward, but it shall go backward; if God say, Sun stand still, it shall not move; and if God say, Sun go back, it go^h back ten degrees: Thus you see that all the creatures, they obey the word of the Lord, they fulfill every command of God; if he say to the wind, wind arise, arise and blow, it presently fulfills his word; if he send them about any work, and he say, go and carry destruction upon your wings, to such a party, to such an enemy, they presently fulfill the word of the Lord; and then if he say, go and blow such a man profit, carry blessings in your wings, the wind that presently fulfills the word of the Lord; they are all his creatures; therefore they must go along with the Lord; they are all his servants, and therefore they attend him; they are all the Army of the Lord; and all the Host in Heaven and earth are his Army, and therefore they must obey the word of their General; they must obey his word of Command, they are all at his Command: And therefore I say, where God is a friend, the creatures they must needs be friends, they cannot do hurt, for they all go along with God.

Secondly, The creatures they cannot hurt, but they must do good to the people of God, for God hath made a Covenant with all the creatures for his people; There is a League made with all the creatures, even with the meanest of creatures; God hath not left one out of the League: See the 5. of *Job*, verse 23. *For thou shalt be in league with the stones in the field, and the beasts of the field shall be at peace with thee.* Now because God hath made a league with them therefore of necessity, Fist of all they must do no hurt, for that is one end of their League and Covenant: When there was a League made between *Laban* and *Jacob*; see what is the end of it, *Gen.* 32. 52. and that *thou shalt n^t pass over this heap, and this pillar unto me for harm:* that's the end of the League and Covenant, that so they that are in League and Covenant, may not harm one another: Now God hath made a Covenant for his people, with all the Creatures; that is, God he hath laid an Injunction upon them, that they shall not do the least harm to his Servants.

Object. *But you will say, may not Creatures be hurtful to the Servants of God? May they not perish by fire and water, and have their lives taken away by Creatures? Was not Stephens life taken away by stones? how then does God make a League with the ston^s in the field?*

Answ. I Answer, 'Tis true they may, when God commands them to take away the life of his own people; but still I say, they cannot do them hurt, they do but take away their lives, if they could send them to the torments of Hell, send them to the pit of destruction, that would hurt them indeed; but they cannot hurt them, though they be instruments to take away the lives of the Saints, yet they do them no hurt; for they do but send t^em to their Fathers house, they help them the sooner to God, to rest in the Arms of Jesus Christ, where they shall rest for evermore.

Secondly. Because there is a League with the Creatures, they shall do them good When *Jehoshaphat* entered into Covenant with *Ahab*, there was an engaging to do all the good he could, *my men are as thy men, my horses as thy horses*, and all that's mine as thine: And so saith God to the Creatures, I have put so many particular good things, good qualities into your nature, that so you may convey them to my servants; and therefore I charge you be serviceable to them, give out all the good you can, let them enjoy all the good that I have given to you, for I made you for their sakes: and therefore of necessity they must give out the good that God hath given them, they must do the people of God all the good they can, because God hath made a Covenant with the Creature: And this Covenant that God hath made with the creature, is grounded upon the great Covenant, the everlasting Covenant that he hath made with his people in Jesus Christ, there comes in all the good that we receive by creatures; God hath made an everlasting Covenant with his Son, in which he hath promised to be their God; to take them into Union and Communion with himself, to be their portion, and to give himself to them: And therefore because God hath given himself to them, all creatures also are given to be useful and beneficial to them.

Thirdly, The Third Ground of the Point, The Creatures must needs do good, they cannot hurt, but they must do good to the people of God, because of God's watchful eye over them; the more hurtful and violent any creature is, the more doth the Lord set a watch over them, his providential eye is over his people; I say, the Lord doth watch over them with a special, providential eye: See what is said in the Prophecy of *Isaiah*, concerning his Vineyard; *I the Lord will keep it, I will watch over it every moment, lest any hurt it: I will keep it night and day, lest any hurt it: I will keep it night and day*: See then there is a special eye of providence over the Saints that are the Lord's Vineyard; and therefore 'tis not possible the Creatures should hurt it. God he watches over his Vineyard for this end, lest any hurt should befall it; *I will watch over it every moment*; 'tis true other wicked men, they are kept from harm by a common providence of God, they have their lives preserved; but still 'tis but a common providence: But there is a special eye, and a special providence of God over his people, lest any hurt should befall them; there is no time, no moment, that God doth lay aside his watchful eye, and not watch over his people; And therefore there is no time that any harmful creature can step in to his people to do them hurt; they all come under the providence of God, every creature comes under the providence of God; and therefore the Lord he is able to prevent the harm.

Fourthly, The Creatures they are all given to Jesus Christ, as he is King, as he is the great King: All power is given to him in Heaven and earth: Now Christ he hath reconciled the Creatures, and therefore the creatures cannot be hurtful to the Saints; the Lord Jesus Christ hath reconciled the creature: *He hath reconciled all things in Heaven and Earth*, and made them all friends; and therefore the creature shall not do harm to the people of God: See the Promise that is made to the Church, in a special manner it shall be fulfilled in the latter Ages; *Hosea 2. 18. And in that day will I make a Covenant for •hem with the beasts of the field, and with the fowls of Heaven, and with the creeping things of the ground; and I will break the Bow, and the Sword, and the Battle cut of the •arth, and I will make them to lie do•n safely*: This Promise is made to the Churches in the latter days. When they shall enjoy abundance of Jesus Christ, when

they shall enjoy abundance of Jesus Christ, when they shall have abundance of the Spirit of Christ; why then shall those promises be fulfilled in a great measure, they shall enjoy peace with the Creatures: *In that day I will make a Covenant with them, in a special manner, with the beasts of the field, and with the fowls of Heaven, and with the creeping things of the ground; and I will break the bow, and sword; and there shall be no hurt in all my holy Mountain:* we are all reconciled to God by the blood of Jesus Christ; And therefore they cannot hurt the Saints, but do them good.

Briefly to make Application, and so conclude.

If the fiercest of Creatures you see cannot hurt; The fire it cannot hurt, but it must do good, when God commands; take notice then of the mighty power of the Lord: Oh know that he is a great King, and his name is dreadful over all the world; do but look upon the powerful command of God, what effect it hath upon the Creatures: 'Tis impossible they should transgress, he hath set them bounds that they cannot pass; they are all ready to obey his Command; if he say go, they go; and if he say come, they come; why this will make it evident. That God is a God of infinite power, to command so many Creatures, so many thousand thousand Creatures, as God doth order every day; and that God should make them obedient to every command of his, that none can transgress the least command; but they must fulfill his word; when he sets them about it; Oh this declares that God is a God of infinite power, and doth what he pleaseth.

Secondly, What a shame is it to the sons of men that they will not submit to the Lord? Will not the Creatures rise up in judgment against men? When the Creatures fulfil the word of the Lord, and you disobey the word of the Lord; shall God have more service from senseless Creatures, then from the sons of men, that was made Lord over them? Certainly this will be their iniquity another day, and the very creatures will condemn them: See what God says to that fire; fire, burn not: it cannot so much as touch the hair of the head: If God say to the fire, fire, burn their bands asunder; set my children at liberty, the fire it burns their bands and fetters, and sets them loose, that they were able to walk in the midst of the fire.

And so all the Creatures in Heaven and Earth, and the Sea, they all keep their bounds; *Hitherto shalt thou go, and no further;* the Sea, a raging Element, it obeys the word of the Lord: The Lord says to the Sun, *Sun run thy race,* it obeys; *stand still,* it stands still, and is obedient: Now shall all Creatures in their places obey the word of the Lord, and shall not man? Oh what a shame is this to the sons of men, that they should disobey the word of the Lord? That God should speak but one word to the Creatures, and they should obey, and that he should speak so many to the sons of men, and they not obey: That God comes again, and again, and speaks in his Ordinances, and still man walks contrary to God: when he lays a command upon them; this is the command, That you believe in Jesus Christ, and renounce all your own righteousness, and rely upon the Righteousness of the Son of God, and still men disobey: What a shame is it, for man to disobey, and all the Creatures that the Lord hath given to him, to obey?

Thirdly, Here is a great Encouragement, and strong Motive, to those that are strangers to God, to come in and submit to him: Oh that the Lord would persuade your hearts to come in and submit to him! So long as you are strangers to God, see the danger you are in; you are liable to be harmed by all Creatures in Heaven and Earth; they are all at the command of the Lord; they all obey his word; If God say to the least of Creatures go and take away the life of man; avenge my quarrel upon such a Rebel, the Creatures obey: The Lord can arm the least of his Creatures: a fly, he can make that take way the life of man; And therefore 'tis a miserable condition, to be a stranger to God and Christ, to be out of Covenant with God; you have no Covenant made for you and therefore you are left to harm of the Creatures every day: Oh that the Lord would persuade you to come in, to cast away your own righteousness, and to submit to the righteousness of the Son of God, and to make a close with him, and with his Son, and then all Creatures, will take his part: and if God be your friend, they will be your friend; and if God will not curse, they will not curse; and if God will not hurt you they will not hurt you; for they are all obedient to the command of their Maker.

Again in the fourth place, To make haste; This may let us see, that it is not in Creatures to do us good without: I say, 'tis not in the power of Creatures to us the least good without God: We are apt to look too much upon Creatures; you expect too much from Creatures, and too little from God; and therefore it is that oftentimes we are disappointed: I tell you, they cannot do us the least good, without the command of God; the very meat you eat, it cannot refresh you, unless it have a command from God, and a blessing from God, and the very clothes that you wear, cannot warm you, unless they have a command from God; there is no creature can do you good unless it have a command from God, and a blessing from God: I beseech you take notice of it: Oh we are apt to propound such and such things to ourselves if we had such a portion of the creature: men think, Oh if they had such an Estate, so much riches; and if they were in such places of honor, and if they had so much wealth, and such and such a creature, such and such friends and relations: such meat to eat, and such drink to drink; and such clothing to put on; then they should be satisfied, and their lives made comfortable; I tell you, my Brethren, 'tis a great mistake; if you had those very creatures you would have, still they could not satisfy you, nor make your lives comfortable: If God do not come along with the Creature, the Creature cannot satisfy you: God he can make your lives comfortable in the want of Creatures; 'tis as God will come in; and 'tis as God will bless: See what *Job* propounded to himself, in that 7. of *Job*, verse. 1•. *When I said, my bed shall comfort me, my Couch shall ease my complaint:* Though Creatures be never so likely of themselves to comfort a man, if God will not make use of them, they cannot comfort: What more likely to give *Job* ease, then his Couch, then his Bed? he had wearied his body; and his Bed and his Couch is a place of ease; but I cannot find it so, saith *Job*, I expected that it should ease me, I will lay my head upon my Pillow, and take my rest, but I could not find it; no, it terrified my thoughts: and truly friends, you may think of all the Creatures you enjoy, you may think that the Creatures will comfort, but if God doth not make use of it, it cannot comfort you; and if God will make use of any Creature, it shall comfort you: If God make use of imprisonments, bonds and fetters, they shall be engagements to you, and make you sing in the Stocks at midnight; God can say to the Creatures go and comfort: You know when God commanded the

heaps of stones that *Jacob* laid his head upon, to give him comfortable sleep, he slept well that night, he slept better upon his heap of stones, then he did upon his pillow, when God makes use of the Creature to comfort: and therefore do not think you have comfort from Creatures, as Creatures; 'tis God that must come in and bring comfort to you, for God can make every Creature comfortable; and the best of Creatures cannot comfort, if God do not come in.

To Conclude all.

Fifthly, Here is matter of great comfort to the people of God; it may be a Prop to their faith, to their confidence; if they consider this, that all the Creatures are at God's command, and God can make use of any Creature to do them good; he can make use of their Bonds; it is a mighty comfort to you that are the people of God, to remember this upon all occasions, where ever you are, in your way, in your journey, in your voyages, whether you be at Sea or Land; still remember, that all the Creatures they are your Fathers Host, they all fulfil his Command, they cannot disobey his Law, they cannot hurt you without commission: Nay, though they be hurtful, yet he can do you good by them: Oh how quietly may God's people walk in the midst of all Creatures, when they are at Sea, and when they are on land? in the midst of dreadful Creatures, they may walk safely, for why? they are at your Fathers command, and they cannot do you the least hurt, though they be hurtful in themselves in their own nature; and therefore upon all occasions strengthen your faith in the Lord: *What shall we say to these things*, saith the Apostle in the 8. of the *Romans*, the latter end: *If God be for us, who can be against us?* I tell you, you may challenge all the Creatures in Heaven and Earth, if God be with you; if he be your portion, if he hath received you into Covenant, and you have made a close with God: And therefore in all places and dangers, walk by faith; strengthen your faith in the mighty power and goodness of God, that hath the Command and Rule over all Creatures.

THE Eighth Sermon On DAN. III. XXV.

He answered and said, Lo I see four men loose, walking in the midst of the fire, and they have no hurt, and the form of the fourth is like the Son of God.

I Have handled many Propositions out of these words; The last day, we considered that Addition that God made unto these Martyrs while they were suffering for his Name sake: There were but three cast into the fire, where as their enemies looked that they should have been all consumed, and none left to bear witness any longer against their Idolatrous ways, the Lord makes an addition to them; there is a fourth that joins himself to them to bear witness with them unto the truth of God, which they suffered for.

Hence we raised this Proposition.

That all the opposition & persecution that the people of God meet with for the Name and Truth of Christ, shall not diminish their number, but shall increase them

I shown how the children of *Israel* were multiply'd by those oppressions, and heavy burdens that were laid upon them in *Egypt*; the more they oppressed them, the more they increased,

saith the Text: I gave you an instance in Christ; what counsel did the *Scribes and Pharisees* use, in the 11. of *John*, to hinder the number of believers: *If we let him alone, all men will believe in him*; Now they thought they would take a sure course that none should believe in Christ; *They put the Lord of life to death; smite the Shepherd and the sheep will soon be scattered*; but this did not diminish the number of Believers; no, God did out reach them, and made this the way to bring in men to believe in Christ: *If I be lifted up, saith Christ, I will draw all men to me*; The Lord Jesus by dying, becomes a suitable Object to poor guilty, unclean sinners, which durst not else have drawn nigh to the glorious Fathers: and *Because he pured out his soul as an offering for sin: his Father gave him a portion with the great and mighty*, so that the number of Believers were increased, and not diminished by this mischievous device against •im. The Primitive Churches *persecution* that was raised in *Jerusalem*; it did help to the increase of the Gospel, and number of Believers; The Apostles and Brethren were scattered, in the eighth of the *Acts*, so they carried the word up and down, and by their means many were brought in to God: *Samaria*, a great City, many in it were converted; *They with one accord gave heed to what Philip spake, and there was great joy in that City*. I shown you out of Ecclesiastical story, that all the persecutions, those bloody persecutions the Church me• with, did not diminish, but did increase the number of Believers: The Lord delights to walk contrary to wicked men; to cross the corrupt imaginations of the men of the world; *In those things wherein their deal proudly, he will be above them*; he will let them know, *that his thoughts are above thy thoughts, and his ways above th•ir way•*. When they say concerning *Zion*, *Let her be defiled, and let our eyes •ook upo• her*, let us see her desolation. *They know no• the thoughts of the Lord, nor understand his Counsel*: for the event shall be quite contrary their expectations. The Lord Jesus is a great King; and therefore it shall be so; All power is given into his hand in Heaven and in Earth, and he will order all for the advancement of his own Kingdom: all is his, and he hath given all to the Saints: *All is yours*, all shall do them good, all shall further and increase their graces, and the increase of his Kindom; There is none can hinder the Lord from pouring out of his spirit, there is none can hinder the Spirit from working; and therefore all opposition cannot hinder the increase of Believers: *The wind blows where it lists*, and so the Spirit of the Lord, breaths where it it pleaseth: Man may as well stop the Sun in the Firmament, or hinder the Sun from shining▪ and the wind from blowing, as the Spirit of the Lord from working grace; he darts in beams of light, beams of conviction, to the hearts of Creatures; and his work is an irresistible work, all the powers of Hell and darkness shall not be able to hinder his work; Therefore I conclude this Point, with an Item to the men of the world; To take heed how they seek to oppose the truth of Christ, and the people of Christ; this is not the way to diminish their number, no▪ the Lord he will out reach them in all their design• of persecution; the hottest pe•secution shall but increase the •umber of the Saints; they shall but sow the blood of Christ and their ashes, the thicker, and if one fall to the ground, a hundred shall rise up in their stead.

But I entered into a second Point; in which I shall proceed: After we considered who this fourth man was; *Neb•chadnezz•r saw four men loose, walking in the midst of the fire, and t•ey have no hurt, and the form of the fo•rth is like th• Son of God*, it was indeed the Son of God: It was the Angel of the Covenant, the Lord Jesus, who did assume a body at this time, and came down to

refresh his Servants in the fire: It holds forth this, That he would in time come to deliver poor servants from the flame; of his Fathers wrath; That he would be present with his people in all afflictions, in the midst of all their fiery trials:

The Proposition then entered into is this.

That the people of God never enjoy more of the presence of Christ, then in their lowest conditions.

When they are in great afflictions and fiery trials, the Son of God is with them. Here you see it in this fiery trial; *Israel* never saw more of God, then when they were in the barren Wilderness: *Jacob* never had such glorious visions, as when he was driven from his house and home, when he was separated from all creature comforts, had not so much as a Bed to lie on, nor a Pillow to lay his head upon, but laid him down upon a heap of stones; then had he those glorious Visions of the Ladder set up to Heaven, and of the Angels ascending and descending. *Stephen* never saw such glorious Visions of Jesus Christ, but when he was under a shower of stones that took away his life; *He looked up, then and he saw the Heavens opened and the Son of God at the right hand of the Father*, ready to receive him. The Apostle *John* never had so glorious Visions, as when he was banished to the Isle of *Pamos*, then did Christ reveal those glorious Mysteries, written in the Book of *Revelations*, concerning the Churches, to the end of the world. The *Primitive Churches* enjoyed most of Christ in the times of persecution they enjoyed most of the presence of Christ, and most of the mind of Christ, most purity, and most holiness, they had most of the supporting presence of Christ, *then his left hand is put under to support a poor Creature*, when it is in a low condition, in a sinking condition, in an afflicted condition: He supports the inward man, and he supports the outward man; he makes a little strength to go a great way, as the Oil in the widows cruse, till such time as he sends deliverance unto his people: They have never more of the *enlightening* presence, of the *teaching* presence of Christ, then in such conditions: Affliction is Christ's School, in which he teaches his people many precious Lessons; they have never more of the *quicken*ing presence of Christ, then in such conditions: never more of the *Sanctifying* presence of Christ, he is pleased to make use of affliction, to knock off that unevenness many times that is upon their Spirits, and make them partake of his own nature. They have never more of the *comforting* presence than in such conditions; he brings his people into the Wilderness there he allures them and there he speaks to them; then he puts under his left hand to support them, and then his right hand embraces them: But, What are the grounds of the Point? Why doth Jesus Christ manifest most of himself to his people in their afflicted conditions.

First of all he knows that then they have most need of his presence. If ever they have need of comfort; if ever they have need of strength, of teaching, quickening, guiding; 'tis then when they are in afflicted and low conditions, then is a mercy sweet, when 'tis in season; and then 'tis seasonable, when a poor creature stands in need of it: The Lord Jesus knows that they have need of his presence in low conditions.

First because of the weakness of the flesh; And,

Secondly, Because of the strength of temptation.

1. Because of the *weakness of the flesh: He knows his peoples frame, and remembers that they are but dust*; and therefore he pities them; He knows how unable they are to bear, and how little time they are able to hold out; and therefore sometimes the Lord Jesus hath spoken comfortable words to his people, when they have expressed a great deal of weakness in them: See in *Mat. 26.* when the Disciples could not watch with him; at the 41 verse, they could not watch with him one hour, though he was in great extremity, and they might have expected a sharp reproof from him: the Lord Jesus he looks upon them, and he pities them, he rather excuses them, and comforts them. Oh *The Spirit is willing, but the flesh is weak*: He knows what the weakness of flesh is, for he was partaker of our flesh and blood, he remembers it since he was in the days of his flesh how weak the flesh is; *he is partaker of our flesh and blood*, saith the Apostle; he knows what it is for a poor creature to grapple with fears, with inward fears, ever since he poured out his strong cries unto his Father, with tears: none in the world are so sensible of affliction, as they that have gone under the same affliction themselves; the Lord Jesus he is sensible of all the weakness, of all the sorrow of his people; he knows by experience what they mean; he knows what it is to be weak, and he knows what it is to be in fear; he knows what it is to grapple with the wrath of his Father; he knows what it is to want his Fathers Countenance; he knows what it is to be acquainted with sorrow, with grief; there was none so acquainted with them as he: See what the Prophet *Isaiah* says of him, in *Isaiah 53.* verse. 3. *He was despised and rejected of men, a man of sorrow, and acquainted with grief; and we hid, as it were, our face from him: A man of sorrows, and acquainted with grief*: grief and sorrow were his greatest acquaintance, when he was upon earth; they were his acquaintance from the beginning of his life; and they were his companions, from first to last, from the womb to the Cross, they were the acquaintance that Christ could never shake off; his old acquaintance, when all his friends lest him, when his Disciples left him; in affliction did they leave him; but his grief did not leave him, he was always acquainted with it, and he was acquainted with all sorrows, with all grief, grief of all sorts; he knows what spiritual sorrows are; and therefore he will pity people his under them: a natural man cannot pity a poor creature that groans under spiritual sorrow, he knows not what they mean, what it is for a poor creature to groan under corruption, and cry out of the want of a believing heart, and of the want of God's presence; but now the Lord Jesus is acquainted with these sorrows also he had experience of them in his own person. The woman that hath been in Travel, pities another that is in the same case; the Lord Jesus, he newly come out of Travel, he remembers his pangs still; and therefore he pities poor creatures when they groan under grief and sorrows, for he was acquainted with them himself.

2. Again secondly, He knows they have most need of his presence, in afflicted conditions, because they are most nigh to temptations; and he knows what temptations are; he knows the strength of Temptations; he knows that it is the Devils policy, to drive home temptation to the spirit of a poor creature at that time when it groans under affliction; and therefore he knows that then a poor creature, if ever, stands in need of the presence of the Lord Jesus; when Satan stands at the left hand to resist, Christ had need to stand at the right hand to comfort and support, and strengthen; and therefore the Apostle saith; that he was tempted in the days of his flesh; in that 2 of *Hebrews*, verse. 18. *Being tempted, he was able to succor those*

that are tempted: he knows by experience what it is for a poor creature to be tempted; he knows that temptations are most grievous to a gracious heart: Temptations are worse than afflictions, and therefore though a poor creature stands in need of succor in affliction, yet much more in temptation; When temptation goes along with affliction, Oh then the Lord Jesus knows that there is need of his presence: When a City is besieged, and the Inhabitants within it be disquieted, and the enemy hath raised their Batteries, and makes breach upon the Walls, and their Provision grows low, Then, if ever, they have need of relief: Truly so it is with a poor tempted soul; when it is afflicted Batteries are made against the Spirit; provision, strength, is little, knows not how to hold out; then the Lord Jesus, he is their friend; and therefore in such conditions, he usually makes hast to afford his presence: That the first Ground of the Point.

The Lord Jesus knows, if ever, then they have need of his presence when they are in low conditions, for then the flesh is weak, and then temptations are strong.

Again secondly, The Lord Jesus manifests most of himself to his people in low conditions, because he remembers the kindness of his Father, when he was in the same condition; I say, he remembers the kindness of his Father unto him, when he was in low conditions; now he will requite this kindness upon them, that kindness that God the Father did show to Jesus Christ when he was in affliction, and in low conditions; I say, he will requite it upon his people, it makes deep impressions upon the heart of Christ; the love that his Father shown him when he was here in the days of his flesh, when he was in weakness, and was in perplexity, and was in distress, he cannot forget it: You know what impression *Jonathan's* kindness made upon *David*, because *Jonathan* shown him kindness when he was in distress; his kindness made impression upon his heart, that he could not forget it; he inquired for some of his children, that he might requite the love of their Father, which he shown to him when he was in low conditions; *Jonathan* shown him kindness; when *Saul* persecuted *David*, *Jonathan* stepped between *David* and him, and was as a faithful friend to *David*: and therefore saith *David*, I will requite his kindness; if I can find but one poor *Mephibosheth*, that calls himself a dead Dog; yet *David* shows a great deal of kindness to him, to requite the kindness of *Jonathan*: And so doth Jesus Christ, he goes up and down to inquire in the world, where is the Seed of God, the Sons and Daughters of the most High, that I might show them kindness for my Father's sake: Oh he showed me kindness when I was in distress, and therefore I will do the like to them, when they are in affliction and low conditions: Oh saith the Lord Jesus, I remember since your Father and my Father, took care of me when I was helpless; he formed me in the womb, and he took me out of the womb; he guarded me all my life long, Thirty years and upward, when I was in the midst of the world, with Bears and Tigers; I remember how he sent his Angels to comfort me when I was wearied out by Satan's temptations; Nay, I remember when he stood by me, when all left me and fled; when all left me, that I had none in the world to stand by me, the Father stood by me; and therefore I will lay all this kindness upon you his seed: The last kindness that the Father shown to the Son, it took mighty impression upon him; that his Father did not leave him alone, but was always with him; And therefore Christ he often makes mention of it, in that 16 of *John*, verse. 32. *The Father hath not left me alone, but he is with me all my life long;* he never left him alone: yea, when he was in his

affliction and low conditions, the Father did not leave him alone; See that 16. of *John*, verse. 32. *Behold the hour comes, yea is now come, that ye shall be scattered every man to his own, and shall leave me alone; and yet I am not alone, because the Father is with me:* This made deep impression upon the heart of Christ; that the Father did not leave him alone, when he was in his affliction, when he was persecuted, when all his friends upon earth fled from him, then the Father did not leave him. And therefore the Lord Jesus Christ, he did often retain this Kindnesse; and he will not leave the Sons and Daughters of God alone in low conditions, but he will be present with them; though they be in the fire and water, he will be sure to comfort them with the same consolation, wherewith his Father comforted him, when he was in the same distress; That's the second Ground of the Point.

Thirdly, Christ will show most of his presence in afflicted conditions, because he remembers his Engagement, he is engaged then to manifest most of himself.

First of all He is engaged by his *Promise* and *Covenant*; He hath promised to be with them always; he hath promised never to leave them nor forsake them: as the Father promised to be with him in trouble, so he hath promised to be with them: You may see his Fathers promise to him, in *Psalm* 91. 15. *He shall call upon me, and I will answer him, I will be with him in trouble, I will deliver him, and honor him.* Now as the Father made a promise to be with the Son in trouble, so hath he made a promise to be with his people in trouble: See that promise in the 43. of *Isaiah*, verse. 1. 2. how he hath promised to be with his people in all Tribulations, in the midst of the fire and water, and fiery try als; nothing shall separate betwixt him and them, he is always making good his Promise; and therefore he will fulfill it to them.

Secondly He is engaged by a *Law of Love*: There is a *Law of Love* written in the heart of Christ; he takes delight in his people, they are the joy of his soul: in the 16. *Psalm*. at the beginning of it. it is spoken there of Christ; *All my delight is in the Saints*, saith Jesus Christ, *and these that are excellent upon Earth*; All my delight is in them, next to the delight that Christ hath in his Father; to that Infinite, Incomprehensible Light; *his delight is in his Saints*, in his people; and therefore because he loves them, because he delights in them, he will be present with them; he loves their presence; where ever they are he loves to be with them, though their condition be never so sad; though they be in prison, it shall be a Heaven to Christ, because he bears dear love to them, he loves to see their face; he loves to hear their voice, he loves to enjoy Communion with them; he loves to be giving out of himself to them: and therefore he made it his great request before he went to Heaven that his Father would make room for his people, as you may see in *John* 14. beginning of the third verse: *And if I go and prepare a place for you; I will come again and receive you unto myself, that where I am, there you may be also:* he tells them, he would have them with him in the same place; they shall enjoy the same glory. and they shall have no worse room then he: And he besought his Father, *John* 17. 24. *That those who were given him of his Father, might be with him: Father, I will that they also whom thou hast given me, be with me where I am, that they may behold my glory which thou hast given me; for thou lovest me before the foundations of the world.*

Father, I desire that they may be with me; I desire thou shouldst bid them as welcome to Heaven as thou bidst me; and that they may partake of the same glory as I do, that they may

•e in the same place that they may always see •y <◇> ▪ and I may see their faces, for my delight is in them: Heaven could not content Christ with•••the presence of his Saints: and it is a second, Heaven unto Christ, to be present with them here upon earth; wherever they are, or whatever their condition, though be never so low; though they be in prison, in chains, in the stocks, the Lord Jesus loves to be with them; he carries them about in his heart, and therefore he cannot be absent from them.

Again Thirdly, He is engaged by a Law of *Friendship*, to be most of all present with them in their low conditions; the Law of friendship binds him to it. Affliction is a Touch-stone, it discovers feigned friends, and real friends; it shows whether a friend be Cordial or no: By the Law of Friendship, a man is bound to stick to a friend in the midst of all his adversity, and then there is most need of a friend: It was a reproof unto *Hushai*, that *Absalom* gave him in that second of *Samuel*, 16. 17. *Is this thy kindness to thy friend? why went you not along with your friend? David was a friend to Hushai, and saith Absalom to Hushai, Is this thy kindness to thy friend? why wentest thou not along with thy friend?* This shall never be said of the Lord Jesus Christ, that he broke the Law of friendship: It shall never be said of Christ, *is this thy kindness to thy friend? Why wentest thou not along with thy friend? Thov wentest not along with thy friend, but thou forsookest thy friend, when thy friend had most need of thee; no, the Law of Friendship is i• Christ's heart, and he will keep it; and therefore he will stick close, and most close to his people, when they are in low conditions.*

Again Fourthly, There is a fourth engagement. He is present with his people most of all in low conditions; in afflicted conditions, because he is engaged to *look after h•s work*, 'tis the work of Christ's own hand; he sends afflictions for that end, to work something in the heart of his people: and therefore he is engaged to see what becomes of his labor and pains, that he may not loose his cost and labor: When a Physician gives a Purge to a P•tient, he is engaged to see what becomes of his Physic, how it works; So the Lord Jesus Christ, the great Physician, he never gives any bitter Purge, any bitter Pill of affliction to his servants; but he looks upon himself as engaged to look after it, that he may look after his Physic, and see how it works: the very presence of Jesus Christ will help the Physic, if it work too much, or too little; if the soul despise, the chastening of the Lord, or faint under the chastening of the Lord; the Lord Jesus can by his presence he•p: When the Gold Smith pu•s his Gold into the Furnace, then he is engaged to be present to look after his Gold; and so is Jesus Christ when he duts his people into the Furnace of affliction; he is engaged to look after his precious Gold, that so none may be lost and consumed in the fire: You see the Grounds of the Point.

Quest. If you ask me, how doth Christ give out much of himself in affliction? By what way or means doth Christ communicate much of himself in affliction: Briefly for answer:

Answ. First of all, he doth raise up his people's faith unto a high pitch; many times, I say, he raiseth up their faith to a more then ordinary pitch, he clears the eye of faith, and strengthens the eye of faith: Now the more the eye of faith is cleared and strengthened, the more it sees of Jesus Christ: Now the Lore he doth mightily strengthen faith; many times in affliction faith is strengthened, for faith is left alone many times, and then it works best; all props are taken away, God takes away all sense, many times, and leaves faith to work alone;

now faith never works better then when 'tis alone; it meets with a great deal of opposition; and faith is strengthened by opposition; the nature of faith doth take his rise by opposition; the more opposition it meets with, the higher it rises: The woman of *Canaan*, what opposition did her faith meet with? that which was a discouragement to her, yet from that discouragement, her faith takes a rise; and because Christ says; she is a dog, therefore she is confident that she shall have Crumbs of mercy before she goes away: When faith is put to extremity, then it becomes strong: When faith is exercised in extremity; I having wavered a long time, at last it sees that it must either believe or perish, believe or sink; it fares in such a condition, as with a man that is to pass over a River, he being afraid that the Bridge should not bear him, stays long before he dare venture; at last he sees the River swell higher and higher, he goes to make an offer, and pulls back his foot; he dare not venture; at last the water swells up to the neck of the Bridge, and he sees there is no way but one with him, either he must venture upon the Bridge, or else perish in the water; and then he considers, that many have gone over that way, and many have been saved that way, and it hath born up many, thousands have gone over before, well he ventures: and so doth many a poor soul waver many times, draw back his foot, dares not venture upon Christ, can he bare me up? and will he bear me up? may I venture? God he puts faith many times to it, puts it to such a strait that the soul must venture or perish, believe in Christ alone, or perish; faith here many times takes a rise; that's the first way whereby Christ doth communicate much of himself in affliction, he many times lifts up faith, and strengthens faith; Now the more strong faith is, the more it sees, the more it apprehends of God.

Secondly, He pours out the Spirit of *Supplication* many times upon his people when they are in low conditions; he makes them to cry out, to cry a main to him, as he cried to his Father in his distress, he puts up his cries; He *puts up his requests with strong cries and tears, and he was heard of his father*; And so the Lord Jesus he doth pour out of his spirit upon his people, that he may stir up their souls in such a way as Christ is taken with; *Let me see thy face, and let me hear thy voice, saith he, for sweet is thy voice, and thy countenance is comely*, 'tis melody to Christ; Christ draws nigh to hear the melody; and the nigher Christ draws the more evidently the soul sees him.

Thirdly, The Lord Jesus by affliction, or in affliction he *draws the hearts of his people nigher*; Then he doth bring them back many times from their wanderings, from their stragglings: *Before I was afflicted I went astray, saith David*. The Lord Jesus by affliction, he brings them nigher to himself, he causes them to wait more upon him, to eye him more, to keep closer unto him, and to take heed of straggling: Now the nigher the soul is brought to Christ, the more it sees of him, though it be not for our waiting not for our believing, our walking, that Christ doth manifests himself: Commonly when Jesus Christ manifests much of himself, he will draw his people's heart to look towards him, and wait upon him.

Fourthly, He manifests most of himself in affliction, *by his word which be sends along with affliction*: Commonly, I say, when Christ doth afflict his people, he sends his word along with affliction, some word of instruction, or some word of promise, or some word of Counsel; there is some word or other that goes along with affliction, that so Christ may teach them

before they go out of that sti•g: Now the word of grace the word of Promise, it is the Chariot on which Christ rides; he doth by them draw nigh, by his word he draws nigh to the soul: and therefore when the word comes with evidence, Christ comes along with the word, and then the soul sees most of Christ, because Christ sends such a word to the soul in affliction; which word he comes along with & in which word he conveys himself to them.

Quest. It may be some of God people will say, Alas if this be true, that Christ manifests most of himself in affliction, what shall become of me? I have had no such experience, I cannot say that I have had most of God in affliction, I have not enjoyed the presence of Christ in many afflictions.

Answ, Why art thou one that hast closed with Christ, and received the mercy of the Gospel? Why then certainly it cannot be, but that thou hast seen something, or thou mightest have seen something of Christ in affliction; do not say thou seest nothing of Christ in affliction; do not say thou hast not enjoyed any of the presence of Christ in affliction; hast not been supported by Christ in affliction; and is that nothing, sayest thou to support a poor creature under affliction? Hast thou not been supp••ed by the strength of Christ or by some word •• Christ in affliction? And hast thou not said as *David* said, *I had perished in my affliction, if thy word had not been my stay?* hath not Christ given thee some secret Refreshment in affliction? surely he hath been nigh to thee and thou wett not aware; he hath fed thee in affliction, and thou didst not take notice of it; *Joseph* he sed his Brethren and they did not know it was *Joseph*; And so Christ he doth give sweet refreshments to his people, and they do not take notice of it; they do not consider that it is Christ that supports them: Oh thy Spirit had sunk under affliction, if it had not been Christ that had upheld thee!

Object. *Ay, But if it had been Christ that had supported me in my affliction, I should h•ve gained by my affliction, I should have seen the benefit of my affliction; but I see nothing at all, affliction is come and gone, and left nothing behind.*

Answ Hast thou seen nothing, no, benefit? Why resolve again to walk through, though thou hast not seen, thou mayest see; and these afflictions that have been laid upon thee, though they be gone, the fruit of them may be to come: When man takes Physic, you cannot expect that he should have health the same day, strength the same day, he must wait some days after; and see how his strength comes in, and then afterward he perceives the benefit of his Physic; and so it is with affliction, God may, and doth do his people good by affliction, though they saw little benefit while they were under affliction: The rain doth make the earth fruit••l: but the growth of the corn 'tis not seen presently; wait a while, stay a Week or a Fortnight, and then look into the Field and you shall see the rain was beneficial to the Field, and so 'tis with afflictions, they are as rain, when the Lord Jesus comes along with them he makes them very beneficial to his people; *Ay*• but the growth is not discerned presently: No, stay a while; But do not thou say in unbelief, I shall get no good by my affliction; no thou hast got good by thy affliction; The Lord hath said it, he hath said That *All things shall work together for their good*; he hath said, that *He will purge away their sins*; he hath said, that *We are made partakers of his Divine Nature, by affliction*: and therefore give not way to unbelief; do not by unbelief, shut out the blessing; but believe that it shall be as God hath spoken; and though

thou hast not seen the accomplishment of the promise, go and wait upon God, watch over thine own heart; look to thyself, the Weeds grow as well as the Corn: you know how it was with *Hezekiah*, and therefore we had to need watch over our own hearts, and know thou shalt get good by affliction; for God hath spoken it, and it shall be accomplished unto thee in the Lord's due time; for the Lord will fulfill his word.

THE Ninth Sermon, On DAN. III. XXV.

He answered and said▪ Lo I see four men loose, walking in the midst of the fire, and they have no hurt, and the form of the fourth is like the Son of God.

YOU may remember the *Proposition* in hand; Namely, *That Christ is never rigler his people than when they are in great afflictions, in fiery trials*: He entered into the Furnace here; into the fiery Furnace, that he might save his people harmless: I gave you the Grounds the last day; why Christ draws nigh to his people, and why he doth communicate most of himself in their afflicted & low conditions.

First of all, he knows that they have most need of him, they have most need of him because of the weakness of the flesh; and because of the strength of temptation; he knows the flesh is weak; and therefore he expresseth pity and compassion to his Disciples, when they could expect nothing but fury from him, they could not watch one hour, when he stood in need of them; and yet the Lord Jesus pities them; *The flesh is weak, but the Spirit is strong*; he knows what the weakness of the flesh is; and he himself was partaker of our flesh, that he might know experimentally what the weakness of the flesh is; and therefore well might *Isaiah* say, *He was a man of sorrow; a man of sorrow, and acquainted with grief*; he was a man of sorrow all his days, and he had no other acquaintance almost but grief and sorrow when all his acquaintance left him, his grief and sorrow followed him, even to the very grave; and therefore there is no grief, no sorrow, but the Lord Jesus had experience of it, that he might know how to pity his people in their weakness, and when they lie under their burdens.

Again, He knows the strength of temptation, he knows what it is for a poor creature to be tempred, for *he was in all things tempted like unto us*, saith the Apostle: He had experience of all manner of temptations; he knows how to relieve his people under temptation, he knows, their straits, when they are besieged; he knows how the force of Satan's Batteries are; he knows that in their weaknesses the Devil takes advantage against them, and then above all other times endeavor to drive home the darts of his temptation into their Spirits; and therefore the Lord Jesus because they have most need of him, he pities them, and relieves them at that time.

Again, He remembers the kindness of his Father to him in his low condition, and therefore will show the like kindness to his people in their low conditions; he remembers that his Father did not leave him in his straits, and therefore he will not leave them in their straits: The kindness that God the Father shown to his Son when he was upon earth, took such an impression, made such an impression upon the heart of Christ that he can never forget it; but he will always labor to requite it, by showing the like kindness to the people of God in their distress: Oh how was he taken with that kindness, that *The Father would not leave him*

alone? how often doth he make mention of it; *I am not alone, but the Father is with me?* and therefore he enquires for some of the Saints of God, that he may show the like kindness unto them: *David* remembers the kindness that *Jonathan* shown him, when he was in his low condition; and therefore *David* enquires for some of his children; *Is there none left of the house of Soul, that I may show kindness to for Jonathan's sake?* though there be but one poor lame *Mephibosheth*, one that is lame of his feet, that is no fit companion for a King; yet for *Jonathan's* sake, and for the kindness *Jonathan* shown to *David*: *David* shows great kindness to *Jonathan's* son, took him, and set him at his Table: so doth *Jesus Christ* deal, he remembers the kindness of his Father, the kindness the Father shown him in his low condition; says he, is there none of the seed of God? are there none of the children of the most high, that I may show kindness to, for the fathers sake? Because he shown kindness to me in my low condition; and though he can hear of none but poor lame *Mephibosheth*, yet he shows kindness to them, takes them into communion with himself, sets them at Table with him, and in the midst of their low conditions will afford his presence▪ because his Father & their Father did not leave him alone when he was in low conditions. Again, The Lord *Jesus* he is bound unto this by many engagements; I say, he is bound to be present with his people in low conditions; He is bound by his *Word*, by his *Promise*, by the *Law of love* that is in his heart: *All my delight is in the Saints, and those that be excellent;* it is a second Heaven to him, next to the presence of the Father, he delights to be in the presence of his Saints, and therefore because he delights in them he will be present with them, though they be in the prison, in chains and fetters, though they be in the fiery Furnace; yet it is a Heaven unto Christ to be with them; *for all his delight is in his Saints;* He is bound also by the *Law of friendship*, to be with them in low conditions; a friend is tried in adversity; it was a reproof to *Hushai*, when he left *David* in straits; and therefore says *Absalom*, is this thy kindness to thy friend that thou wouldst not go along with thy friend? It shall never be said so of the Lord *Jesus*, it shall never be said of him, Why didst thou not go along with thy friend? for he will go along with his friend in the greatest adversity: he will not leave them, but afford them his presence.

Again, He is bound because his work is in hand; A Physician is bound to look after his Patient, because he hath given him a Purge: And so the The Lord *Jesus* is bound to look after his Patient when he hath given him a Purge: Gold-Smith is bound to look after his Gold when he hath put it▪ into the Furnace: And so the Lord *Jesus* is bound to look after his Gold when 'tis in the Furnace of affliction.

But I come to the Application.

First of all for *Instruction*: This lets us see the wonderful unparallel love of *J•sus Christ*; I beseech [Use.] you take notice of it, and get your hearts affected with it: here is such love as creatures cannot show, a friend that will never leave one; a friend that will always afford his presence, in the greatest straits; afford his presence, that's a friend indeed; a man may be brought into such conditions, as all his friends may forsake him, all men upon earth may leave him; *David* was left of his best friends; Father and Mother forsook him: and *Jesus Christ* was left of his best frsends, *they all forsook him and fled;* and truly this may be the condition of any man upon earth, cast out and forsaken of friends, of most friends, of best friends: will a

friend venture his own life for a friend? will a man keep his friend, when some deadly infectious disease is upon him? when he hath a plague sore upon him? will he then lie down in the bosom of his friend? when a man is condemned to the flames of fire, when a man is cast into the fire, will a friend follow him into that condition? Truly such friends you will hardly find upon earth; but this is the friendship of Jesus Christ to his people: when he first looked upon them he saw how many plague sores, infectious diseases were upon them, and yet that could not hinder him from drawing nigh, and affording his presence, and from working mightily by his spirit, upon their hearts: Nay, when they are brought to fiery trials, to great afflictions; yet even then he will not leave them, and he will not forsake them; and this makes the love of Christ the more remarkable, that he should thus condescend when he was at the highest, for he is now advanced above the Heavens, he sits down at the right hand of the Father, he is at the highest condition, and yet he is pleased to condescend to the lowest condition, he is pleased to come down when they are in the depths, in the greatest straits that possibly can be; what love was that the Spouse speaks of in the 5. of *Canticles*, and the last verse: she speaks a great deal of the beauty of Christ, and in the last words she makes her boast of her Beloved: *This is my Beloved, and this is my Friend, Oh Daughters of Jerusalem: I will compare with you all; I will compare my friend to all the friends in the world; This is my Belov•d; and this is my friend;* she compares him for for his beauty; and so you may compare him for his love; you may make your boast of the Lord Jesus; you may say, *This is my Beloved, and this is my friend.*

Secondly, What a strong Motive may this Doctrine be unto such as are strangers unto Jesus [Use:] Christ, to come in and submit unto him? What glorious Benefits may you be partakers of? What a desireable thing is it to have such a friend as Christ is, which will be present with his friends in their lowest conditions? Oh that every man would set down and consider that which *Solomon* speaks of, to remember the days of darkness, which will be many; many days of darkness may come upon the earth, what a favor will it be to have a friend in the darkness? a friend that will stick by thee when thou art in the dark a friend that thou mayst take hold of his skirts when thou art in the dark Entry; a friend that will hold thee fast when thou art in the dark: such a friend is Jesus Christ to all that do embrace him: Oh what a favor, what a mercy will it be, to have a friend stand by thee, that is both able and willing to help thee, when all Creature-comforts shall fail, when the very strength of body shall fail? to have a friend stand by to help and succor? and truly such a friend is the Lord Jesus: what saith the *Psalmist*, in the 73. *Psalm*, verse. 26. *My flesh and my heart faileth, but God is the strength of my heart, and my portion forever:* heart and flesh fail, and then there is a strength above nature; the Lord then is the strength of my heart, and of my flesh and blood: What a mercy will it be, to have one stand by you, when you go through the valley of the shadow of death, a friend then to comfort, a friend then to uphold? such a friend is the Lord to his people; *David* was confident of this, therefore you see how his faith triumpheth in the consideration of it, in *Psal.* 23, verse. 4. *Yea though I walk through the valley of the shadow of death, I will fear none ill; Why? For thou art with me;* see what a mighty confidence was raised up in *David's* heart; and what was the ground of it? The presence of the Lord? *Though I walk in the valley of the shadow of death, I will fear none ill: why? For thou art with me;* he doth put cases of the most

uncomfortablest condition that may befall him; *valley of the shadow of death*, though I be brought down from the Mountain, and walk in the valley; and though this valley be a dark way, though it be a shadow of death, that is, though it be never so dreadful; and though it be so nigh that all the world cannot save you, even then, when I am in such a condition, and walk in the valley of death, I will fear none ill, *for thou art with me*; so long as I have thy presence, my soul is upholden: you read in the 4. of *Revelations*, at the 6. verse, that the world is like a sea of Glass: *I saw before the Throne a sea of glass*: there the world is shadowed out unto you, and the condition of men that are in the world, the world is like to a sea of glass: and Oh that men would remember this; if it be a Sea of Glass, what need have you of a friend to stand by you? you that are Travelers in the world, you walk upon a Sea of Glass; Oh what need have you of a friend to take you by the right hand; to uphold you? there is none but Jesus Christ, none but his presence can uphold you in this Sea of Glass: and if this world be a Sea of Glass; Oh what need have we to take Jesus Christ into the Ship, into the heart, that so he may be our Pilot, and he may guide you safe? Oh do but think in what stead Jesus Christ will stand you, when the storms arise, and the waves shall beat when it may be the body of the Ship shall be split, in pieces; Oh what will it be then for a Savior to uphold the Spirit, to bear up the spirit, and take the soul upon his own shoulder, to bear it above wrath and amazement? Now do you apprehend this to be desireable? Oh that the Lord would make your hearts to close with Christ, to accept of Christ, and the tenders of mercy now held forth in these days of grace! I tell you, the time is coming, when you shall see weakness written upon the tops of the Mountains; they will say, look to yourselves, for we cannot help you; now will not the presence of Jesus Christ be desireable to you in such a condition? Oh then I say, accept of him, he freely tenders himself to you now in this day of grace; and Oh that the day of grace might not be slighted! his presence is desireable in such a strait; and is he not now desireable, that so you may have him in such a time of need?

But Thirdly, This let's us see, that there is not such great evil in affliction as men apprehend; men fear affliction, and flee from affliction as from Toads and Serpents, and cannot endure to think of affliction, cannot endure to think of the day of darkness: I say, there is not so great an evil in affliction as men apprehend, for the Lord Jesus is present with his people in affliction; and there is no reason why you that are the people of God should inordinately fear affliction, and why you should inordinately seek to be delivered from affliction; seeing you may possibly enjoy more of the presence of Jesus Christ in affliction, then ever you did in other conditions? would a loving wife be afraid to go into a dark place when she shall meet with her Beloved? Why should you be afraid to go into a dark place when you shall meet with the presence of Christ? Remember that Expression of the Martyr, when he was ready to suffer death, he breaks forth into this expression. *Come fire, and come wild beasts; Come rack of the body; Come breaking of the bones; Come all the torments in Hell, that all the Devils in Hell can afflict with, I care not so I can meet with the presence of Jesus Christ*: Remember how many of the Martyrs have ventured into the flames to meet with Christ? they have willingly sacrificed their lives that they might meet with Christ: shall *Peter* venture into the water, and shall the Martyrs venture into the fire, and shall you be afraid to enter into an afflicted condition, where you may meet with the presence of Jesus Christ.

There are two things that make the people of God to fear affliction inordinately:

1. First of all, Either they do not believe that they shall meet with the presence of Christ in an afflicted condition. Or
2. Secondly, They do not believe that the presence of Christ will countervail the bitterness of affliction.

Now I shall endeavor to clear both these, and to persuade you that are the people of God: First of all, that you shall certainly meet with Christ in affliction: And then that his presence will countervail the bitterness of affliction.

First I say, You shall certainly meet with Christ in your affliction; for first of all▪ he hath spoke it, he hath promised it, he hath set a part the time and place of his own appointment; he hath given out the word, the word is out of his mouth, and 'tis under his own hand written, 'tis under his hand and seal, that he will meet with his people in afflicted conditions, he hath said in the 5. of *Job* verse. 19. that *he will deliver thee in six troubles, and in seven;* and every Promise is under the Hand and Seal of Christ: and so in the 43. of *Isaiah*, God promiseth there, *to be with his people in all their afflicted conditions;* in their greatest afflictions: In the 43. of *Isaiah*, and the second verse, *When thou passest through the water, I will be with thee, and through the R•verse, they shall not overflow thee, when thou passest through the fire thou shalt not be burnt, neither shall the flame kindle upon thee:* the fire, that is in the greatest straits: in thy greatest affliction, when the waters are ready to overwhelm thee, I will be with thee, and lift up thy head; I will be with thee in fiery trials, when flames are ready to consume thee, I will be with thee: I say, you may be confident of it, because the Lord Christ hath given it under his hand and seal, that he will give your souls a meeting in such a condition; is there anything that can hinder Christ from performing this his promise; he cannot forget his word, he cannot mistake the time and place, he cannot be hindered by any outward impediment: I say,

1. First of all, He cannot forget his Promise, though he hath spoken many years ago, yet the Lord he cannot forget his promise; he is always mindful of his promise: See in the first of *Chron.* and the 16. Chapter, and the 15. verse, *He is mindful always of his Covenant, the word which he commanded to a thousand generations:* though the promise▪ be given out never so long ago, suppose it be a thousand generations, yet the *Lord he is always mindful of his promise, always mindful of his Covenant, to a thousand generations;* a man may promise his friend to meet with him, but it is possible a man may forget his promise, but so cannot God, he is ever mindful of his promise.

Again, He cannot mistake the time, happily a man though he hath promised, yet he may mistake the time, he knows not how the time passes, and so may be deceived; but it cannot be so with God, he knows all times, all creatures; *Foreknow• unto God are all his works, from the beginning of the world,* Acts 15. 18. Nay, he cannot be hindered by any impediment; his Father will not hinder him; he was willing to spare him out of Heaven for many years together, that so he might be present with his people, and all creatures cannot hinder him from performing his promise; see the 27. of *Isaiah*, verse 4. *Fury is not in me, who would set the Briars*

and Thorns against me in battle? I would go through them, I would •urn them together; The greatest opposition was briars and thorns to Jesus Christ; briars and thorns before devouring fire, will soon be burnt; and therefore upon this you may be confident, seeing the Lord Jesus hath given out his word, he will keep time and place with you.

Again Secondly, You may be confident of his presence in affliction, because affliction is, for this end, it is the main end that Christ in affliction may meet with his people, that he may draw them into •igher communion with himself, that they may see more of him, & that they may enjoy more of him, and he enjoy more of them; that he may make use of affliction to remove that which is in the way between him and the soul, to subdue corruption, and to strengthen faith, and to draw forth grace, to heighten the holiness, and the grace of the soul; and to comfort the heart, and all that the soul may enjoy more communion with Christ; he doth take his people into a by-Lane, as I may say, in every affliction that he may speak unto them; he *took the Spouse into the wilderness that he might speak to her;* and so doth Jesus Christ when he takes his people into a by-way, it is, that he may speak something more to them, that he may speak freely, and speak something that may be for their good; he doth not speak in affliction, because he delights in affliction, he doth not delight in their afflictions; he doth not afflict that he may be satisfied: no, afflictions they are not their punishments, for God hath satisfaction at the hand of Jesus Christ, and therefore it relates to something to come, that he may with this Chastisement draw the soul more nigh, and see more of him, and enjoy more of him, more of his presence, of his love, more communion with him, that he may comfort, strengthen and support, and sanctify: and therefore seeing it is the end, the main end of affliction, that Jesus Christ and his people may meet and converse together; certainly God's people must not slight this his afflicting them, must not slight this main end of God.

Object. *But if Christ do meet with his people in affliction, the presence of Christ cannot countervail the bitterness of the affliction.*

Answ. But it will to the full, for there is that in the presence of Christ, which may supply the wants of all creatures: I say, there is all goodness, all sweetness gathered together in the Son of God, which is scattered up and down in Creatures, and therefore in Heaven the Saints need no creature comforts, they need not the light of the Sun, nor the light of the Moon; and there all recomfortable relations are broken a pieces, there is no husband, nor wife, nor child, Master, nor servant; why? because the good of •ll these lations do meet in Christ, and the good of all these relations shall be supplied by the presence of Christ, and therefore Christ tells his Disciples in *Mat 22. 30. In the Resurrection, (saith he) they neither marry nor are given in Marriage, but are as the Angels of God in Heaven:* they neither marry nor are given in Marriage; that which is the most comfortable relation in earth there is no need of in Heaven, 'tis too poor, too needy for Heaven, there shall be no marrying nor giving in Marriage; and •o the comfort of all other relations shall be found in Christ. In him there is a perfection of all goodness, of all sweetness; now you cannot meet with the fullness of these in any condition; there is a fullness of joy in Christ, a fullness of good in Christ; what says the Psalmist in *Psalm 16. v. last. In thy presence is fullness of joy, at thy right hand are pleasures for evermore.* there is a fullness of joy in the presence of Christ, there is not a fullness of sorrow in any condition, no,

there is a mixture of Mercy in every condition; the evil that a Soul meets with is not infinite, there is not a fullness of sorrow, but in the presence of Christ there is a fullness of joy, there is that which can abundantly countervail the evil that is met with in any condition; if all the evil under the Sun were met together in one condition, and a Soul brought into it, yet it might find in the presence of Christ that which may answer that condition, the presence of Christ will comfort, and support, and raise up a Soul in that evil condition; and therefore you shall find that the presence of Christ hath made the Saints to rejoice in Tribulations, to joy abundantly. The Apostles rejoiced that they were counted worthy to suffer for the Name of the Lord Christ: it doth fill the Soul with holy joy, heavenly Raptures, yea the presence of Christ hath been astonishment to the Soul many times when it hath been in a sad condition: see what *Paul* saith of himself in 2 Cor. 12. 2. *I knew a man in Christ about 14 years ago, whether in the Body I cannot tell, or whether out of the Body I cannot tell, (God knows) such a man whether in the Body, or out of the Body was caught up into the third Heaven:* some think this vision of *Paul* was when he was in a sad condition, it was immediately after his conversion, when the light of his Body was taken away by blindness: Now it is supposed when *Paul* was blind in his Body he had this Vision of Christ; you may see what abundance of sweetness he found in Christ, it carried him beyond himself, he was carried out with holy Raptures; I knew not where I was, (saith he) whether I was in the body, or was taken out of the body, I cannot test, the Lord he knows! and therefore still I say there is no cause why any of God's people should inordinately fear affliction seeing you may meet with the presence of Christ in that condition, and the presence of Jesus Christ, will countervail the loss of all Creature comforts, and the sweetness of it will be equivalent to the bitterness of it, let thy condition be never so low: That's the third Use.

Fourthly, Let the people of God expect the presence of Christ in their affliction, in their low condition; seeing Christ hath promised his presence, do you expect his presence, look for his presence: Oh that we might labor to improve our affliction for this end, that we may meet with more of Christ, that we may enjoy more of the presence of Christ in our affliction; truly there is a great deal lost, God's people lose abundance of sweetness which they might enjoy both in Ordinances and in affliction, if their hearts were raised up to look for the performance of that which Christ hath promised; if we would believe that Jesus Christ will be as good as his word: did our souls expect the fulfilling of this word, that we shall see the presence of Christ in affliction; why then should we be so loath to suffer for Christ, and be unwilling to submit to low conditions, seeing it is the will of God that we should suffer? Therefore I beseech you, you that are the people of God, get your hearts enlarged in affliction, that so you may get above your affliction, if that you shall certainly meet with the presence of Jesus Christ in your afflicted conditions; he hath spoken it, he hath given out the word, and therefore he will fulfill it; what confidence had the people of God in their affliction, when they remembered this? *I will fear none ill; though I walk in the valley of the shadow of death;* And see what *David* saith, in the 27. Psalm, the beginning of it, *The Lord is my light and my salvation, whom should I fear, the Lord is the strength of my life, of whom should I be afraid?* I cannot tell who the enemy is, who is it? he looks and he finds none in all the world, whom should I fear and be afraid of? so long as the Lord is with me, I see no such enemy;

and therefore I beseech you that you would look after the presence of Christ expect the presence of Christ in all your afflictions that you meet with.

Object. But you will say, I have no such word as David had, David might well believe that the Lord would uphold him; for David had a particular word God spake to David, he ware to David, He swore by his Holiness that he would not fail David; and so others of the Saints, they had a particular word the Lord spake to Joshua, Fear not, I will not leave thee, be courageous, but we have no such word, and therefore how should we expect to meet with Christ in afflicted conditions.

Answ. I Answer first of all, Though God does not speak now from Heaven by Visions, he doth not reveal himself by *Urim* and *Thummim*. as unto *David* yet we have a larger word than *David* had, and *Joshua* had; the Scripture is larger now, we have abundance of the word; there was but little of the Scripture writ in *David's* time, and less in *Joshua's* time, there was none of the written word, but only the Book of *Moses*; but now we have the word of God complete, we have a sure word, a large word, and 'tis full of gracious invitations and encouragements; and therefore the Saints now may be encouraged as well as they to whom God spake.

Secondly, Yea Secondly I say, God hath sent forth more of his spirit now in a Gospel way, in a way of Gospel dispensation, there is a great deal more of the Spirit of Christ poured out. Now 'tis the work of the Spirit, the Office of the Spirit, to particularize those promises to the soul, to take th• promises and bring them home to this and that particular soul: Now where the Spirit of God comes, • comes with evidence, and he brings home the word of grace to th• soul, that the soul cannot gainsay it, nor resist it.

Object. But you will say, How shall I know 'tis the Spirit of God that doth speak to me?

Answ. I Answer, The Spirit of God always speaks according to the word of God; I say, it speaks according to the written word that is given to us, it speaks according to the word of grace, for the spirit and the word do bear mutual testimony one of another.

But I Answer, 'Tis in the power of the Spirit to resolve the soul; the Lord Jesus sends forth the Spirit with so much evidence, •s to convince the heart that it is the spirit that speaks; the Lord Jesus he is able to persuade the soul that it is not a delusion; but speaking according to the word of grace, it is indeed the voice of the Father, the voice of the Spirit that speaks.

Objct. But you will object further; If the Lord Jesus be present with m• according to his promise; if the Lord were present with me in affliction; why how is it possible that it should be thus with me as it is? How is it possible that there should be so much deadness, and so much of the world, and unbelief? Surely the presence of Christ is not with me in my affliction.

Answ. I Answer to such a poor soul, that looks after the presence of Christ, and fain would enjoy the presence of Christ, but cannot see him in affliction;

I say first of all, Undoubtedly there is the presence of Christ with thee, and thou canst not but thou mayst see something, if unthankfulness doth not lie before thine eyes; he is there, the Lord Jesus is there, and he will make good his word; certainly if he hath promised to be with his people in afflicted conditions, he will make good his word; an• he is with thee at the

door, though he may be behind the Curtain, and undoubtedly he is not far; as I said before, *Joseph* was with his Brethren when they did not know him; and so the Lord Jesus is present with his people, and they do not see him, he doth feed them, support them, and maintain their lives, and they not know it.

Secondly, Yea I say secondly, That if thou dost not see more of the presence of Christ, the fault is in thee, 'tis not in the Lord, not in the word of the Lord, he is present according to the word that he hath spoke; and therefore Christ may be present and thou seest him not because through negligence thou dost not stir up thyself to take hold of him, thou givest way to a slothful spirit, and so thou dost not stir up thyself to take hold of him, or else thou dost not exercise faith in thy afflicted condition, and then no wonder though Christ be with thee, and thou seest him not: Faith is the eye of the soul, and if that be shut Christ may stand at the right hand and the soul not discern him: and therefore I say, stir up thy faith, go to the Lord to strengthen thy faith, and stir up thy faith, Faith shows Christ, represents Christ to the soul; Faith takes hold of Christ, and brings the sweetness and the comfort of his presence to your souls.

Or it may be 'tis through unthankfulness, that thou dost not see the presence of Christ, thank thine unthankful heart; I tell thee, thou hast a great deal of thanks to give, and thou sayst Christ is not with thee: who is it that supported thee? who is it that put under his hand? was there more strength in thee then in others? Surely there was an everlasting Arm put under to support thee in thine affliction; and is not here matter of thankfulness? And this you may be sure, all ye people of God, the heart of God is always towards you; though his face is not towards you, his hand may seem to be against you, yet his heart is always towards you; and therefore still, I say, the people of God ought to expect that they shall see and enjoy the presence of Christ and shall meet with him in every affliction.

Fifthly and Lastly, What cause of thankfulness is here? What cause hath the people of God to be thankful to Christ that hath made this comfortable provision for them (as this?) that he is pleased to walk in such a gracious way, and to afford them most of his presence at that time that they stand most in need of it? Here is matter of thankfulness that the Lord should not leave you alone, but afford you his presence; Here is matter of double thankfulness that the Lord Jesus should not leave you alone in your afflicted condition: Oh 'tis an uncomfortable condition to be left alone; *Woe to him that is alone*; saith the wise man, if a man fall and be alone who shall help him up? and how miserable had it been if we had been left alone in such conditions, in afflicted conditions, when we were fallen low? but the Lord hath not left his people alone.

Nay, here is further matter of Thankfulness, that he should afford his own presence to his people; If the Lord had sent a Messenger to comfort a poor afflicted Creature, we should have thought it a great mercy; but that he should afford his own presence in affliction, that he should come himself to support and strengthen, what a double mercy is this? This is more then if he had sent twelve Legions of Angels to comfort in afflicted conditions: Oh what is the presence of Christ? 'tis the greatest good in the world, 'tis life eternal, 'tis the beginning of Heaven, and shall be the fullness of Heaven hereafter; the fullness of joy, is the presence

of Christ, it shall be the greatest misery to loose the presence of Christ; and therefore that is a most dreadful threatening, when God doth threaten to depart from a people; see how God doth threaten *Jerusalem*, in *Jeremiah* 6. 8. *Be thou instructed Oh Jerusalem, least my soul depart from thee, least I make thee a desolate land, not inh•bited, Least my soul depart f•om thee:* Now when God departs, what follows? nothing but desolation; So in the Prophet *Hosea*, see there what a dreadful threatening 'tis for God to depart, in *Hosea* 9. 12. *Though they bring up their children yet well I bereave them, that there shall not be a man left; yea w• also to them when I depart from them:* There is all threatenings sum•d up in this, and more cannot be said (w• unto them when I depart from them.) You see it will be the greatest evil in the world to be shut out from the presence of God it shall be the Torment in Hell so depart from Christ: Why then 'tis the greatest mercy to enjoy the presence of Christ; if God go away, all blessings go away with him; *Woe to them if I depart*, now on the contrary, when the Lord Jesus comes unto a soul, all blessings come along with him; when Christ comes to a poor afflicted creature, Oh what sweetness comes along with Christ? there is comfort, and there is refreshment, there is grace, and there is holiness, and there is support, there is life and light, all come along with the presence of Christ.

Object. *Ay but if I could find the effects of these, may some soul say, I shall labor to thirst after Christ, if I could find these effects of Christ's presence, why then I may be comforted, but alas I find not the effect of his presence, and how then should I think it to be his presence that is with me?*

Answ. I say Believe; Believe that Christ is present with thee; I speak to every soul that hath made a close with Jesus Christ in the tenders of grace; I say, 'tis thy duty to believe that he is with thee in thy afflicted condition: Believe it, though thou seest not the effects of his presence, and that is the way to see; believe that he is present according to his word, and through the grace of God, thou shalt see the effect of his presence; only Christ would have us to believe his word, Christ would have thee believe that he keeps time and place with them, and that he is with them in afflicted conditions; yea he deals with his people as *Jobs* friends dealt with him, they came to visit *Job* in his affliction, but sate them down seven days, and spake not a word unto *Job*, and at last they found an opportunity to speak; even so doth Jesus Christ, it may be he may sit seven days and not speak a word to his people, he may come to the soul, and not speak a word to the foul in an afflicted condition; all the time he sits by them, and looks on them, and his heart is toward them, and his bowels relent, and he will break out at last, and he will speak unto them; it was long ere *Joseph* did reveal himself to his brethren, when they were in straits, but at last he breaks out, and says he, *I am your brother;* and so the Lord Jesus he may sit long before he speaks a word; O• but at last he will break out, and then shalt thou see that Christ was present with thee; and therefore 'tis thy duty to believe that the Lord Christ is with thee in thy affliction, though thou seest him not, though he be behind the Curtain; and believe that thou shalt see the effect of his presence, he will not go away and leave no blessing behind him; surely where he comes he brings a gift with him, he does not come empty; and therefore believe that thou shalt see a blessing left behind; it may be thou mayst not see •e gracious effects of the presence of Christ in thee, but believe the time is coming when thou shalt see; a friend may come with a Present to a friend, but no• presently give it him, it may be he will sit with him a long time, and when he

is ready to go away he will give the gift to him; and so the Lord Jesus Christ, he never comes empty, and he comes and sits long before he gives out that grace, that strength, that comfort, that is in his hand ready to give, but undoubtedly Christ will give it before he goes away; and therefore 'tis the duty of all his people to wait upon him for the giving of that grace that he hath promised to their souls; and therefore when Christ comes to a soul, manifesting of himself is expressed to the soul by his supping with the soul, see *Revel. 20. Behold I stand at the door and knock, if any man hear my voice and open the door, I will come in to him, and will sup with him, and he with me*: If any man open the door, I will come in and sup with him; he doth not say, I will come in and break-fast with him, or Dine with him, no, he shall have my comforts before I go away, though I be at the last Meal, I will be sure to sup with him, though he break his fast with sour herbs and dine with sour herbs, yet I will be sure to sup with him, and he with me; before I go away I will open my Bottels, and pour out my Flagons of Wine, and he shall taste of my Duties before I go; and therefore the Martyrs cried out, *He is come, he is come*, meaning the gracious presence of Christ to their souls; the Lord Jesus will at last manifest himself to his people, and will be present with them in their afflicted conditions, according to his word: and 'tis the Lord Jesus his will, that his people should expect his presence, though he do not give it out to them presently, yet wait for it, and he will abundantly satisfy your souls before he go away.

FINIS.

A SERMON Preached in Norwich, upon the day of the Mayors entering into his Office.

ECCLES. 9. 10.

Whatsoever thy hand findeth to do, do it with thy might: for there is no work, nor device, nor knowledge, nor wisdom in the grave, whither thou goest.

WE shall not seek far for the sense of the words, we shall find the sense in themselves: Some conceive that *Solomon* spake in the person of the natural man, or the Atheist, who keep this Counsel; *Follow after the world, enjoy thy pleasure and thy profit, and do it with all thy might, for thou hast no long time to enjoy them in; there is nothing in the grave, and therefore now take thy fill*. But I rather conceive that *Solomon* spake here as a *Prophet*, in the person of a *Prophet*, and spiritual man, and gives better Counsel then this, from the seventh verse, unto the end of the Chapter. He gives advice in the seventh verse, to take the comforts of those things that God hath given: And upon this Account, *Because the Lord accepts thy works: Go thy way, eat thy Bread with joy, and drink thy Wine with a merry heart, for God now accepts thy works*: And so in the ninth verse: *Live joyfully with thy Wife whom thou lovest, all the days of the life of thy vanity*; not with the Harlot, as the Atheist would have spoken; but with the wife whom thou lovest: And so also this Counsel in the Text, seems to be given by *Solomon*, in the person of a spiritual man: *Whatsoever thy hand finds to do, do it with all thy might, for there is no working in the Grave, &c.*

The wise man here gives counsel unto all men to improve the time of life, he calls all men to activity in the time of life: And first he declares wherein men ought to be active, *Whatsoever thy hand finds to do*: Whatsoever is in thine hand to do (as some read it) Whatsoever God puts

into thy hand to do, in thy general or particular Calling, more especially in the great Affairs that do concern the world to come, whatsoever thy hand find to do in relation unto the state of Eternity, whatsoever thy hand find to do; a man finds that sometime which he seeketh, and sometimes that which he seeketh not: After thou hast sought out the mind of God, and dost know what is his will concerning thee; when thy hand hath found out what to do, then do it with thy might; or if the Lord shall prevent thee with his goodness, and shall discover his will to thee, when thou soughtest not after it; Oh then give up thyself to work the work of God, and do it with all thy might: And then he shows in the second place, how men must work these works of God; *do it with all thy might*, with all diligence, with all faithfulness; lay forth thyself to the very utmost for God; do it with thy might: This he presseth with two Arguments.

First, *There is no work in the grave*, there is no work to be done there, that is the place of rest, there is no possibility of working; if thou wouldst work afterward, thou canst not, thou shalt not be able to work, there is no possibility of working for God, and for thy soul, when once in the grave; there is no believing, there is no repenting, there is no turning to God, when once in the grave; if it be not done before thou comest there, it is like to be undone forever; *There is no work in the Grave*.

And secondly, as there is no work in the grave, so *there is no device, nor knowledge, nor wisdom*, there is no means to accomplish work; if there were any work to be done in the grave; there is no means to accomplish this work, there is no knowledge in the grave. This Argument is further backed by the consideration of the hastening of that estate of death, where there shall be no possibility of working; there is no work in the grave *whither thou goest*: He doth not say there is no work in the in the grave whither thou shalt go; but whither thou goest, thou hadst need make hast; for thou art going Thou, and Thou, and everyone, thou goest to the grave, thou art making post hast thither, thou art going every moment, thou art every moment stepping over the Threshold of Eternity: And therefore the Result of all is this.

Whatsoever God shall lay before thee to be thy work, whatsoever thou hast to do for God, or for thy soul, in the great business of Eternity, do not dally with it, do not defer it, do not put it off, there is no work in the grave, there is no possibility of working there: If thou wouldst, there is no means to accomplish work there: And this condition is hastening upon thee, thou art stepping into the grave every moment, thither thou goest; therefore he saith, what thou doest, *do it with thy might*.

I shall fasten upon this one consideration to prosecute at this time.

Observat. *That it concerns every living man to do with his might, whatsoever he hath to do for God, or for his own soul, in that great business that doth concern Eternity.*

It concerns every living man and woman, to do with all their might, what ever they have to do with all their might, whatever they have to do for God, or for their own souls in the great business that doth concern Eternity.

I shall here show you, First, what it is for a man to do with his might.

Secondly what are those things that God requires of everyone of you to be done with your might; And that will make way for the Application.

First of all, What is to do with thy might?

To do *with thy might*; First, is to do with *diligence*, to do *diligently*, to take all opportunities of doing for God; yea seek opportunities, not only embrace opportunities, but seek opportunities of doing for God: Our Lord Jesus Christ went up and down doing good, in the days of his flesh; he sought opportunities to serve his Father, and to serve the sons of men.

The Sun carries his light up and down the world, and visits poor Creatures that are in darkness; when a man is faithful in taking opportunities to do for God, in seeking opportunities, when a man works with diligence, then he works with his might.

Again secondly, *To do with thy might*; to do with a man's might, is to do or work *resolutely*; to do with resolution, not to be beaten back by discouragements, and by opposition, that doth lie in the way; never did any work meet with so much opposition, as the great work of our Redemption by Christ; But he brake through Devils and all the powers of darkness that were in his way, he did with his might the work of his Father, for he did it with resolution: To go on notwithstanding all storms, all winds that blow, though never so many dangers lay in a man's way, though there seem to be Lions in the way, great enemies, great persecutions, loss of name, loss of estate, loss of friends, to go through evil report, as well as good, to break through the strife of Tongues, and the strife of hands: This is to work Resolutely, this is to do with a man's might.

Again thirdly, to do with a man's might, is to do *faithfully*; when a man works faithfully, and sincerely, when he doth not warp nor turn aside; when he is not biased nor drawn by the allurements of the world: In the 33. of *Deut.* it is said that *Levi did not know his own Father, nor his own Mother, nor his children*: he did the work of God with all his might, for he did it faithfully: And when the cause of God was in hand, he knew no friend, he knew not his Father, he knew not his children; *Get thee behind me Satan*, saith Christ to *Peter*, a dear friend, a chosen Disciple; yet when *Peter* will dissuade Christ from doing the work of his Father, *Peter* is a Satan, he is an adversary; *get thee behind me Satan*▪ And so, *what do you mean to vex my heart?* saith *Paul*, when his friends dissuaded him, *I am ready not only to be bound, but to die at Jerusalem for the name of Christ*. When a man works faithfully, then he works with his might.

Fourthly, when a man works *spiritually*, then he works with his might: When his heart goes into the work, when the spirit goes into the work, when a man is content not only to give God the outside, but his heart shall be engaged, and that shall bow to God, and submit to Christ: If he do not find that his heart and spirit is engaged in the work; he cannot be satisfied: It is said of good *Josiah*, in the 2 of *Kings*, 23. verse. 25. there was none like to him, there was none like before him, *that turned to the Lord with all his heart, with all his soul, and with all his might*: He turned with his heart and soul, his heart and Spirit was engaged in it; and therefore now he did it with his might.

Fifthly, when a man works with his might he works *speedily*; I say speedily: Our Lord Jesus did the work of his Father with his might, and he began betimes, in the morning; he was called *the Hind in the morning*; he was hunted betimes in the morning; He began betimes to work the works of his Father: when he was thirteen years of age, he was found disputing among the Doctors, and saith he, *Wist you not that I must do the work of my Father?* To begin betimes in the day of youth, to take the best season, the fittest opportunity to do for God; when a man doth speedily, then he doth with his might.

Sixthly, When a man doth *strenuously*, when he doth with all his strength, with all those abilities God hath given him; when he is content that God should have all that he hath; that God should serve himself of the best he hath, and rejoice that he hath anything for God; when a man lays down himself, and lays down all at the footstool of God, & saith, Lord take me, and take mine, and improve me to the utmost of thyself; it matters not what become of the Creature, so God may be glorified; when a man works thus, he works *strenuously* and with all his might.

Seventhly and lastly, when a man works *constantly*: When a man holds out unto the end, when he is willing to abide with Jesus Christ, yea to abide with Christ in his tribulation; when he is willing to serve the Lord all the six days of his life; when he is content that his works and his life should be finished together, and not one before the other: Thus it was with our Lord Jesus Christ when he was upon the Cross, his work and his life were finished together▪ when a man works thus to the end, this man works with his might. That is the first Particular, we hasten to the second: You have heard what it is for a man to work with his might.

The second follows: *What those things are that every man ought to do with his might.*

I shall speak first to *Sinners*, and then to *Believers*, and show both their works: Something the Lord requires of both to be done thus, with all their might.

If Sinners ask what is their work? I answer; First, their work is *to know themselves*: To know that they are poor and miserable, blind and naked, that they are lost and undone; that they are without light, and without life, and without strength, and without hope for eternity; that they have sinned, and cannot satisfy; that they have lost themselves, and cannot return of themselves; that they have done evil, and cannot do better of themselves: If free grace do not prevent them, they are as poor wandering sheep upon the Mountains; they are like to wander, and wander, and wander forever, till they be separated everlastingly from the Lord, if the good Shepherd of souls do not go forth to seek and save them: That is the first thing that doth concern them to know, seek after this knowledge, and that speedily, with all your might.

Secondly to know the Lord Jesus; it concerns the sinner to search after the knowledge of Christ, to know that he is the only Mediator between God and man; to know that all pardon, all peace, and all grace, and all strength, and all holiness, it must come in through the blood of Jesus Christ; that this Lord Jesus is freely held forth to lost sinners; he is tendered by free promise, or Covenant of grace: and that men are invited everywhere to return to the Lord, to

deny themselves, their own works, their own righteousness, their own worthiness, and to submit to the righteousness of the Son of God, that everlasting righteousness that Jesus Christ hath brought in by his blood. To seek after this knowledge of Jesus Christ, is the second great work that sinners have to do.

Thirdly, To believe in Jesus Christ; this is another work: To believe in the name of Jesus Christ, Oh this is the great work! when poor sinners came to Christ, and asked him what work they should do: How they should work the works of God? he tells them, that this is the work of God, *To believe in the Name of Jesus Christ*, Joh. 6. 29. this is the work of God, this is the great work, the first work, all other works are not accepted, till this be done: This is the first born of graces, this is the beginning of the souls strength; and till this be done, all other works are lost, because, *without faith, it is not possible to please God*; All the time of their continuance in unbelief in the wilderness, it was a time of temptation and provocation; this is the great work, the work of God, which meets with most opposition; all within a man, and all the powers of darkness do make against it; and therefore it concerns poor sinners to seek after this great work of God, with all their might; they can never begin too soon, never begin too speedily; it is a mighty work, if you had hundreds of years to live, you would find time little enough to believe in, to exercise faith in. I shall go no further with sinners, for till this work is done, nothing is accepted. And therefore, Oh that God would persuade the hearts of poor sinners to know that this is their work, To know themselves, and to know Christ, and to believe in his Name! Oh that the Lord would stir them up to seek after it with their might!

But what is the work of Believers? What must they do with their might?

First of all, To seek after further knowledge of their God, and Communion with him, acquaintance with him, fellowship with him; to know more of him in his Attributes, in his Son, in his Word, the mysteries of his Kingdom; to know the truth of the Times, the will of God concerning you. Oh, this is a great work, it concerns you to seek after this with all your might: to wait upon God in all means for it.

To wait at wisdoms Posts, to climb upon every Sycamore Tree, where Jesus Christ is wont to pass by; to set your souls under every Golden-Pipe, where there is saving knowledge of Christ to be Communicated to you, or further acquaintance with God; Breath more after him, thus did *David*, in Psal. 63. *O God thou art my God, early will I seek thee, my soul thirsteth for thee, my flesh longeth for thee in a dry and thirsty Land, where no water is*; He doth not only thirst; but he longs: Now longing is a mighty strong desire; How dangerous is it to the Creature, if longing be not satisfied? With this desire of longing was *David's* soul carried after further acquaintance with God, further enjoyment of him; That's the first.

Secondly, The second work that you have to do with your might, you that have interest in Christ, is to get your hearts fully rooted, and fully established upon the promises, that you may not be left at uncertainties in the great matters of your everlasting welfares; to get your hearts built, I say, established upon the Promises, rooted in Christ, to get your Acquittance cleared up to you, clearly written, and wait till the Lord shall teach you to read it; that you may be able to say as the Apostle, in *Rom. 8. 33. Who shall lay anything to the charge of God's*

Elect? it is God that justifieth, it is Christ that died, and is risen again, and sits at the right hand of God, and makes intercession for us; I say, you had need be perfect in your evidence for Heaven; there may come a time of darkness, black clouds may come over all your comforts, and present enjoyments: a black night of temptation may be upon you, the Devil may cast a mist before your eyes; and therefore you had need be perfect to read your evidence for Heaven, that you may be able to read, and to know your interest in Christ, in such a condition as that is: Oh do this, make hast to do this, do it with your might.

Third▪ To serve God in your generation, is another work you have to do with your might; to serve God in your generation is that you have to do, and Oh that you would do it with all your might, to honor and lift up God upon earth, to make him glorious, to lift him up by your praises, to lift him up by your conversations, by your obedience, by your shining in the midst of a crooked and sinful generation: The Lord he hath put his Name upon you Christians for this end; he put his Spirit into you to enable you to this: He expects more from you than from others; the eyes of the world are upon you, and God shall either reap honor, or dishonor by you; therefore it concerns you, I say, to do the work of your generation with all your might, to seek wherein you may be serviceable to the Lord how you may advance his Name: That is the third work, to lift up God by the service of your Generation.

Fourthly, It concerns you to get your hearts made sensible of the perishing condition of the Creature, of the fading condition of all things under the Sun, that you are fading Creatures, your life fades, and comforts fade: The Lord would have you seek with all your might, to have such impressions as these made upon your spirits: 'tis a hard matter to receive them; and therefore God bids the *Prophet* cry, in Isa. 40. *The voice says cry, What shall I cry? all flesh is grass, and the glory of it as the flower in the field, the grass withereth, and the flower fadeth.* The *Prophet* must cry, and cry again, before men will hear this, before this impression will be made upon the spirits of men, That they are fading men, and their comforts are fading; That they are as grass, and their comforts as the grass: You had need live in a continual converse with your fading condition, die daily, see death at a distance, and grapple with death at a distance: Put yourselves into a dying condition, and say often, Oh! what if this were my last? What if I were now to breath forth my soul? What if now to shoot the Gulf of Eternity? What have I now to rely upon? What have I to carry me through? How shall death be conquered? How shall the sting be taken out for me? You had need I say, converse with death at a distance, and live continually in the sense of your dying condition; that so death may not be terrible when it comes, that you may know before hand how to conquer it, and that it is conquered by the blood of the Lamb.

Fifthly, Another work that you have to do with your might, is to do good to your friends, and to your Relations. Christians, give out the good things to your Relations, and do it speedily, do it with all your might: Impart the knowledge of God to your Relations, Christ finds *Andrew*, and *Andrew* finds *Simon Peter*; Christ finds *Philip*, and *Philip* finds *Nathaniel*; *Oh come, saith he, we have found the Savior, the Messias*, 1 Joh. 41. 45. You have but a little while to be with your Relations, and they are gone, they are taken from you, and you from them; and

therefore with all your might work this work, and do them good, and give out good to your Relations. That is the fifth work that you have to do with all your might.

Sixthly, In all your waitings upon God, see that you do there with your might; I say, when ever you wait upon God in every Duty, in every Ordinance, whensoever you draw nigh to God, the Lord requires you should do it with your might. In the second of *Samuel*, the 13. it is said there, that *David* when he danced before the Ark, *he did it with all his might*: And so in the second of *Chron.* 28. It is said there, that *David* when he offered unto the Lord, he *offered with all his might*. And so that place, in 2 *King.* 23. and 25. It is said that King *Josiah* turned to the Lord with all his heart, and with all his might; what ever you do in the matters of God, do it not lazily: If you pray, do it with your might, and if you hear, let it not be done, but with all your might; and if you speak, do with your might; because these are mighty things, and they have relation to the business of Eternity.

Seventhly and Lastly; To mortify your corruptions, to get your lusts mortified, subdued, cast out, your souls more conformable to Christ; this is another work, and the last work that I shall name, that you Christians and Believers have to do, and that with your might: To get your lusts mortified and subdued; Do it with your might, do not look upon it as an easy matter, as a frivolous business; Do not go out against such Giants with straw and Bulrush: But Oh! get the complete Armor of God, go forth in the name of Christ, in the strength of Christ, with the blood of Christ, with with the promises of Christ, it is a work of great concernment; and therefore I beseech you do it in good earnest, go out in the Name of the Lord, and do this great work in good earnest, that your corruptions may be mortified, and more of the Image and likeness of Christ may be imprinted upon your Spirits. And thus have I shown you (my Brethren) what it is for a man to do with his might, and what are those works the Lord puts into your hands to do with all your might: You have heard what works are put into the hands of sinners, and what works are put into the hands of Believers: And now I shall make some short Application, and I have two words to speak.

First, The one a word of Caution and Direction. The other a word of Exhortation.

First in the first place, a word of Caution and Direction is needful; and let this be the first Caution.

That though God call upon you to work with your might, yet he doth not put you upon it, to work to pay your debt, To discharge that great debt of ten thousand Talents of transgressions: My Brethren, if you had a thousand hands to work with, if you could work as much as the very Angels, it is not possible you should work so much as should discharge the debt: for you could not pay the least farthing of that which is owing to God: No, know my Brethren, the Father of mercies hath pitied poor Creatures, he sent his Son, the Lord Jesus Christ for this end, to marry poor Widow-souls, that were left in an infinite debt, and could not discharge it; he hath sent his Son to to pay the debt of every widow-soul, that is content to be espoused to Christ; he came from Heaven for this end, he wrought with his hands, he had no other way to pay the debt, he left himself poor; *The Lord Jesus was rich, but for your sakes he became poor*; he had no way to pay the debt, but by working with his hands; he

wrought hard, he wrought till he sweat, he wrought till he sweat drops of water and blood; he wrought three and thirty years together, that he might pay this great debt that was owing, that his people did owe to the Father. And therefore take heed you do not go about, to work to discharge your own debt: do not work to pay your debt; but work because your debt is paid and discharged by Jesus Christ.

Secondly, Take heed you do not work for your living; God calls upon you to work with your might, but he does not put you upon it to work for your living: Life is not from your works, neither should Christians live upon their works; The life of your joy, and the life of your peace; the life of your comforts, the life of your righteousness, it is not from your works; the Lord never put you upon it, to work for this end: no, Christ hath wrought enough for his people, that they might live as his people: he hath provided for their maintenance, to fill their cup; he hath provided for their clothing; he put mighty righteousness, everlasting righteousness upon you; It is not now to do, and live, this is not the Covenant. But the Covenant of grace is, *live and do*: fetch life from Christ, and then do, and do with all your might, because life is given freely by Christ.

Thirdly, God doth not put you upon it to work to purchase love, to purchase favor, or to purchase Heaven: I say, you are not to work to purchase the favor of God by your works, to purchase Heaven by the works of your hands; Alas *Adam* in innocence could not do it: he could not yearn life by working: And how shall poor Creatures in a fallen estate be able to purchase, and yearn life by their own works? No• if you will seek salvation by works, you rest upon your works; and if you rest upon your works, you break your works, and both you and your works are like to be lost forever: and therefore know my Brethren, you are to do your utmost for God; if you could do ten thousand times more, all is too little for God: But know, that life and salvation is not purchased by your doing; work as much, and do as much for God, be as diligent in doing the work of God as if life were to be purchased by works; but when you have done your utmost, renounce all, and know, that by your own works you are no more nigh to Heaven then the very Publicans and Harlots; It is by the door of grace only, that you must enter into life: That is the third.

Fourthly, When God calls you to work with your might, he does not call you to work with your own strength: I beseech you take this Caution along with you, that poor Creatures may not think that they are able to do that which they are called upon to do: I say, the Lord does not call you to work in your own strength; And therefore know, that without Christ you can do nothing; you are not fit for the least work, for the least duty: All your sufficiency must come down from Heaven: you cannot believe, you cannot repent, you cannot obey, you cannot give glory to God, unless this power be given you from on high, you cannot move towards God in any gracious action, unless the Lord comes in with strength: O therefore, when ever you are to work for God, go and set yourselves under the promise; the promise of strength and assistance, Go and look for strength to Christ; do not act in your own strength: Oh let your souls open to the breathings of the Spirit of Jesus Christ: The soul never acts graciously, but when it is acted by the Spirit of Christ: Oh know that you are as a Ship becalmed upon the Sea, and you cannot sail, till the spirit breath upon you, and fill the sail of

your affections, and carry you Godward, and Heaven-ward; and therefore let Christ be your strength, wait for his strength, that you may say, *Now I live, and yet not I, but it is Christ that liveth in me*: I act, and yet not I, it is the Spirit of Christ that acts in me: I pray, and yet not I: I believe, and yet not I: I obey, and yet not I, it is the Spirit of Christ that acts in me, it is his strength that helps me. This is the fourth Caution: I beseech you take heed you do not work in your own strength; you will spoil your works.

Fifthly, Take this Caution, do not present your works yourselves to God: When you have done your work, go to Jesus Christ, and desire him to carry your works home: Christians know, it is not for you to carry your work home, it is the Office of Christ; and therefore make use of Christ, and say, Lord present this Sacrifice, this Duty; do thou wash it with thine own blood, and cover it with thine own righteousness: I tell you, your works are not pleasing, unless they come out of the hands of Jesus Christ; Christ must wash your works, and perfume your works, and sweeten your works, and present your works with acceptance to the Father; and therefore when you have wrought with all your might, let Jesus Christ present it to God your Father, and his Father.

Sixthly, Take heed that when you work with all your might, you work not for your own end: I tell you, good works may be spoiled if you work for your own end, if self come in: a man may work the work of a Magistrate, or the work of a Minister, but if self come in, if vain glory be his end, if the praise of men, if his own profit: If the glory of God be not the end he propounds to himself, that man will be called by Christ another day, *a worker of iniquity*: *We have cast out Devils in thy name*, and yet saith Christ to them, *I know you not, depart from me, ye workers of iniquity* Oh this is the dead fly that spoils the Box of Ointment, when a man does it for vain glory, to be seen of men, to get a name in the world, and to raise their estates in the world, when they do public works for private ends; how ever it seems to be glorious, it is abominable; and therefore when ever you work for God, make God your principal: Begin in his strength, and end for his glory.

The second word, is a word of Exhortation, and I will conclude with that; let me speak in my former order, first to Sinners, and then to Believers, and I will be but short.

First to Sinners, You that have not yet wrought the work of God; you that have not given up your names to Christ, in whose heart the great work of faith is not yet wrought, You that are found this day working the works of darkness, the works of iniquity; Let me speak a word to you, let me reason with you thus, in the name of the Lord Jesus, my Master, and yours: What do you think of it my dear friends? does it not concern you? Is not this a work put into your hands, to seek after an interest in Jesus Christ? to believe in his name, to give up yourselves unto him? is not this work that is put into your hands, that God hath given you to do in this moment of your life? Doth it not concern you to believe in the name of Christ, think you? *Without faith it is not possible to please God*: If you be found in a way of unbelief, you are found in the way of wrath: It is said the wrath of the Lord does hang over the heads of unbelievers: If in a state of unbelief, you are in an estate of wrath; if in an estate of unbelief, you are lost, and your works are lost; whatsoever you do without faith, your works cannot be accepted; *without faith you cannot please God*, without faith you cannot enter into life: And now what

think you my dear friends, is it not a work that concerns you, to seek after faith in Jesus Christ? If you grant it, let me further urge it upon you; Oh if this be your work, then do it with your might: Oh that the Lord would stir up your hearts to do it with your might; There is but a moment to seek faith in, there is but a moment to seek after an interest in Christ; and if this be not done now, O when shall it be done? If it be not done now, it is like to be undone forever: there is no work in this kind in the grave; there is no repenting in the grave, no believing in the grave; there is no turning to God in the grave: Oh that the Lord would persuade your hearts of a necessity of seeking after Christ, and getting an interest in him; and do it I beseech you speedily, and diligently; the Lord hath put it into your hand, and therefore now seek after an interest in Christ with all your might.

To you that have an interest in Christ, I shall say no more, but what I said before: I laid your work before you, get more acquaintance with God; get your hearts established upon the truth of the promises, that you may not be left at uncertainties; and lift up God in your generations; and get your hearts made sensible of your frailty, to die daily, to wait upon God with all your might in Ordinances; to get your hearts subdued, and your corruptions mortified: This is your work; and Oh that the Lord would help you to do it with all your might.

To you that are the Fathers of the City:

I have one word to you from the Father of Heaven: Oh that the Lord would make you willing to receive it, and to do it with all your might: There is something that is your work, that the Lord requires you should do with all your might: I shall but briefly give you a few hints, and shall leave it to the blessing of the Lord.

First of all, There is a work of *Judgment* and *Justice* that the Lord hath put into your hands: I say, the first work that God hath put into your hands, it is a work of Justice, to punish sin; to punish sin is the work that is in your hand to do, to punish the breaches of the moral Law, and the contempts thereof: that Law of nature which is written in the heart of all men, the Lord hath put it into your hand to punish the breach of this Law: What ever your hand finds to do in this case, I beseech you do it faithfully, do it with your might: God requires it of you, that you should do it with your might; yea let your hand find out sinners, let your hand do this work of the Lord, to punish the drunkards, and the swearers, and the profane persons, the deceiver, the liar, and the stealer, and all other workers of iniquity: here is no fear of smiting Christ; smite here and spare not; where there is no danger of smiting Christ, smite on and spare not, do it with all your might; the Lord lays it before you as your duty.

Secondly, There is a work of *Righteousness* and *Equity*, that the Lord puts into your hands to do: and Oh that you would do this also with all your might: to judge betwixt man and man; do it faithfully, to accept no man's person, to know no friend in the matter of Justice, but to decide every man's cause with wisdom, and with faithfulness, and with sincerity; not to know Father, nor Brother, nor Son, nor Daughter, as *Levi* did not in the cause of God: That so Justice and Righteousness may run down as a mighty stream: That there may be no

oppression, that there may be no complaining in our streets; This is the second work that the Lord puts into your hand: And Oh that you would do it with your might.

The third work is a work of *Mercy*; There is a work of mercy; the Lord puts into your hands to relieve the poor, and the needy, and the fatherless, to take care that the poor be provided for, that they may have work, that they may have employment, and that they may have maintenance; this is a work of mercy, that the Lord puts into your hands to do: Oh it is one of the crying sins of *England*; it is the sin of the whole Land; and Oh that it were not the sin of this City, that the poor are not yet employed and provided for; that God would put it into your hearts to do it: Oh that some blessed hand might find out this way to employ the poor; this would be an acceptable work of mercy: Know that the Lord hath given you something for the poor, though I think every man hath a propriety in his estate, yet I also think that God hath given every man something for the poor: and truly before God, the poor hath a right in it, though not to take, yet it is your duty to give, and to provide for them: And I fear if this work do not go through the whole land, that there be not some provision made for the work of the poor, and for the relief of the poor; That God will level this Land, and that God will bring down all the pomp and pride, and stain the glory of all flesh in it; this is a work of mercy.

There is a fourth work; and that is a work of *Piety* that God puts into your hand, to seek the good of poor souls; to provide that all that are under your power in this City, may be instructed in the knowledge of the Lord Jesus, to send into the dark corners, (the Suburbs of this City, and not only to confine men to the heart of the City) but send to them that will not come out for it: *The Lord Jesus came to seek as well as to save*; and therefore send forth to seek them; they know not what they do in rejecting the means of life: But Oh send to seek them, and instruct them in the knowledge of the Lord, that they may not perish for want of provision: And what though (my Fathers and Brethren) every man cannot see his way clear to take a Pastoral charge of such a people, where he knows there is but little of Christ, yet if he do the work, what though he do it not under that notion: If he preach Christ to them, if he bleed for them; If his desires be to instruct them, and be willing to instruct them in public and private, and to pray for them, that the Lord would give them repentance, and bring them into the number of Christ's Sheep-fold: I say, if this work be done, what though it be not done under that notion? why should the work of the Gospel be hindered? If in all other things men be conscientious, and able, and fit to teach and instruct the people in the knowledge of Jesus Christ, this will be a work of *Piety*,, to send into the dark corners of the City, that there may be no place in which the word of the Lord shall not be heard.

There is a work of *Love to Christ*, and of *wisdom to yourselves*, and I will name no more; I commend this to you, as the last; And Oh that your hand would find to do it, a work of love to Christ, and of wisdom to yourselves; And that is to *protect the Saints*, and those that have an interest in Christ, and desire to walk unblamably before you, if they be such as walk according to the Law of God, and not disobey the Law of Magistracy, it is the work of the Magistrates to protect them: The Magistrate is set up to be a praise to them that do well; What though they may differ from you in particular opinions? I am p^rswaded it will not

excuse before Christ, not to have protected them: If you be convinced that they are such as fear the Lord, and desire to walk conscientiously, It is your work to be a wall to them, and to protect them, so they walk regularly, and in the fear of the Lord: The people of God, they are the strength of the Land, whoever they be, they are the strength of the Land, they are the strength of a City; They protect you, and therefore it is your work to protect them. The godly in a City, they protect the City, they are the safety of the City; God said he could not destroy Sodom, so long as Lot was there, and could do nothing so long as righteous Lot was among them; they are the strength of a City: I beseech you see what is said in the second of *Zechariah*, verse 5. *And the Governors of Judah shall say in their hearts, the inhabitants of Jerusalem shall be my strength in the Lord of Hosts their God:* Such as fear the Lord of all ranks, they are the strength of the City, and the time is a coming, when the Governors of Judah shall say so, *The inhabitants of Jerusalem are my strength, in the Lord of Hosts their God;* they have great interest in God, and therefore they are my strength, they are the strength of the Governors, and they are the strength of the City: And now let me say to you as *Paul* said to *Agrippa*, Believe you this? (Oh you Fathers of the City) do you believe this, that the Inhabitants of *Jerusalem*, they are your strength, and the strength of the City in the Lord of Hosts their God? do 〈◇〉 believe this? I know you believe it, 〈...〉 the Lord will cause you all to believe 〈...〉 people of God, what ever they be, they are 〈◇〉 strength of the City: you shall say it one day, all the Governors of *Judah* shall say *That the Inhabitants of Jerusalem are my strength in the Lord of Hosts their God:* And now I have humbly presented this Counsel, as from the Lord: I have laid before you what is your work,

1. There is a Work of Justice.
2. A Work of Equity.
3. A Work of Mercy.
4. A Work of Piety.
5. A Work of Love to Christ in the protection of his people; And a work of Wisdom to yourselves, which will be your strength.

And now let me say to all Christians, and Christian Magistrates; Let me say to you all, what ever is your work, what ever is in your hand to do: Oh that the Lord would help you to do it with all your might: What is in your hand to do as Christians, as Magistrates; Oh that the Lord would help you to do it with all your might! I shall not need to press it further upon you both, as Christians: The Devil worketh with all his might, and shall not Christians work with their might, and Magistrates work with their might? He goes about night and day seeking whom he may devour, and shall not you go about night and day, seeking whom you may save? And seeking whom you may punish, for contemning the Law of the Lord your God? The Devil compasses the earth, (*Whence comest thou? I come from compassing the earth*) And Oh shall not Christians 〈◇〉 with all their might, when Satan doth with all his might? sinners do with all their might, and shall not Christians do with their might? It is said of sinners, *That they draw iniquity as with Cart-ropes;* It is the expression of the *Prophet*, and in the seventh of

Micah, it is said, they sin with both hands; *they do evil with both hands*, aye, earnestly, and they do it with both hands; and if they sin with both hands, shall not Christians do good with both hands? Shall they sin with all their might, and shall not you do the work of God with all your might? Let me say further to you, Christ did the work of the Father with all his might, and your work with all his might, (the work of your salvation) he wrought three and thirty years together, he sweat hard: And Oh! shall not you in a way of love, in a way of obedience, labor to do for God with all your might, seeing Christ hath done for you with all his might? Let me say to you, you are not put upon it, to work for life, and righteousness, or for Heaven: but only to express your thankfulness, your love, and obedience; and therefore well may you work for God, you have a great deal of work, and you have but a little time to do it: Sinners you are hastening to the grave: Oh work for God with all your might.

Christians you are hastening to the grave: Magistrates, you are hastening to the grave; Oh then do what ever you find to do for God, with all your might: There is no work as a Magistrate nor as a Minister, nor as a Christian, in the grave, whither thou art going; here is all the working time that you shall have for eternity, you have six days to work in: And you that are Believers, shall have a long rest, you may well work a while, though you sweat hard for it; there is no more time to work in, but a long time to rest in▪ an everlasting Rest, eternity of Rest, that shall never have an end: your rest is long; And Oh make hast, there is no possibility of working more for God hereafter: If you do not finish your work now, you cannot finish it in the grave: You had need work, the Candle is set up, and you have but little of the Candle left: Oh if you do not finish this work of God before this Candles end be out, there is▪ nothing but darkness in the grave: *There is no wisdom, no device, &c.* If there were work, you could not see: But there is no believing, no repenting, no doing for God, no further time to be serviceable to God; but a time of receiving for the Saints, and a time for the wicked to be punished: And therefore, *What ever thy hand findeth to do, do it with all thy might, for there is no work, nor device, nor wisdom, in the grave, whither thou goest.*

And so much for this time.

FINIS.

ERRATA.

*P*Age 1. line 12. read seemeth. p. 4. l. 17. r. bonds. p. 5. l. 15. r. act p. 6. l. 10. r. was. p. 9. l. 22. r. grave. p. 11. l. 31. r. the. p. 16. l. 5. r. they, for now. p. 17. l. 28. r. this. p. 21. l. 15. blot out as, r. in as die. p. 41. l. 26. r. open. p. 43. last. v. r. get. p. 49. last v. blot out time. p. 68. l. 27. r. grace p. 73. l. 6. r. whether. p. 74. last v. r. superstition. p. 75. l. 7. r. past. and l. 9. r. not. p. 77. l. 13. r. though, and l. 25. r. to. p. 78. l. 18. r. terrible. and l. 30, r. in a. p. 81. l. 27. blot out either. p. 93. l. 25. r. done. p. 99. l. 6. r. off. and l. 28. r. his. p. 100. l. 3 and 4. blot out the thought of. p. 101. l. 5. r. but for that. p. 103. l. 30. r. adversity. p. 107, last line but one, r. to us. p. 115. l. 29. r. whether. p. 119. l. 10. r. our. p. 121. l. 22. r. condition. p. 125. l. 19. r. comforting. p. 130. l. 22. r. Lo, for Low. p. 132. l. 2. r. quiet. p. 133. l. 6. blot out been, and put it into the end of the next line, and l. 8. r. Jonah, last line but one, r. improbable for impossible. p. 135. l. 24. r. so it might. and l. 26. r. keep. p. 143. l. 18. r. without God. p. 144. l. 32. r. encouragements. p. 148. l. 28. r. Father. p.

149. l. 14. r. they, for their. and l. 16. r. their for thy. and l. 21. r. contrary to their. p. 150. l. 27. r. deliver his poor. p. 154. l. 23. r. poor. p. 156. last line but one, r. are. p. 160. l. 4. r. be though. p. 161. l. 22. r. puts. p. 162. l. 2. r. Lord. p. 164. l. 26. r. God's p. 165. l. 17. r. fed. p. 166. last line, r. need to. p. 173. l. 5. A Goldsmith. p. 181. l. 11. r. relations.

John Arrowsmith, 1602-1659.

P-JA2-1. A great wonder in heaven, or, A lively picture of the militant church drawn by a divine pencill : Revel. 12, 1, 2 : discoursed on in a sermon preached before the honorable House of Commons, at Margaret's, Westminster, on the last monthly fast-day, January 27, 1646 - Arrowsmith, John, 1602-1659.

A great Wonder in *HEAVEN*: OR, A lively Picture of the Militant *CHURCH*, Drawn by a divine Pencill.

REVEL. 12. 1, 2.

Discoursed on in a *SERMON* Preached before the Honorable House of *COMMONS*, at *Margaret's Westminster*, on the last Monethly Fast-day, January 27. 1646/7.

By *John Arrowsmith*; B. D.

John 16. 20, 21.

—Ye shall be sorrowful, but your sorrow shall be turned into joy.

A woman when she is in travel hath sorrow because her hour is come; but as soon as she is delivered of the child, she remembereth no more the anguish, for joy that a man is born into the world.

LONDON, Printed by *R. L.* for *SAMUEL MAN* dwelling at the Swan in *Paul's Church-yard*, 1647.

ECCLESIAE nutritiis, REIPUBLICAE fulcris, PIETATIS energeticae

Asseclis simul & patronis: H. E.

Selectis e populo *ANGLICANO* Senatoribus *WESMONASTERII* Congregatis, Qui ut nobis posterisque consulerent Se per sexennium prodegere, *Conciunculam hanc qualemcunque*

(*Intra cujus ambitum CHRISTI Sponsam Mariti sui radiis coruscantem, Mundi tum illecebrarum minas calcantem, Evangelicâ veritate redimitam, Laborantem tamen, & puerperarum more Periclitantem cernere est*)

Coram ipsis habitam, Avidisque nuper exceptam auribus, Oculis propitiis perlustrandam, Si quando negotia deferbuerint, Perquam humiliter OFFERT D. D. Q.

Ad obsequium illis in *DOMINO* pro virili exhibendum paratissimus *Joannes Arrowsmith*.

Die Mercurii, 27 January, 1646.

ORdered by the Commons assembled in Parliament: That Sir *Anthony Irby* do from this house give thanks unto Master *Arrowsmith* for the great pains he took in his Sermon he preached before the House of Commons on this day, at *Margaret's Westminster*, and that he do desire

him to print his Sermon, wherein he is to have the like privilege in Printing of it, as others in the like kind usually have had.

Hen. Elsyng, Cler. Parl. Dom. Com.

I Appoint *Samuel Man* to Print my Sermon,

JOHN ARROWSMITH.

Errata.

Pag. 4. lin. 4. for came r. come in some, p. 17. lin. 13. for in. r. through ibid. lin. 14. for of r. with p. 19. lin. 12. for word r. world, p. 27. lin. 8. r. Apostolical for Aposticall in some few copies. p. 34. l. 10. for dost r. didst ibid. l. 14. for 65 r. 66. & l. 18. for child r. children. p. 3. l. 9. for which r. with p. 37. r. wrangling.

A SERMON Preached before the Honorable House of COMMONS at their late Solemn Fast.

REVEL. 12. 1, 2.

And there appeared a great wonder in heaven, a woman clothed with the Sun, and the Moon under her feet, and upon her head a Crown of twelve Stars.

And she being with child, cried, travailing in birth, and pained to be delivered.

THE New Testament which exceeds the old in many respects, may not be thought to come short of it in any essential, or integral part; that is made up of Histories, Psalms, Dogmatical, and Prophetical passages; none whereof are wanting in this. Its Historians are the *Evangelists*; Its Psalmists, *Mary, Zachariah, and Simeon* whose Songs are recorded in the first and second of *Luke*: Its dogmatical Writers, those that penned the several *Epistles*; Its Prophet *John*: who indeed was all four. For ye have Evangelical Histories in his Gospel; Dogmatical truths in his three Epistles; and besides sacred Hymns (as that of the four and twenty Elders, *Chap. 5.* and that of *Moses* and of the Lamb, *Chap. 15.*) Prophetical Visions everywhere throughout his Apocalypse. This is my Text is none of the least. *There appeared a good wonder in heaven, a woman clothed with the Sun,* †

While the bush burned with fire, and was not consumed, *Moses* turning a side to see *that great sight*, was called upon to put off his shoes before he approached. That which is here held forth is *a wonder, a great wonder, and that in heaven*; your looks speak a desire to see it: But let me tell you, Honorable and Beloved, the view will neither be full, nor comfortable, unless ye put off earthly wisdom and carnal affections. That being done, *Come and see.*

The words are veiled with some obscurity, by reason of variety of metaphors: But much of the veil will be taken off, by a right discerning of their scope, which is briefly this, to represent the Church of Christ in her Militant state, especially during the Primitive times.

The Militant Church, which is elsewhere impared to such things as are weak in themselves and in danger to be ruined, as to a ship tossed with tempests, to a vineyard exposed to wild beasts, and to a flock of sheep among wolves; is here upon the same grounds represented by a woman in travel. Her appearing indeed was in heaven, for reasons to be hereafter specified, but that which she was designed to signify, is not the state of the Church as triumphant (for there is no travail, no crying out no pain in heaven) but as militant here below, chiefly in her first age after the Word was made flesh. So Interpreters not a few. One passeth it with a *Certum est*, To me (saith he) 'tis certain, that the first begotten Church of Christ is here meant. The Woman (saith another) is the Apostolical Church. A type of the Church which was new-borne under the New Testament, So a third. An excellent picture of the childebearing Primitive Church, So a fourth. A fifth extends the representation to the first six hundredth years, from the birth of Christ to the rising of Antichrist.

Having thus set up a light in the porch, let us now enter in at the door of this magnificent building: wherein we shall find the apparition laid before us, First, more generally, as *a great wonder in heaven*, Secondly, more distinctly, as *a woman*, described two ways,

- 1 By her rare perfections, which are three,
 - Being clothed with the Sun,
 - Having the Moon under feet,
 - Having a Crown of twelve stars upon her head.
- 2 By her weak and perilous condition, in that being with child she cried, travelling in birth, and pained to be delivered.

I begin with that which first offers it self, intending to proceed to the rest in order as they lie in the Text.

There appeared.

It hath always been the custom of God to manifest himself in special manner to special favorites. *Solomon* was named *Jedidiah*, because *the Lord loved* him, and to him the Lord appeared twice; *Daniel* a man greatly beloved, and upon him visions were multiplied; *John* the Disciple whom *Jesus loved*, and to him there appeared great wonders in heaven.

When his favorites came to be sufferers for his name, he is then wont to visit them more then at other seasons. The Spirit of Christ is with his Saints at all times, but in such cases *the Spirit of God and of glory resteth upon them*, as *Peter* speaks, that is the spirit of God in a more glorious way. This was *Johns* case. Ye have his experiment registered here, *Chap. 1. ver. 9, 10. I John who also am your brother, and companion in tribulation, and in the Kingdom and patience of Jesus Christ, was in the Isle that is called Patmos, for the Word of God, and for the testimony of Jesus Christ; I was in the Spirit on the Lord's day.* 'Tis thought that all contained in this book was revealed to him on that one day. Who ever spent a Sabbath so well? whoever had so many discoveries in so short a time? how was his banishment sweetened herewith, and his *Patmos*

turned into a paradise? *How excellent is thy loving kindness O Lord!* how glorious are thine influences upon suffering Saints! what Psalms doth *David* indite in the cave! what Epistles doth *Paul* write in the prison! what apparitions doth *John* see in a desolate Island! *there appeared*

A great wonder.

The more lightsome anything is, the more glorious; the more glorious anything is, the more wonderful. *Glorious things are spoken of thee, ô thou Citie of God*, saith the Psalmist, of the Church: which is therefore a great wonder, because all the Luminaries of heaven concur to the making up of the glory thereof; and that in a posture suitable to the stations they hold in the firmament. There the highest lights are the stars, the lowest the Moon, the Sun in the midst. So here; the stars are allotted to the Churches head, the Moon to her feet, the Sun to those parts of the body that are between both. She is all over glorious, and consequently altogether admirable, because lightsome all over; for her head is crowned with stars, her body appareled with the Sun, and she hath the Moon for her footstool, so as to tread in paths of light.

If any here discern no glory in the Church to be wondered at, but say of her, as they of Christ, *Isa. 53. 2. she hath no form or comeliness; and when we shall see her, there is no beauty that we should desire her*: it is not for want of light in her, but of spiritual sight in them. A skillful painter, to an ignorant man that wondered at his gazing so much on a curious piece, said, Friend; *Si meos oculos haberes*, hadst thou mine eyes, thou wouldst be ravished with the sight of this picture as I am; and instead of wondering at me, fall a wondering with me. So, if we had the eyes and spirit of *John*, the Church of Christ would appear a great wonder to us, as it did to him.

A great wonder in heaven.

We read of a door opened in heaven, and of a call that *John* had to come up thither, *Chap. 4. 1.* That was the Scene of all his Visions; there did this great wonder appear to his mental eyes. And well it might, seeing, the Church (whose hieroglyphick it is) hath her original from heaven, her tendency to heaven, her conversation in heaven, and her dependence upon heaven.

1 Her original from heaven. *Except a man be born* 〈 in non-Latin alphabet 〉 (which may be rendered from above) *he shall not see the kingdom of God*, *John. 3. 3.* Converts are all *born of God*, *John 1. 13.* and *Jerusalem, which is above, is the mother of them all*, *Gal. 4. 26.* *Mihi patria Coelum*, may be the motto, of every Saint during his pilgrimage in the World, *Heaven is my Country*, there I was born, and I am returning thither, which is the next thing.

2 Her tendency to heaven. Those Martyrs and Confessors, *Heb. 11. 14, 16. declared plainly that they sought an heavenly country.* All Saints, as Saints, naturally move to this center of rest; and because their motion is natural, it commonly proves swiftest at last. As the approaches of a needle are so much the more quick by how much it draws nearer to the loadstone; and rivers run with a stronger stream, when they are about to empty themselves into the Ocean

whence they came: so true believers, when their bodies smell most of earth (as towards death they are wont to do) have the strongest sent of heaven in their souls.

3 Her conversation in heaven, *Phil.* 3. 20. 〈 in non-Latin alphabet 〉, the phrase imports their living and trading as denizens of heaven, there being governed by the local statutes, and municipall Laws of that City; their conversing with God in Christ, and having fellowship with the Spirit here below: whence it is that when death comes, the godly are said to change their place, but not their company.

4 Her dependence upon heaven, knowing as she doth that *every good and perfect gift is from above*, *Jam.* 1. 17. she accordingly expects from thence supplies of grace to help in every time of need. When the *German Princes* in a Diet at *Norimberg* had framed certain Decrees against the Protestant cause; *Luther* comforted himself and his Patron the *Duke of Saxony*, to whom he wrote, with this weighty consideration, That the Princes at *Norimberg* had concluded one thing in that business, but God had decreed another in heaven; and the Counsel of the Lord that should stand.

Let us now proceed to show more distinctly, what this great wonder in heaven was, viz.

A woman.

〈 in non-Latin alphabet 〉 a married woman. That's the importance of the word in other places, as in *Chapter 21* of this book *Verse 9*; *Come hither and I will show thee the bride, the Lambs wife*, 〈 in non-Latin alphabet 〉. Yea the 〈 in non-Latin alphabet 〉, the decency of the allegory requires it should be so taken here, because we find the woman with child, and in her travel. Being so taken it imports a mystery, one of the greatest in all Divinity, viz. the Churches relation to Christ as her husband. *Paul* who was well skilled in Gospel-secrets (to which the depths of other Sciences are but shallows) gives the title of *great* only to two Evangelical mysteries: that of our Savior's incarnation, *1 Tim.* 3. *last. Without controversy, great is the mystery of godliness, God manifest in the flesh*, and this of the Churches marriage to Christ. *Ephes.* 5. 31, 32 *For this cause shall a man leave his father and mother, and shall be joined unto his wife, and they two shall be one flesh. This is a great mystery, but I speak concerning Christ and the Church.* That which was one of *Paul's* great mysteries, might well be part of *John's* great wonder. But I forbear to enlarge upon it, because I hasten to a discovery of this woman's rare perfections; the first whereof is her being

Clothed with the Sun.

That which some *Platonists* say hath savor in it, *Lumen est umbra Dei, Deus est lumen luminis*. The light is but the shadow of God, God is he that enlighteneth light it self. Now of all visible lights there is none so radiant as the Sun: Scripture accordingly styleth God *a Sun and a shield*, *Psal.* 84. 11. and Christ is called *the Sun of righteousness*, *Mal.* 4. 2. He it is, and no other person or thing, whom we are to understand by the Sun in my Text. The resemblances are many. Christ and the Sun agree.

1 In point of Sovereignty. The Sun is the Prince of Planets; a body so glorious that all admire, many adore it for a God, because they see more Majesty in it, then anything else that can be seen. Whence it is, that the idolatrous *Chaldeans* (as *Bodin* observes) gave it the name of *Baal* a Lord; whereas the *Hebrews*, with whom were the Oracles of God, call it *Shemes*, which signifieth a servant; for so it is to him that made it. Christ took upon him the form of a servant, but is indeed the Lord of all. And as God made *the Sun to rule by day*, and to diversify seasons of the year by its approaches and recesses: So hath the Father appointed Christ to be King of Saints; and upon his various aspects depend the Churches Summer and Winter, the souls Spring and Fall, the seed-time of grace and harvest of glory.

2 In point of singularity. There is but one Sun in the firmament, which made that great Conqueror say, *The heaveus could neither bear two Suns, nor the earth two Alexanders*. Look to Christ's person, it is but one; although there be two natures in him. When the light which was created the first day, did, as it were, assume a star three days after, that star and the light made but one Sun; so when the Word, who was God from all eternity, assumed flesh, in fullness of time the Word and flesh made but one Christ. Look to his office, he is so a Mediator, as not to admit of any copartnership in the work. *To us there is but one God, the Father, of whom are all things, and we in him; and one Lord Jesus Christ, by whom are all things and we by him*, 1 Cor. 8. 6. *One God, and one Mediator between God and man, the man Christ Jesus*, 1 Tim. 2. 5. *Is Christ divided?* saith *Paul* elsewhere. We may say, is Jesus multiplied? No verily: As but one Sun, so but one Savior. *None but Christ* (as the Martyr cried) *None but Christ*.

3 In point of necessity. When men would express the removal of somewhat absolutely necessary, they use to say, this were *Solem e mundo tollere*, to take the Sun out of the World. If that were removed, how would all beauty vanish, and (as some think) all motion cease? The potters wheel (say they) could not turn upon earth, if the Sun should not move in heaven. So take Christ from a soul, 'tis impotent to all good, *Without me ye can do nothing*, John 15. 5. Were it not for the Sun it would be perpetual night in the world, notwithstanding all the torches that could be lighted; yea notwithstanding all the light of the moon and stars. It is neither the torch-light of natural parts and creature-comforts; nor the star-light of civil honesty and common gifts; nor the moon-light of temporary faith and formal profession, that can make it day in the soul, till the Sun of righteousness arise and shine there. Once indeed there was a time, when fruits were produced without a Sun; when God, to prevent the idolizing of this creature as the only cause of all fertility, enabled the earth to bring forth on the third day, whereas the Sun was not made till the fourth: But never was there any the least moment of time since the fall, wherein man could bring forth fruit to God without the cooperation of Christ. (ϕ) *that hath not the Son hath not life*, 1 John 5. 12. Neither can any vital action be performed but by his special grace.

4 In point of purity. Other creatures admit of some defiling mixtures, the sun doth not. It looks upon filth, but contracts none. Christ is *a lamb without blemish, and without spot*. Such as cast aspersions upon him in the days of his flesh, calling him glutton, winebibber, and friend of Publicans and sinners, did but act the mad man's part, throwing dirt at the Sun, which none could possibly fasten upon. He came indeed into a sinful world, but as a

Physician among his sick patients, to cure them without taking the sickness of them, being antidoted by his Divinity against all infection. He hath an hand even in sinful acts; as they are acts (*for in him we move*) but not in the sinfulness of them: shines into the noisome dunghills of our hearts with beams of grace, yet continues most pure. He was borne of a sinner, lived and conversed with sinners, died with and for sinners, yea as a sinner, yet had not in himself the least sin of his own to answer for.

5 In point of sufficiency. There is in the Son a fullness of created glory. All the light that had been dispersed throughout the great fabric of the new-born world for the first three days, was gathered together on the fourth into that one body. So *it pleased the Father that all fullness should dwell in Christ*: And the several graces that shined in the Patriarchs, Fathers and Prophets of old under the Law, were all to be 〈ϕ〉 once in him. The innocence of *Abel*, perseverance of *Noah*, obedience of *Abraham*, devotion of 〈ϕ〉, chastity of *Joseph*, patience of *Job*, meekness of *Moses*, courage of *Joshua*, zeal of *David*, and whatsoever any of them excelled in, was an ingredient 〈ϕ〉 that fullness of grace and truth which was found in Christ, *Quae divisabeatos efficiunt, conjunctatenet*. Each of them had the fullness of a star, he the sufficiency of a Sun that filled them all, and had a fullness beyond them all.

6 In point of efficiency. The efficacy of the Sun appears in imparting three things, Light, Heat, and Influence,. Each whereof is so qualified, as to resemble the grace of Christ in sundry particulars.

First, The Sun imparts light, a discovering, guiding, cheering, growing light.

1 Discovering what was hid from our sight before. But for it we should neither see the Sun it self, nor anything else in heaven or earth. Without irradiati•• from Christ men would forever continue igno•• of the only true God, and of their Redeemer; we should never know either our sins or our duties, our dangers or our privileges but for Christ. With him only is *the fountain of life, and in his light we see light*.

2 Guiding. *Luke 1. 78, 79. The day-spring from in high hath visited us, to give light to them that sit in darkness and the shadow of death, and to guide our feet into the way of peace*. The dim light of nature in common people shines a little, but is not strong enough to guide, like that of a glowworm or rotten stick. The light of worldly wisdom and policy in men of great parts, but profane spirits shines more strongly, but misguides; like the meteor, which Philosophers call *Ignis fatuus*, we the Lanternman. There is a third kind of light that shines strongly, and guides too, but the head only, not the feet; I mean that of hypocrites, who contemplate things of God, but reduce not their brain knowledge to practice. Yea a fourth, that guides both head and feet, yet but into a way of formality; namely that wherewith they are enlightened who have a form of godliness, but deny the power of it: whereas this, we are speaking of, doth not only shine but guide, not the head only but the feet, and that not into the way of formality, but of faith, which is the only way of peace both with God and with conscience.

3. Cheering. *Eccles. 11. 7. truly light is sweet, and a pleasant thing it is for the eyes to behold the Sun.* How sweet are the discoveries made by Christ to believing souls! what a pleasant thing is it for spiritual eyes to behold the Sun of righteousness, moving and shining in the spirit of a convert, as in its own proper Sphere! Such as are dark are accounted melancholy rooms: well may they be melancholy souls that want the cheering light of Christ. But *blessed is the people Psal. 89. 15. that know the joyful sound; they shall walk, O Lord, in the light of thy countenance.* We may invert it, and say, Blessed are the people, O Lord, that walk in the light of thy countenance; they shall know the joyful sound: they shall enjoy a continual jubilee in their hearts.

4 Growing. It increaseth more and more from break of day, and is in this respect a fit emblem of that grace which Christ communicates to his members, the nature whereof is to be growing till it come to arrive at perfection. That in *Isaiah 8. 20. To the Law and to the Testimony; if they speak not according to this Word, it is because there is no light (no morning) in them,* intimates a remarkable difference between the knowledge of Saints and Hypocrites; the former is like the morning light, *that shines more and more to the perfect day,* Prov. 4. 18. *But evil men and seducers (as Paul foretold) wax worse and worse;* whereby it appears that theirs was but an evening light, which shines less and less, till it end in the *blackness of darkness forever,* Jude 13.

In the second place, the sun imparts Heat, a melting, inflaming, quickening heat.

1 Melting. When the surface of the water is glaz'd with ice, the Sun-beams dissolve it. The grace of Christ hath a like operation upon frozen hearts; which are never truly melted into contrition but by Evangelical beams. The Law, like a hammer, may break ice in pieces; but what remains is ice still: the Gospel dissolves it into water; 'tis no longer ice then. *They shall look upon me whom they have pierced, and they shall mourn,* Zech. 12. 10. No such kindly mourners, as they that have hearts melted with Christ's heat, and heated with sense of Christ's love. She in *Luke 7th, the end,* who had much forgiven her, loved much, and wept much.

2 Inflaming. The Sun-beams falling upon a burning-glass create a fire. So doth the Spirit of Christ (who is therefore called a *spirit of burning,* Isa. 4. 4.) when he falls upon the spirit of man. *Did not our hearts burn within us, while he talked with us by the way, and while he opened to us the Scriptures?* Luke last, 32. *The burnt child, we use to say, dreads the fire:* but there is a fire, which whosoever hath truly felt, will long to be so burnt again. *Bernard* having been well warmed with the consideration of that passage, *Psal. 32. 1. Blessed is he whose transgression is forgiven, whose sin is covered,* professeth he was seized upon with unspeakable joy, and assurance of his own share in that blessedness; after the feeling whereof he cries out, *O•s• durasset!* I would to God it had been continued. Lord, do thou visit me so again and again with thy salvation.

3 Quickening. Some creatures have no other father, but the sun, nor other mother but the slime. This perhaps is one reason why the sun is compared to a bridegroom, *Psal. 19.* because his beams are prolificall. The grace of Christ is so much more, *the last Adam was made a*

quickenin spirit, 1 Cor. 15. 45. he that hath the son hath life, 1 John 5. 12. yea, a double life (for no less will serve his turn) the one of righteousness, all being naturally dead in law by reason of guilt; the other of holiness, all being dead in sins and trespasses, till quickened by him, the end of whose coming was that we might have life, & that we might have it more abundantly, Joh. 10. 10.

A third thing, which the Sun communicates, is its influence; the strength, and universality whereof are considerable here, we have an intimation of both, Psal. 19, 4, 5, 6. *In the heavens hath God set a tabernacle for the Sun; which is as a bridegroom coming out of his chamber, and rejoices as a strong man to run his race. His going forth is from the end of the heaven; and his circuit unto the ends of it: and there is nothing hid from the heat thereof.*

1. It is a strong influence, as may be evidenced by the Suns concocting of such solid bodies, as gold and precious stones are, in places that are so remote from his own sphere. Were not the influence of Christ exceeding forcible, how could it possibly rectify crooked, purify filthy, soften hard, and raise dead souls, as it useth to do, all on the sodain? 'Tis true indeed, that the operations of his grace are incomparably sweet; but it is no less true, that they are withal incomparably strong. To make use of the Psalmists Metaphores; Our Lord Jesus, in respect of the former, may be said to come as a bridegroom out of his chamber, clothing himself with all sweetness of carriage on his wedding day: of the latter, to rejoice as a strong man to run a race, bearing down whatever opposeth him in the way.

2 'Tis universal. No visible creature but shares more or less in the benefits of this influence. So Christ being *the light that lightneth everyone that t•nes into the world.* John 1. there is no man but partakes of his goodness in one kind or other, though with much variety in the success. For as the sun hath different operations upon different objects, *e. g.* wax and clay, softening the one, hardening the other; a chicken and a toad, increasing the wholsomnesse of the one, the poison of the other: so upon several men within the pale of a visible Church, Christ preached to all hath several works. Some are made softer, some harder; the spirits of foam are sweetened by the Ministry of the Gospel, of others imbittered. One, with the *Amalekites* servant refreshed by *David*, becomes instrumental against the enemies of his refresher: Another, with the snake in the fable, warmed by the husbandmans care and compassion, becomes an enemy to the author of that warmth; turns apostate, and falls to stinging Christ in his members so much the more, by how much he was the more enlightened with common grace.

You have had enough, and (I hope) not too much, of this metaphorical sun in the text: see now in what regard the woman is said to be clothed therewith. Surely because the Lord Jesus Christ is of the same use to his Church, that apparel is of to the body of man. It serves for covering, shelter, and ornament. In like manner.

1 Christ covers the Church with his graces. *I will greatly rejoice in the Lord, my soul shall be joyful in my God: for he hath clothed me with the garments of salvation, he hath covered me with the robe of righteousness, Isa. 61. 10.* That which *Job* speaks of himself in a natural, is true of him and all men else in a spiritual sense, *naked came I into the world:* and there is none but continues so

till he come to be apparel'd by Christ, who therefore adviseth the Church of *Laodicea*, to buy of him white raiment, that she might be clothed, Revel. 3. 18. Paul having exhorted the Romans to walk honestly as in the day, not in rioting and drunkenness, not in chambering and wantonness, not in strife and envy; instead of adding, put on temperance, chastity, and such other graces, as have in them a contrariety to the fore-mentioned sins, chooseth rather to say (as a late interpreter well observes) *put ye on the Lord Jesus Christ*, because he is the only fountain of all grace, and without the putting on of his righteousness first by an hand of faith, ours will never exceed that of Philosophers and Pharisees: yea because even when the Spirit of God hath enabled us to good, we have need of Christ to hide the deformity of our best performances.

2 Christ shelters the Church by his merits from the wrath of God, as apparel doth our bodies from the cold and injuries of the weather. Jesus is he *which delivered us from the wrath to come*, 1 Thes. 1. last. Paul therefore desires to be found in Christ, Phil. 3. 9. as one would to be found in his clothes, when a biting frost comes, which if he were naked, would pinch him to death. Christ is so beloved of God, and God is so well pleased with Christ, as in him to love, and in him to be well pleased with all his members, even of that whole mystical body whereof he is head.

3 Christ adorns his Church, putting upon her a comeliness far beyond that of other Societies spoken of Ezek. 16. 14. *Thy renowne went forth among the heathen for thy beauty; for it was perfect through my comeliness which I had put upon thee, saith the Lord God.* That excellency of Jacob by which God swears, Amos 8. 7. is not to be understood of the Temple at *Jerusalem*, as some would have it, for God useth not to swear by creatures (that were to practice what he hath forbidden us) but by himself, Heb. 6. 13. Junius therefore expounds it of Christ, whose essence is the same with the Fathers, and who is indeed the Churches excellency. He it is that makes *the Kings daughter* to be all glorious within, Psal. 45. that renders a poor Saint in his russet, fuller of bravery then a profane son of *Belial* in his scarlet: one of their souls being apparelled with Christ himself, whilst the others is clad only with the rags of the first, not robes of the second *Adam*.

I go on to another rare perfection of this woman, which is her having

The Moon under her feet.

In explication whereof, I shall follow the stream of Expositors, who (some few only excepted) make the moon here an emblem of the world; and not fitly, seeing it is

1 Full of spots; Insomuch as the Saints, whose main care is to be found of God in peace without spot and blameless, 2 Pet. 3. 14. find it a very difficult matter and an high point of Religion, while they walk and converse in the world; to keep themselves unspotted from it, Jam. 1. last. The heirs of heaven come to be maculated more or less, notwithstanding their watchfulness. As for worldlings (whose spot is not the spot of God's children, Deut. 32. 5.) no Leopard is more spotted then they. *Can the Ethiopian change his skin or the Leopard his spots? then may ye also do good th• are accustomed to do evil.* That beast (they say▪ though it be stead, will appear spotted

still, the spots inhering in its flesh, as well as its skin. Such are these men without and within, in conversation and in heart, all over full of spots.

2 Subject to many changes, never continuing long in a shape; sometimes an horned, sometimes ⟨◇⟩ half, and sometimes a full moon. So the world is a stage of vicissitudes, constant only in its inconstancy. *The fashion of this world passeth away*, 1 Cor. 7. 31. It is never long in one garb. As soon may the moon be suited with a coat that will always fit it, as the world with any accommodation that will always give content; with any condition that will always last. *The fool changeth as the moon*, saith the son of *Sirach*. And as worldlings are changlings, so *the world it self passeth away, and the lusts thereof*, 1 John 2. 17.

3 The cause of many diseases, especially of the falling-sickness. Scripture speaking of such as were troubled therewith, calls them ⟨ in non-Latin alphabet ⟩ Lunaticks or moon-struck, *Mat.* 4. 24. The symptoms of falling sometimes into the fire, sometimes into the water, of tearing, foaming, gnashing, expressed by the Evangelists, clearly show what disease the man had of whom his father said ⟨ in non-Latin alphabet ⟩ . *Mat.* 17. 15. The word in like manner renders the soul apt to be troubled with a spiritual falling-sickness; nothing exposing men to apostasy more then worldliness. *Demas (saith Paul) hath forsaken me, having loved this present world*, 2 Tim. 4. 10. and again, *The love of money is the root of all evil, which while some coveted after, they have erred from the faith*, 1 Tim. 6. 10. Many fearing the world would fall out with them, fall off from God. *Spira* revolted, merely in hope to preserve his estate, and so lost himself.

But why is the moon said to be under the woman's feet? that must now be our next enquiry.

The phrase imports victory over, and contempt of persons or things. Thus in *Psal.* 47. 3. *He shall subdue the people under us, and the Nations under our feet*. You know how the five Kings were used by *Joshua*; how *Tamberlane* served *Bajazet*, and what was prophesied of Christ, *Psal.* 110. 1. *The Lord said unto my Lord, Sit thou at my right hand until I make thine enemies thy foot stool*. So as the woman's having the moon under her feet, seems to imply the Churches being enabled by Christ, to overcome and trample upon the Elements, the Affronts, and the enjoyments of this world.

1 The elements of the world, spoken of *Gal.* 4. 3, 9. which one of great insight into this mystical book of the Revelation, understanding both of Mosaical ceremonies and of heathenish worship, makes account that the clause in my Text which we are now discoursing of, relates to that victory which the Primitive Church got over both; in that she, not only saw the abolition of legal ceremonies (which, saith he, might well be signified by the moon, seeing all the feasts of the Jews, and whole course of their Ecclesiastical year depended upon and were regulated by the motion of that Planet) but also the extirpation of those Idols, which the heathens formerly worshipped. For then did *Satan fall down like lightning from heaven*, *Luke* 10. 18. he fell from being adored as God, to being slighted as an Impostor, yea abominated as a wicked spirit. Then was fulfilled that which is written, *Revel.* 12. 9. *The great Dragon was cast out, the old Serpent, called the Devil and Satan, which deceived the whole world; he was cast out into the earth, and his Angels were cast out with him*. Yea then was

that promise in part fulfilled, the language whereof hath great affinity with the phrase in my Text, *The God of peace shall tread Satan under your feet shortly*, Rom. 16. 20.

2 The affronts of the world. The Church got these under her feet, when she *gloried in tribulation*, was above her persecutors, and had patience to endure as much as their malice and cruelty could inflict. *I take pleasure (saith Paul) in infirmities, in reproaches, in necessities, in persecutions, in distresses, for Christ's sake: for when I am weak then am I strong*, 2 Cor. 12. 10. The Apostles rejoiced that they were counted worthy to suffer shame for the name of Christ, Act. 5. 41. They in Heb. 10. 34. *took joyfully the spoiling of their goods, knowing in themselves that they had in heaven a better and an enduring substance*. Laurentius the Martyr when they laid his body upon a gridiron with a purpose to broile him to death, is reported to have said, I have always longed for such cheer as this: To me these very flames are cooling, and refreshments rather than torments. Gordius desired his Executioners not to grudge him overmuch happiness; telling them, that the more they tormented him, the more GOD would reward him.

3 The enjoyments of the World. 1 John 5 4. *Whatsoever is born of God overcomes the world: and this is the victory that overcomes the world, even our faith*. Carnal reason paints the things of this life, and sets them out in beautiful colors; but faith washeth off the complexion, and then their deformity appears. Those Christians in the primitive times that laid their estates at the Apostles feet, had first got them under their own; learnt to trample upon, and to have a low esteem of them in their most serious thoughts. Take the goodliest things in the world, there have been some in all ages found, that were above them. One of the Fathers will not allow temporal riches the name of Goods, but accounts it enough if we forbear to call them evils. Another thinks him too dainty for a Christian, that desires pleasure on this side heaven: too foolish, that imagines carnal delights to be real pleasures. A third being tempted with preferments to a revolt, said, Offer them to children, not to Christians: As for me, I can part with life, but not with truth. Many such instances there are, wherein ye may clearly discern the Moon under the woman's, the World under the Churches feet.

Her third and last perfection follows, to wit, having

Upon her head a Crown of twelve Stars.

That is, holding fast the pure doctrine of the Gospel, first preached by the twelve Apostles, and after them by succeeding Ministers, which is as a Crown on the Churches head.

So as here three things are to be made out.

First, That the Apostles are here meant, and such faithful Ministers as succeeded them not excluded. The number expressed points us directly to the Apostles, who are often called *the twelve* in Scripture. There were no more chosen at first, Luke 6. 13. and when Judas was fallen from his Apostleship, Matthias was substituted in his room to make up the number: yea though there was a superaddition of Paul and Barnabas, yet, in memory of the first election, they are still spoken of as twelve, long after that, in the Apocalypse. I will not trouble you with discoursing of the twelve stones taken up out of the midst of Jordan, the twelve Spies sent out to search the land of Canaan, the twelve Oxen under the brazen Sea, the

twelve Lions that supported *Solomon's Throne*, the twelve Officers appointed by him to provide for his household; all which are by some made types of the twelve Apostles. Neither will I insist upon that notion which *Jerome* presumes to be unquestionable, and sets a *nec dubium est* upon, viz. that those twelve wells of water, and seventy palm trees at *Elim*, *Exod. 15. last*, did undoubtedly prefigure the twelve Apostles and seventy Disciples. It may perhaps be worthy of more consideration, that as the Jewish Church had twelve Patriarchs, from whom the twelve Tribes of *Israel* descended; so Christ ordained twelve Apostles to be as fathers of his *Israel* under the Gospel, the Christian Church: And that the Spirit in *Revel. 4. 4.* where mention is made of twenty four seats, and twenty four Elders sitting upon them, alludes both to the twelve Patriarchs and the twelve Apostles, which put together make up those twenty four, by whom the whole Church under both Testaments is represented. It appears by what hath been said, that the Apostles are certainly meant in this place. The reason why I conceive other Ministers not excluded, is because the Angels of the seven Churches are called stars, *Revel. 1. 1st.* as well as the twelve Apostles here. Which is The second thing to be cleared, viz. That the Apostles and all faithful Ministers are like stars. Wherein it were easy to be large, seeing they and the stars resemble each other in many things. But I will content myself with a few.

1 As the stars are heavenly bodies shining, but with a borrowed light; so the Apostles of old were, and all godly Ministers ever since have endeavored to be men of an heavenly conversation; heavenly men and earthly Angels, as *Paul* was styled by *Chrysostom*. They shine as lights in the world, acknowledging all the light they have to be derived from Christ, as the Sun, of whose fullness they all receive. That which one of the *German Divines* made his Motto, fully speaks everyone of their hearts.

Nil scio, nil possum, nil sum quoque; quod tamen esse, Scire, & posse aliquid dicor, id omne Dei est.

They are most ready to profess that of themselves they know nothing, can do nothing, are nothing that good is: and that whatsoever good they are, or do, or know, they owe it wholly to the free grace of God in Christ.

2 As the Stars are in continual motion for the good of the Universe: so were the Apostles for the good of the Church. *Paul* ceased not to warn everyone night and day with tears. *Acts 20. 31.* went from *Jerusalem* round about to *Illyricum*, preaching the Gospel, *Rom. 15. 19.* Succeeding Ministers have accordingly in their places acquainted themselves with continual labors; which Scripture calls upon them for. *Cry aloud, spare not, lift up thy voice like a trumpet*, *Isa. 58 1.* *Durante pugnâ non cessat tuba*; the trumpet must be sounding all the while the battle is in fighting. Now there is no end of the Christian Warfare, and therefore none of the Ministers pains. The Church is *God's husbandry*, *1 Cor. 3. 9.* her Ministers his husbandmen. *Redit agricolis labor actus in orbem.* The husbandman hath never quite done his work; but the end of one task is still the beginning of another. So it fares with painful Ministers. One while their employment is instructing poor ignorant souls; then are they like Stars that shine in a cold Winter-night. Another while convincing gainsayers and Heretics; then are they like those

stars in their courses that fought against Sisera, Judge. 5. The most benign Constellation is not more promising to the World, than their Associations are unto the Church.

3 As the stars are said to differ one from another in glory, 1 Cor. 15. 45. So the Apostles excel'd other Ministers, in the universality of their commission, the immediatnesse of their call, the infallibility of their doctrine, together with many other privileges. And among succeeding Ministers there hath been found very great difference in regard of their parts, gifts, and graces; such as there is among Stars of the first, second, and third magnitude, Melancthon speaking of the Divines of his age, said, Pomeranus is a Grammarian, I a Logitian, Justus Jonas an Orator, but Martin Luther is all these; a miracle of men, and one that penetrates the heart in whatsoever he speaks, or writes. Beza comparing the three famous Ministers of Geneva, saith that Farellus excelled in Fervency, Viretus in Eloquence, Calvin in Sententiousnesse: and that the concurrence of these endowments in any one man would have rendered him a complete Evangelical P•stour.

The third thing which I am to clear is, That Evangelical doctrine is as a crown to the Church of Christ. *The prudent are crowned with knowledge*, saith Solomon, Proverbs 14. 18. Now there is no knowledge saving, but this of Evangelical truth; and therefore no such crown as that. 'Tis our Savior's counsel to the Church of Philadelphia, Revel. 3. 11. *hold that fast which thou hast, that no man take thy crown.* Some false Apostles, it should seem, had been tampering with this Church; Christ commends her *for keeping the word of his patience, ver. 10. i. e.* the Gospel, which declares the sufferings of Christ, and excites to patience by his example: whereupon he adds the fore-mentioned word of advice. It would save much labor in debating one of the Arminian points, if the place might be interpreted (as for ought I know it may) to this sense.

As if he had said, O Philadelphia, keep that truth, which hath been taught by those that planted thee at first. That truth is thy crown; let no man take it from thee, no tyrant rob, no seducer cheat thee of it. A crown, thou knowest, is the most principal ornament: take it from me, evangelical truth is the most principal crown.

I believe you expect some application of what hath been already delivered, before we close with the second verse; and will therefore briefly infer somewhat, first from the whole vision, then from the woman's several perfections, and lastly from the order of those perfections.

1 Inferences from the whole vision. Which are two.

1 That besides the natural, there is a spiritual use to be made of all the creatures. The Sun here points to Christ, the Moon to the World, the Stars to the Ministers of the Gospel. Mans soul is an Alembick, in which when the creatures are laid like so many herbs, if there be any fire of devotion within, many sweet meditations may be distilled. Natural hearts are apt to make a sensual use of divine things: but spiritual hearts have an art of making divine uses even of natural things, which we should all do well to learn.

2 That the Whore of Babylon differs much from the woman in my Text; the Apostaticall Church of Rome, from the Apostolical Church of Christ: As not being clothed with the Sun, but with outward pomp, Revel. 17. 4. *She was arrayed in purple, and scarlet color, and decked with*

gold and precious stones, more for state than for Christ; refusing to accept of him for her only covering, shelter and ornament, and going about to establish a righteousness of her own. Not having the Moon under her feet, but in her heart, loving the world, maintaining her greatness by carnal policy, and making prosperity a sign of the Church. Not being crowned with these twelve stars, but with the inventions and traditions of men, recommended by the Council of *Trent*, as worthy to be received with the same affections and reverence, which are due to the Holy Scriptures. So as indeed the Moon is her crown, and the Stars her footstool.

2 Inferences from the several perfections here ascribed to the woman.

Her being clothed with the Sun lets us see,

1 The All-sufficiency of Christ. *Jacob* desired but *bread to eat and raiment to put on*. Having food and raiment (saith *Paul*) let us be therewith content. Now besides spiritual meat and drink which Christ affords us, *John* 6. 55. *my flesh is meat indeed, and my blood is drink indeed*, he himself becomes apparel to us, *Gal.* 3. 27. *As many of you as have been baptized into Christ, have put on Christ*.

2 The true fountain of all that wisdom, zeal, and grace which appears in the conversation of true Saints. They are clothed with Christ, as with the Sun, and he it is that communicates to them light of wisdom, heat of zeal, and influence of grace. Such as have really put on him, *make not provision for the flesh* (as others do) *to fulfill the lusts thereof*: although but too many, while they profess a being clothed with the Sun, give just occasion to renew a sad complaint made by one of the Fathers, viz. *That the blood of Christ when newly shed, did as it were boil in believers hearts, whereas now 'tis almost frozen in ours*. So much do we come short of the first love of those Primitive times.

Her having the Moon under her feet, shows us how very ill it becomes the genuine issue of this woman to love the world; *the friendship whereof is enmity with God*, *Jam.* 4. 4. *Mundus in maligno positus*, *1 John* 5. 19. next after Satan, this present evil world is the *great Malignant*. Look as the Moon, when she is at the full, is then in most direct opposition to the Sun; so 'tis the temper of the world to be most opposite to, and rebellious against Christ, when it receives the most light of prosperity from him, and is fullest of the blessings of his goodness. *Jesurun waxed fat and kicked: then he forsook God which made him; & lightly esteemed the rock of his salvation: Deut.* 32. 15. *I spake to thee in thy prosperity, but then saidst I will not hear, Ier.* 32. 21. why should Christians then be friends to that world, which is such an enemy both to their salvation, and to their Savior?

Her being crowned with twelve Stars may serve

1 To beget in us honorable thoughts of the Ministers calling. How mean soever their persons be, yet are they Stars, and that *in the right hand of Christ*, *Revel.* 1. 20. an expression that argues affection to them (as when *Jacob* called the son whom he meant to love for his dying mothers sake, by the name of *Benjamin*, or the *son of his right hand*) nor only so, but care of them according to that, *Psal.* 17. 7. *Shew thy marvellous loving kindness, O thou that savest by thy right*

hand: and that Psal. 80. 17. Let thy hand be upon the man of thy right hand, upon the son of man whom thou madest strong for thyself. I know there are many *wandering stars* (as *Jude* calls the false teachers of that age; in the 13th. verse of his Epistle; men that made a fair show, but had no substance of truth in them: and are therefore in that and the foregoing verse compared to clouds but without water, to trees but without fruit, and to stars but without light. I am far from taking upon me to plead for any such, but fear not to profess myself an advocate for all those, that are godly, gifted, and faithful in the work of their ministry throughout the Land: the rather, because there was never more, never so much contesting against their Office as now. But who are they that think themselves able to wrest from Christ, that which he holds in his right hand; and do not rather fear lest he stretch out this hand of his; to the crushing of all those, that go about to crush his stars? Godly Ministers when they are slighted and injured most, may comfort themselves, by considering that it is the fate of stars to appear much less to the eyes of men, then indeed they are: and that they, who during life are as Stars in Christ's right hand, favored and protected by him, shall after death be as stars at his right hand, glorified with him, according to that *Dan. 12. 3. They that be wise* (or they that be teachers) *shall shine as the brightness of the firmament, and they that turn many to righteousness, as the stars forever and ever.* There will soon be an end of their labors and sufferings, but none of their glory.

2 To put us all upon prizing Apostolical doctrine as the Crown of our Church and Nation. Let *Italy* boast of her rich Copes, stately Altars, curious Images (which are so far from adorning a Church, as that they do indeed defile it) the Crown and glory of *England* is, that she hath maintained the truth of Christ, and enjoyed the light of the twelve Stars; deposited in this blessed book. Did I only say she hath maintained the truth of Christ? may I not venture to assert that she doth maintain it? If not, the next assertion must be that of the *Lamentations, Chap. 5. 16, The crown is fallen from our heads, not unto us.* But I hope better things of the Kingdom, and such as accompany Reformation, though I thus speak. Doubtless the *Confession of Faith*, lately presented to the Honorable Houses by the Assembly of Divines (who have therein expressed the sense of many millions beside themselves) will abundantly manifest to the world, that this crown is not wholly fallen from *England's* head: yet I fear there is cause enough to acknowledge, that it doth not stand so fast on as heretofore, by reason of the many Opinionists, whose main employment is to shake it. Verily whosoever bears a loyal heart to Jesus Christ, cannot but grieve to see the jewels of that crown, which he hath provided for his Churches head, pawned and sold, and embezled as they are: to see not only Arminians, Libertines, and Socinians gratified in abundance of their principles; but even Mohammedans closed with by some, in what they hold concerning the authority of Scripture, and concerning the deity of Jesus Christ, and of God the Holy Ghost. Yet notwithstanding, would we all in the strength of Christ, set ourselves for time to come, to *buy the truth* (which none should sell) and, when truth hath been sold by others to redeem it; I doubt not but within a while that would become applicable to *England*, which the Prophet speaks of *Zion, Isa. 62. 3. Thou shalt also be a Crown of glory in the hand of the Lord, and a royal Diadem in the hand of thy God.*

3 Inferences from the order of these perfections.

1 That men will never contemn the world till they have learned to put on Christ. The woman is first clothed with the Sun, then gets the Moon under her feet, not till then. The world tastes bitter to a soul that hath got the relish of Christ, and is amiable only to such as know him not. The stars that shine with some luster all the night, when the sun riseth in the morning hide their heads and appear not, being so out-shined, as to be obscured by that more glorious light. Such are all worldly excellencies to a soul wherein Christ is risen. A man can then slight the things, for which he formerly valued himself. To *Zacchaeus* gold is not the same thing after conversion and before it. Now he makes restitution, and cares not how little he leave himself, so he be not left by Christ.

2 That men will never prize the Gospel as their Crown, till they have learned to contemn the world. The Moons being under the woman's feet, goes before her having a crown of twelve stars upon her head. Those in the parable who had no mind to come to the marriage supper, but desired to be excused, fetch all their excuses from worldly affairs. That in *Psal. 119. 36. Incline my heart unto thy Testimonies, and not to covetousness*, implies that an heart inclined to covetousness will never give the Oracles of God their due esteem. *Luther*, who gloried in nothing more then the Gospel of Christ, and ventured all for it, is reported to have professed that he was never so much as tempted by Satan to that sin. The Pope tried to win him by money (which it seems was more then the Devil had done) but upon trial made, the answer which his agents returned was, *That the German beast cared not for gold.*

Hitherto of the first Verse. Come we now to that other part of the description, which concerns the Churches weak and perilous condition, laid down in the second.

And she being with child, cried travelling in birth, and pained to be delivered

Where there is a kind of gradation, the steps whereof will help to bound, and likewise to methodize our discourse, after this manner. She is with child, her being with child introduceth a travel; that travailing is attended with pains, those pains force her to cry.

1 The woman was with child. This Apocalypse being the last piece of Scripture, hath a retrospect to the former canonical books, well nigh in all the passages of it. Most of the phrases in this chapter seem to be allusions, either to the story of *Israel*, as related by *Moses*; or of Christ as reported by the Evangelists. For example, the woman's crying may look back to the doleful cry of *Israel* in *Egypt*, by reason of bondage; her flying into the desert and nourishment there, to the wilderness into which *Israel* was led, and where Manna was sent them from heaven to feed upon. Her being delivered of a man-child, to the *Virgin Mary's* bringing forth of Christ; being watched by a Dragon ready to devour her child, to *Herod's* lying in wait to murder Christ, the child's being caught up to God and his Throne, to our Savior's Ascension, and sitting at the right hand of the Majesty on high. In conformity to which notions it may be said, that as the *Virgin Mary* conceived Christ, when she had been over-shadowed with the Holy Ghost; so when the Spirit came down at Pentecost upon the Apostles, the Primitive Church fell with child. The words are 〈 in non-Latin alphabet 〉 having in her womb. Never was the Church more pregnant; for she then had in her womb all

those converts that were brought forth to God in the several Nations of the world, by the ministry of the first Evangelical teachers, and of their immediate successors.

2 This being with child brought her in time unto her travel, which consisted partly in the pious endeavors of zealous Christians to bring in others to Christ, (it being a principle with such, that he walks unanswerably to his new-birth, who doth not desire and labor to see others new-borne) whence it is that *Augustine* commends his mother *Monica* for putting her self to more trouble in being instrumental to his regeneration, then she had been at in bringing him forth into the world: partly and especially, in the great and uncessant labors of her Apostles, Evangelists, & other Officers, to disperse the Gospel throughout the world for its conversion to the faith, and making good of that prophesy, *Isa. 54. 1. Sing barren, thou that dost not bear; break forth into singing; and cry aloud thou that didst not travel with child for more are the children of the desolate, then the children of the married wife, saith the Lord.* As also of that, *Isa. 65. 8. Who hath heard such a thing? who hath seen such things? shall the earth $\langle \diamond \rangle$ made to bring forth in one day, or shall a nation be borne at once? for as soon as Zion travelled she brought forth her child.* Ye have to this purpose a most emphatical speech of *Paul*, *Gal. 4. 19. My little children of whom I travel in birth again, until Christ be formed in you.*

3 Her travel was accompanied with sore pains, which were increased by the opposition she met withal from two sorts of men, Persecutors and Heretics. That which arose from the one sort was more violent, that which came from the other more fraudulent; but both exceeding dolorous. The former had more of the Lyon in it, that term Scripture puts upon Tyrants; *Jer. 4. 7. The Lyon is come up from his thicket, and the destroyer of the Gentiles is on his way;* the latter more of the Fox, which is the name given to seducers, *Cant. 2. 15. Take us the Foxes.* Satan in the one shown himself a Dragon, and a Serpent in the other. Lion and Fox, Dragon and Serpent, all conspire to enlarge the Churches sorrows.

4 Being thus in pain she could not hold from crying out;

1 To God in her prayers. As *Acts 4.* from the 24th Verse to the 31. *They lift up their voice to God with one accord, and said, Lord, thou art God, &c. Of a truth against thy holy child Jesus whom thou hast anointed, both Herod and Pontius Pilate, which the Gentiles and the people of Israel were gathered together. And now, Lord, behold their threatenings, &c.*

2 To men in her Apologies. Those of *Paul* in the Acts of the Apostles, those of *Justin Martyr*, *Tertullian* and others afterwards, what were they else but the cries of this woman, travelling in birth, and pained to be delivered? This may suffice for a brief explication of the words.

The way to improve them in this Auditory will be to accommodate these materials to the State of things among ourselves.

AFTER some overtures of a Match in the Reign of King *Henry the Eighth*, the Reformed Church in this Kingdom was solemnly married to Jesus Christ, when the Scepter was swayed by *Edward the Sixth*: that godly young Prince (as became the Bridegrooms friend) rejoicing greatly because of the Bridegrooms voice. The famous nine and thirty Articles of her Confession then framed, were an evident sign of her being with child, and that a thorough

Reformation was then *conceived*, though but *conceived*. Many and fore were the *breeding fits* she conflicted with in *Queen Mary's* days, and such as gave occasion to fear that she would have *miscarried*. But God sent her ease from heaven under the succeeding Princes: in which condition she went on for a long while, drawing still nearer and *nearer her time*. Six years ago, after this Parliament had sate awhile it was generally believed that she was *false into her travel*. And, in the midst of all those sorrows which have befallen *England* since, her friends encouraged themselves with this hope, that the *quicker* and *sharper* her *pains* grew, the liker she was to be speedily *delivered of that man-child*, which was by them so greedily expected. But, behold, as if all these had been but fore-runners of *her labor*, not *bearing-throws*, she continues still *in pain*: insomuch as they now begin to think she has not *gone her full time*, and earnestly to desire she may; because they fear nothing more than an *abortive Reformation*.

However, evident it is, not only that her pains are multiplied, but that they are caused, partly by the malignity of her enemies, who have embroiled her in a bloody Civil War, and thereby given her occasion to breath out the Prophets complaint, *Jer. 4. 19, 20. My bowels, my bowels, I am pained at my very heart; my heart makes a noise in me, I cannot hold my peace, because thou hast heard, ô my soul, the sound of the trumpet, the alarm of War. Destruction upon destruction is cried, for the whole land is spoiled.* Partly from the animosities and disagreement of her members, then which nothing is more dolorous to quiet spirits. Let me tell you how a great Scholar once prosest himself affected with the like times.

I know not (saith he) what pleasure other men may take in this age, but I am extremely troubled at it; because there is such contention and siding, such wrangling and jangling on every side. For my part I had rather be a seller of herbs and roots, or a man of the meanest profession under heaven, enjoying Christian tranquility, and Gospel-simplicity, then a Divine of greatest note and reputation deeply engaged in such divisions.

Our Churches condition being such as hath been described, or rather such as no description of mine can possibly reach the perplexity of; who can think it strange, if (besides her crying to God, as in *Is. 26. 17, 18. Like as a woman with child that draweth near the time of her delivery is in pain, and crieth out in her pangs; so have we been in thy sight, ô Lord. We have been with child, we have been in pain, we have as it were brought forth wind: And to men, as in Lament. 1. 12. Is it nothing to you, all ye that pass by? behold and see, if there be any sorrow like unto my sorrow, wherewith the Lord hath afflicted me in the day of his fierce anger*) she make her special addresses to you, Honorable Senators, whom God hath now called to the *Midwives office*? No loving neighbor but would rise at midnight to help a poor woman in travel: No tender Christian but would put on bowels of mercy towards a Church in such a case. O what care! what bowels! what help is expected from you, who above all men are bound with all your might and skill to promote the birth of *such a child*, as may cause the woman to forget all her sorrows!

Would you *obstetricate*, as ye ought? I know you would, yet think it not presumption in me, if in pursuance of the allegory which my Text puts me upon, I take liberty to suggest three or four things by way of humble advice, before I conclude.

1 Imitate *Tamars* midwife, *Genes.* 38. The story is this from *Verse 27.* to the end of the Chapter. *It came to pass in the time of her travel, that behold twins were in her womb. And it came to pass when she travelled, that the one put out his hand, and the midwife took and bound upon his hand a scarlet thrid, saying, This came out first. And it came to pass as he drew back his hand, that behold his brother came out, and she said, How hast thou broken forth? this breach be upon thee: therefore his name was called Pharez, And afterwards came out his brother that had the scarlet thrid about his hand, and his name was called Zarah.* The different judgments of Professors throughout the Land, show that our Church hath twins in her womb. So much of *Truth* as hath been already owned by Parliament, *Zarah*-like hath put forth the hand; None can but say, *This came out first,* for you have marked it with the scarlet thrid of a civil Sanction. Yet is there a *Pharez* a Division or Separation (as the word properly signifies) whose breakings out are notoriously known; as also his challenge of *primogeniture.* Our hopes are that *Zarah* will in due time be fully born, notwithstanding this interposition: and that you will say to the party that separates in Doctrinal principles (for of them it is I now speak) by maintaining opinions that are destructive, and prey upon the vital spirits of Religion, as the midwife then did to *Pharez,* *Upon thee be this breach and not upon us;* May it never come to be upon you; may you never come to be partakers of other men's sins in so high a degree. Hitherto the damnable heresies and daring blasphemies, which have been vented everywhere, may be thought to stand on the private account of such as vent them: But if *representative England* (which God forbid) should espouse their crimes, by over-much connivence at them, the guilt would then become National, and too heavy for us to bear.

The *Apostate Julian,* who made it his business to destroy the Christian Religion, betook himself to the use of two principal means; the one whereof was obstructing the ways of liberal education, by putting down Schools of learning, that Christians being kept in ignorance might sooner be cheated of their faith, and less able to resist the Heathens sophistry: The other, indulgence to all kind of Sects and heresies, in hope by countenancing them to create such a distraction amongst Christians, as should bring speedy destruction, not only upon the Orthodox party, but upon the very profession of Christianity.

I am fully assured that you abhor nothing more then the end at which *Julian* aimed, and therefore doubt not but the God of all wisdom and grace, will preserve in you an abhorreny of the means which he used. As ye desire to have Religion flourish among us, give encouragement to learning, and continue nursing fathers to the nurseries of it. If notwithstanding the pleasantness of situation, the water be naught and the ground barren, in either or both our Universities (as of old at *Jericho,* where there was a School of the Prophets) make speedy provision of fitting salt; let it be cast into the spring that the waters may be healed. And as ye desire to answer the expectation of Christendom, yea, of Christ, and to fulfill the vows of God that are upon you, speedily raise up some bank against the inundation of blasphemies and heresies, which are like to overflow us. The Angel of the Church of *Ephesus* is twice commended for his patience, yet noted withal for his not being able to bear such as were evil; and particularly, for his hating the deeds of the *Nicolaitans,* who were a pack of lascivious Heretics. Patience it self cannot bear with such.

But there is not the same spirit in all that dissent from truth; neither is every parcel of truth of the same importance. There may be some godly and peaceable persons, who yet cannot thoroughly close with everything, which you perhaps may see a necessity of establishing, my next word of advice is, that toward such you would

2 Do as the *Egyptian* midwives did, *Exod. 1*. Spare them for they are *Hebrew* children, and such as belong to the *Israel of God*, though *Jacob* like they have their haltings. This with me is a maxim, *Everyone that is truly conscientious will as really tender the public peace of that Church and State wherein he lives, as he desires to have the private peace of his conscience tendered by that Church and State*. Now unto such as are indeed so qualified, although they may perhaps have gathered some peccant humors, there should be no churlish physic given. Lenitives may serve the turn; seeing there is a divine nature in them, which will not only preserve them from all mortal diseases, but work out those slight distempers by degrees. I often think of that prayer, *Rom. 15. 5, 6*. *Now the God of patience and consolation, grant you to be likeminded one towards another according to Christ Jesus: that ye may with one mind and one mouth glorify God, even the Father of our Lord Jesus Christ*. Why the God of all patience? Surely to imply, that unless God be pleased to beget mutual patience, and forbearance of one another in some things, Christians will never be like minded one towards another according to Christ Jesus; neither will our heavenly Father ever be glorified by all his own children, with one mind and one mouth, according to their duty. In an Army, where the several Regiments are distinguished by several colors, yet all under command of one General, and engaged in one common cause, if the soldiers by reason of some diversity in their colors, should mistake one another for foes, and accordingly charge everyone upon those of the Regiment next adjoining; how inevitable would the ruin of such an host of men be? The Church of Christ is an *Army with Banners*, there always hath been, and will always be some variety of opinion even among the good Soldiers of Jesus Christ: But so long as they are all obedient to the known commands of the Captain General of their salvation (as the Scripture styles Christ) this variety should not engage them in the destruction of one another, lest thereby the Armies of the living God come to be destroyed, and preyed upon by the common enemy.

3 Encourage the woman in her travel, as *Rachel's* midwife once did, *Gen 35. 16, 17*. *Rachel travelled, and she had hard labor, and it came to pass when she was in hard labor, that the midwife said unto her, fear not, thou shalt have this son also*. She had born *Joseph* before, now the midwife puts her in hope of *Benjamin*. We have already through the unspeakable blessing of God upon your Counsels and Forces, obtained deliverance from a mighty adverse power, that would have ruined us. Reformation is that which we are now groaning for: what satisfaction would it give to hear you saying to *England*, *Fear not, thou shalt have this son also*? The Church (as I intimated before) is said to travel in the labor of those, her agents, that are called to employments of the greatest moment and difficulty; such are Magistrates, Ministers, Soldiers, and to the first of these sorts it belongs to encourage the other two. *Hezekiah* was a great reformer, and it may be observed, that there is mention twice made of his speaking comfortably to certain persons, *2 Chron. 30. 22*. *Hezekiah spake comfortably to all the Levites that taught the good knowledge of the Lord: And again, Chap. 32. 6*. *He set Captains of War over the people, and gathered them together, and spake comfortably to them*. If our faithful and valiant Soldiers

have not received due encouragement, let them have it, I beseech you, to the full: and let me have leave to speak a few words in behalf of our godly Ministers; whose assistance (how useless soever it may be accounted in other affairs) cannot be spared in Ecclesiastical Reformations. *Israel* was not brought out of *Egypt*, but by the concurrence of *Moses & Aaron*; nor the second Temple built, but by joint endeavors of *Zerubbabel and Joshua*. It hath been formerly said by one out of this Pulpit, that you have nothing at all to do in reforming the Church; by another, that none but you have to do in the government of it. I fear not to call both these extremes, and beg your attention to those that take the middle way; whose unanimous voice to the *Parliament of England*, concerning extirpation of Heresies, and removal of abuses out of the Church, is that of *She••aniah to Ezra, Arise, for THIS MATTER BELONGS TO THEE, we also will be with thee: be of good courage and do it.* We live in an age wherein are many that *do evil with both hands earnestly*, as the Prophet speaks, *Micah 7. 3.* There is therefore need that both our hands should be employed in doing good. Now the two hands of a Christian Kingdom are the Magistracy and Ministry thereof. The business of Reformation calls for both. As we commonly use our hands for the washing and cleansing of each other. So if the Minister be extravagant, the Magistrate may correct him; then the right hand washeth the left: If the Magistrate do amiss, the Minister may admonish him, then the left hand cleanseth the right. But he that makes use of one hand to cut off the other with, destroys his body: such would our condition be, if either Ministers should suffer the Magistracy to be cried down; or Magistrates permit the Ministry to be debased. Scripture and experience bid us hope, that *Amalek* shall then be foiled, and *Israel* prevail, when faith in Christ, and zeal for truth shall support both these hands, as *Aaron and Hur* did those of *Moses* upon the mount.

Lastly, for a conclusion of all, let the prayer of faith be of greatest activity when the woman is found to be in greatest extremity. Time was when things were at such a pass even with *Jerusalem in a day of trouble, rebuke and blasphemy, that the children were come to the birth, but* $\langle \diamond \rangle$ *was no strength to bring forth, Isa. 37. 3.* The case may perhaps be ours at present, though I will not say it is. $\langle \dots \rangle$ am, the wisest course we can possibly take, is to follow $\langle \diamond \rangle$ *•zekiah's* good example; who, upon that sad occasion, $\langle \diamond \rangle$ not only pray himself, *verse: 15.* but send to *Isaiah*, req•ring him to *lift up a Prayer for the remnant that was* $\langle \diamond \rangle$ *verse. 4.* Verily, Honorable and beloved, there is as $\langle \diamond \rangle$ need of fasting and prayer at this day, as ever there $\langle \diamond \rangle$ since our troubles began. But the assembling of our $\langle \diamond \rangle$ from month to month will be in vain, unless that whi• is tendered to God be the fasting of sincerity and prayer $\langle \diamond \rangle$ faith. If while we fast our lusts be surfeited, and $\langle \dots \rangle$ outcry our devotion, we must expect to have it much lon•er yet ere the child be borne. Wherefore to add streng• to our faith, and alacrity to our prayers, let us feed $\langle \diamond \rangle$ those interrogations, which have the force of a promise $\langle \diamond \rangle$ them, *Isa. 66 9. Shall I bring to the birth, and not cause* $\langle \diamond \rangle$ *bring forth, saith the Lord? I that cause to bring forth shall I shut the womb saith thy God?* For my part when $\langle \diamond \rangle$ consider that Temple-work hath been always accomplished *not by might or by power, but by the spirit of the Lor•* and call to mind how many mountains are already $\langle \dots \rangle$ before his *Zerubbabels*: I am filled with hopes, $\langle \diamond \rangle$ you the Worthies of our *Israel*, whose souls have $\langle \diamond \rangle$

› all this while to bring forth a Reformation, shall ‹› day see the travel of your souls, & be fully satisfied: ‹› as Jesus Christ would not save his people by halves ‹› leave the work of purchasing redemption for them ‹› had brought it to a *Consummatum est*, so he will not ‹› his Church by halves, but carry on the blessed work ‹› Reformation till, not we only but, all they through•• the world, whose expectations are fastened upon it, sha•• cause to rejoice and say, *It is finished*.

FINI•

P-JA2-2. Armilla catechetica. A chain of principles; or, An orderly concatenation of theological aphorisms and exercitations; wherein, the chief heads of Christian religion are asserted and improved: by John Arrowsmith, D.D. late master both of St Johns and Trinity-College successively, and Regius professor of Divinity in the University of Cambridge. Published since his death according to his own manuscript allowed by himself in his life time under his own hand. - Arrowsmith, John, 1602-1659.

ARMILLA CATECHETICA.

A CHAIN of PRINCIPLES; Or, An orderly concatenation of Theological *Aphorisms* and *Exercitations*; Wherein, *The Chief Heads of Christian Religion are asserted and improved*: By JOHN ARROWSMITH, D. D. Late Master both of S^t Johns and Trinity-College successively, and Regius Professor of Divinity in the University of CAMBRIDGE.

Published since his Death according to his own Manuscript allowed by Himself in his life time under his own hand.

ECCLESIASTES 12. 9, 10, 11.

Because the Preacher was wise, He still taught the people Knowledge. Yea; He gave good heed, and sought out and set in order many Proverbs.

The Preacher sought to find out acceptable words, and that which was written was upright, even words of Truth.

The words of the Wise are as goads and as nails fastened by the Masters of the Assemblies, and given by one Pastor.

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To the Reader.

IT is the Profession of the Apostle *Paul* to the *Corinthians* in regard of Himself; That as a wise *Master-builder* he had laid the *Foundation*; Whereby he would signify and declare thus much unto them: That the laying of the *Foundation* is the work of a *Master-builder*, as also that some skill and wisdom is both required and shewn in the right laying of it.

This hath been Eminently the care of the Reverend and Learned *Author* of these ensuing *discourses*, who being sufficiently sensible of the defect, as well as necessity of a settled and wellgrounded knowledge in the *Fundamentals of the Doctrine of Christ*; hath therefore with all diligence applied himself hereunto in this *Treatise*, which he hath left to the world.

Neither was this more seasonable for the *Time* then it was proper and fitting for the place, in which at first it received it's Beginning, being in One of the *Schools of the Prophets*, & a *Principal Seminary* of Divines, S^t Johns College in Cambridge. Where being at that time *Master* (and having as yet no other public employment, which might take him up) he was willing to

lay himself forth so much the rather in this way of his *Ministry*, by *Catechetical Lectures* in that Chapel on the Evenings of the *Lord's day*. As *Elisha* when he came to *Jericho*, casting salt into those *springs* of water, for the preserving of all *savoriness and fruitfulness* in them.

Now these *Sermons* of his he had drawn up (so far as to the *preaching* of them) into a complete *Body of Divinity* in *thirty* distinct *Aphorisms* with their respective *Exercitations*; being also the *sum*, and extract of most of his former labors in the whole course of his ministry; which He had intended (if God had permitted) to have fitted, and prepared for the press. But being *prevented* of this his purpose by a long and tedious *sickness*, and much weakness growing upon him, and at last by *Death* itself; he finished only these *six*, which are now presented to view; and authorized under his own hand for those which he allowed of as his, *Exclusively* to any other besides: and committed them to our care alone for the management of the publishing of them: which accordingly we have endeavored to do with all fidelity.

The *Book* is not unfitly styled (and that by the *Author* himself) a *Chain of Principles*. For such is the *Nature* of the Truths propounded in it; as in order to other *Points* of Divinity, which are *founded* upon them, so likewise to the *Life* of a Christian, which is much *regulated* by them in the right *improvement* of them. Every *Article* of Christian Religion hath somewhat in it of *Principle* to a Gracious and Holy *Conversation* which it is carried and directed unto. Hence 1 *Tim.* 3. 16. It is said, *Great is the mystery of Godliness, God manifested in the flesh &c.* The Incarnation, Passion, Resurrection, Ascension of *Christ* and the like they are all matters of *Godliness*: because that they *tend* to *Godliness* in the *Nature* and Discovery of them, as also *promote* *Godliness* in the true *Compliance* and closing with them.

It is called A *Chain of Principles* for sundry reasons likewise.

First, From the *Connection*, which they have one with another. For like as in a *chain* there are divers *links* joined together, and these in a mutual *dependence* & concomitancy and subordination; Even so is it likewise with the *Doctrines and Principles* of Christian Religion. *They* are *connected*, and knit so together, as that there cannot be a denial of *one* of them: but *more* will consequently fall with it. Look as in things necessary to *be done*, there is a dependence and connection of *Commands*, so that he, who breaketh *one* Law is interpreted to break *all the rest*, & to be guilty of an *Universal* transgression; because he sins against that *General Authority*, whereby all the rest were given; so also in things necessary to be *believed*; he that denieth *One* Article of faith which is offered to him by God to be received, *denieth the Faith* itself in the *latitude* of it: as sinning against the *General Veracity* of him that propounds it, and weakening all *other Truths*, which are dependent upon it. Though perhaps in so doing, he may not always *actually intend* it.

Secondly, A *Chain* also for that special *Concord* and Agreement which it breedeth (and *ought* to breed) in those that *profess* it, notwithstanding all collateral and circumstantial differences whatsoever. The *Principles* of Christianity as they are united within *themselves*, so they do marvelously unite *those* who do really and cordially *embrace* them, and make them to *speak the same thing* that there be no divisions amongst them; But to be perfectly joined together in the *same mind*, and in the *same judgment*: as the *Apostle* expresseth it. From thence it cometh

to pass, that there is so much *disunion* in *Affection* because there is so much *distraction* in *opinion*. Whereas the *Primitive Believers*, while they were all of *one Faith*, they were answerably all of *one heart* and of *one soul*; and so *preserving the unity of the spirit in the bond of peace*.

Thirdly, A *Chain* also for the *worth* and *dignity* of it, Prov. 1. 9. *They shall be an ornament of Grace unto thine head, and Chains about thy neck*. Persons of *Quality* and *Authority* they are wont to wear their golden *Chains* wherewith they are set out and adorned. It is the expression of *Christ* to his *Church*, Cant. 1. 10. *Thy cheeks are comely with rows of jewels. Thy neck with chains of Gold*. And again, Canticles 4. 9. *Thou hast ravished my heart, my sister, my spouse, thou hast ravished my heart with one of thine eyes, with one Chain of thy neck*. This system and *Body of Truth* which is here in part commended unto us, is the precious and glorious *chain* upon the neck of the true *Spouse of Christ*, which makes her to look pleasingly, and amiably in the eyes of her *Beloved*, and distinguishes her from all false and *counterfeit lovers*.

To all this we may finally add, what it is in the very *work* itself, and the *contrivances* of it: wherein (not to *anticipate* the thoughts of *others* that shall peruse it) *soundness of judgment* with *elegancy of expression*; *Sublimity of Notion* with *sobriety of spirit*; *Variety of reading* with *accurateness of composure*; *Sweetness of wit* with *savoriness of heart*, do seem to be *linked* together in so rare, and happy a *conjunction*, as which makes this *Chain of Principle* to be a chain of *Pearls*.

The Lord by his holy *spirit* set home the *Truths* in it upon the hearts of all those who shall be made *partakers* of it. *To him be Glory in the Church by Christ Jesus throughout all ages world without end*.

Amen.

Cambridge, Novemb. 2. 1659.

- THOMAS HORTON.
- WILLIAM DILLINGHAM.

A Collection of the several *Aphorisms* and *Exercitations* contained in the ensuing TREATISE.

- APHORISM. I. *Pag. 1.*

MANs blessedness consisteth not in a confluence of *worldly accommodations*, which are all *vanity of vanities*; but in the fruition of *God in Christ*, who only is the strength of our hearts, and our portion forever.

- EXERCITATION 1. *Pag. 2.*

Psal. 144. end opened. *Blessedness what*. Solomon's scope in *Ecclesiastes*. *Why he stiles himself Coheleth*. His testimony concerning the creatures. *Their threefold transcendent vanity*.

Intellectual accomplishments brought under the same censure, by reason of the folly, enmity, anxiety, and insufficiency that attend them. An apostrophe to the world.

- EXERCITATION 2. Pag. 20.

A gloss upon Psalm 36. 8. God in Christ a soul-satisfying object. The circular motion of human souls, and their only rest. A threefold fullness of God and Christ opposite to the threefold vanity of the creatures.

- EXERCITATION 3. Pag. 29.

Two conclusions from Psalm 73. 25, 26. The Psalmists case stated. The frequent complication of corporal and spiritual troubles. How God strengtheneth his people's hearts against their bodily distempers; how under discouragements of spirit. The secret supports of saving grace. What kind of portion God is to the Saints. A congratulation of their happiness herein.

- EXERCITATION 4. Pag. 43.

The first inference grounded upon Isaiah 55. 1, 2. by way of invitation, backed with three encouragements to accept it, viz. The fullness of that soul-satisfaction which God giveth, the universality of its tender, and the freeness of its communication. The second by way of expostulation, and that both with worldlings and Saints. A conclusion by way of soliloquy.

- APHORISM. II. Pag. 61.

We are conducted, to the fruition of God in Christ by Christian Religion, contained in the divine oracles of holy Scripture.

- EXERCITATION 1. Pag. 61.

The safe conduct of Saints, signified by the pillar in Exodus, performed by the counsel of God himself, the abridgement whereof we have in the doctrine of Christian Religion. How that tends to blessedness.

- EXERCITATION 2. Pag. 72.

The insufficiency of other Religions for bringing men to the enjoyment of God inferred from their inability to discover his true worship. John 4. 24. opened. God to be worshipped in and through Christ a lesson not taught in nature's school. Faults in Aristotle's Ethics.

- EXERCITATION 3. Pag. 84.

Oracles of God vocal, or written. Books of Scripture so called in five respects, viz. In regard of their declaring and foretelling, their being consulted, prized and preserved.

- EXERCITATION 4. Pag. 95.

How Scripture-Oracles far excel those of the heathen in point of perspicuity, of piety, of veracity, of duration, and of Authority. The divine authority of Scripture asserted by arguments. An inference from the whole Aphorism.

- APHORISM III. Pag. 111.

Scripture-Oracles, supposing it sufficiently clear by the light of Nature, that there is a God, make a further discovery of what he is in his Essence, Subsistence and Attributes.

- EXERCITATION 1. Pag. 111.

1 Corinth. 15. 34. expounded. *Opinionists compared to sleepers and drunkards. Three observations from the end of the verse. What knowledge of God is unattainable in this life. What may be had. The knowledge we have concerning God distinguished into Natural, Literal, and Spiritual.*

- EXERCITATION 2. Pag. 120.

That there is a God, the prime dictate of natural light; deducible from man's looking backward to the creation, forward to the rewards and punishments dispensed after death, upward to the Angels above us, downwards to inferior beings, within ourselves to the composition of our bodies, and dictates of our consciences, about us to the various occurrences in the world.

- EXERCITATION 3. Pag. 129.

Reasons three ways of discovering God fall short of manifesting what he is. The expression in Exod. 3. 14. most comprehensive. A brief exposition thereof. Satan's impudence. Nature and art both unable to discover the Trinity. What Scripture revealeth about it. Basils memento. Julians impiety. Socinians branded. The three Persons compared to those three wells in Genes. 26.

- EXERCITATION 4. Pag. 143.

Divine Attributes calling for transcendent respect. They are set down in the Scripture so, as to curb our curiosity, to help our infirmity, to prevent our misapprehensions, and to raise our esteem of God. Spiritual knowledge superadding to literal clearness of light, sweetness of taste, sense of interest, and sincerity of obedience.

- APHORISM IV. Pag. 155.

Goodness and Greatness are Attributes so comprehensive, as to include a multitude of divine perfections.

- EXERCITATION 1. Pag. 155.

God described from goodness and greatness both without and within the Church. A lively portraiture of his goodness in the several branches thereof. Exod. 34. 6, 7. Bowels of mercy implying inwardness and tenderness. Our bowels of love to God, of compassion to brethren. Mercy not to be refused by unbelief, nor abused by presumption.

- EXERCITATION 2. Pag. 169.

Grace what. From it spring Election, Redemption, Vocation, Sanctification, & Salvation. A Caveat not to receive it in vain. It purgeth and cheereth. Glosses upon Tit. 2. 11, 12. and 2 Thess. 2. 26, 27. The

exaltation of free grace exhorted to. Longsuffering not exercised towards evil Angels, but towards men of all sorts. It leadeth to repentance; is valued by God, and must not be slighted by us. A dreadful example of goodness despised.

- EXERCITATION 3. Pag. 181.

The bounty of God declared by his benefits, viz. giving his Son to free us from hell, his Spirit to fit us for heaven, his Angels to guard us on earth, large provisions in the way, and full satisfaction at our journeys end. John 3. 16. James 1. 5. and Psal. 24. 1. Glossed. Isai. 25. 6. Alluded to. Inferences from divine Bounty, beneficence to Saints; not dealing niggardly with God, exemplified in David, Paul, and Luther. Truth in God is without all mixture of the contrary. It appears in his making good of promises, and threatenings; teaching us what to perform and what to expect.

- EXERCITATION 4. Pag. 201.

Keeping mercy for thousands explained. Men exhorted to trust God with their posterity. Luther's last Will and Testament. Iniquity transgression and sin what. Six Scripture expressions setting out the pardon thereof. God's goodness therein. Faith and repentance the way to it. Pardon in the Court of Heaven, and of Conscience. The equity and necessity of forgiving one another. We are to forgive as God for Christ's sake forgiveth us, viz. heartily, speedily, frequently, thoroughly. A twofold remembrance of injuries, in cautelam & in vindictam.

- EXERCITATION 5. Pag. 223.

The latter clauses of Exod. 34. 7. so translated and expounded as to contain an eight branch of divine goodness, viz. Clemency in correcting. Equity in visiting iniquities of the fathers upon the children. Clemency in stopping at the third and fourth generation. A lesson for magistrates. A speech of our Queen Elizabeth. God's proclamation in Exodus 34. Improved by Moses in Numbers 14.

- EXERCITATION 6. Pag. 234.

Job. 11. 7, 8, 9. expounded of divine Greatness. Three reasons of that Exposition, with the resolution of a question about it. The height of God's universal, unaccountable, omnipotent Sovereignty proved and improved.

- EXERCITATION 7. Pag. 253.

The depth of Divine Omniscience seen in discerning the deep things of man, yea of Satan, yea of God. Our Nescience discovered and acknowledged. The longitude of God's perfection stated. Eternity proper to him. Not assumed by, or ascribed to men without blasphemy.

- EXERCITATION 8. Pag. 263.

Divine Immensity shadowed out by the breadth of the Sea. Divine Omnipresence cleared and vindicated. The proposal hereof as an antidote against sinning in secret. Five practical Corollaries from the greatness of God in general.

- APHORISM. V. Pag. 277.

The Goodness and Greatness of God are both abundantly manifested by his decrees of Election and Preterition, together with his works of Creation and Providence.

- EXERCITATION 1. Pag. 277.

How predestination cometh to be treated of here. Election described from the Nature, Antiquity, Objects, Products and Cause of it. Rom. 11. 33. 2 Tim. 1. 9. with Tit. 1. 2. Ephes. 1. 4. with Matth. 25. 34. opened. Of Acts supposing their objects. Of acception of persons, what it is; and that Predestination doth not import it. Acts 13. 48. Expounded and vindicated. Whether one Elect may become a reprobate? The negative maintained, and 1 Cor 9. 24, 25, 26. cleared. Ephes. 5. and 11. enlightened. Concerning the good pleasure of God's will and the counsel thereof.

- EXERCITATION 2. Pag. 310.

Preterition described. The term defended. Ephes. 1. 4. compared with Revel. 17. 8. Ephes. 1. 9. and Rom. 9. 13. expounded. God not bound to any creature, except by promise. The parable in Matth. 20. urged. The three consequents of negative reprobation. D^r Davenants Animadversions against M^r Hoards book recommended. The goodness of God manifested in Election, as in a most free, peculiar, ancient, leading, and standing favor.

- EXERCITATION 3. Pag. 327.

An Introduction to Romans 9. Most part of that chapter expounded, together with sundry passages in chapter 10, and 11. for proof of these two conclusions. 1. That Paul in Rom. 9. doth upon occasion propound and prosecute the doctrine of Predestination. 2. That he derives the Decree of preterition from the Sovereign greatness of God. A Consectary showing how useful the said doctrine is to sober minds.

- EXERCITATION 4. Pag. 359.

Creation what. Pythagoras and Trismegist. Hebr. 6. 3. opened. Scripture-Philosophy. Ex nihilo nihil fit, how true. Creature what. God's goodness in works of creation, particularly in the framing of Adam. The consultation upon which, pattern after which, parts of which he framed. Two histories, one of a Priest, the other of a Monk. The original of body and soul improved.

- EXERCITATION 5. Pag. 381.

The same and other attributes of God declared from his providential dispensations, the interchangeableness whereof largely discoursed of and applied from Ecclesiastes 7. 14. A gloss upon Isaiah chap. 10. 11. Chearfulness a duty in six respects; Crosses how to be considered.

- APHORISM VI. Pag. 400.

Providence extends itself, not only to all created beings and to all human affairs, especially those that concern the Church: but even to the sins of Angels and men.

- EXERCITATION 1. Pag. 400.

Introduction concerning the contents of this Aphorism. *Providence over all created beings. Preservation of men to be ascribed to God himself, not to good men, yea not to good Angels, in whom heartsearching and patience wanting. Providence reaching to human affairs: Oeconomical, Civil, Military, Moral and Ecclesiastical. Anastasius his design frustrate. Rome and our nation instanced in. J. G. castigated.*

- EXERCITATION 2. Pag. 415.

Deuteron. 11. 12. opened. *God's care over the Church proved from the provision he makes for inferior creatures. From Israel's conduct. From the experiments and acknowledgements of Saints in all ages. Experiments of the virgin Mary, Rochellers, Musculus, acknowledgements of Jacob, David, Psalmist, Austin and Ursin. From God's causing things and acts of all sorts to cooperate unto the good of the Saints. Isaiah 27. 2, 3. explained. The Church preserved from, in, and by dangers.*

- EXERCITATION 3. Pag. 438.

Hard-heartedness made up of unteachableness in the understanding, untractableness in the will, unfaithfulness in the memory, unsensibleness in the conscience, and unmoveableness in the affections. Metaphors to express it from the parts of man's body, stones and metals, A soft heart. Mischief, searedness and virulency attendants of hardness. God's concurring thereunto by way of privation, negation, permission, presentation. Tradition to Satan. Delivering up to lusts and infliction.

- EXERCITATION 4. Pag. 463.

Objections against, and Corollaries from the foregoing propositions. *The least things provided for. Luther's admonition to Melancthon. Maximilians address. Pliny's unbelief. The Psalmists stumble at the prosperity of the wicked. His recovery by considering it was not full, was not to be final. The superintendency of Providence over military and civil affairs in particular. The Churches afflictions. Promises cautioned. Duty of casting care upon God. He no author of sin. The attestation of this State, and of this writer.*

A CHAIN OF THEOLOGICAL PRINCIPLES, Or, An orderly concatenation of Aphorisms and Exercitations, Wherein The chief heads of Christian Religion are asserted and improved.

APHORISM I. Mans blessedness consisteth not in a confluence of worldly accommodations, which are all vanity of vanities; but in the fruition of God in Christ, who only is the strength of our hearts & our portion forever.

EXERCITATION 1. Psal. 144. end opened. Blessedness what. Solomon's scope in Ecclesiastes. Why he stiles himself Coheleth. His testimony concerning the creatures. Their threefold transcendent vanity. Intellectual accomplishments brought under the same censure, by reason of the folly, enmity, anxiety and insufficiency that attend them. An apostrophe to the world.

§. 1. This is a case, which hath long since been determined by the Prophet David, who in Psalm the hundred forty fourth, after he had twice charged those, whom he calls *strange*

*children, with a mouth speaking vanity, once in the eighth, and again in the eleventh verse, goeth on to record (as good Interpreters ancient and modern do conceive) the substance of their vain talk in a way of boasting about their flourishing condition in reference to thriving of children, Our sons, say they, are as plants grown up in their youth (not wishing they might, as we read it, but boasting they were) our daughters as corner-stones polished after the similitude of a palace; To plenty of provision, Our garners are full affording all manner of store; To increase and usefulness of cattle, Our sheep bring forth thousands and ten thousands in our streets, Our oxen are strong to labor; To peace and tranquility of estate, There is no breaking in, nor going out, no complaining in our streets. Hereupon they applaud themselves, and as placing their happiness in such outward accommodations, say, as it is in the former part of verse the fifteenth, Happy is the people that are in such a case. Which sense is extremely favored, not only by the vulgar Latin, inserting *Dixerunt*, but also by the Septuagint, who render it by 〈 in non-Latin alphabet 〉, both concurring to have it read, *They pronounced the people blessed that were in such a case.* Then come in the last words according to this interpretation, as the Psalmists resolution in the point, by way of *Epanorthosis*, or in express contradiction rather to so gross a mistake, *yea blessed are the people which have the Lord for their God.**

§. 2. There is one *center* in which the desires of all men meet, however distanced in the *circumference*; One *port*, for which they are all *bound*, although *imbarked* in several vessels, and affecting different winds to *sail* by. That center and port is *Blessedness*, which may admit of this description. It is the acquiescence of rational appetites in an object so full of real and durable goodness, as to be able fully to satisfy all their longings. The question debated in *Ecclesiastes* is, whether anything under the sun be such an object. The Preacher resolves it in the negative, by reason of that universal *vanity*, which overspreads the whole creation. Therefore it is, that *the eye* (as he telleth us) *is not satisfied with seeing, nor the ear with hearing*, because these two senses of discipline, when they have given their utmost intelligence cannot present the soul of man, with any created accommodations *perfectly* good without *defect*, and *perpetually* good without *decay*. *Solomon* was one that had both *men* and *money* at command, to assist him in making difficult and costly experiments; a *wise heart* able to dive into nature's secrets; a *peaceable reign*, in which he met with nothing to take him off from the work, or disturb him in it; *strong inclinations* and constant *endeavors* to find out the utmost of what could possibly be discovered in any creature, yet he it is that concludes, upon *trial*, not upon *hear-say*, or conjecture, *Vanity of vanities, saith Coheleth, vanity of vanities, all is vanity.*

§. 3. *Cohleth*, which is the style he gives himself in that Book, comes from a root, that signifies to *collect* and *gather*, and, though it be of a feminine termination, is, for want of a common gender in the Hebrew tongue, (as other words of the like form) capable enough of a masculine construction. To him it may be thought agreeable upon four different notions, each whereof contributeth much validity to what he testifies. First as a *Preacher*, who having *gathered* sundry arguments to convince the sons of men of the insufficiency of all things below God himself to render them happy, in that Discourse speaks as to a *Congregation*; whereas in the *Proverbs* he had spoken as to one man, frequently using this compellation, *My son*. So *Jerome*, and *Cajetan*. Secondly as a *writer*, who had *collected* into a *Synopsis* all the opinions of those, who had been taken for wise men by their several followers concerning

happiness, confuting such as were erroneous. So *Grotius*. Thirdly as a *Student*, who had gathered much wisdom by observation and experience, which he there gives demonstration of. So *Broughton*. Lastly as a *Penitent*, who having by his gross idolatry and other sins fallen from communion with the people of God, and being desirous to have his return stand upon record, and to testify his repentance in that book, for the Churches satisfaction gathers together many experiments of his own personal folly, and makes an humble confession of them: whereupon he was restored, and again gathered into the bosom of the Church. So *Cartwright* and *Junius*. The witness we see is beyond exception.

§. 4. In his Testimony, *Vanity of vanities, vanity of vanities all is vanity*, the Assertion is repeated, as in *Pharaohs* dream, to show its *certainty*; and the term of vanity doubled, partly to manifest the *transcendency* thereof, as the most holy place was styled *The Holy of Holies*, and the most eminent Canticle *The Song of Songs*: and partly to note the *multiplicity*, as Scripture calleth that the *Heaven of Heavens*, which, being highest, contains many heavens within its circumference. For there is in the creatures a threefold transcendent vanity; as may appear in that they are

First so *unprofitable*, as to be *hurtful* withal. Upon this the Preacher seems to have had a special eye, because after *All is vanity*, he subjoins immediately *What profit hath a man of all his labour, which he hath taken under the sun?* He hath done nothing but filled his hands as it were with air, who hath been toiling all his days to replenish his chests with wealth: And *what profit hath he that hath labored for the wind?* Just so much, and no more, then that Emperor got, who having run through various and great employments, made this open acknowledgement, *Omnia sui, sed nihil prosuit*, I have been all things, but it hath advantaged me nothing at all. Neither are they simply *unprofitable*, but this sore evil did Solomon see under the sun, namely, *Riches kept for the owners thereof to their hurt*. They often prove prejudicial to the outward man, exposing it to danger. Who ever robbed a poor beggar, or begged a poor fool? more often to the inward: whence that of Agur, *Give me not riches, but feed me with food convenient for me; lest I be full, and deny thee, and say who is the Lord?* As if abundance made way for Atheism in those that know not how to manage it. Plenty betrays many souls to slavery. Which made the good Emperor *Maximilian* second of that name, when a mass of treasure was brought in, refused to have it hoarded up, professing himself *A keeper of men, not of money*, and fearing lest by falling into love therewith he should cease to be a Sovereign Lord, and become a servant to the mammon of unrighteousness.

§. 5. Secondly so deceitful as to frustrate expectation when men's hopes of advantage by them are at the highest. Let him that would rightly conceive of vanity (saith a late Casuist) imagine the Idea of a thing made up of nothing as the matter, and a lie as the form of it. Scripture speaks of *lying vanities*, and useth the terms deceitful and vain as equipollent. *Favor* (saith *Bathsheba*) is *deceitful*, and *beauty is vain*. The Poet interprets *Vanus* by *mendax*; and in old Latin *vanare* was the same with *fallere*. The creatures are wont shamefully to frustrate men's hopes, and seldom or never make good to the *enjoyer* what they promised to the *expectant*. Yea as *Jonahs* gourd (having done him no service in the *night*, when he needed it not) withered in the *morning*, when he hoped for most benefit by it against the ensuing heat of

the day: so the blessings of this world frequently wither at such times as we looked to find the most freshness in, and refreshment from them. None but *Haman* was invited with the King to Queen Esther's banquet; this filled his bladder with windy hopes, which ended soon after in his ruin.

§. 6. Thirdly so inconstant and mutable as to be gone all on the sudden without giving their owners warning. That is said to be vain which vanisheth. *Man is like to vanity, his days are a shadow that passeth away.* Accordingly the two sons of the first man carried in their names a memorandum of what they and their posterity were to expect. *Cain* signifies possession, *Abel* vanity: All the possessions of this world are of a vanishing nature, and liable to a speedy decay; or rather, they are not Possessions but Pageants, which whilst they please us, pass away from us in a moment. Those we have here are running banquets, delicate, and served in with state, but soon over. How many doth swift destruction snatch every day out of the arms of worldly felicity, and stab to the heart at one blow! Behold *Beltshazzar* in the midst of his cups and concubines struck into a deadly trembling. *Herod*, when the people had newly invested him with a Godhead presently, ere it was well on, had it pulled over his ears, and became a prey to worms. The rich man in our Savior's parable invited himself to a feast of delicacy, and talked of prosperity laid up for many years; but that very night was his soul required of him to pay the reckoning.

§. 7. These things duly weighed, I could not but be affected with that gallant speech of a Christian writer, *If the fruition of all the world were to be sold, it would not be so much worth as the labor of ones opening his mouth only to say, I will not buy it:* Yet wondered less at it, when I remembered how much some even heathen Philosophers have disdained to think of scraping to themselves an happiness out of the worlds dunghill, how generously they have professed their living above such accommodations as it affords. I am really greater (could *Seneca* say) and born to far greater things then that I should become a slave to my outward man. For there are some higher acquests gloried in by more sublimed flesh and blood, as much more conducing to blessedness, I mean intellectual accomplishments of wisdom and learning. Yet, as when the enquiry was *Where shall wisdom be found and where is the place of understanding?* *The depth said it is not in me, and the sea said it is not with me;* So if the like question be put concerning *Happiness*, worldly wisdom itself must return the like answer, and say *It is not in me,* by reason of the folly, enmity, anxiety and insufficiency that attend it, so as the Preacher might well determine even of it, *This is also vanity.*

§. 8. I. Folly. *The wisdom of this world is foolishness with God.* So the Apostle, who speaking elsewhere of those who bore the name of most knowing men, saith *They became vain in their imaginations and their foolish heart was darkened, professing themselves wise, they became-fools.* With men indeed a little science may make a great show; but he only is wise in God's esteem who is wise to salvation. Give me a man as full of policy as was *Achitophel*, of eloquence as *Tertullus*, of learning as the *Athenians* were in *Paul's* time; If with *Achitophel* he plot against the people of God, with *Tertullus* have the poison of asps under his lips, with those *Athenians* be wholly given to superstition; for all his policy, eloquence, and learning, one may be bold to call him *fool* in Scripture-language. The learned *Logician*, whom Satan daily deceiveth by

his *sophistry*, and keeps from offering up to God *reasonable* service, is no better then a *fool* for all his skill: Nor the subtle *Arithmetician* who hath not learned to *number his days* that he might apply his heart to saving wisdom: Nor the cunning *Orator*, who although he be of singular abilities in the art of persuading men, is of *Agrippa's* temper himself but *almost persuaded to be a Christian*.

§. 9. II. Enmity. *The wisdom of the flesh is enmity against God*. He that calleth it so, found it to be so indeed in his own experience; for *Paul* was nowhere more opposed then in *Greece* the eye of the world, more derided then at *Athens* the eye of *Greece*. Whence it is that *S. James*, not contenting himself with the epithets of *earthly* and *sensual*, brands it also with the name of *Devilish* wisdom. What else was *Matchievel* but the Devils professor in politics, as *Arius*, *Socinus*, and such like masters of *error* have been in Divinity? And of such *Devilish* wisdom what other issue can be expected but that it should lead men to the *Devil* from whom it came? where *Bernard* leaves them saying, *Suffer the wise men of this world to go wisely down to hell*.

§. 10. III. Anxiety. Wisdom is neither attained with ease, as requiring *much study* which is a *weariness to the flesh*; neither doth it, when attained, administer ease, but the contrary rather: for when study hath been midwife to knowledge, knowledge becomes nurse to grief. Let *Solomon* speak; *I gave my heart to know wisdom, I perceived that this also is vexation of spirit. For in much wisdom is much grief, and he that increaseth knowledge increaseth sorrow*. Many and dreadful are the damps that seize upon such as dig deep in the mines of learning. Sharp wits like sharp knives do often cut their owners fingers. The deep reach of a prudent man makes him aggravate such evils as are already come upon him, by considering every circumstance so as to accent every sad consideration, and anticipate such as are yet to come, by galloping in his thoughts to meet them. Had not *Achitophel* been so wise, as to foresee his inevitable ruin in the remote causes of it, when *Hushai's* counsel was embraced, he would never have made so much hast, as he did, to hang himself.

§. 11. Lastly Insufficiency to render men either *holy* or *happy*. For when the worldly-wise have dived into the bottom of Natures sea, they are able to bring up from thence instead of these pearls of price, nothing but hands full of shells and gravel. Knowledge indeed and good parts managed by grace are like the rod in *Moses* his hand wonder-workers; but turn to serpents when they are cast upon the ground, and employed in promoting earthly designs. Learning in religious hearts like that gold in the Israelites ear-rings is a most precious ornament: But if men pervert it to base wicked ends, or begin to make an idol of it, as they did a golden calf of their ear-rings, it then becomes an abomination. Doubtless these later times, wherein so many knowing men are of a filthy conversation, and have joined feet of clay to their heads of gold, would have afforded good store of additional observations to him that wrote the famous book concerning *the vanity of Sciences*, which appeareth in nothing more then their inability to produce suitable deportment in such as enjoy them; without which there can be no solid foundation laid for true happiness.

§. 12. Wherefore bething thyself at length, O deluded world, and write over all thy school-doors, *Let not the wise man glory in his wisdom*; Over all thy court-gates, *Let not the mighty man*

glory in his might; Over all thy Exchanges and Banks, Let not the rich man glory in his riches. Write upon thy looking-glasses that of Bathsheba, Favor is deceitfull and beauty is vain; Upon thy Mewes and Artillery-yards that of the Psalmist, God delighteth not in the strength of an horse, he taketh not pleasure in the legs of a man; Upon thy Taverns, Inns, and Alehouses, that of Solomon, Wine is a mocker, strong drink is raging, and whosoever is deceived thereby is not wise; Upon thy Magazines and Wardrobes, that of our Savior, Lay not up for your selvestreasures on earth, where moth and rust doth corrupt, & where thieves break through and steal. Write upon thy Countinghouses that of Habakkuk, Woe to him that increaseth that which is not his, how long? and to him that ladeth himself with thick clay. Thy Play-houses that of Paul, Lovers of pleasure more than lovers of God. Thy banqueting houses, that of the same holy Apostle, Meats for the belly and the belly for meats, but God shall destroy both them and it; Yea upon all thine Accommodations that of the Preacher, All is vanity and vexation of spirit.

EXERCITATION 2. A gloss upon Psalm 36. 8. God in Christ a soulsatisfying object. The circular motion of human souls, and their only rest. A threefold fullness of God and Christ opposite to the threefold vanity of the creatures.

§. 1. What shall we then say? Are the sons of men, in whom such strong desires and longings after blessedness are implanted left without all possible means of attaining that in which rational appetites may acquiesce? God forbid. *They shall be abundantly satisfied, with the fatness of thy house, and thou shalt make them drink of the river of thy pleasures:* so David to God concerning such as put their trust under the shadow of his wings. Creature-comforts are but *lean* blessings in comparison, there is a *fatness* in God's house, such as *satisfies*, and that *abundantly*. They afford but *drops*, Christ a *river* of pleasures. Look as when an Army of men comes to drink at a mighty river, a *Jordan*, a *Thames*, they all go satisfied away, none complaining of want, none envying another, because there was water enough for them all: whereas had they come to a little brook there would not have been found enough to quench the thirst of everyone. So here. The creatures are small brooks that have but a little water in them, *yea broken cisterns that hold no water*: No wonder if souls return empty from them. But Christ hath a river for his followers, able to give them all satisfaction. We must not expect more from a thing than the Creator hath put into it. He never intended to put the virtue of soul-satisfying into any mere creature, but hath reserved to himself, Son and Spirit the contenting of spirits as a principal part of divine prerogative. To such as expect it elsewhere, that person or thing they rely upon may say as *Jacob* did to *Rachel*, *Am I in God's stead?*

§. 2. Certain it is that none can make our souls happy but God who made them, nor any give satisfaction to them but Christ who gave satisfaction for them. They were fashioned at first according to the image of God, and nothing short of him who is styled *the brightness of his Father's glory, and the express image of his person can replenish them*. As when there is a curious impression left upon wax, nothing can adequately fill the dimensions and lineaments of it but the seal that stamped it. Other things may cumber the mind, but not content it. As soon may a trunk be filled with wisdom as a soul with wealth; and bodily substances nourished with shadows, as rational spirits fed with bodies.

Whatsoever *goodness* creatures have is *derivative*, whatsoever *happiness* they enjoy stands in reduction to the *Original* of their being. The *motion* of immortal souls is like that of celestial bodies purely *circular*. They rest not without returning back to the same point from whence they issued, which is the bosom of God himself. Fishes are said to visit the place of their spawning yearly, as finding it most commodious for them; and sick patients are usually sent by physicians to their native soil, for the sucking in of that air from which their first breath was received. Heaven is the place where souls were produced; the spirit of man was at first breathed in by the *Father of spirits*, and cannot acquiesce till he be enjoyed, and heaven in him.

§. 3. Witness was born to this truth by the *Amen*, the faithful and true witness, when speaking of those whom the Father had given him, he uttered that remarkable assertion, *This is life eternal that they may know thee, and Jesus Christ whom thou hast sent*. Also when he made his followers that promise of rest, *Come unto me all ye that labor, and are heavy laden, and I will give you rest. Take my yoke upon you, &c. and ye shall find rest to your souls*. God would not rest from his works of creation till *man was framed*: Man cannot rest from his longing desires of indigence till *God be enjoyed*. Now since the fall God is not to be enjoyed but in and through a *Mediator*: Therefore when any man closeth with Christ, and not till then, he may say with the Psalmist, *Return unto thy rest, O my soul, for the Lord hath dealt bountifully with thee*. That which the King of Saints testified will be most readily attested by all his loyal subjects. Enquire of such as are yet *militant* upon earth, wherein their happiness consists, the answer will be in their having *fellowship with the Father, and with his Son Jesus Christ*. Let those who are *triumphant* be asked what it is that renders their heaven so glorious, their glory so incomprehensible, ye shall have no other account but this, it is because they have now attained a complete fruition of that all-sufficient, all-satisfying, ever-blessed and ever-blessing object *God in Christ*.

§. 4. Nor can it easily be denied by such as consider that in this object there is found a *threefold fullness*, opposite to the *threefold vanity* in the creatures, which I discoursed of before. First a fullness of *utility* opposite to their *unprofitableness*. Infinite goodness extends itself to all cases and exigence without being limited to particulars, as created bonity is. Hence in the Scripture *God and Christ* are compared to things most extensive in their use, and of most universal concernment. Philosophers look at the *Sun* as an universal cause: Christ is called *the Sun of righteousness* by the Prophet; and *The Lord God*, saith the Psalmist, *is a Sun and shield*. In a Tree the root beareth the branches, and the branches fruit. Christ is both root and branch. A root in Isaiah, *In that day shall there be a root of Jesse, which shall stand for an ensign of the people; to it shall the Gentiles seek, and his rest shall be glorious*. A branch in Zechariah, *Behold I will bring forth my servant the Branch*. In a building the foundation and corner-stone are most considerable in point of use. Christ is both. *Thus saith the Lord God, behold I lay in Zion for a foundation a stone, a tried stone, a precious corner-stone, a sure foundation*. In military affairs what more useful for offense than the sword, for defense than the shield? The Lord is both. *Happy art thou O Israel who is like unto thee O people? saved by the Lord the shield of thy help, and who is the sword of thine excellency*. In civil commerce money is of most general use for the acquiring of what men need, of which *Solomon* therefore saith *It answereth*

allthings (whence it is that worldlings look at a full chest as having a kind of Deity in it, able to grant them whatsoever their hearts desire) of *God in Christ* it is most true. He only can answer all the desires, all the necessities of his people; and is accordingly said to be their *silver and gold* as *Junius* renders the place in *Job*. To him a soul may not only say as *Thomas* did, *My Lord and my God*, but as another, *Deus meus & omnia, My God and my all*.

§. 5. Secondly a fullness of *truth* and *faithfulness* opposite to their *deceit*. The creatures do not, cannot perform whatsoever they promise, but are like deceitful brooks, frustrating the thirsty travellers expectation. We read of *Semiramis* that she caused this Motto to be engraven upon her tomb, *If any King stand in need of money, let him break open this monument*. *Darius*, having perused the inscription, ransacks the sepulcher, finds nothing within, but another writing to this effect, *Hadst thou not been unsatiably covetous, thou wouldest never have invaded a monument of the dead*. Such are all the things of this world. They delude us with many a promising Motto, as if they would give us hearts ease; but when we come to look within, instead of contentment, afford us nothing but *conviction* of our folly in expecting *satisfaction* from them. With God it is otherwise. *He is faithful that promised*, saith the Apostle; And again, *Faithful is he that calleth you, who also will do it. I am the way*, saith Christ of himself, *the truth and the life*. In him believers find not less, but more then ever they looked for; and when they come to enjoy him completely are enforced to cry out, as the Queen of *Sheba* did, *The half was not told me*.

§. 6. Thirdly a fullness of *unchangeableness* opposite to their *inconstancy*. This God challengeth to himself, *I am the Lord, I change not*; And Jesus Christ is said to be *the same yesterday, and today, and forever*. Another Apostle, speaking of *the father of lights, from whom descend every good and perfect gift*, (therein alluding, as *Heinsius* conceives, to the High Priest his *Urim and Thummim*, that is lights and perfections; to *Urim* in these words father of *lights*, to *Thummim* in these *Perfect gift*) tells us that with him is *no variableness neither shadow of turning*. The metaphor is thought by some to be borrowed from the art of painting, wherein pictures are first rudely *shadowed*; then *drawn to the life*. In the creatures we find a full draught and lively *portraiture* of mutability; but not so much as the *rudiments* of a draught, as the least *line* or *shadow* of it in God and Christ.

EXERCITATION 3. Two conclusions from Psalm 73. 25, 26. *The Psalmists case stated. The frequent complication of corporal and spiritual troubles. How God strengtheneth his people's hearts against their bodily distempers; how under discouragements of spirit. The secret supports of saving grace. What kind of portion God is to the Saints. A congratulation of their happiness herein.*

§. 1. From that pathetical passage in one of the Psalms, *Whom have I in heaven but thee? and there is none upon earth that I desire besides thee. My flesh and my heart faileth; but God is the strength of my heart, and my portion forever*. these two conclusions may be raised.

1. There is no person or thing in heaven or earth short of God in Christ to be looked upon and desired as our utmost good.

2. The fruition of God in Christ is able to make and to continue a man happy even in the midst of utmost extremity.

The former I have treated of in the foregoing exercitations, intending to handle the latter in this. That I account an utmost extremity as to kind, (though as to degrees it may be either more intense or more remiss) when there is a complication of sufferings both in body and mind at once. Such was the Psalmists case here. It is not flesh alone, or heart alone, but *my flesh and my heart*, in conjunction, both *failed him* at one and the same time. Such is the sympathy of soul and body, that when it fares ill with one, the other commonly is disturbed. If the soul be in an agony, the body languisheth. Satan's buffeting *Paul* with blasphemous thoughts, as some conceive, proved *a thorn to his flesh*. On the other side, if the outward man be tormented, the inward is wont to be dismayed, even to failing of heart. The *Stoics* indeed, those magnificent boasters, talk of an *Apathy*, and *Plutarch* tells us that *Agesilaus*, when he lay sick of the gout, and *Carneades*, who came to visit him, observing what pains he conflicted with, was about to leave him as one not in case to be spoken to, bad him stay, and pointing at once to his own feet and to his heart said, *Nothing comes from thence hither*; as if his mind were no whit disquieted for all the sufferings of his flesh. But far better men than any of them have born witness to the contrary. *Our flesh had no rest, but we were troubled on every side; without were fightings, within were fears*. So *Paul*. David in one of his Psalms thus, *O Lord heal me, for my bones are vexed; my soul also is sore vexed*. In another thus, *There is no soundness in my flesh; I am feeble and sore broken, I have roared by reason of the disquietness of my heart*.

§. 2. But as when *Peter* walking upon the waves, and perceiving how boisterous the winds were, began to sink, *Jesus* immediately stretched forth his hand and caught him: So when the Psalmists *flesh and heart failed*, *God* even then was *the strength of his heart*; according to the Original *The rock* of it. Rocks are not more fortifying to Cities and Castles built upon them, than *God* is to his people's hearts. A sincere believers soul is therefore assimilated by our Savior to an *House founded upon a rock*; which was every way assaulted, in the roof by *rain* descending upon that, in the foundation by *floods* washing upon it, in the walls by *winds* blustering against them; and yet stood because it was strong, was strong because founded on a rock. Such a rock is our *God*, and that even in such a case as hath been described.

§. 3. *Hezekiah* whom *God* had chosen to life, was sick unto death. *Lazarus* whom *Jesus* loved, sickned and died. *Timothy* had his often infirmities. The Psalmists *flesh failed him*, or, to speak in *Paul's* phrase, his outward man perished; yet *God* meanwhile was the rock and strength of his sick servants heart. First by preserving therein an expectation of such fruit as saints use to reap from such trials. Fruit which relates partly to sin and partly to grace. To sin by way of cure. Diseases when sanctified drain the inward as well as the outward man, and help to spend out the bad humors of both. Sickness (saith *Isidore*) woundeth the flesh, but healeth the mind; is the bodies malady, but the souls medicine. For instance, weakness kills the itch of worldliness. Let pleasure open all her shops, and present a sick man with her choicest rarities: Let *Mammon* bring forth all his bags and gingle them in his ears; produce all his Crowns, Sceptres, Mitres, and lay them at his feet, how ready will he be to cry out, *Away with them*. Behold I am at the point to die (as *Esau* once reasoned) and what can these

vanities profit me? The like may be said of self-confidence and pride which are also frequently antidoted by diseases. A special end (as *Elihu* tells *Job*) which God aims at in his chastening with pain is to *hide pride from man*, that is, to remove it, as what we hide is removed out of sight. A Christian Emperor, one of the *Ferdinands*, when his Chaplain *Matthias Cittardus* came to visit him as he lay upon his death-bed, and according to the mode of the Court styled him *most Invincible Emperor*, finding himself overcome with sickness, would not admit of that compellation, but charged him not to use it more: whereupon the Chaplain made his next address on this wise, *Go to dear brother Ferdinand, endure hardship as a good soldier of Jesus Christ.*

§. 4. Next to Grace, in point of growth. The rise of grace is sometimes occasioned by a sore disease. *Beza* tells us of himself, that God was pleased to lay the foundation of his spiritual health in a violent sickness which befell him at *Paris*. The growth of grace is always promoted when God makes use of this means. It is not more usual with children to shoot up in length, then with Christians to wax taller in grace in or after a sickness. See it exemplified in the famous Protestant Divines: *Olevian* said upon his deathbed, *In this disease I have learned to know aright what sin, and what the majesty of God is.* *Rollock* upon his, *I am not ashamed to profess that I never reached to so high a pitch in the knowledge of God, as I have attained in this sickness.* *Rivet* upon his, *In the space of ten days since I kept my bed, I have learned more, and made greater progress in Divinity, then in the whole course of my life before.*

§. 5. Secondly by infusing and exciting a principle of Christian patience, which is therefore able to support and strengthen the heart when Philosophical Stoical patience cannot do it; because itself is strengthened from such divine Topics, as Philosophy knows but little, if anything, of. I shall instance in two, The pains of hell deserved by us, and the pains of Christ endured for us. Well may the consideration of Hell-torments due to us all, as being by nature children of wrath, conduce to the working of patience in us under these petty sufferings in comparison. For what are these rods to those scorpions? A fever to those everlasting burnings? The stone or gout to that fire and brimstone? A sick-bed to Hell, where the fit never goeth off, *the fire never goeth out, the worm never dieth?* So also when upon our beds of sickness we think of that garden wherein Christ lay prostrate upon the ground, in our fits of his Agony, in our sweats of his water and blood; the consideration of his torments, and of our interest in them, may well mitigate the sense of our present sufferings, if not wholly swallow them up, as *Aaron's rod* devoured those of the magicians. Art thou afflicted with sore pain in this or that part? He had hardly any member free. Are thy spirits feeble and faint? His very *soul was exceedingly sorrowfull even unto death.* Dost thou cry My God, my God, why hast thou afflicted me? Jesus cried with a loud voice, *My God, my God, why hast thou forsaken me?*

§. 6. Yea but how manifest soever it be that when the *flesh* faileth the *heart* may be strengthened, how the *heart itself* should fail and yet be strengthened is not so evident. I am therefore to make it appear in the next place; that these two clauses, *My heart faileth*, and *God is the strength of my heart*, may both be verified at once without a paradox in different respects. By reason of remainders of unbelief in the most regenerate on this side heaven,

when Satan's temptations shall strike in with their corruptions, holy men may be induced in a fit of dejection because the Lord hath *cast them down*, to conceive and say he hath *cast them off*. David once said, *I had fainted, unless I had believed to see the goodness of the Lord in the land of the living*. Such fainting flows from not believing; such unbelief is much fomented by not considering that (as no outward blessing is good enough to be a sign of eternal Election, seeing God often filleth their bellies with hid treasure, who treasure up to themselves wrath against the day of wrath, so) no temporal affliction is bad enough to be an evidence of Reprobation; seeing the dearest son of God's love was *a man of sorrows, and acquainted with grief*. Yet may the same heart at the same time be strengthened from another cause, namely God, who easily can, and usually doth supply such effectual grace as is able to keep the head above water, when the rest of the body is under it, able to preserve the Spouse in a posture of *leaning upon her beloved* in a wilderness; to make one with Abraham *believe in hope against hope*, and say with Job, *Though he kill me, yet will I trust in him*. Faith can support when Nature shrinks; call God father when he frowns; and make some discovery of a sun through the darkest cloud. When it sees no *light* it may feel some *influence*, when it cannot close with a promise, it may lay hold upon an attribute, and be ready to make this profession,

Though both my flesh and my heart fail, yet divine compassions fail not. Though I can hardly discern at present either sun, or moon or stars, yet will I cast anchor in the dark, and ride it out till the day break.

Time was when *Jonah* said, *I am cast out of thy sight*, but added with the same breath, *yet will I look again toward thy holy temple*; and presently after, *when my soul fainted within me, I remembered the Lord, &c.*

§. 7. The connection of these words in the psalm *My heart faileth, but God is the strength of my heart, and my portion forever*, may seem to imply some such thing; to wit that in times of languishment, God affords a strengthening support in secret by encouraging a believer to wait upon himself as his portion forever, notwithstanding all his sufferings for the present. There can be no better, or more sovereign cordial then this, if we consider the suitability, and sufficiency of God to this purpose. In the choice of a portion as of a wife, fitness is chiefly to be regarded; she is a wife indeed, who is a *meet help*, that a portion indeed, which is suitable to the soul of man. God only is so. For the soul is a *spiritual* and *immortal* substance, therefore to her worldly accommodations are unsuitable, because they are, most of them *corporeal*, All of them *temporal*. But God who is a *Spirit*, and who *only hath immortality*, fits her exactly in both respects. The uncreated Spirit becomes a *portion forever* to this his everlasting creature. As for sufficiency, the souls appetite is too vast for any creatures to fill up the measure of its capacity: but when she hath once pitched upon God *self-sufficient* in his being, *all-sufficient* in his communications, she then hath enough, and is ready to profess with David, *The Lord is the portion of mine inheritance and of my cup: the lines are fallen unto me in pleasant places, yea I have a goodly heritage*. Indeed what can one wish in an heritage that is not to be found in God? Would we have large possessions? He is immensity. A sure estate? He is immutability. A long term of continuance? He is Eternity itself. I shall therefore shut up this with a serious congratulation to the Saints, and an high applause of their blessedness.

Happy, thrice happy you, dearly beloved in the Lord, because when those men *of the world which have their portion in this life*, as David speaks, part with theirs (as they must all do at death, if not before) you are led to a fuller fruition of your portion. Theirs at the best is but some good blessing of God, that will in time be taken from them; yours is the good God himself, blessed and blessing you forever. He is so at present, and he will be so to all eternity; A portion of which you can never be plundered. *Impoverished* you may be, but not *undone*; *discouraged*, but not *disinherited*. Your flesh perhaps, yea and your hearts too may fail, but *God will be the strength of your hearts, and your portion forever*. I shall add no more, but only remind you of what is written in the hundred forty and sixth Psalm, *Happy is he that hath the God of Jacob for his help, whose hope is in the Lord his God*.

EXERCITATION 4. The first Inference grounded upon Isaiah 55. 1, 2. by way of invitation, backed with three encouragements to accept it, viz. *The fullness of that soul-satisfaction which God giveth, the universality of its tender, and the freeness of its communication. The second by way of expostulation, and that both with worldlings and saints. A conclusion by way of soliloquy.*

§. 1. IN the synagogues of old upon the eighth day of the Feast of Tabernacles, called by the Jews *Hosanna Rabbah* the great Hosanna, and by the Evangelist, *The last day, the great day of the feast*, four portions of Scripture were wont to be read. viz. The close of the fifth book of Moses, called *Deuteronomy*, the last words of the Prophet *Malachi*, the beginning of *Joshua*, and that passage concerning *Solomon's* rising up from his knees after his prayer, and blessing the people with a loud voice in the eighth chapter of the first book of Kings. Then did Jesus, who was the end of the Law and the Prophets, the true *Joshua* and *Solomon* stand up saying, *If any man thirst, let him come unto me and drink. He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water*. But why did he then speak of waters? *Tremellius* giveth this account of that out of the *Talmud*. The Jews, saith he, upon that day used with much solemnity and joy to fetch water from the river *Siloah* to the Temple, where being delivered to the Priests, it was by them poured upon the altar, the people in the mean time singing out of Isaiah, *With joy shall ye draw water out of the wells of salvation*. Our Savior therefore to take them off from this needless, if not superstitious practice, telleth them of other and better waters, which they were to have of him, according to what he had elsewhere said by the ministry of the same Prophet in these most emphatical words, *Ho every one that thirsteth come ye to the waters; and he that hath no money, Come ye, buy and eat; yea Come; buy wine and milk without money and without price. Wherefore do ye spend money for that which is not bread, and your labor for that which satisfieth not?* Words that, besides an intimation of the forementioned truths concerning the creatures inability, and the sufficiency of God in Christ to satisfy souls, clearly hold forth a double improvement thereof, one by way of *invitation*, the other by way of *expostulation*.

§. 2. The *Invitation* is set on with vehemence and importunity, *Ho come*, but as not content with that, he doubleth it, *yea Come ye*, and tripleth it, *yea Come*. Not *Come* and look on, or *Come* and cheapen, but *Come and buy, buy and eat*. They may be rationally said to *Come* who frequent the Ordinances, wherein Christ is usually to be found; They to *buy*, who part with

somewhat, are at some cost and pains in pursuit of him; They to *eat*, who feed on him by a lively faith. Careless wretches will not so much as vouchsafe to Come, by reason of their oxen, or farms, or some other impediment, the Lord must have them excused. Formal professors Come indeed, but refuse to Buy, will lay out no serious endeavors in searching the Scriptures and their own deceitful hearts, but are merely superficial in such undertakings. Temporary believers (whose hearts are really, though not savingly wrought upon) seem to have bought, yet do not eat, for want of that spirit of faith, which ingrafts men into Christ, and makes them as truly one with him as the body is with the meat it feeds upon. Want we encouragements to accept of this *invitation*? The place itself presents us with three.

§. 3. One from the fullness of that satisfaction which is here tendered under the metaphors of *water, wine, milk, and bread*: the last whereof is implied partly in those terms of opposition, *For that which is not bread*, as if he had said, ye might have had that of me which is bread indeed, partly in the verb *Eat*, which cannot so properly be applied to any commodity here mentioned, *water, wine, and milk* being liquids, as to *bread*. Now there is somewhat in Christ to answer each of these. *His flesh* is bread, *his blood* is wine, *his Spirit* is waters, *his doctrine* is milk. But because I conceive the Holy Ghost in this place doth not so much intend a parallel of these, as a declaration of that sufficiency which is to be found in Christ and his benefits for saving to the utmost of all those that shall come unto God by him; I shall only pitch upon that consideration, and by adding unto this a like place in the *Revelation*, briefly demonstrate from them both how all-sufficient a Savior he is. This in *Isaiah* holds forth somewhat proper to every sort of true believers. *Milk* for babes, *water* for such as are young and hot, *wine* for the aged, *bread* for all. The other is that of Christ to the Angel of the Church of *Laodicea*, *I counsel thee to buy of me gold tried in the fire that thou mayest be rich, and white raiment that thou mayest be clothed and that the shame of thy nakedness do not appear, and anoint thine eyes with eye-salve that thou mayest see*, where he commends his gold for such as is tried in the fire, his raiment for such as will take away shame, and his eye-salve for a special virtue to make the blind see. Take them together, and there is in them enough to supply our principal defects, viz. *unbelief in the heart* for which there is here *gold tried in the fire*, whereby we may probably understand the grace of faith, concerning which we read in Peter, *That the trial of your faith, being much more precious then of gold that perisheth, though it be tried with fire, might be found unto praise. And unholiness in the life*, for which there is the white raiment, if by it we understand inherent righteousness, according to that in the Apocalypse, *To her was granted that she should be arrayed in fine linen, clean and white, for the fine linen is the righteousness of the saints*. Lastly *Ignorance in the mind*, for which there is his Eye-salve to remove it, according to the Apostles prayer for his *Ephesians*, that God would give them *the spirit of wisdom and revelation, the eyes of their understanding being enlightened &c.*

§. 4. A second encouragement is from the universality of this offer. *Ho everyone that thirsteth come*; so he do but thirst he shall be welcome, how unworthy soever he may be in other respects. He will give grace to the thirsty, who enables them to thirst after grace. Christ is far from turning such persons away; yea but for such he would have no *customers* in the world; his *commodities* must lie by him *dead* for want of *vent*; seeing others will not *take them off*, but leave them still upon his hand, as things in which they see no need, have no esteem

of. This let all men know for certain, that such as thirst so as to come, come so as to buy, buy so as to eat, will never have cause to repent of their bargain. I have somewhere read of a great Commander, who being extremely tormented with thirst, sold himself and his Army into enemies hands for a draught of cold water; which when he had drunk he repented and said. *Oh quantum ob quantillum! How very little is that for which I have parted with so very much!* Believers may take up the like words, but in a far different sense: O how much grace, how much happiness have I got for a little thirsting, a little trusting in Jesus Christ!

§. 5. A third from the freeness of communication, amply declared in this clause, *Come, buy wine and milk without money and without price.* In the place hitherto insisted upon, the word *money* occurs thrice, twice in the first verse and once in the second, but not in the same signification. In the first it is clearly interpreted by *price* and signifies *merit*; They are said to have no money, who being conscious to themselves of their having nothing of their own to answer divine justice with, to fetch them in pardon, peace and righteousness, wholly disclaim all self-sufficiency, and come unto Christ as to one that expects not to *receive* but to be *received*; looks for little or nothing from us but that we be nothing in ourselves, desirous to have all from him, and to partake of his fullness grace for grace. In the second it is expounded by labor, and denotes industry. Men are said to spend money for that, which they lay out their pains about. *Money answers all*, saith the Preacher: The Heathens have a proverb which ascribes as much to labor. We say not with them, that God sells his benefits to us for our pains; but this we acknowledge, he giveth them so as to require our industry about them. Yet is not this any prejudice to the freeness of his grace, or any contradiction to that clause *Buy without money and without price*, because our labor can no way merit his blessings. As when a Schoolmaster teacheth a boy *gratis*, the youth cannot possibly attain to learning unless he be industrious, and take pains at his book; but it doth not therefore cease to be free on the teachers part, because the learners pains are required. So it is here.

Yet some in all ages have been so vain as to dream of bringing their money with them whenever they come; I mean that, which if not in itself, yet in their opinion seems to deserve what they come for. So the Pharisees of old, and the Papists of late. Insomuch as *Cornelius à lapide* in his comment upon this very place, which maketh altogether for the contrary doctrine, countenanceth the popish tenets of free-will and merit of congruity. So Elephants, they say, are wont before they drink to bemud the water, which, if it were suffered to remain clear, would discover their deformity to them.

§. 6. I proceed to the Expostulation contained in the next words, *Wherefore do ye spend money for that which is not bread, and your labor for that which satisfieth not?* Words applicable both to worldlings, and to such believers as have not yet got clear of the world. First to worldlings, who manifestly spend not their money only, but their souls for that which is not bread. In the Lord's prayer *Bread* is put for all necessaries, and used in the Lord's supper to signify the absolute necessity of receiving Christ, by whom spiritual life is supported, as the natural life is by bread. Now the accommodations doted upon by men of the world, and often purchased with the loss of salvation are justly said not to be bread, because they are neither absolutely necessary to be had, nor able to support such as enjoy them. *A man's life*, saith our Savior,

consisteth not in the abundance of the things which he possesseth. Wealth indeed is an accessory good, but no necessary blessing. None are made really happy by it (though Latinists use the same word *Beatus* to signify both rich and blessed) A Christian may be happy without it; really happy, yea and really wealthy too, for he is abundantly rich that possesseth Christ in the midst of poverty; and doth not make treasure his God, as the servants of Mammon do, but God his treasure.

§. 7. Furthermore, as the expression there is, *They spend their labor for that which satisfieth not.* A late Jesuit tells us a story of a feast made in *Germany* by a certain Magician for Noble men, who whilst they sate at table with him received good content, and fared to their thinking very deliciously, but when they departed found themselves hungry, as if they had eaten nothing at all: which indeed was their case; if the Jesuits relation of the magicians art and fact may be credited. Such entertainment doth this present world afford its principal guests. They are not fed with satisfying substances, but with deluding shadows rather. *Surely every man walketh in vain show, surely they are disquieted in vain.* David speaks it of such as heap up riches: of whom also *Solomon* saith, *The rich man's wealth is his strong city, and as an high wall in his own conceit.* A strong city in his conceit, but indeed a castle in the air. One that applies the scaling ladders of Scripture and reason to such walls, may easily climb so high as to reach and pull down those ensigns of vanity, which makes such a flourish on the battlements thereof. Sooner shall men gather grapes of thorns and figs of thistles, then find that a fountain of all good to any soul, the love whereof *Paul* hath branded *for the root of all evil. It drowns in perdition;* how can it then crown with happiness? Oh that ever so rich an heir, as the soul of man, should *run away* with so servile a thing as money is, or give the least consent to a match so far below her birth and breeding!

§. 8. Let authority be added to wealth, and great honors to great revenues, yet will the product of both sums be not soul-satisfaction and blessedness, but vanity and vexation of spirit. How often is the sword put into mad men's hands, the bramble advanced to rule over better trees, and walls of mud shined upon while marble pillars stand in shade? How often do goats clamber up the mountains of preferments whilst the poor sheep of Christ feed below? yea how often is greatness acquired by base, and confounded by weak means? Flattery held *Absalom's* stirrup. He that is every ones master now, was a while since at every ones service. Well might *Stella* call *Ambition, Charities ape;* for it also believeth all things, hopeth all things, yea and beareth all things too till what it hoped for be attained, then grows intolerable itself. It may further be observed that God usually taketh a course to break the staff of such pride by confounding the power of worldly Potentates, not with Lions and Tigres, but as *Pharaohs* of old, by frogs and lice. The Apostle I remember saith *An Idol is nothing,* and yet the silversmiths cried out, *Great is Diana of the Ephesians.* Diana then was a *great nothing.* Such are those men of place idolized by common people, when the Lord begins to blow upon them in his wrath, like those nobles of *Idumea* concerning whom *Isaiah* said, *All her Princes shall be nothing.*

§. 9. Secondly, as for those saints whose wings are still somewhat clogged with the birdlime of this world, I humbly desire them to consider, how ill it becomes the offspring of heaven to

go licking up the dust of this earth, the woman's seed to content itself with the serpents food; Any one of the posterity of *Japheth*, after he hath been persuaded into the tents of *Sem*, to bring on himself *Canaan's* curse, *A servant of servants shalt thou be*, by subjecting his soul to that, which God made to serve its servant the *body*. Verily if this present world, or anything in it be over precious in thy sight, O Christian, thou art become vile in the eyes of God, yea in thine own: for *none can set an high price upon things without him till he have first undervalued his soul*. Time was when Satan shown our Savior *all the kingdoms of this world, and the glory of them*. If ever the world appear unto thee temptingly glorious, suspect it for one of Satan's discoveries. Sure I am the Scripture useth diminishing terms when it speaks of creature-comforts; as in styling the pomp of *Agrippa* and *Bernice* much *fancy*, no reality; in calling men's temporal estates *this worldsgoods*, not theirs but the worlds, *deceitful* and *uncertain* riches, *thick clay*, and *dust of the earth*, *wind*, *grass* and *the flower of grass*, *the least things*, hardly things. Solomon brings them down to the lowest degree of entity, yea to nullity, saying, *Labor not to be rich, wilt thou set thine eyes upon that which is not?*

§. 10. Let *Diotrephes* then say, It is good for me to have the preeminence, *Judas*, It is good for me to bear the bag; *Demas*, It is good for me to embrace this present world. But do thou, O my soul, conclude with *David*, *It is good for me to draw near to God*. Thou art now as a bird in the shell, a shell of flesh, which will shortly break, and let out the bird: This crazy bark of my body ere long will be certainly split upon the fatal rock of death; then must thou its present pilot forsake it, and swim to the shore of eternity. Therefore, O everlasting creature, see and be sure thou content not thyself with a transitory portion. I do not Lord, thou knowest I do not. Of a small *handful* of outward things I am ready to say, *It is enough*: but that which I long so passionately for is a large *heart full of God in Christ*. Thou art my *sun*, the best of creatures are but *stars*, deriving the luster they have from thee: Did not thy light *make day* in my heart, I should languish for all them in a perpetual *night* of dissatisfaction. There are within me two great gulfs, a mind desirous of *more truth*, and a will capable of *more good* than finite beings can afford; Thou only canst fill them, who art the *first truth*, and the *chief good*. In thee alone shall *my soul be satisfied as with marrow and fatness*, and *my mouth shall praise thee with joyful lips*.

APHORISM II. We are conducted, to the fruition of God in Christ by Christian Religion, contained in the divine oracles of holy Scripture.

EXERCITATION 1. The safe conduct of Saints, signified by the pillar in Exodus, performed by the counsel of God himself, the abridgement whereof we have in the doctrine of Christian Religion. How that tends to blessedness.

§. 1. There is no possibility of arriving at Blessedness without a safe conduct, nor at glory without guidance; No infallible guidance but by the counsel of God himself. All which the Psalmist is like to have had in his eye, when in his humble address to God he expresseth himself in this manner, *Thou shalt guide me with thy counsel, and afterward receive me to glory*. The husband's duty in relation to his wife is to be *the guide of her youth*. Such hath Christ (one of whose names is *Counselor*) been to his Church in former times, is at this day, and will continue to the end of the world. In *Exodus* we meet with the history of the Jewish Church, her youth, and her strange manner of guidance; which when the Levites in *Nehemiah* came

to commemorate they do it thus, *Thou in thy manifold mercies forsookest them not in the wilderness; the pillar of the cloud departed not from them by day to lead them in the way, neither the pillar of fire by night to show them light, and the way wherein they should go.* It was not only a seasonable act of mercy to them in that age; but may be looked upon as an emblem of that safe conduct, which the Church in all ages may expect from Jesus Christ. For as in that cloudy-fiery pillar there were two different substances the fire and the cloud, yet but one pillar. So there are two different natures in Christ, his Divinity shining as fire, his Humanity darkening as a cloud, yet but one person. As that pillar departed not from them by day or by night, all the while they travelled in the wilderness. So whilst the Churches pilgrimage lasts in this world, the safe conduct of Christ by his Spirit and Ordinances shall be continued. But as at their entrance into Canaan, a type of heaven, the pillar is thought to have been removed, because not mentioned in the sequel of the story, and because when *Israel* passed over *Jordan* we read not of the pillar but the Ark going before them; So when the Church shall arrive at heaven, her resting place, the mediatory conduct of Christ is to cease, and the Ordinances, which are here of use, to disappear.

§. 2. Mean while this infallible counsel of God hath been most effectually administered by the Prophets and Apostles, especially by Christ himself, whose words were such as led directly to everlasting bliss. Insomuch as when Jesus said to the twelve *willye also go away? Peter answered him Lord to whom shall we go? Thou hast the words of eternal life.* As if he had said, Go whither we will to other teachers, we shall be sure not to meet with words of eternal life anywhere else. Such are proper to Christ's school taught only by himself, and his under-officers: whereof one hath left this profession upon record, *That which we have seen and heard declare we unto you, that ye also may have fellowship with us: and truly our fellowship is with the Father and with his Son Jesus Christ.* So the Disciple whom Jesus loved in his first epistle. Another this, *I take you to record this day, that I am pure from the blood of all men: for I have not shunned to declare unto you all the counsel of God.* So Paul in his valedictory speech to the Elders of *Ephesus*. Which he could not have said, had not the doctrine he preached among them been sufficient to have led all his hearers to the fruition of God in Christ, and therein to complete happiness. That by the counsel of God he intended to decipher Christian Religion is manifest, because that was the sum of all his ministry, as we find him declaring elsewhere, *Having obtained help of God, I continue unto this day witnessing both to small and great, saying none other things then those which the Prophets and Moses did say should come: That Christ should suffer, and that he should be the first that should rise from the dead &c.*

§. 3. Counsel it is, and therefore styled sometimes *mystery*, and that a great one, *Without controversy great is the mystery of godliness.* 〈 in non-Latin alphabet 〉, of Religion, as others render it; meaning the Christian, an epitome whereof followeth, *God manifest in the flesh* and sometimes *wisdom*, and that not among punies and novices, who see not into the depth of things, but *among them that are perfect.* Sometimes, *The wisdom of God in a mystery, even the hidden wisdom, which God ordained before the world, unto our glory.* Which made an ancient writer affirm, that *the mysteries of our Religion are above the reach of our understanding, above the discourse of human reason, above all that any creature can comprehend.* Yea it will be found the Counsel of God himself, and not of man, if we do but consider a few of its materials; viz.

principles above the reach of man's wit, A resurrection of the dead, a mystical union of all believers among themselves and to their head; A Trinity of persons in one Essence, two Natures in one person; God reconciled to men by the blood, men to God by the spirit of Christ, with others of the like elevation. Doctrines contrary to the bent of man's will. As that of original sin, which represents him to himself as a child of wrath, worthy, before he see the light, of being cast into outer darkness. And that of self-denial, which taketh him off from confidence in his own abilities; whereas proud Nature challengeth a self-sufficiency, and will hardly be content with less. Lastly, Promises and threatenings beyond the line of human motives and dissuasives, exhibiting to the sons of men, not temporal rewards and punishments only, but the gift of eternal life and the vengeance of eternal fire: Things which not any of the most knowing Law-givers and Princes of this world did or could hold forth, till the only wise God was pleased to reveal and urge them in the sacred authentic records of Christianity.

§. 4. Now Christian Religion promotes our guidance to the fruition we treat of these two ways, viz. by discovering God in Christ, and by uniting to him, the former it performeth as Christian, the latter as Religion.

First as Christian it discovers God in Christ, which other Religions do not. *No man hath seen God at any time, the only begotten Son, which is in the bosom of the Father he hath declared him. So the Evangelist, or, as others think, the Baptist. All things are of God, who hath reconciled us to himself by Jesus Christ, and hath given unto us the ministry of reconciliation, to wit that God was in Christ &c. So the Apostle. The poor Pagan knoweth neither God nor Christ, but ignorantly turneth the truth of God into a lie, worshipping creatures; and instead of Christ is directed by his Theology to the service of a middle sort of divine powers, called Daemons, and looked at as Mediators between the celestial Sovereign God's, whom the Gentiles worship, and mortal men. The modern Jew acknowledgeth the true God of his fathers Abraham, Isaac and Jacob, but owneth not Jesus the son of Mary for the true Christ; yea disowneth him so far, as not only to expect another Messias, but (if writers deceive us not) to blaspheme and curse him and his followers. The deluded Mahometan confesseth one God, the Creator of heaven and earth; yea conceiveth so well of the Lord Jesus, as not to suffer any Jew to take up the profession of a Musulman, till he have first renounced his enmity against Christ: yet will neither acknowledge his satisfaction, upon which our salvation is founded, nor his Divinity by virtue whereof that satisfaction is meritorious. Whereas the true and pious Christian is by his Religion taught to say with Paul, in direct opposition to all the three forementioned sects, *We know that an Idol is nothing in the world; and that there is none other God but one. For though there be that are called God's, whether in heaven or in earth (as there be God's many and Lord's many) yet to us there is but one God the Father, of whom are all things, and we in him; and one Lord Jesus Christ, by whom are all things, and we by him.**

§. 5. Secondly as Religion, (a term which both Augustine and Lactantius derive à religando because by the true Religion improved men's souls are tied and fastened to the supreme Being) it unites us to God and to Christ. The graces of union are especially Faith and Love; Christian Religion is made up of these two. *Kiss the Son, saith David, which implieth the affection of love; Blessed are all they that put their trust in him, which holds forth an expression*

of faith. *Hold fast the form of soundwords, saith Paul, which thou hast heard of me, in faith and love, which is in Christ Jesus.* Love is the fulfilling of the Law, faith the fulfilling of the Gospel, both the fulfilling of Christian Religion. These two pipes being rightly laid from a Christians soul to the fountain of living waters fetch in from thence a daily supply of such grace as will certainly end in a fullness of glory: whereas worldlings all the pipes of whose spirits are laid to cisterns, broken cisterns that can hold no water, must needs continue empty still; and for want of Christ (who is not seen but by those two eyes, nor embraced but by those two arms) fall short of happiness, how eminent soever they may be in the pursuit of by-ways. Thus to discover and to unite are acts of prerogative not communicable to other professions. For to maintain (as some do) that a man may be saved in an ordinary course (I meddle not with extraordinary dispensations, but leave the secrets of God to himself) by any Religion whatsoever, provided he live according to the principles of it, is to turn the whole world into an *Eden*; and to find a Tree of life in every garden, as well as in the paradise of God.

EXERCITATION 2. *The insufficiency of other Religions for bringing men to the enjoyment of God inferred from their inability to discover his true worship. John 4. 24. opened. God to be worshiped in and through Christ a lesson not taught in Natures school. Faults in Aristotle's Ethics.*

§. 1. IT hath appeared already in part by what hath been hitherto discoursed, that as the other Patriarchs sheaves made obeisance to *Josephs*, so other Religions must bow down to Christianity, by name those three grand competitours, Paganism, Judaism, and Mahometisme: as also those other leading books, by name the *Talmud*, the *Alcoran*, and the much applauded writings of heathen Philosophers must all do homage to the *Bible*. Yet will it not, I suppose, be unworthy of my pains and the Readers patience further to clear the insufficiency of all exotick doctrines by an argument taken from divine worship, to which I proceed by certain steps.

I. Religion is a thing which distinguisheth men from beasts more then reason itself doth. For some brute beasts have appearances of reason, none of Religion. Man is a creature addicted to Religion may perhaps be found as true a definition, as that which is commonly received, Man is a living creature endued with reason.

II. Some kind of Deity is acknowledged everywhere throughout the world, and wherever a Deity is acknowledged, some kind of worship is observed. Should a Synod of mere Philosophers be convented to consult about the matters of God, I make no question but in the issue of their debates they would pronounce one Anathema against *Atheism*, and another against *Irreligion*. Among the *Romans* to worship sparingly was accounted the next door to being an Atheist.

III. None but the true God can discover what the true worship of God is. As that glorious eye of heaven is not to be seen but by its own proper light; A million of torches cannot show us the Sun: so it is not all the natural reason in the world that can either discover what God is, or what worship he expects without divine and supernatural revelation from himself.

§. 2. IV. Before the settling of Christianity and spreading the Gospel throughout the world, many everywhere were unsatisfied concerning the worship they performed, and inquisitive after some teacher who might help them therein by his advice. This may be gathered not only from that, which was said by the woman of Samaria in that dispute of hers with our Savior about worship, *I know that Messias cometh, which is called Christ: when he is come, he will tell us all things.* But also by what *Ficinus* reporteth concerning *Plato*, to wit, that being asked by one of his scholars, how far forth and how long his precepts were to be obeyed, he returned this answer, *Untill there come a more holy one, by whom the fountain of truth shall be opened, and whom all may safely follow.*

V. The precepts and practice of such as teach and profess other Religions are inconsistent with those Gospelrules which Christ and his Apostles have given for the regulating of divine worship. Two whereof I shall instance in.

The first is that which fell from our Savior's own mouth, *God is a Spirit, and they that worship him, must worship him in Spirit and in truth.* Where *Spirit* in the latter clause seems to stand in opposition partly to the *formality* of the Jews, who did so wholly addict themselves to outward observances in a *spiritless* way, as to give our Savior occasion of saying, *well hath Isaiah prophesied of you hypocrites, as it is written, This people honoreth me with their lips, but their heart is far from me. In vain do they worshipme, teaching for doctrines the commandments of men.* Partly to the *Idolatry* of the Gentiles, who instead of tendering service suitable to a spiritual Being, worshipped God in and by representations and images of this or that visible creature. The word *Truth* in like manner may probably seem to be opposed partly to the *typical worship* of the Jews, in which there were many resemblances and shadows of things to come, as sacrifices, incense and other rites, the truth whereof was exhibited in Christ and in Gospel-service: partly to the *perfunctory worship* of the Gentiles, who for want of Scripture-light framed to themselves sorry forms of devotion, which the wisest among them were altogether unsatisfied with, yet as knowing no better, and being loath to give offense, observed them only for fashions sake, so worshipping *in show*, rather than *in truth.*

§. 3. Doubtless what *Seneca* professed in his time, was a principle, which the most judicious Heathen walked by, both in that and the ages foregoing. He, speaking of their religious observances, plainly said, *A wise man will keep them all as things commanded by our laws, not as things acceptable to the God's; for custom rather then conscience sake.* Thereby showing (as *Augustine* observeth) that he himself misliked what he practiced, and did not approve his own adoration. What else was this but mock-worship? And although it must be granted that some of them were more serious in that way of superstition which the Gentiles Theology prescribed, yet was not their worship in *Truth*; for being destitute of Christ, who is *the way, the truth and the life*, they wanted that *Truth in the inward parts*, required by God in all holy services. The *Pelagians* indeed were of opinion that those virtues which appeared in heathen Philosophers and others of eminent note for morality, though they had not received the knowledge of Christ, were true graces. But if *Austin* may be credited, this above all their corrupt tenets was that for which the Christian Church did most abominate them & their doctrine. Yea *Paul*, whom we are bound to believe, in the fourth Chapter of his epistle

to the Ephesians, is thought to have concluded the contrary: we find there *the life of the Gentiles* clearly opposed to *the life of God*, which they, saith he, *were alienated from*; as also to *the truth as it is in Jesus*, and to that *true holiness*, or *holiness of truth* wherewith every spiritual worshipper is endued. And so far is the Apostle in that place from excepting their philosophers, that, as *Grotius* thinks, he aims especially at them; because his phrase in the seventeenth verse, *That yewalk not as other Gentiles walk, in the vanity of their mind*, is fully parallel with that in his epistle to the Romans, *They became vain in their imaginations*: which is certainly meant of their philosophers, for it follows professing themselves to be wise 〈 in non-Latin alphabet 〉 (the name whereby that sort of men were commonly known, witness *the seven wise men of Greece*) before *Pythagoras* invented that other of 〈 in non-Latin alphabet 〉 *lovers of wisdom*, as more modest.

§. 4. The second grand direction about the manner of worship is, that it be performed in the name, and through the mediation of Jesus Christ, who saith of himself *I am the way, No man comes to the Father but by me*: And of whom *Paul* saith, *Whatsoever ye do in word or deed, do all in the name of the Lord Jesus*; whereupon *Luther* was bold to assert, *That all the prayings, teachings and actings of men are out of Christ idolatry and sin in the sight of God*. Now although the first direction were not altogether unknown to some of the Gentiles, as may be gathered from sundry passages in their writings, cited by *Grotius* in his notes upon John the fourth at the four and twentieth verse, and by *Doctor Meric Casaubon* in his second book *De cultu* the third chapter: yet of this second they had no knowledge at all; for it is not a lesson to be learned in Nature's school. *The heavens* indeed, and so the earth, with all the creatures in them both, *declare the glory of God* in himself; but the glory of God in the face of Christ as mediator is not declared by any of them. Insomuch as *Paul* tells the *Ephesians*, that while they were Gentiles, *they were at that time without Christ*; although *Ephesus* then was full of Philosophers and eminent scholars, witness the proverb of *Ephesian letters*, and that story in the Acts, which mentions the burning of books there to the value of fifty thousand pieces of silver, by such as were taken off from the study of *curious arts* upon their conversion to the faith. As for *Jews* and *Mohammedans*, the former we know have espoused long since another *Messias*, and the latter set up that impostour *Mahomet* for their mediator.

§. 5. Now the argument built upon the foundation of these premised considerations stands thus, No religion or doctrine can bring us to the fruition of God but such as instructs us how to worship him aright; No religion or doctrine but Christianity teacheth the right worship of God; Therefore none but it can bring us to enjoy him. The proposition is bottomed upon that necessary connection which is between the fruition of God and his adoration; he being wont to communicate himself in or after acts of worship, according to these and the like places. *He that hath my commandments and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him. Behold I stand at the door, and knock: if any man hear my voice and open the door, I will come in to him, and will sup with him, and he with me*. The Assumption hath been already cleared. But if further proof be needful, I shall add one argument more. So far is the light of nature from making a full discovery of what belongs to divine worship, that the wisest Philosophers in their moral tractates have not

only been silent as to faith in Christ, and repentance from dead works and such other eminent duties of religion, but commended to their readers some habits and actions for virtues and duties, which in Scripture are represented as vices and sins. For example, *Aristotle* one of Nature's high priests, in his *Ethics*, one of the choicest pieces of morality extant, maketh a virtue of *Eutrapelia*, which *Paul* under that very term prohibits as a thing inconvenient for Christians, *Neither filthiness, nor foolish talking, nor Eutrapelia Jesting, which are not convenient*. So also *Nemesis*, that is, grief and indignation at the prosperity of unworthy men is by him reckoned among such affections as are near of kin to virtues, but condemned at large by *David* in Psalm the thirty seven, and by *Solomon* in the Proverbs, saying, *Fret not thyself because of evilmen, neither be thou envious at the wicked*. Another of his virtues is 〈 in non-Latin alphabet 〉 *Magnanimity*, which he describeth to be the judging of a man's self worthy of great things when he is so. Whereas our Savior directeth us even *when we have done all things that are commanded us, yet to say we are unprofitable servants*. He would have such a person a despiser and contemner of others, which is plainly Pharisaical; thinks all that savoreth of humility unworthy of his magnanimous man, whereas *Solomon* telleth us, *It is better to be of an humble spirit with the lowly, then to divide the spoil with the proud*. Yea he alloweth him in case of contumely to speak evil of his adversaries, whereas our Savior's rule is, *Bless them that curse you, pray for them that despitefully use you*.

EXERCITATION 3. Oracles of God vocal, or written. Books of Scripture so called in five respects, viz In regard of their declaring and foretelling, their being consulted, prized and preserved.

§. 1. IN the epistle to the Hebrews these two phrases *The first principles of the oracles of God*, And *the principles of the doctrine of Christ* import one and the same thing, implying also that Scripture Records are the only Storehouse and Conservatory of Christian Religion. I shall therefore from hence take occasion to show, That books of Scripture are oracles of God, why they are so called, and wherein they excel other oracles. For the first. There were two sorts of Oracles belonging to God, *vocal* and *written*. The vocal were those answers he gave from between the Cherubims on the top of the Mercy-seat which covered the Ark, by reason whereof the Holy of Holies, where that Ark stood, was styled the *Oracle*. The written are the two tables of the Law, called by *Stephen* the *lively oracles*, and the Canonical books of Scripture, as well those of the Old Testament of which *Paul* speaketh when he declareth it as the great privilege of the Jews, that *to them were committed the oracles of God*; as those of the New, to which *Peter* is like to have had a peculiar respect in that saying of his, *If any man speak, let him speak as the oracles of God*, 〈 in non-Latin alphabet 〉. Especially if his meaning be to admonish such as speak in congregations, public teachers, or as another Apostle styleth them *Ministers of the New Testament*, that they be careful to deliver Scripture-truths in Scripture-words, New-Testament-matter in New-Testament-language, taking the particle 〈 in non-Latin alphabet 〉 in that text for a note, not of similitude, but of identity; as when it is said, *We beheld his glory, the glory as of the only begotten of the Father*, it is not meant of a glory like his, but the very same; So let him speak as the Oracles of God, that is, the self-same things which God hath spoken in his word.

§. 2. The word 〈 in non-Latin alphabet 〉, whereby heathen writers had been wont to express their oracles, (chiefly such as were uttered in prose, while such as were delivered in verse went under the name of 〈 in non-Latin alphabet 〉) was enfranchised by the holy Ghost, and applied to the books of Scripture to intimate (as I conceive) that these books were to be of like use to Christians, as those oracles had been to Infidels; whereof take a five-fold account.

I. Those declared to heathen men the will of their Idols, whence also they had their names of 〈 in non-Latin alphabet 〉 from 〈 in non-Latin alphabet 〉, and *oracula* from *orare, quod inerat illis Deorum oratio*, as Tully giveth the etymologie, because they contained what the God's spake, and delivered to be their mind. The Scriptures in like manner contain the mind of Jehovah. Somewhat of *his nature* we may learn from the *creatures*, but should have known little or nothing of *his will*, had not canonical *Scripture* revealed it. We use to call a man's Testament his *last will*, because in it he makes a final declaration of what he would have his executours do. He that would exactly know the will of God, must look into his two Testaments: there he shall find it fully expressed, and nowhere else.

§. 3. II. Those foretold future events, which made them to be so much frequented by such as thirsted after knowledge of things to come. These read everyone his destiny, and acquaint him aforehand with what he may or may not infallibly expect according to his present and future qualifications. Not to mention prophesies in the New testament, whereof the principal magazine is the Apocalypse, the old contains very many predictions beyond the activity of human foresight. For although such effects as depend upon natural causes (which are uniform in their workings) may be foretold by a skillful naturalist; and a wise Statesman, observing the present constitution of a government, may prognosticate what events are like to ensue upon those counsels and courses which he sees taken: yet the quickest eye upon earth cannot foresee such future contingents as have their dependence upon the mere free-will of persons yet unborn; and whereunto, when they are born, not common principles, but heroic impulses must incline them. Whereas in the Scriptures we meet with the names of *Josiah* and *Cyrus*, and with their performances long before they had a being. We find old *Jacob* foretelling the respective fates of all his children, and of their posterity; *Isaiah* speaking of Jesus Christ, as if he had written an history rather than a prophesy; And *Daniel*, who lived under the first, describing the several revolutions under all the other Monarchies, as if he had seen them with his eyes.

§. 4. III. Those gave advice in doubtful cases, and were in all undertakings of moment consulted with by devout Heathens, who as *Strabo* testifies, in their chief affairs of state relied more upon the answers of their oracles than upon human policies. These were *David's delight and his counselors*, as we use to advise with those friends, whom we take most pleasure in. He had many wise men about him, but in all their meetings for advice the word of God was still of the *Quorum*, and nothing to be concluded of in the result without its consent. Scripture must not only be heard in all our debates, but when anything comes to be voted, always have a *negative voice*. Concerning *Ahithophel's* advice it was said, *what he counseled in those days was as if a man had inquired at the Oracle of God*; which words (being as it is well said

by *Peter Martyr, Comparatio non aequiparatio, a comparison only, not a parallel*) sufficiently intimate that all the Oracles of God are to be consulted, and also that their counsel is to be rested in. I shall therefore be bold to say to him that reads, whoever he be, as *Jehoshaphat* once did to *Ahab, Enquire I pray thee of the word of the Lord today*; As *Paul* to his *Colossians, Let the word of Christ dwell in you richly in all wisdom*. yea as *Christ* to his hearers, *Search the Scriptures*. Other books may render men learned to ostentation, none but these can make them really wise to salvation. Philosophical speculations, quaint notions and strains of wit, if compared wth these oracles, are but as so many spiders webs to catch flies, fitter for the taking of fancies then the saving of souls.

§ 5. IV. Those were exceedingly prized by such as enjoyed them, as the great advantage of their States, and the great donative of their God's, who were thought to gratify their worshippers by nothing more, then by oracular discoveries. These are certainly the highest privileges wherewith a people can be gratified; witness that discourse of *Paul* in the beginning of his third chapter to the *Romans*; where he handles and decides the controversy between Jew and Gentile about precedency. Consent in Religion is wont to tie the fastest knots of mutual accord; but there are no greater animosities then those that arise from diversity of professions. The Jews of old abhorred the Gentiles as uncircumcised, ignorant Idolaters; the Gentiles on the other side derided the Jews for their circumcision as savouring of obscenity, & for their sabbaths, as favoring idleness: *Paul* who was by birth a Jew, by office a teacher of the Gentiles, well knew what fewds, and also what odds there were between them; yet equally involves them in the guilt of original sin throughout the whole second chapter. And because the Jew, who stood upon his points, esteeming himself every way the better man, would be ready to take offense at this, and to say, as it is, in the first verse of the third chapter, *What advantage then hath the Jews, or what profit is there of circumcision?* The Apostle answereth by way of concession: and though he hold his conclusion firm (which is that both Jews and Gentiles, considered in their naturals, *are all under sin*, and that in this respect *there is no difference*) yet he readily granteth that in some regards the Jews far excelled the rest of the world. Divers of their privileges are insinuated in the former part of the second verse, *Much every way*; in the latter one instanced in, as most considerable, *Chiefly because unto them were committed the Oracles of God*.

§ 6. V. Those were preserved with much solicitude. History telleth us how great care the Romans took for the safe custody of the Sibylline oracles in their Capitol after *Tarquin* had bought them: when the Capitol was burnt and those books in it, what means were used to get other copies out of *Greece*; and how a College of Priests was appointed to keep them safe. These do surely deserve as much and more care in every suitable, possible way. The ancient Jews preserved the letter of Scripture entire, but lost the sense; as the Papists now keep the text, but let go the truth. A good Christian will not be backward in giving all diligence to hold-fast both, by laying the Scripture up in his judgment, conscience and memory. We are all desirous to have fair and well-printed Bibles. Believe it, the fairest impression of the Bible is, to have it well printed on the readers heart. M^r *Fox* telleth us of one *Crow* a sea-man, who being shipwrecked lost all his wares, and also cast five pounds in money into the sea, but kept his New Testament hanging still about his neck, so swimming upon a broken mast, till

after four days (all the rest of his company being drowned) he was discovered and taken up in that posture alive. The only way of preserving souls from being drowned in eternal perdition, is having the grace and truth of Scripture so bound upon the heart as to be willing to part with money or anything else, for the safety of them. It is well worthy of our best consideration how much and how often *Solomon* in the proverbs presseth this. It is known how careful the most are to get and keep silver and gold, but *Receive my instruction* (saith Wisdom there) *and not silver; and knowledge rather than choice gold.* Yet as well as men love money they will rather let go that than lose their members, whereof none are more dear than the apple of the eye. *My son* (saith he) *keep my words, and lay up my commandments with thee: keep my commandments and live, and my law as the apple of thine eye.* Yet skin for skin and all a man hath will he give for his life: if the loss of a member or two will save that they shall go. His advice to his son is, *Take fast hold of instruction, let her not go; keep her for she is thy life.* Yet the martyrs parted even with their lives to save their souls; our keeping of these is really as of great concernment as the keeping of our very souls, for so saith *Solomon*, *He that keepeth the commandment, keepeth his own soul.*

EXERCITATION 4. *How Scripture-Oracles far excel those of the heathen in point of perspicuity, of piety, of veracity, of duration, and of authority. The divine authority of Scripture asserted by two arguments. An inference from the whole Aphorism.*

§. 1. HAVING shown wherein they agree, I am now to make known wherein these Scripture-Oracles differ from and excel those other. viz.

I. In point of perspicuity. *Apollo's* oracles were delivered in so dark and ambiguous terms, as gave the Grecians, though they were his chief worshippers, occasion to style him by the name of 〈 in non-Latin alphabet 〉, because he seldom answered directly in doubtful cases, but used such a form of words as might be diversely interpreted, to the end his credit might be salved, whatever event the business had about which he was consulted with. Whereas Scripture is so framed, as to deliver all things necessary to salvation in a clear and perspicuous way. There are indeed some obscure passages in it to exercise our understandings, and prevent our loathing of overmuch plainness and simplicity: yet whatsoever is needful for us to satisfy hunger, and nourish our souls to life eternal, is so expressed (I do not say that it may be understood, but so) as men that do not willfully shut their eyes against the light, cannot possibly but understand it.

§. 2. II. In point of piety. The heathen were put upon many ungodly practices by their oracles, if good historians may be credited, even by those of the Sibyls, which were of greatest esteem for sanctity. But the frame of Scripture is according to godliness. Piety sparkleth in every leaf, and throughout the whole there runs a constant exaltation of God in Christ. Well nigh all sorts of *Poems* (to instance in *them*) with which we meet in human writings have their parallels in the *Canonical* books; but they are such as carry in them a genius and strain of godliness far beyond anything that occurs in the *Poems* of men. There are 〈 in non-Latin alphabet 〉, *Songs of victory*; but such as exalt, not the prowess of man, but, the glory of God. So Exodus the fifteenth. 〈 in non-Latin alphabet 〉 *funeral songs*, but

such as celebrate Christ's death and the good will of God therein; so Psalm the twenty second, and Isaiah the fifty third. 〈 in non-Latin alphabet 〉 *songs of love*, but such as set forth the love of Christ to his Spouse the Church, and her mutual affection to him. So Psalm the forty fifth, and the Canticles. There are also 〈 in non-Latin alphabet 〉 *sacred pastorals*, but such as magnify no other Shepherd but God alone, so Psalm the three and twentieth. Yea 〈 in non-Latin alphabet 〉 too, but such as ascribe all to him. So Psalm sixty fifth. Let *Virgil* be asked *Quid faciat laetas segetes*, he will wholly insist upon this or that secondary cause of fertility. Ask *David*, he presently falls in his *Georgicks* upon praising God as the author of all fruitfulness. *Thou visitest the earth and waterest it, Thou makest it soft with showers. Thou blessest the springing thereof; Thou crownest the year with thy goodness, Thy paths drop fatness, &c.* in the end of that forecited Psalm.

§. 3. III. In point of veracity. Many falsehoods were uttered, much flattery practiced by their oracles. As when *Socrates* was declared by the father of lies to be the wisest man upon earth, notwithstanding the two great Prophets *Haggai* and *Zechary* were his contemporaries: and when *Apollo* was said 〈 in non-Latin alphabet 〉 by reason of his so palpable favoring of king *Philip* in his responses. Whereas Scripture is free, not only from all degrees of falsehood (for of it we may say, Verity of verities, all is verity) but of flattery too. Inasmuch as it may be observed concerning the pen-men of holy Scripture, that, contrary to the custom and guise of human writers, they are not more free, full and impartial in any relations, then in those which concern their own failings, and theirs who were nearest and dearest to them. *Moses* his unbelief, *David's* blood-guiltiness, *Jonahs* pettishness, *Jeremies* impatience, *Paul's* persecution are recorded by their own pens. And whereas the other Evangelists in the enumeration of Christ's Apostles barely name *Matthew* for one, without setting any brand upon him, he himself telleth us what he had been before Christ called him, *Matthew the publicane*. Yea whereas *Paul* in his epistle to the Galatians had brought in a charge against *Peter* for Judaizing, and spoken of his own *resisting him openly, because he was indeed to be blamed*; yet *Peter* for all this in his second epistle (which was written a good while after) styleth him his *beloved brother Paul*, and commendeth not his wisdom only, but *all his epistles*, even that wherein he himself was reprov'd. As for their carriage toward others, *Moses* who loved the Hebrews so well as to wish himself blotted out of God's book, rather then they should perish, yet spareth not to relate their many rebellions, with the aggravations thereof to the full. The idolatry of his brother *Aaron*, the murmuring of his sister *Miriam*, the frowardness of his wife *Zipporah*, are as freely recorded by him, as any other historical passages whatsoever. *Luke* who was *Paul's* companion and scholar telleth us in the Acts what havoc he had made, and how sore an enemy he had been to the Church of Christ. *Mark*, whom *Peter* styleth *his son*, aggravateth the story of his dear fathers sin against Christ, more then some of the other Evangelists. *Luke* and *John* telleth us barely of his denying; but *Mark* addeth further that *he began to swear and curse, saying, I know not the man*.

§. 4. IV. In point of duration. Satan, who is God's ape in very many things, had his oracles also of both sorts, Vocal; as at *Delphi* and *Dodona*, which *Ovid* in that respect joineth together in one verse, *Non mihi si Delphi, Dodonáque diceret ipsa*; Written; as in the *Sibyls* books

contained at first in three volumes, two whereof, as it is said, were purposely cast into the fire by her that presented them, because *Tarquin* would not go to the price of them; and the third sold for as much as was demanded in the beginning of the treaty for all three. Now providence so ordered things that there was a remarkable failing of the former sort upon the coming of Christ in the flesh, and a total cessation of them not long after his death, insomuch as *Plutarch* wrote a book of their defect: and a destruction of the latter after Christianity had taken root in the Roman empire, when *Stilico* burnt the Sybils books as fomenters of paganism and profaneness. He that was manifested to destroy the works of the devil stopped the mouths of those evil Angels that gave answers by oracles. The Sun of righteousness arose, and those wild beasts were forced to betake themselves to their dens. Then was the prince of this world judged, and his Angels dislodged, for the Lord Christ had ejected them. But the Old Testament Scriptures received a strong confirmation from Christ by his appealing to them, arguing from them and expounding of them. Yea so far were the Oracles of God from any diminution by his coming, preaching and dying, that they received not a confirmation only but a glorious augmentation, in that within a while after there was added to them by his Secretaries the Evangelists and Apostles another Volume, I mean the books of the New Testament; upon the publishing whereof there came out from God as it were a second edition of his Oracles much enlarged.

§. 5. Fifthly and lastly. In point of authority. Those were from the father of lies, as hath been said; but these from the Father of lights. Scripture is of divine authority: *Holy men of God* (saith *Peter*) *spake as they were moved by the Holy Ghost*. They wrote accordingly. *All Scripture*, saith *Paul*, *was given by inspiration of God*. It is not more true that they are oracles for their use, then that they have God for their author. Many large volumes have been written for to make good this assertion. It is a thing wherein the Spirit of God, who indited the Scripture, gives such abundant satisfaction to the spirits of godly men, as to make other arguments, though not useless, yet to them of less necessity; He alone bearing witness to the divinity of holy writ, and to the truth of his own testimony, so putting a final issue to that controversy. But because there is need of other reasons for the conviction of other men, I have produced certain arguments elsewhere, and shall here make an addition of two more, which are not mentioned in that discourse, one from consent, another from continuance.

§. 6. From consent thus. Writings of men differ exceedingly one from another, which made *Seneca* say, *Philosophers would then be all of one mind when all clocks were brought to strike at one and the same time*. Yea it is hard finding an author that doth not differ from himself more or less, if he write much, and at various seasons. But here is a most harmonious consent. The word since written fully agrees with that which in former times was delivered to the Patriarchs, and transmitted by word of mouth. As the word *God* is the same today, yesterday and forever, although not incarnate till the fullness of time came, and then *made flesh*: So the word of *God*, although till *Moses* received a command to put it in writing, there wanted that kind of incarnation, was for substance the same before and after. And as the *written word* agreed with the *unwritten*, so doth one part of that which is written harmonize with another. The two Testaments, Old and New, like the two breasts of the same person give the same milk. As if one draw water out of a deep well with vessels of different metal, one of brass,

another of tin, a third of earth, the water may seem at first to be of a different color; but when the vessels are brought near to the eye, this diversity of colors vanisheth, and the waters tasted of have the same relish: So here, the different style of the historiographers from Prophets, of the Prophets from Evangelists, of the Evangelist from Apostles may make the truths of Scripture seem of different complexions till one look narrowly into them and taste them advisedly, then will the identity both of color and relish manifest itself.

§. 7. From continuance thus. Notwithstanding all the confusions that have happened in the world, all the fires that have been kindled, the massacres that have been executed, and the battles that have been fought against the true Christian Religion, the storehouse thereof hath continued to this day, and these Oracles of God been preserved in spite of hell. *Solomon's* philosophical treatises, which the world had no spleen against, but a liking of, are long since lost; whereas his Canonical writings are extant still. When the earth clave asunder to swallow up *Korah* & his company, there are that think some of *his children* were taken up by the hand of God into the air till the earth closed again, then set down without having received any harm because in the titles of sundry Psalms mention is made of *the sons of Korah*, whom they suppose then preserved to propagate these whose service the Lord had a purpose to use so long after. How often hath persecution opened her mouth from age to age, and swallowed up millions both of men and books! Yet the bible hath been continued still by the over-ruling hand of heaven, yea, which maketh it more remarkable, God hath so befooled the devil herein, as to preserve his own Book many times by the hands of his and its enemies. It is too well known how small friends the Jews are and have heretofore been to the truth contained in the Old Testament, yet of them did the Lord make use to keep it, and they proved careful feoffes in trust for making over the assurances of life to us Gentiles. Concerning one book of the New Testament, viz. the Apocalypse, it is very observable that when the authority thereof was questioned of old, the Church of *Rome* struck in with her testimony, and was a special means to have it kept in the number of Canonical books; not without a special providence. God, who made *Pharaoh's* daughter a second mother to *Moses*, whom he had appointed to bring destruction afterwards upon her fathers house and kingdom; did then make the Romish Church a dry nurse to preserve this Book (whose meaning she knew not) that it might bring desolation upon herself and her children afterwards. Well may we therefore conclude and say of the holy Bible, as *Gamaliel* once did of the Apostles preaching, Had this work been of men it would have come to naught longere this, but being it is of God, the devil and his complices have not been able to overthrow it.

§. 8. Learn we also from that hath been said, to magnify the grace of God, who in order to the promoting of our blessedness, hath brought us of this nation to the knowledge of Christian Religion, for want whereof many millions in other parts still sit in darkness and the shadow of death. It was a memorable act of *Witekindus*, one of the Dukes of *Saxony*, who flourished about the nine hundredth year of Christ; after his renouncing paganism, and receiving the faith of the gospel, he caused the black horse, which he had formerly born in his military colors, to be laid aside, and instead thereof a white horse to be born, in testimony of his triumphant joy for that great change: perhaps because among the Romans the manner was to make use of such coloured steeds in their triumphs. It put me in mind of what we read in

the sixth of the Revelation verse the second, where Christ is described as going out in the ministry of the Gospel, which was then newly embraced by that Prince; *Behold a white horse, and he that sat on him had a bow, and a crown was givne unto him, and he went forth conquering and to conquer.* Yea whereas there are sundry modes of the Christian Religion, we are therefore to have our hearts and mouths filled with the highest praises of God, because we have it in the purest, that is, the Protestant way, which allows the people in general a free use of Bibles in their native language. In sundry parts even of *Europe* it is far otherwise, particularly in *Spain*, where the Bible in their vulgar tongue is reckoned among prohibited books, and sufficeth to bring him that reads it into danger of the Inquisition. Wherefore let such as list make their boast of other things which *England* is said to be famous for, as beautiful Churches, bridges, women, &c. If I were asked what advantage have English men and what profit is there of living in that Island, mine answer should be much every way; but chiefly because to them are committed the Oracles of God, & liberty to read their *fathers mind* in *their mother tongue*.

APHORISM III. Scripture-Oracles, supposing it sufficiently clear by the light of Nature, that there is a God, make a further discovery of what he is in his Essence, Subsistence and Attributes.

EXERCITATION 1. 1 Corinth. 15. 34. expounded. Opinionists compared to sleepers and drunkards. Three observations from the end of the verse. What knowledge of God is unattainable in this life. What may be had. The knowledge we have concerning God distinguished into Natural, Literal, and Spiritual.

§. 1. *AWake to righteousness and sinnot: for some have not the knowledge of God; I speak this to your shame.* These are the Apostles express words to his *Corinthians*. Which will be better understood, if we consider.

I. That there was a time, when of all the Nations in the world *Greece* was held the most licentious, and *Corinth* of all the cities in *Greece*; insomuch as in common speech *revellers* were said to play the *Grecians*, and fornicatours to play the *Corinthians*. Also that after the grace of Christ (who came to call sinners to repentance) had appeared there in planting Christianity, this riotous humor was notably fed in false brethren by those false teachers, who opened a gate to all profaneness by denying the resurrection.

II. That of such teachers and professors *Paul* speaks in this chapter, *How say some among you that there is no resurrection?* and calleth upon them in the beginning of this verse *to awaken unto righteousness*, because the many and gross vapors that ascended from this heresy had cast them into a deep sleep, wherein all their spiritual senses were bound. Heretics may perhaps pretend to the highest strains of devotion, and make their boast of strongest assurances: yet all this be but like the talking or walking of men in their sleep, or like the quick and nimble phantasmes of dreaming students. Their devotion is but a dream of piety, their assurance will prove but a dream of happiness.

§. 2. III. That the word 〈 in non-Latin alphabet 〉 there used by the Apostle is very emphatical, and properly signifies an awaking out of such a sleep as hath been occasioned by too much drink. Thus *Noah* awoke from his wine, and *Awakeye drunkards* saith *Joel*. Neither will it be difficult to discern in a sensual *opinionist* the symptoms of a *drunken man*. Ye may see him *reeling* to and fro, now entertaining this odd conceit, tomorrow that, and the next day a third, *unstable* in all: well if not *vomiting* too and *casting* out scornful reproaches upon all that are of a contrary judgment, as upon dark and low-spirited men. Ye may perceive him full of tongue, as drunkards commonly use to be, *prating*, and venting his own apprehensions everywhere; yea perhaps boasting of himself and his party as too many, too hard for all their opposites. So *one drunkard*, our proverb saith, *is forty men strong*. Who so attempts to reason with him will easily find him as incapable of conviction, as *Nahal* was of *Abigail's* narration till his wine was gone out of him.

IV. That the cause was manifest why such men had a charge given them not to sin, *Awake unto righteousness*, saith the Apostle, *and sin not*. For that the desperate opinion they had embraced was an high-way to abominable courses. The denial of a resurrection hath a natural tendency to looseness of life, inclining men to say, as they did, *Let us eat and drink for tomorrow we shall die*. And the more licentious any man is, the more willing to close with such an opinion. Accordingly among the Jews, whereas most of the common people adhered to the *Pharisees*, who professed strictness, and amused them with outward forms of godliness, the Gentry and such as gave themselves most to voluptuousness became followers of the *Sadducees*, who denied the resurrection. Such men (saith *Theophylact*) are not so easily persuaded of a resurrection, because they are afraid of punishments in another life, if any be.

§. 3. V. That these especially were the persons whom *Paul* there censureth for gross ignorance, such as they had just cause to be ashamed of. He had said before in the twelfth verse, *Some among you say there is no resurrection*: in the four and thirtieth speaking still of the same men, *Some have not the knowledge of God*. Only whereas in case of personal affronts to himself and his fellow-preachers he had appeared much more mild in the fourth chapter, *I write not these things* (saith he there) *to shame you, but as my beloved sons I warn you*. Here he setteth an edge upon his rebuke, and telleth them he spake it to their shame; because the heresy he striketh at, struck at the root of all religion, and became an in-let to Epicureanism, yea to Atheism.

VI. That from the latter part alone, *Some have not the knowledge of God, I speak this to your shame*, three observations may be raised without offering violence to the words, one as implied, the rest as expressed, to wit,

- 1. There is a knowledge of God to be had.
- 2. Some have it not.
- 3. The want of it is a matter of shame.

All which I intend to insist upon in this and the following Exercitations.

§. 4. Concerning the first. There is a knowledge of God *to perfection*, which is always saving; and another *to salvation* indeed, but as yet imperfect. The former hath been proudly challenged by some sons of delusion, and accounted attainable in this life by the sole improvement of reason. For we read of *Aetius* that he dared to say, *I so know God, as I do myself; yea I do not know myself so well as I do God*. A certain evidence to make it appear, that the wretch neither knew himself, nor God. And *Petrus Abelardus* is said to have maintained this assertion, *That the whole of God's essence may be comprehended by human reason*. But the truth is, it is neither attainable in this life, as being reserved for another world (according to the Apostles doctrine, *We know but in part. When that which is perfect is come, then that which is in part shall be done away*) nor at all by the sole improvement of reason. The lesser cannot comprehend the greater; *God is greater than our heart*, faith *S^t. John*, therefore incomprehensible by the shallow reason of shipwreck'd nature. He and the Sun are alike in this, both refresh wary beholders, but put out the eyes of curious pryers. However *faith* may look upon God with much comfort, for *reason* to stare too much upon him is the way to lose her sight. When she hath tired and wildered herself in searching after the true God her return must be *Non est inventus*, He is not to be found, at least not by me. *Faith* only can find him out, yet not *to perfection* neither, although *to salvation* it may and doth.

§. 5. Which is the latter kind of knowledge above-mentioned, and that I am now speaking to, as attainable here. Even the lowest rank of Christians, whom *John* styleth his *little children* are described by their *having known the father*: And because the new covenant runneth thus, *They shall all know me from the least of them to the greatest of them, saith the Lord*. But although it be most true, that there is a saving knowledge of God attainable here, yet for any man to presume, that whatever knowledge of God he attaineth, it will certainly save him is a most strong delusion. For whereas there is a *Natural* and a *Literal* as well as a *Spiritual* knowledge, it will be manifest by the sequel of this discourse, that none is saving but the third. The first is that which may be fetched out of the book of nature without any further manuduction of higher principles. *Antony* the religious Monk, when a certain Philosopher asked him, how he did to live without books, answered *he had the voluminous book of all the creatures to study upon, and to contemplate God in*.

Believe me, said *Bernard* to his friend, as one that speaketh out of experience, There is sometimes more to be found in woods, then there is in books. Trees and stones will teach thee that, which is not to be learned from other masters.

The Book of Scripture without doubt hath the preeminence in worth by many degrees; but that of the creatures had the precedency in time, and was extant long before the written word. We may therefore well begin with it.

EXERCITATION 2. *That there is a God, the prime dictate of natural light; deducible from man's looking backward to the creation, forward to the rewards and punishments dispensed after death, upward to the Angels above us, downwards to inferior beings, within ourselves to the composition of our bodies, and dictates of our consciences, about us to the various occurrences in the world.*

§. 1. There are six several acts which every man of understanding is able to exert in a way of contemplation: He may *respicere*, *prospicere*, *susplicere*, *despicere*, *inspicere*, and *circumspicere*. Whosoever shall advisedly exercise any of these will undoubtedly meet with some demonstrations of a *Deity*; much more if he be industriously conversant in them all.

I. If he do *respicere* look backward to the creation of the world (which the light of nature will tell him had a beginning) he will see and understand *the invisible things of God by the things that are made, even his eternal power and Godhead*, as *Paul* speaks. *Basil* therefore called the world a school wherein reasonable souls are taught the knowledge of God. In a musical instrument when we observe divers strings meet in an harmony, we conclude that some skillful musician tuned them; when we see thousands of men in a field, marshalled under several colors, all yielding exact obedience, we infer that there is a General, whose commands they are all subject to. In a watch, when we take notice of great and small wheels all so fitted as to concur to an orderly motion, we acknowledge the skill of an artificer. When we come into a Printing-house and see a great number of different letters so ordered as to make a book, the consideration hereof maketh it evident that there is a composer, by whose art they were brought into such a frame. When we behold a fair building, we conclude it had an architect; a stately ship well rigged and safely conducted to the Port, that it hath a Pilot. So here. The visible world is such an *Instrument, Army, Watch, Book, Building, Ship*, as undeniably argueth a God, who was and is the Tuner, General, and Artificer, the Composer, Architect and Pilot of it.

§. 2. II. If he do *prospicere* look forwards to the rewards and punishments, to be dispensed in another world, (which the heathens *Elysium* and *Tartarus* show them to have had a sleight knowledge of by the light of nature) he cannot but acknowledge some supreme Judge, whom they are dispensed by; and that he is a searcher of hearts, wherein piety and sin do chiefly reside; seeing it were impossible for him otherwise to pass righteous judgment without mistaking good for evil, and evil for good. Some discourses of *Plato*, and some verses of *Menander*, besides many other testimonies make it appear that the notion of these things was entertained by the wiser sort both of Philosophers and Poets, and that which they held of a world to come is a topick sufficient to argue from, for the being of a God in the world that is.

III. If he do *susplicere*, look upwards to a rank of creatures above himself, I mean good and evil spirits, of which the heathens were not ignorant; witness their large discourses of Demons, of Intelligences, and of a *bonus & malus Genius*. For if such creatures as Angels be acknowledged, so good, holy, wise and powerful as they are said to be by all that take notice of them, they must have a *maker* better, holier, wiser and powerfuller than themselves; seeing the *cause* is always more noble than the *effect*, and hath that perfection which it communicates much more eminent in itself. If there be Devils, whose mischief and might are both of them so confessedly great, there must needs be a God to restrain and countermand them; else the world would soon be turned into a mere hell, full of nothing but abominations and confusion.

§. 3. IV. If he do *despicere*, look downward to things below himself, whose nature is inferior to that of man; the contemplation of elements, plants and brute beasts will extort the confession of a *Deity*. *The heavens declare the glory of God, and the firmament showeth his handy-work*. Nor these alone, which have so much of magnificence in them: but the least fly, if it could be anatomized, would be found to have in it more miracles, then parts; such proportion of members, distinction of offices, correspondence of instruments, as speaketh the infinite power and wisdom of the Maker. Well might *Job* say, as he did, *Ask now the beasts and they shall teach thee, and the fowls of the air, and they shall tell thee: or speak to the earth, and it shall teach thee, and the fishes of the sea shall declare unto thee. Who knoweth not in all these that the hand of the Lord hath wrought this?*

V. If he do *inspicere*, look within himself, and that either to the composition of his body, or to the dictates of his conscience. We are so *fearfully and wonderfully made*, that the great physician *Galen*, though an heathen, being amazed at the wisdom which he discovered in the frame of every member in man's body, could no longer contain himself, but fell to praising the Creator in an hymn. As for conscience there is nothing more common then for wicked men after the commission of gross sins to be inwardly tormented and affrighted by reason of somewhat it suggests, the substance whereof is, that there is a God, and that he will judge them for what they have done. *Calvin* telleth us of a certain profane fellow who was ranting at his Inn, and blasphemously wresting that of the Psalmist, *The heaven of heavens is the Lord's, and the earth hath he given to the children of men*, as if God left us to do what we list upon earth, confining himself and his providence to the heavens; thereby as far as he openly durst disavowing a *Deity*. Whereupon he was struck suddenly with extreme torments in his body, and began to cry out *O God, O God*. So natural it is even for the worst of mankind to acknowledge a God in their extremities; and for others more ingenuous, even among those that want Scripture-light (as *Tertullian* hath observed) to be frequently saying, *God seeth. I commend it to God, God will recompense*: which drew from him an exclamation that must be warily understood, *O the testimony of a soul naturally Christian!*

§. 4. VI. If he do *circumspicere*, look round about him to the various occurrences in the world; the great deliverances vouchsafed to some, the great calamities brought upon others, both beyond all expectation. *The Lord is*, and cannot but be, *known by the judgments which he executeth*; so by the blessings which he bestoweth. Who can see a *Daniel* rescued from reasonable lions, unreasonable men, a *Moses* preserved in an ark of bulrushes, a *Noah* in a deluge of waters, others in a furnace of fire? Who can behold a *Pharaoh* plagued, an *Herod* eaten up with worms, an *Achitophel* making away himself, a *Judas* bursting asunder in the midst, an *Arius* voiding of his bowels, and not cry out, as it is in the Psalm, *Verily there is a reward for the righteous, doubtless there is a God that judgeth the earth?* We meet with a passage in *Atheneus* not unworthy, as I conceive, to be taken notice of, and recorded here. When at a public meeting in some place of receipt, a beam of the house suddenly falling had dashed out the brains of a notoriously wicked man in the sight of many by-standers to whom he was known; one *Stratonicus* brake out into a speech so emphatical in the Greek, as it can hardly be translated without much loss, yet take it thus: *Sirs, said he, the beam of light which I*

have, convinceth me that there is a God; if any of you be otherwise minded, this beam of wood may suffice to beget in him the same persuasion.

§. 5. But notwithstanding all this, as it fared with the wise men from the east, who, although they were assured by the appearance of a *star* that a King of the Jews was born, yet needed the *prophets* manuduction to give them notice who he was, and where they might find him: so though natural reason improved can make it appear *that there is* a God, yet there is a necessity of Scripture-revelation to inform us *who and what he is*, in regard of his Essence, Subsistence, and Attributes; in all these the written word goes far beyond whatever was or could be discerned in Natures school, and becomes the fountain of that *literal knowledge* which we are now to treat of.

EXERCITATION 3. *Reasons three ways of discovering God fall short of manifesting what he is. The expression in Exod. 3. 14. most comprehensive. A brief exposition thereof. Satan's impudence. Nature and Art both unable to discover the Trinity. What Scripture revealeth about it. Basils memento. Julians impiety. Socinians branded. The three Persons compared to those three wells in Genes. 26.*

§. 1. DIVINES tell us of three ways, whereby reason goes to work in her enquiry after God; but none of them all is able to make a full discovery of his Essence. The first is *via causalitatis*, when from the creatures, whereof God is the supreme universal cause, reason begins to contemplate him as their efficient, because they could not make themselves. But hitherto it only discovereth *Quod sit*, that there is a God, to whom all things ow their beings; not *Quid sit* what he is. The second is *via remotionis*, when it considereth the several imperfections of creatures, and removeth them all from God, as inconsistent with a Deity. Thus it conceiveth him immortal, impassible, impeccable, because to die, suffer, sin, are imperfections. But this only showeth *Quid non sit*, what he is not; she is still to seek for what he is. The third is *via eminentiae*, when reason considereth the sundry perfections, which are scattered here and there among created beings, and ascribes them all to God in an eminent and transcendent way. As when finding in Angels and men wisdom, holiness, and strength, it conceiveth God to be most wise, most holy, and most strong. Yet even this doth but show *Qualis sit, non quis, what kind* of being God is, not *who* is he. Reason for that must be beholding to revelation. In which respects I cannot but applaud the wise answer of that Philosopher, (*Epictetus*, as some report) who when his hearers said to him, *S^r you have uttered many excellent things concerning God, but we cannot as yet understand what he is, told them plainly, Were I able fully to set forth God, I should either be God myself, or God himself cease to be what he is. Si omnino ego Deum declararem, vel ego Deus essem, vel ill Deus non foret.*

§ 2. Were all such passages set aside as are not originally the Heathens own, but borrowed from Jewish or Christian authors, I should not be afraid to affirm, that there is one very short expression in Scripture, to wit this, *I am that I am*, which revealeth more of God, then all the large volumes of Ethnick writers. An expression so framed as to take in all differences of time, according to the idiom of the Hebrew tongue, wherein a verb of the future tense, as *Ehieh* is, may signify time past and present, as well as that which is to come. Hence ariseth a great latitude of interpretation; for according to different readings it implieth different

things. Reading it, as we do, *I am that I am*, it importeth the *supremacy* of God's being. The creatures have more of *non-entity* than of *being* in them: It is proper to him to say *I am*. 〈 in non-Latin alphabet 〉 . so the Septuagint. Or the *simplicity* thereof; whereas in creatures the Thing and its Being, *Ens* and *Essentia* are distinguishable, in him they are both one. Or the *ineffabilitie*; as if the Lord had said to *Moses*, enquiring his name, *I am myself*, and there is nothing without myself that can fully express my Being. Which put *Scaliger* upon inventing that admirable epithet 〈 in non-Latin alphabet 〉 , that is, *Ipsissimus Ipse*. Or lastly, the *Eternity* thereof; since there never was, never will be a time, wherein God might not, or may not say of himself *I am*. Whence it is that when Christ would manifest his *goings out from everlasting*, as *Micah* phraseth it, he maketh use of this expression, *Before Abraham was, I am*, not *I was*; for that might have been said of *Enoch*, *Noah* and others who lived before *Abraham's* time, yet were not eternal, but *I am*. If it be rendered *I am what I was*, as *Piscator* would have it, then it speaketh his *Immutability*: I am in executing, what I was in promising, *Yesterday and today and the same forever*. If, as others, *I will be what I will be*, then it denotes his *Independency*. That essence which the creatures have dependeth upon the Creatours will; None of them can say *I will be*, not having of and in itself any power to make itself persevere in being, as God hath. It may perhaps intimate all these, and much more than the tongues of Angels can utter. Verily it is a speech containing more in it (as a learned writer acknowledgeth) than human capacities can attain.

§. 3. I shall therefore forbear to enlarge upon it. Let me only observe before I leave it the notorious impudence of apostate spirits. Satan not contenting himself to have got the name of *Jove* in imitation of *Jehovah*, the incommunicable name of God, prevailed with his deluded followers to ascribe unto him that, which the Lord of heaven and earth assumeth to himself in this mysterious place of *Exodus*, saying *I am that I am*. For over the gate of *Apollo's* temple in the city of *Delphi*, so famed for oracles, was engraven in capital letters this Greek word 〈 in non-Latin alphabet 〉 . which signifies *Thou art*, whereby those that came thither to worship, or to consult Satan's oracle, were instructed to acknowledge him the fountain of being, and the only true God: as one *Ammonius* is brought in discoursing at large of this very thing in the last Treatise of *Plutarchs* morals, whereunto I refer the reader.

§. 4. As to the point of divine *subsistence*, *Jehova Elohim*, Father, Son and Holy Ghost: three persons, but one God; or in *Leo's* expression, *One God without division in a Trinity of Persons, and three Persons without confusion in an Unity of Essence*; it is a discovery altogether supernatural: yea Nature is so far from finding it out, that now when Scripture hath revealed it, she cannot by all the help of Art comprehend, or set it forth as she doth other things: *Grammar* itself wanting proper and full words whereby to express, *Logic* strong demonstrations whereby to prove, and *Rhetoric* apt similitudes whereby to clear so mysterious a truth. The terms Essence, Persons, Trinity, Generation, Procession and such like, which are commonly made use of for want of better, have been and will be cavilled at as short of fully reaching the mystery in all its dimensions. Of the similitudes usually brought for its illustration that which *Hilary* said is most true, *They may gratify the understanding of man, but none of them exactly suit with the nature of God*. For example, Not that of a root, a trunk, and a branch; the

trunk proceeding from the root, the branch from both, yet but one tree: because a root may for some time be without a trunk, and a trunk without a branch, but God the Father never was without his Son, nor the Father and Son without their coeternal Spirit. Neither that of a crystal Ball held in a river on a Sunshineday, in which case there would be a Sun in the Firmament, begetting another Sun upon the crystal Ball, and a third Sun proceeding from both the former, appearing in the surface of the water; yet but one Sun in all: for in this comparison two of the Suns are but imaginary, none real save that in heaven; whereas the Father, Word and Spirit are distinct Persons indeed, but each of them truly and really God.

§. 5. Well therefore may Rhetoricians say, It is not in us and in our similitudes fully to clear this high point; Logicians also, It is not in us and in our demonstrations fully to prove it. For however reason be able from the creatures to demonstrate a Godhead, as hath been said, yet it cannot from thence a Trinity; no more then he that looks upon a curious picture can tell whether it was drawn by an *English-man*, or an *Italian*, only that the piece had an artificer, and such an one as was a prime master in that faculty: because the limner drew it as he was an artist, not as one of this or that nation. So the world is a production of that *Essence* which is common to all three, not any *personal emanation* from this or that *subsistent*; which is the reason why a *Deity* may be inferred from thence, but not any distinction of *Persons*, much less the determinate number of a *Trinity*. The doctrine whereof is like a Temple filled with smoke, such smoke as not only hinders the view of the quickest eye, but hurts the sight of such as dare with undue curiosity pry into it. A mystery, which my *faith* embraceth as revealed in the word, but my *reason* cannot fathom. Whilst others run themselves on ground, and dispute it till their understandings be non-plust; may I be enabled to believe what Scripture testifieth concerning an *unbegotten Father*, an *only-begotten Son*, and an *Holy Spirit proceeding from both; Three*, yet but *One*: and therein to acquiesce without enquiring as *Mary* did, when the Angel foretold her miraculous conception, *How can this thing be?* To which question my return should be no other but that of *Augustine*, who notwithstanding his fifteen books concerning the Trinity, modestly said, *Askest thou me how there can be Three in One, and One in Three? I do not know, and am freely willing to profess my ignorance herein.* Verily this light is dazzling, and our eyes are weak. It is a case wherein the wisest clerks are punies, and the ablest Orators infants.

§. 6. Yet is the mystery itself written in Scripture as it were with the Sun-beams. I reject not as invalid, but only forbear as less evident the places commonly cited out of *Moses* and the Prophets; choosing rather to insist upon New-testament discoveries, when the veil which formerly hid the Holy of Holies from men's sight was rent in pieces, and the secrets of heaven exposed to more open view, then whilst the Church was in her minority. At our Savior's baptism there was a clearer manifestation of the Trinity then ever before; as if God had reserved this discovery on purpose to add the greater honor to his only Sons solemn inauguration into the office of Mediator-ship, which was then most visibly undertaken. Who so casts his eye upon the third chapter of the Gospel according to *Luke*, will quickly discern the Father in an audible voice, *heard* but not *seen*, *This is my beloved Son, in whom I am wellpleased.* The word made *flesh* now in the water, receiving baptism, and after praying, so both *heard* and *seen*. The Spirit like a Dove descending and resting upon Christ, *seen* but slot

heard. Insomuch as the Catholics were wont in the times of *Athanasius* to send the misbelieving *Arians* to *Jordan*, there to learn the knowledge of a Trinity.

§. 7. Behold after this a clear nomination of the three coessential Persons in that commission which Christ our Lord sealed to the Apostles before his ascension, in the end of the Gospel according to *Matthew*, when he sent them out to *make disciples in all Nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost*. Who can but see a Trinity here? How can any who by virtue of this institution hath been baptized, refuse to believe it? *It becomes us (saith Basil) to be baptized as we have been taught, to believe as we have been baptized, & to glorify as we have believed, the Father, the Son, and the holy Spirit*. This the great Apostate *Julian*, was not a little sensible of; wherefore considering that he could not fairly disclaim the Trinity, till he had renounced his baptism, he took the blood of beasts offered in sacrifice to the heathen God's (as *Nazianzen* tells us from the report of his own domestical servants) and bathed himself therein all over; so, as much as in him lay, washing off the baptism he had formerly received. Add hereunto that impregnable place (which hath hitherto, and will forever hold out against all the mines and batteries of heretics) in the first epistle of *John*, *There are three that bear witness in heaven, the Father, the Word, and the holy Spirit; and these three are One*. Where a Trinity is proclaimed both *in numero numerante, there are three; and in numero numerato*, telling us plainly who they are, *Father, Word, and holy Spirit*: And that the same Essence is common to them all. For *these three are One*.

§. 8. Yet is there a late generation, of men commonly known by the name of *Socinians*, who although they maintain against Atheists the *Personalitie* and *Eternity* of God the Father, have confounded Christian Religion by denying the *Eternity* of the Son, whose *Personalitie* they acknowledge; and the *personalitie* of the Spirit, whose *Eternity* they confess. Methinks it fares with these three blessed Persons, as with those three noted wells of which we read in the twenty sixth of *Genesis*. Two of them *Isaac's* servants were enforced to strive for with the herdmen of *Gerar*, which made him call the one *Esek*, that is, contention, the other *Sitnah*, that is, hatred. A third they got quiet possession of, and he called the name of it *Rehoboth*, saying, *Now the Lord hath made room for us*. The Fathers Godhead is like the well *Rehoboth*, which there was no strife about, the Sons divinity like the well *Esek*, we are forced to contend for that, as also for the Deity of the Spirit, which is as *Sitnah* to the *Socinians*; they hate the thoughts of it, much more the acknowledgement.

But can any man say by the *Spirit of God*, that the *Spirit* is not *God*? Is it not as clear by *Scripture*-light that *Christ* is *God*, as by *Natures* light that *God* is? Are they Christians and Spiritual, who deny the divinity of *Christ* and the *Spirit*? Let the judgment of charity enjoy its due latitude: but for my part, I would not for a thousand worlds have a *Socinians* account to give at the end of this.

EXERCITATION 4. *Divine Attributes calling for transcendent respect. They are set down in the Scripture so, as to curb our curiosity, to help our infirmity, to prevent our misapprehensions, and to raise our esteem of God. Spiritual knowledge superadding to literal clearness of light, sweetness of taste, sense of interest and sincerity of obedience.*

Next to the Essence and Subsistence of God, his Attributes are to be considered; concerning which I premise this rule.

§. 1. The degrees of our *respect* are to keep proportion with degrees of *worth* in persons and things; *ordinary* worth requiring *esteem*, *eminent* calling for *reverence*, *supereminent* for *admiration*, yea and *adoration* too, if it be an uncreated object. Hence the Psalmist upon contemplation of God crieth out as in an ecstasy, *O Lord, our Lord, how excellent is thy Name in all the earth!* His Attributes are his Name; their worth so superexcellent, as far to transcend the utmost pitch of that observance, which we, poor we, are able any way to render. Seeing as the stars of heaven disappear, and hide their heads upon the rising of the Sun that outshineth them: so creatures seem *not to be excellent*, yea, *not to be*, when the being and excellency of their *Maker* displayeth itself, according to that, *All nations before him are as nothing; and they are counted to him less than nothing and vanity.* The best of them have but some perfections: God either hath (as manna is supposed to have had the relish of all meats) or containeth all; Sovereignty comprehendeth inferior honors. The best of their perfections are mixed with some defects: but *God is light, and in him is no darkness at all.* They may be perfect and good in their kind: He is perfection and goodness itself. In them we may find matter of *wonderment*, but of *astonishment* in him, witness that eminent place Nehem. 9. 5. *Blessed be thy glorious Name, which is exalted above all blessing and praise.* Nature, though not altogether silent upon this argument, to wit the divine Attributes, yet enjoyeth but a dim light to discover them by, whereas the Scripture representeth them most magnificently in sundry respects.

§. 2. First, so as to *curb our curiosity*. For which end it expresseth divers of them negatively, as when God is said to be infinite, immortal, invisible, unsearchable: whereby we are taught that it is easier for us to know what he is not, then what he is; which is known only to himself. The best terms (as *Scaliger* hath it) for men to manifest their understanding of God by, are those which manifest that they understand him not. *Thou, O Lord, saith Nazianzen, hast produced all those things of which we speak; but art unspeakable thyself. All that can be known by us is from thee, but thou thyself canst not be known.* Yea *Austin* was not afraid to affirm that *Nescience is the better way of knowing God.*

Secondly, so as to *help our infirmity*. For whereas we are not able by any one act of our finite understandings to comprehend that infinite Essence, which is itself one simple Act, but comprehensive of all perfections; Holy Scripture, condescending to our weakness, alloweth us to take up as it were in several parcels, what we cannot compass at once; and in contemplating the Attributes to conceive some under the notion of *divine properties* incommunicable to creatures; such as are Immensity, Independency, Eternity, Simplicity, Self-sufficiency, All-sufficiency, Omnipotence, Omniscience, Omnipresence. Others under that of *divine faculties*; such are Understanding, Will, and Memory ascribed to God. It gives us leave to look at some as *divine affections*; such are his Love, Hatred, Anger, Grief and Delight. At others as *divine virtues*; such are his Mercy, Justice, Patience, Faithfulness, Holiness, Wisdom, &c. and at other some as *divine excellencies* resulting out of all the former; such are Majesty, Blessedness and Glory.

§. 3. Thirdly, so as to *prevent our misapprehensions*. The Attributes of God however diversified in our conceptions (as hath been said) are identified with his Essence, which is but One: though to us they appear to be different each from other, and all from it; as the vast ocean, though but one, receiveth divers names from the several shores it washeth upon: so however Justice, Mercy, Power and the rest, be several names suited to different operations; yet God is but one *simple Act* under those *various denominations*. Lest we should therefore apprehend them to be such qualities as our virtues are, really distinguishable, yea and separable from our being (as appeared when the first man fell from his holiness, yet continued a man still) Scripture doth sometimes predicate them of God in the *abstract*: as when Christ is styled *Wisdom*; when it is said, *God is love*, and *the Spirit is truth*. Men may be called loving, wise and true: God is love, wisdom and truth itself. The Apostle telleth us that if God swear, he doth it *by himself and no other*; yet we find him in the Psalm *swearing by his holiness*: whence it followeth that his holiness is himself. Christ is usually said to sit at the right hand of God; but in one place it is expressed by sitting *on the right-hand of power*: Therefore God is Power, as well as Love. There is the same reason of all his attributes.

§. 4. Fourthly, So as to *raise our esteem of God*. Some there be which are frequently called *Communicable Attributes*, because in them the creatures share, as being, immortality, goodness, and wisdom. Lest we should in this respect have lower thoughts of God than becomes us, Scripture is wont to ascribe them to him in such a way of *supereminence* as, (however they be participated by Angels and men yet) he only is said to have them. Witness these texts, *There is none besides me. Who only hath immortality. God only wife*. And *There is none good but God*. Because in him they are all infinite, all eternal, all unmixed, and without the least allay of imperfection. An apostrophe borrowed from a devout, though popish, writer, shall shut up this. *O abyss of divine perfections! How admirable art thou, O Lord, who possessest in one only perfection the excellency of all perfections, in so excellent sort, that none is able to comprehend it but thyself!*

§. 5. There is yet behind, a third kind of knowledge far exceeding both the former. A knowledge of God not proceeding from the light of Nature alone, as the first doth; nor of Scripture alone, as the second; but from effectual irradiations of *the Spirit of wisdom and revelation*, accompanied with purging and cheering influences from the same spirit. Look as the *Literal* maketh an addition of further discoveries to the *Natural* (which hath been sufficiently proved) So this *Spiritual* knowledge of God superadds even to the *Literal* sundry particulars, not unworthy of our serious consideration, viz.

First, Clearness of light. Since the Canon of Scripture was perfected, the things which the Holy Ghost discovereth are no other for substance, but those very things which are contained in the written word: only he affords regenerate persons clearer light to discern them by, than any they had before their conversion. Take a man that is now become a learned Critick, turn him to the same Author which he perused when he was a young student; he will find the self-same matter, but see a great deal further into it, because he hath now got further light. So is it here.

Secondly, Sweetness of taste. *I satedown under his shadow with great delight, and his fruit was sweet to my taste.* So the Spouse. *O taste and see that the Lord is good.* So the Psalmist. Upon which place the School-men have founded their distinction of *knowledge of sight* and a *knowledge of taste.* Spiritual science is steeped in affection; taking delight in the things known, and not barely apprehending, but relishing and savouring what it apprehendeth with abundance of love and complacency. Whence those expressions in Solomon's song, *Because of the savor of thy good ointments, thy name is as an ointment poured forth, therefore do the Virgins love thee, He doth not know the things of God (saith a late writer well) who doth not desire and love them.*

§. 6. Thirdly, Sense of interest. Of the *Zidonians* God said, *They shall know that I am the Lord:* But of his own people *Israel,* *They shall know that I am the Lord their God.* Paul of the believing *Ephesians* concerning Christ, *In whom ye trusted, after that ye had heard the word of truth, the Gospel of your salvation.* Others may consider the Gospel as a word of truth, and a doctrine holding forth salvation; but such as are savingly enlightened and sanctified by the Spirit, view the *salvation* it holdeth forth as *theirs,* and are ready to say of every truth therein contained, *This is good and good for me.* Happy man, whosoever thou art, that canst look by an eye of faith at the Gospel as the Charter of thy liberties, at the condemning Law as cancelled by thy Surety, at the Earth as the footstool of thy Fathers throne, at Heaven as the portall of thy Fathers house, at all the creatures in Heaven and Earth as an heir is wont to look at his fathers servants, which are therefore his, so far as he shall have need of them, according to that, *All are yours, and ye are Christ's, and Christ is God's.*

Fourthly, Sincerity of obedience. No doubt but *Eli's* two sons, being Priests had a literal knowledge of God; yet being profane, they are said expressly not to have known him. *They were sons of Belial; they knew not the Lord.* When *Lucius* a bloody persecutor offered to confess his Faith, in hope thereby to beget in the auditors a good opinion of his orthodoxy, *Moses* the religious Monk refused to hear him, saying, *The eye might sometimes judge of ones faith as well as the ear: and that whosoever lived as Lucius did, could not believe as a Christian ought.* Fully consonant hereunto is that of *James,* *I will shew thee my faith by my works.* That of *John,* *He that saith, I know God, and keepeth not his commandments is a liar, and the truth is not in him.* And that of *Job,* *Behold the fear of the Lord that is wisdom, and to depart from evil is understanding.*

APHORISM IV. Goodness and Greatness are Attributes so comprehensive, as to include a multitude of divine perfections.

EXERCITATION 1. God described from goodness and greatness both without and within the Church. A lively portraiture of his goodness in the several branches thereof. Exod. 34. 6, 7. Bowels of mercy implying inwardness and tenderness. Our bowels of love to God, of compassion to brethren. Mercy not to be refused by unbelief, nor abused by presumption.

§. 1. The most learned among the Heathen made account they had sufficiently characterized their *Jupiter,* when they styled him Good and Great, yea the Best and Greatest of Beings. Neither can it be denied that these two attributes, if we take them in their latitude, comprehend very many of those perfections, which commonly go under other names. And

this perhaps may be the reason why *David* in Psalm one hundred forty fifth (which the Rabbins are said to have esteemed so highly of, as to determine, but with more superstition than truth, that whosoever repeated in thrice every day might be sure of eternal life) having set himself to extol God and to bless his name, as appeareth by the first and second verses, insisteth chiefly on these two. *Great is the Lord, and greatly to be praised, and his greatness is unsearchable.* Shortly after, *They shall abundantly utter the memory of thy great goodness. The Lord is gracious and full of compassion, slow to anger and of great mercy. The Lord is good to all; and his tender mercies are over all his works.* I shall accordingly treat of both, and first of his Goodness.

§. 2. *Moses* was skilled in all the learning of the Egyptians; yet as not content herewith, he becometh an humble suitor to God for some further and better knowledge, *I beseech thee* (saith he) *show me thy glory.* Other notions may fill the head of a moral man: nothing short of the knowledge of God can satisfy the heart of a Saint. Wherefore in answer to this request, the Lord maketh him a promise, saying, *I will make all my goodness pass before thee.* The thing desired was a sight of his glory; the thing promised a view of his Goodness. Which intimateth that however in themselves all the Attributes of God be glorious, yet he glorieth most in the manifestation of his goodness, neither doth any bring him in so much glory from the creatures who are wont to magnify this most. *I will mention the loving kindnesses of the Lord, and the praises of the Lord, according to all that the Lord hath bestowed on us; and the great goodness towards the house of Israel, which he hath bestowed on them, according to his mercies, and according to the multitude of his loving kindnesses.* So the Church in *Isaiah*.

Now the forementioned promise made to *Moses* in *Exodus* the three and thirtieth, was made good in chapter the thirty fourth, where the Lord is said to have passed by him, and proclaimed, *The Lord, the Lord God merciful and gracious, long suffering and abundant in bounty and truth, keeping mercy for thousands, forgiving iniquity and transgression, and sin, and that will by no means clear the guilty, visiting the iniquity of the fathers upon the children, and upon the children's children unto the third, and to the fourth generation.* All which clauses, (even the latter, expounded by most of God's Justice) may be so interpreted as to relate to his Goodness rather.

It is twofold, one *Essential*, that wherewith God is good in himself, the other *Relative*, that whereby he doth good to his creatures. The former is here set forth by the term *Jehovah*, which is doubled, and doth most fully serve to express it, as coming from a root, that signifieth Being. For Goodness and Entity are convertible, and everything so far forth as it partaketh of Being, partaketh also of Bonity: wherefore God in whom all degrees of Entity meet is undoubtedly most good. The latter in the title *El*, which as a learned Jew affirmeth, doth not less clearly express his influence, than *Jehovah* doth his Essence: *El* and *Elohim* in their most proper notion (as he telleth us) signifying the author and producer of things by an infinite power. Of this Relative goodness there are sundry distinct branches mentioned in this superexcellent Text, which are spoken to in their order.

§. 3. The First is *Mercy*. The nature whereof may receive much light from the Hebrew word which is here made use of. It cometh from a root that signifieth shutting up in ones bowels, as child-bearing women retain and cherish their dearest offspring within their wombs.

Accordingly we read in *Luke* of the *bowels of God's mercy*; a phrase which implieth both inwardness and tenderness. First inwardness, our bowels are the most inner parts: The mercy of God springs from within, and hath no original cause without himself. Humane affection is commonly both begotten and fed by somewhat without, in the thing or person beloved; as culinary fire must be kindled and kept in by external materials: But *God loveth because he loveth, and showeth mercy on whom he will show mercy*; as celestial fire is fuel to itself. He freely extendeth mercy to us in making us good, then doth us good for being so; is not this a merciful God? Secondly tenderness. The forecited passage in *Luke* runneth thus in our translation, *Through the tender mercies of our God*. Of all parts the bowels relent and earn most. In them we are wont to find a stirring, when strong affections of love or pity are excited, as *Joseph* did upon sight of *Benjamin*. God speaking after the manner of men useth this pathetic expression concerning his people, *How shall I give thee up Ephraim? how shall I deliver thee Israel? how shall I make thee as Admah? how shall I set thee as Zeboim? mine heart is turned within me, my repentings are kindled together*. His people accordingly cry to him, *Where is thy zeal, and thy strength? the sounding of thy bowels, and of thy mercies are they restrained?* Of all human bowels those of mothers are the tenderest. *Can a woman* (saith the Lord) *forget her suckingchilde that she should not have compassion on the son of her womb?* Yet sooner shall all the mothers in the world prove unnatural, then he unmerciful: for so it followeth, *yea they may forget, yet will not I forget thee*.

§. 4. Well may this notion of mercy put us in mind of returning bowels of love to God, according to what *David* said in the beginning of Psalm the eighteenth, *I will love thee O Lord my strength*; where the word cometh from the same forementioned root, and intimateth exercising love out of his most inward bowels: as also of extending bowels of compassion to those especially that stand in nearest relation to him, according to that of *John*, *Whoso hath this worlds goods, and seeth his brother hath need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?* But that is not all the improvement we are to make of this Attribute. As it is a most tender affection, so is it to be most tenderly used. Take we therefore diligent heed, as of refusing it by unbelief, so, of abusing it by presumption.

First, of *refusing mercy by unbelief*. Many, as the phrase is in *Jonah*, *forsake their own mercy*, by giving way to objections arising from the flesh, like smoke out of that bottomless pit in *Revelation*. Say not therefore God is so angry with me, the arrows of the Almighty stick so fast, and the poison thereof doth so drink up my spirit, that I cannot expect any mercy from him. Know that the Lord is wont even *in wrath to remember mercy*: and that the correction which thou at present lookest at as an argument of wrath, may perhaps be an evidence of love, and an act of mercy. God is not about to hew thee down, as thy unbelieving heart imagineth, but to prune thee for prevention of luxuriancy. Be sure the right hand of his clemency knoweth whatever the left hand of his severity doth. Thou hadst better be a chastened son, then an undisciplined bastard. There is no anger to that in *Isaiah*, *Why should ye be stricken anymore? ye will revolt more and more*: That in *Ezekiel*, *I will make my fury towards thee to rest, and my jealousy shall depart from thee; and I will be quiet, and will be no more angry*; That in *Hosea*, *He is joined to idols, let him alone*. Then is God most angry of all, when he refuseth to be angry; yea there is no anger of his to be compared to this kind of mercy. Men

that are fatted to destruction often go prosperously on in the world, have few afflictions in their life, no bands in their death: but as *Erasmus* once said, *From this prosperitie good Lord deliver us.*

Say not I am unworthy, and must therefore despair; for mercy is free, and if God should show mercy to none but such as are worthy of it, he should show mercy to none at all, seeing *All have sinned and come short, as of the glory*, so, of the mercy of God. Say not my sins are many and great, too many and too great to be pardoned: but oppose to the multitude of thy transgressions that *multitude of tender mercies* mentioned by the Psalmist; not forgetting the gracious invitation by another Prophet, *Let the wicked forsake his way, and the unrighteous man his thoughtss; and let him return unto the Lord, and he will have mercy upon him, and to our God, for he will abundantly pardon, or, multiple pardon*, as the original phrase imports. To the greatness of thy sins oppose the riches of God's mercy, and greatness of his love spoken of by the great Apostle. *God, saith he, who is rich in mercy, for his great love wherewith he loved us.* Lo here a vast heap, whereunto men may come with confidence, be it never so much they have need of, because these riches are not impaired by being imported. The mercies of an infinite God are infinite mercies, and so able to swallow up all the sins of finite creatures. What though thou hast heretofore delighted in sin? despair not, for he *delighteth in mercy, mercy pleaseth him*, as much as ever any sin did thee. What though thy rebellion hath been long continued? *The mercy of the Lord is from everlasting to everlasting upon them that fear him.* Yea what though to former guilt thou hast added backsliding, and relapses to rebellion? yet remember that in *Jeremiah*. *Return ye backsliding children, and I will heal your backslidings*, together with that in the last of *Hosea*, where *Israel* had no sooner said, *In thee the fatherless findeth mercy*, but it followeth immediately, *I will heal their backslidings, I will love them freely.* But lest any should surfeit on these sweet meats, take we heed.

§. 5. Secondly, *Of abusing mercy by presumption.* Mercy improved openeth to us the surest refuge; Mercy abused brings upon us the sorest vengeance. It would be considered that there is one kind of presumers whom mercy itself is resolved to have no mercy on, so long as they continue such: to wit, those that dare expect it, notwithstanding their resolution to go on in their impenitence, and ignorance of God. For thus saith the God of heaven concerning him, *Who blesseth himself in his heart, saying, I shall have peace, though I walk in the imagination of my heart, to add drunkenness to thirst, The Lord will not spare him, but the anger of the Lord and his jealousy shall smoke against that man; and the curses that are written in this book shall lie upon him; and the Lord shall blot out his name from under heaven; and shall separate him unto evil.* And again, *It is a people of nounderstanding; therefore he that made them will not have mercy on them, and he that formed them will show them no favor.* Such shall at length find to their costs that the Justice of God, as well as his Mercy endures forever: And that as nothing is more calm then a smooth, more raging then a tempestuous sea; nothing more cold then lead when it is taken out of the mine, nor more scalding when it is heated; nothing blunter then iron, yet when it is whetted nothing more sharp: So none more merciful then God, but if his patience be turned to fury by our provocations, none more terrible. *Because I have purged thee*, saith the Lord, *and thou wast not purged; thou shalt not be purged from thy filthiness anymore, till I have caused my fury to rest upon thee. I the Lord have spoken it, and I will do it I will not go back, neither*

will I spare, neither will I repent &c. Woe and again woe to them all, against whom mercy itself shall rise up in judgment. Look as the power of God, though infinite, receives limitations from his will; He *could* have made millions of worlds, *would* make but one: In like manner his infinite mercy is also limited by his will; and his word the interpreter of his will; plainly telleth us that, as Physicians begin with preparatives, so he begets fear in their hearts, whom he intendeth mercy to. *Look as a father pitieth his his children, so the Lord pitieth them that fear him. The mercy of the Lord is from everlasting to everlasting upon them that fear him, to such as keep his Covenant, and to those that remember his commandments to do them.* Not they that presume, but that fear; not such as break, but as keep his Covenant; not those that forget, but that remember his Commandments to do them; or at least whose earnest desires and endeavors are that way bent, may expect and shall receive mercy from him. They shall find by sweet experience the infallible truth of what M^r Peacock once said upon his recovery out of a deep and long desertion, viz. That the sea is not more full of water, nor the sun of light, then the Lord is of mercy.

EXERCITATION 2. *Grace what. From it spring Election, Redemption, Vocation, Sanctification and Salvation. A Caveat not to receive it in vain. It purgeth and cheereth. Glosses upon Titus 2. 11, 12. and 2 Thess. 2. 26, 17. The exaltation of free grace exhorted to. Long-suffering not exercised towards evil Angels, but towards men of all sorts. It leadeth to repentance; is valued by God, and must not be slighted by us. A dreadful example of goodness despised.*

§. 1. A Second branch of God's goodness is Grace, which relates to unworthiness, as the former did to misery. God is merciful to the *ill-deserving*, Gracious to the *undeserving*. So far are we from being able to merit so much as the crumbs which fall from his table, that even temporal favors are all from grace. *Noah* was preserved in the deluge. Why? because *He found grace in the eyes of the Lord.* *Jacob* was enriched, and had enough. How came it to pass? *Because God, said he to Esau, hath dealt graciously with me.* But beside that *common favor* which all share in more or less, there is a more *special grace*, which the Psalmist prayeth for, *Remember me, O Lord, with the favor that thou bearest unto thy people; O visit me with thy salvation.*

§. 2. This third is drawn throughout the whole web of salvation, and there is not a round in the ladder to heaven, which doth not give everyone that steppeth upon it just occasion of crying, *Grace, Grace.* Did the Lord elect thee to life and glory, when so many were passed by? What reason can be given of this but free grace? *Paul* styleth it the *election of grace* in his epistle to the *Romans*; and telleth his *Ephesians* that God had chosen them in *Christ* before the foundation of the world, according to the good pleasure of his will, *to the praise of the glory of his grace.* Hast thou obtained redemption through the blood of *Jesus*? That also, saith he there, flows from *the riches of his grace.* Hath the Lord effectually called thee? Bow down thine head and adore free grace, as the cause thereof. For *he saveth and calleth us* saith the same holy Apostle, *with an holy calling, not according to our works, but according to his own purpose and grace.* So in the *Acts*, when a great number believed, and were turned to Christianity, *Barnabas* saw *the grace of God*, shining forth in their conversion. Hast thou received any abilities tending either to thine own sanctification, or to the edification of others? Do the like upon this occasion too, as *Paul* did, saying, *By the grace of God I am what I*

am; and his grace, which was bestowed upon me was not in vain; but I labored more abundantly than they all; yet not I, but the grace of God, which was with me. In a word, dost thou find in thyself any beginnings of salvation, any hopes that it shall be perfected? Remember what that great asserter of free grace hath left upon record to all posterity. *By grace ye are saved through faith; and that not of yourselves, it is the gift of God.* Remember it so, as

§. 3. First, to beware of *receiving the grace of God in vain*, it being ordained for better ends, to wit, purging and cheering of such as receive it. *The grace of God that bringeth salvation, hath appeared to all men, teaching us that denying ungodliness and worldly lusts, we should live soberly, righteously and godly in this present world.* All partakers of grace should not only deny that gross *ungodliness* of conversation, which the very sons of morality decrie and abhor; but also *worldly lusts*, which others are secretly indulgent to. Neither should they content themselves with a negative purity, such as that of the Pharisee was, *I am not as other men; not as this publicane; not an extortioner, not an adulterer*, (Logicians say of this particle *Not*, that it is of a *malignant nature*; Divines know that the malignant Church is much built up by such negatives) but also practice positive holiness, by *living soberly, righteously and godly*, and that too *in this present world*: not putting on a vizard of these, as the manner of some is, on a sick bed, or death bed, when they can no longer look at themselves, as men of this world, but of another. As for cheering, remarkable is that prayer made in behalf of the Thessalonians, *Now our Lord Jesus Christ himself, and God even our Father, which hath loved us, and hath given us everlasting consolation, and good hope through grace, comfort your hearts.* It implieth that whereas we cannot possibly raise from ourselves any ground of hope, or have any lasting, much less everlasting consolation from the creatures, Grace is a firm foundation for both. And this is it, which hath put the prince of darkness (whose desire it hath always been to keep men in as hopeless and comfortless condition as he can) upon using his utmost endeavors in all ages of the Church, either to obstruct the doctrine of free grace, as by *Pelagian* and *Arminian* tenets, or to poison this fountain with corrupt deductions and inferences, as by *Antinomians* and *Familists*. Wherefore remember it so, as

§. 4. Secondly, In all thy tenets and discourses to magnify and exalt that to which thou owest so very much, indeed thine All that good is. Think it not enough, with some, of a thousand parts to ascribe nine hundred ninety and nine to *free grace*, reserving but one for *free-will*: for as *Prosper* resolves the case well, *It is not devotion to give almost the whole to God, but deceit to retain the least part.* And again, *Grace is wholly repelled, where it is not wholly entertained.* I list not now to dispute the point: Only let me have leave to commend to thy reading and observation a paper of verses, inserted by certain Divines that were present at the *Synod of Dort*, into their suffrage, and comprehending a brief decision of the five Articles there debated, with a pious inference from thence; because with me they have ever been of great esteem since I first met with them in the Acts of that Synod.

Gratia sola Dei certos elegit ab aevo;

Dat Christum certis gratia sola Dei;

Gratia sola Dei fidei dat munera certis;

Stare facit certos gratia sola Dei.

Gratia sola Dei cùm nobis omnia donet,

Omnia nostra regat gloria sola Dei.

In English thus,

Free grace alone elected some to bliss;

Free grace alone gave Christ to death for some;

In some free grace works faith that saving is,

Some by free grace to perseverance come.

Since God's sole grace doth all our good provide,

Let God's sole glory all our motions guide.

§. 5. A third branch of divine goodness is *Long-suffering*; whereby God hath been pleased to put a notable difference between Angels that fell, and the lapsed sons of Adam. Of them *Peter* saith, *God spared not the Angels that sinned, but cast them down to hell, and delivered them into chains of darkness, to be reserved unto judgment.* This was quick and speedy work. But *the Lord* saith the same Apostle, is *Long-suffering to usward.* He exerciseth much patience, very much, even towards all, though vessels of wrath. For so Paul, *What if God willing to show his wrath and to make his power known, endured with much longsuffering the vessels of wrath fitted to destruction?* How profane was the old world? How wicked a place was *Jericho*? yet was he one hundred and twenty years in warning those of that age, before he brought the deluge upon them: And he that made the world in six, was seven days in destroying that one city. The great Doctor of the Gentiles was not much more then thirty years old, when God converted him: yet we find him looking at this as infinite patience, as all longsuffering, that he was born with so long. *I obtained mercy* (saith he) *that in me first Jesus Christ might show forth all longsuffering.* How sensible then ought they to be of this Attribute, whom God hath born with forty, fifty, sixty years, and still continueth to cry unto, as it is in *Habakkuk*, *Woe to him that increaseth that which is not his: How long? as in Jeremy, O Jerusalem wash thine heart from wickedness, that thou mayest be saved: How long shall thy vain thoughts lodge within thee?* And again, *Woe unto thee O Jerusalem, wilt thou not be made clean? When shall it once be.* All which places declare sufficiently that the longsuffering God doth in a manner long to see our conversion to him.

§. 6. And that indeed is the most proper use we can make hereof according to *Paul's* expostulation, *Despise thou the riches of his goodness and forbearance, and longsuffering; not knowing that the goodness of God leadeth thee to repentance.* Verily we cannot meet on this side hell with a worse temper of spirit then that which inclines a sinner to despise the forbearance of God, and to kick against the bowels of his goodness: As that profane *Arian* did, who was executed at *Norwich*, concerning whom M^t *Greenham* acquainteth us with this strange and prodigious narration.

This hellish heretic, saith he, (for so were the deniers of Christ's Divinity accounted of in those days, whatever thoughts be had of them in these) a little before he was to be executed, afforded a few whorish tears, asking, whether he might be saved by Christ or no? When onetold him that if he truly repented he should surely not perish; he brake out into this speech, *Nay, if your Christ be so easy to be entreated indeed, as you say, then I defy him, and care not for him.*

Horrible blasphemy! desperate wickedness for a man to draw himself back from repentance by that very cord of love, whereby he should have been drawn to it. The next degree of impiety is, when men are therefore bold to continue long in sinning, because he with whom they have to do is a longsuffering God. A vice which the Preacher of old took notice of. *Because sentence against an evil work is not executed speedily, therefore the heart of the sons of men is fully set in them to do evil.* But let such fear and tremble at what followeth, *Though a sinner doth evilan hundred times, and his days be prolonged; yet surely I know it shall not be well with the wicked.* The Lord valueth every moment of his forbearance, as in the parable, *Behold these three years I come seekingfruit on this fig-tree, and find none.* Christ sets an high price upon every exercise of his patience, as in the Canticles, *Open to me, for my head is filled withdew, and my locks with the drops of the night.* Take we heed of slighting that which God and Christ value. Know and consider that patience may be tired, that however the Lord be longsuffering, yet he will not suffer forever, but be weary of repenting in case men will not be weary of sinning. Hear what was once said by himself to Jerusalem, *Thou hast forsaken me, saith the Lord, thouart gone backward: therefore will I stretch out my hand against thee, and destroy thee: I am weary with repenting.*

EXERCITATION 3. *The bounty of God declared by his benefits, viz. giving his Son to free us from hell, his Spirit to fit us for heaven, his Angels to guard us on earth, large provisions in the way, and full satisfaction at our journeys end. Joh. 3. 16. James 1. 5. and Psal. 24. 1. Glossed. Isai. 25. 6. Alluded to. Inferences from divine Bounty, beneficence to Saints; not dealing niggardly with God, exemplified in David, Paul, and Luther. Truth in God is without all mixture of the contrary. It appears in his making good of promises, and threatenings; teaching us what to perform and what to expect.*

§. 1. OUR Bibles in the next clause, making use of the generical term, have it, *Abundant in goodness.* I will make bold to vary a little from the common translation, and to read it, *Abundant in bounty,* because the word, as *Zanchi* and others have observed, most properly signifieth that kind of goodness, which we call Bounty or Benignity, and which maketh a fourth branch. This God is abundant in: witness the greatest of his gifts, by which we are wont to measure the bounty of benefactors. I shall instance in some of the chief. He bestoweth upon us,

First, *His son to free us from hell.* Godso loved the world that he gave his only begotten Son. He did not grant him upon the request and earnest suit of lapsed creatures; but freely gave him unasked; not a servant but a Son; not an adopted son, such as we are, but a *begotten*, begotten, not as Saints are, *of hiswill by the word of truth*, but of his Nature; he himself being the *Word* and the *Truth*; not one of many, but an *only* Son thus begotten; and this not for the procuring

of some petty deliverance, but *that whosoever believeth in him should not perish, but have everlasting life*. Well might this gift of royal bounty be ushered in with a *God so loved the world*. Majesty and love have been thought hardly compatible. Yet behold the majesty of God bearing love, and that to the *world*, the undeserving, yea illdeserving world of mankind. *Herein is love*, (saith S^t John elsewhere, let me say, herein is bounty) *not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins*. Loved, and *So loved*; that particle is most emphatical, and noteth the transcendency of a thing, either good or evil. *Paul* speaking of the incestuous Corinthian decyphers him thus, *Him that hath sodone this deed*; so impudently, so abominably, so unchristianly. The officers being astonied at our Savior's doctrine, cried out, *Never man spake so athis man*; so excellently, so powerfully, so incomparably. Here, *God so loved the world*, that is, so freely, so infinitely, so unspeakably. The Apostle himself, who had been wrapped up to the third heaven, and there heard things not to be uttered, wanteth words, when he cometh to utter this; and useth an accumulation of many; because no one could serve his turn to express it sufficiently. Not content to have styled it *love, mercy, grace*; as not having yet said enough, he calleth it *great love, glorious grace; rich mercy, yea, exceeding riches of his glorious and merciful grace*, in his second chapter to the *Ephesians*.

§. 2. Secondly, *His Spirit to fit us for heaven*. Our heavenly Father is he that *giveth the holy Spirit to them that ask him*. The Spirit thus given worketh in us regeneration (we are therefore said to be *born of the Spirit*) and that real holiness, concerning which the Apostle saith, *without it no man shall see the Lord*: So preparing us for that place, which our Lord Jesus is *gone before to prepare for us*. A daily conversation in heaven is the surest forerunner of a constant abode there. The Spirit, by enabling us hereunto, first bringeth heaven into the soul, then conducteth the soul to it. Whence it is that *Nehemiah*, recording the acts of God's bounty to *Israel*, reckoneth this as one of the principal, *Thou gavest also thy good Spirit to instruct them*.

Thirdly, *His Angels to guard us on earth*. After David had said, *The angel of the Lord encampeth round about them that fear him, and delivereth them*, he addeth immediately, *O taste and see that the Lord is good*; herein good, in bestowing such a guard upon us. It was an act of royal benignity towards *Mordechai* in king *Ahasuerus*, to make *Haman* the favourite, his attendant as he rode through the streets: Lo here a far greater; the holy Angels, those favorites in the Court of heaven, *are all ministering spirits, sent forth to minister for them who shall be heirs of salvation*. A task which they perform without grudging, (although in themselves more noble creatures than we are) both out of love to their younger brethren, of whom they have a most tender care; and out of obedience to God, their Father and ours, who hath given them charge so to do, as it is in the Psalm, *He shall give his Angels charge over thee, to keep thee in all thy ways*. Lay this to the former (as *Bernard* did) and we shall see the whole heaven at work for our preservation; God the Father sending his Son to redeem us; the Father and Son sending their Spirit to guide us; the Father, Son, and Spirit sending their Angels to minister for us. O taste and see that the Lord is good, bountifully good!

§. 3. Fourthly, *Large provisions in the way*. We consist of body and soul; he provideth plentifully for both; *giving us richly all things to enjoy*, as one Apostle phraseth it, yea as

another, *giving unto all men liberally and not upbraiding*. Whereas ordinary benefactors, by reason of their stinted abilities give either but a few things, or to a few persons only, or if to many, but sparingly; and are besides apt to corrupt and blemish their good turns by casting them in the receivers teeth, and making their boast continually of them: all these are here removed from God, whilst he is said to give unto all men, and that liberally, yea and so as not to upbraid; although whatever men receive, yea whatever they are, (sin excepted) be wholly his. That of the Psalmist is very emphatical, and well deserveth our consideration. *The earth is the Lord's, and the fullness thereof, the world, and they that dwell therein*. The house wherein a man dwelleth, may be his landlords; but the furniture his own. Here we are told that not the earth only, but the fullness of it is the Lord's. Both house and furniture may be another's; but he that inhabiteth it *his own man*. Here they that dwell therein are the Lord's, the inhabitants themselves, as the room and the stuff. To which agreeth that of S^t Paul, *ye are not your own*; and that of an ancient writer cited by *Heinsius*. Our very being is none of ours; much less the things we have in possession. As for spiritual provisions, his people use not to be scanted in them. Another particular reckoned up by *Nehemiah*, when he set himself to celebrate the acts of divine bounty towards Israel, was the institution of Ordinances. *Thou camest down also* (saith he speaking to God) *upon mount Sinai, and spakest with them from heaven, and gavest them right judgments and true laws, good statutes and commandments; and madest known unto them thy holy Sabbath*. One way whereby great Princes are wont to manifest their royal bounty is the making of great feasts, as *Ahasuerus*, and *Solomon* did: we may safely allude to the Prophets expression (though the place have another meaning) and say of the Church in that respect, *In this mountain doth the Lord of hosts make unto all people a feast of fat things, of wine on the lees; of fat things full of marrow, of wine on the lees well refined*. Good Sermons and Prayers are like well refined wines: and as Christ himself is a Savior full of merits, so is his Gospel a doctrine full of promises; his Supper a Sacrament full of mysteries; his Sabbath a day full of opportunities; all his Ordinances fat things full of marrow.

§. 4. Fifthly, *Full satisfaction at our journeys end*. Now indeed, as the natural, so the spiritual eye is not satisfied with seeing, nor the spiritual ear with hearing; because *we see but as through a glass darkly, not face to face, and know but in part* that of which we hear. Then shall eye and ear have enough, when we shall *see God as he is*; and hear Christ saying, *Come ye blessed of my Father; inherit the kingdom prepared for you from the foundation of the world*. Here, although believing souls have fellowship with God in Christ sufficient to stay their stomachs as at a breakfast; yet that degree of fruition is wanting which should satiate them fully, as at a feast beyond that of Ordinances. What shall there be enjoyed will replenish every chink of rational appetites; the *first Truth* filling up our understandings, and the *chief Good* our wills to the very brim. Then shall that be to the utmost verified, which *David* once said of regenerate persons, *They shall be abundantly satisfied with the fatness of thy house; and thou shalt make them drink of the river of thy pleasures: for with thee is the fountain of life, in thy light shall we see light*.

§. 5. For improvement hereof. As our Savior once said, *Be ye merciful: so Be ye bountiful*, let me say, as your father is bountiful. S^t Paul having praised the *Macedonians* for their deep poverty abounding unto the riches of their liberality, urgeth the grace and benignity of Christ as a principal motive to excite his *Corinthians* to a like exercise of bounty towards the

poor Saints at Jerusalem. *For ye know, saith he, the grace of our Lord Jesus Christ, that though he was rich, yet for your sakes he became poor, that ye through his poverty might be-rich.* More especially let us all learn from hence not to deal niggardly with God himself; but to think no pains too great, no expense too much, no time too long that is spent in his service: Not, as the manner of some is, who so manage the profession of religion, as if their main care and study were how to serve him with most ease, and to come off with the cheapest performances. *David, Paul, and Luther,* were men of another spirit. The first, as he delighted in the commemoration of divine bounty to him, saying, *I willsing unto the Lord, because he hath dealt bountifully with me:* And again, *Returnunto thy rest O my soul, for the Lord hath dealt bountifully with thee;* so he was no niggard in his returns, but ever and anon enquiring what he should do to testify his thankfulness, *What shall Irender unto the Lord for all his benefits towards me?* And as providence offered occasion laying himself out for God; witness that his resolution, testified to *Araunah the Jebusite,* not to offer unto the Lord of *that which cost him nothing.* The second was willing *tospend and to be spent* in the work of his ministry; and *not to be bound only, but to die at Jerusalem, for the name of the Lord Jesus,* who had there suffered not bonds only, but death for him.

The third, during his retirement in the castle at *Coburga* for the safety of his person, having then more time to spare for devotion than his many public employments had been wont to afford him, was no niggard of it; But as one *Vitus Theodorus,* who then lived with him, informed *Melanchthon,* spent no less in prayer to God than at least three hours every day, and those such hours as were fittest for study.

And yet O the business of some men's spirits! whose services cost them very little or no intention, whilst instead of using the world, as if they used it not, they use good duties as if they did not use them; pray as if they prayed not, hear as if they heard not, keep the Sabbath as if they kept it not, and repent as they did no such thing: Who although they profess believing in Christ, and know that *God spared nothis own Son, but delivered him up for us all,* yet deal so sparingly with the Lord, as to grudge him (I say not every drop of blood, but) of sweat, yea almost every minute of time that they spend in his immediate service. Let such men know that to be over-thirfty in our expenses upon God is the worst piece of husbandry in the world. I shall dismiss them with that of *Moses* to those unthankful men of Israel, *Do ye thus requitethe Lord, O foolish people and unwise!*

§. 6. A fifth branch is *faithfulness.* One letter of this glorious name is *Abundant in truth,* that is, in faithfulness. *Multus fide,* so *Junius* renders it. These two are frequently joined in Scripture, as exegetically of each other. So when Christ is styled *the Amen, thefaithfull and true witness,* and the counsels of God said to be *faithfulness andtruth.* God abounds in it so as to have no mixture of the contrary, although the best of men have some. Whence that of Paul, *Let God be true,* that is, owned and acknowledged for such, *but every man a liar.* A lightsome body may have somewhat of darkness in it; for example a precious stone some speck or cloud, but light itself admits of none. *God is light, and in him there isno darkness at all:* So God is truth, and in him there is no falsehood at all. *God that cannot lie,* saith the Apostle. Satan is so the *father of lies,* as that he doth notwithstanding at times speak some truth, to the end he may deceive

the better: God so the *father of truth*, as that he can never lie, no more then he can deny himself; which is utterly impossible. *If we believe not, yet he abideth faithful, he cannot deny himself.* Now his truth appeareth especially in two things.

First, *The fulfilling of all his promises*; which shall as surely receive their accomplishment in due season, as that of Christ's Incarnation did *when the fulness of time was come*; and that of bringing the people of *Israel* out of *Egypt* at the end of four hundred and thirty years; which was most exactly performed the self-same day in which that number of years was expired. The Greek word for truth (as some think) according to its Etymology implies not forgetting what one hath promised. God remembereth whatever he hath at any time said, and that so effectually, as to make everyone of his promises good, although perhaps long after the making of them; yea and after many appearances to the contrary. See it in *Abraham*. He receiveth a command to go out to a land which the Lord should show him, and a promise that it should be given to him and his. He goeth; but meeteth with a great famine at his first coming thither, which forced him to flee into *Egypt* for bread, because he was like to starve there. Yet afterwards it proved a *land flowing with milk and honey* to his posterity. Another grand promise made to *Abraham* was that *his seed should be as the stars of heaven for multitude*: yet *Isaac* the son of promise was not born till a good while after; and being grown was like to have been offered up for a sacrifice at God's command. But the Lord spared him, and a wife is at length procured for him; yet for twenty years together after his marriage he hath no issue by her. All this while how small appearance is there of a numerous seed? Neither did the posterity of *Isaac* begin to multiply of a long time after this: for all the souls of the house of *Jacob* which came into *Egypt* were no more but threescore and ten. In *Egypt* a course was taken by *Pharaohs* tyranny to keep them from increasing. But behold the faithfulness and truth of God, who being mindful of his promise, caused such fruitfulness amongst them, notwithstanding all obstacles, that there were numbered in the second year after their coming out of *Egypt*, more then six hundred thousand fighting men, besides women and children, and the whole tribe of *Levi*.

§. 7. Secondly, *The accomplishing of all his threatenings*, as it is written, *I the Lord have spoken it, it shall come to pass, and I will do it; I will not go back, neither will I spare, neither will I repent.*

Accordingly when the seven Angels appeared with the seven last plagues, they that stood on the sea of glass, said in their song, *Great and marvelous are thy works, Lord God Almighty, Just and True are thy ways, thou King of Saints.* And when the third of them poured out his vial upon the rivers and fountains of water, an Angel out of the altar said, *Evenso Lord God Almighty, True and righteous are thy judgments.* If it be objected that destruction was threatened to *Nineveh* at the end of forty days, but not then executed, the answer is at hand; Their repentance prevented their ruin. For as some of God's promises are made with the condition of faith and perseverance; so his threatenings are denounced with the exception of repentance; which though concealed for the most part, is always included, and sometimes expressed, as in that place of *Jeremiah*, *At what instant I shall speak concerning a nation and concerning a kingdom, to pluck up, and to pull down, and to destroy it; If that nation, against whom I have pronounced, turn from their evil, I will repent of the evil that I thought to do unto them.* Be we admonished from hence,

First, *What to practice in reference to God*, to wit Truth in our promises to and covenants with him, that so our returns may be answerable in kind to our receipts. *All his ways are mercy and truth* to us-ward; therefore all ours should be truth and faithfulness towards him. Thrice happy we, whatever our outward condition prove, if we be able to profess in the sincerity of our hearts, as they did in Psalm the forty fourth, *All this is come upon us, yet have we not forgotten thee, neither have we dealt falsely in thy Covenant*. Our principal comfort flows from God's keeping his Covenant of grace with us; it should therefore be our principal care to keep touch with him.

§. 8. Secondly, *What to look for in reference to ourselves*. To wit, an exact fulfilling of all promises and threatenings that are conditional, according to their several conditions. Hath the faithful and true witness said, *He that believeth and is baptized shall be saved*, but he that believeth not shall be damned? Let no unbeliever then, whilst he continueth in that estate, expect salvation: neither any that believeth and walketh in Christ fear damnation, seeing he hath Truth itself engaged for his safety; and seeing *the faith of Godselect*, according to S^t Paul's doctrine, should go hand in hand with *the hope of eternal life, which God that cannot lie promised before the world began*. Let all that wish well to Zion make full account that in due time, *The mountain of the Lords house shall be established in the top of the mountains, and shall be exalted above the hills, and all nations shall flow into it;* because it hath been promised of old. Let them also know assuredly, that *the Lord will consume Antichrist with the spirit of his mouth, and destroy him with the brightness of his coming;* because this commination standeth upon the file in holy Scripture, and is not yet completely verified. Former ages have seen *Antichrist Nascent*, when the Bishop of Rome first usurped authority over all the Churches; *Antichrist Crescent*, when he began to maintain the doctrine of adoring Images, and praying to Saints departed; *Antichrist Regnant*, when he exalted himself above Kings and Emperors, setting up his mitre above their crowns; yea *Antichrist Triumphant*, when he once became Lord of the Catholic faith, so as none might believe without danger more or less, or otherwise then he prescribed. To this observation made by one of our own learned countrey-men, let me add; we our selves have seen him *Antichrist Cadent*, falling and waning ever since *Luther, Calvin, Perkins* and others were set on work by God to unmask him. And no doubt, if we do not, our posterity shall see him *Antichrist morient*, dying and giving up the ghost: for the Lord faithful and true hath not only threatened his ruin, but foretold that his day is coming.

EXERCITATION 4. Keeping mercy for thousands explained. Men exhorted to trust God with their posterity. Luther's last Will and Testament. Iniquity, transgression and sin what. Six Scripture-expressions setting out the pardon thereof. God's goodness therein. Faith and repentance the way to it. Pardon in the Court of Heaven, and of Conscience. The equity and necessity of forgiving one another. We are to forgive as God for Christ's sake forgiveth us viz. heartily, speedily, frequently, thoroughly. A twofold remembrance of injuries, in cautelam & in vindictam.

§. 1. THE sixth branch of divine goodness, is the Lord's *keeping mercy for thousands*; which phrase admitteth of sundry notions, worthy of diligent consideration.

First, *Keeping it as in a storehouse*. God is said to be *rich unto all that call upon him*, and we read of *the riches of his goodness*. These riches are laid up with him, and kept as in a *magazine*, to be made use of upon all occasions according to the emergent necessities of his people. Whence it is, that we also read, of their *obtaining mercy, and finding grace to help in time of need*.

Secondly, *Keeping it for the present age, as well as having dispensed it formerly to predecessors*. Our fathers were all liberally supplied out of God's forementioned Treasury, as it is in *Psalm the two and twentieth, Our fathers trusted in thee; They trusted, and thou didst deliver them; They cried unto thee, and were delivered; they trusted in thee, and were not confounded*. This should be no disheartening to us, as if his Treasury were exhausted; but encourage us rather, as *Paul's* example did succeeding believers. *For this cause I obtained mercy* (said he) *that in me first Jesus Christ might show forth all longsuffering, for a pattern to them which should hereafter believe on him to life everlasting*. Which is the next observable.

Thirdly, *Keeping it for time to come, as well as dispensing it at present*. God hath mercy in hand, and mercy in store. We now say, as it is in the *Lamentations, It is of the Lord's mercy that we are not consumed, because his compassions fail not*. The same will they have occasion to profess that shall come after us. God keepeth mercy, and mercy keepeth us. Created goodness indeed, being limited, may be justly suspected of penury. *Esau* might have somewhat to plead for his saying, *Hast thou but one blessing my father?* But Divine goodness is like an ocean without either banks or bottom. Our heavenly Father hath blessings reserved, as well as bestowed: many more blessings than one, yea for many more persons than one; as it followeth.

Fourthly, *Keeping mercy for thousands, and that not of persons only, but, as it is in the Chaldee, for thousands of generations. One generation goes, saith the Preacher, and another generation cometh; but the earth abideth forever*. Not one of all these generations but coming and going tasteth of mercy; and the *whole earth*, during the time of these revolutions are still full of the *Lord's goodness*. When the ark rested *Moses* said, *Return, O Lord, unto the many thousands of Israel*. He that charged his providence with the thousands of *Israel*, is ready to charge it with the thousands of *England*, both in this and after ages, if they do not apostatize from him, and so forsake their own mercy.

§. 2. Well may we therefore trust God with our posterity, seeing he that hath shown mercy to us *keepeth mercy* for them. As that fountain of light the Sun is not weary with shining; it giveth us light, and keepeth light for our Antipodes: so this fountain of mercy is never tired with communicating goodness to one generation after another. Good parents in bad times are often troubled with great solicitude, when they think what will become of their children after them. Let such consider that they leave them in his hand, who is a God *keeping mercy for thousands*: as *Luther* did, who had this passage in his last Will and Testament. *Lord God I thank thee for that thou hast been pleased to make me a poor and indigent man upon earth. I have neither house, nor land, nor money to leave behind me. Thou hast given me wife and children; I restore them to thee. Lord, nourish, teach and preserve them, as thou hast hitherto done me, O thou that art a Father of the fatherless, and a judge of the widows*. Let them remember how much mercy is entailed upon the issue of believers by virtue of these and the like places, *He will bless them that fear the Lord both small and great. The Lord will increase you more and more, both you and*

your children. The just man walketh in his integrity; his children are blessed after him. And that Satan never can, God never will cut off this entail, unless either the children degenerate; or the parents, distrusting providence, make use of some unlawful means for their promotion. In which case, Woe to him, saith the Prophet, that coveteth an evil covetousness to his house, that he might set his nest on high—Thou hast consulted shame to thy house—For the stone shall cry out of the wall, and the beam out of the timber shall answer it. If Jeroboam out of design to secure the kingdom, and settle the crown in his own line, will take the practice of Idolatry as a means to this end; This thing becomes sin unto the house of Jeroboam, even to cut it off, and to destroy it from off the face of the earth. No wonder then, if when God's own peculiar people begin to distrust him, and by reason of unbelief take irregular courses for their advancement in the world, this very thing prove an obstruction to that mercy, which they and theirs might have otherwise been partakers of. Such as would be sure to find him a God showing and keeping mercy unto thousands, must be careful to be found in the number of those that love him and keep his commandments, as he himself informeth us in the Decalogue.

§. 3. The seventh branch is *forgiving iniquity, transgression and sin*. Where the terms are multiplied to note the readiness of God to forgive our offenses, how many soever they be, though transgression be added to iniquity, and sin to transgression. How great soever they be *Pescha*, which signifieth rebellious, as well as *Chattaah*, which imports failings; and of what kind soever they be, whether original, viz. the crookedness & perverseness of nature, intimated in *Avon* the word used in that speech of David, *Behold, I was shapen in iniquity*, or actual, expressed by the two other terms. To help our understanding herein, the Holy Ghost in Scripture is pleased to make use of sundry expressions very significant, when he speaks of God's pardoning sin. viz.

I. *Taking it away*, as in that place of *Hosea*, where the Church is directed to make her addresses on this wise, *Takewith you words, and turn to the Lord, say unto him, Take away all iniquity, and receive us graciously; so will we render the calves of our lips*. Not as if when iniquity is forgiven it were presently to be taken out of the memory; but that which the Saints desire is to have it taken out of the conscience, that their hearts may accuse them for it no more. As a thorn in the hedge is a fence, but an offense in the midst of a garden: So sin in the memory may do well to keep us from relapsing, but is a grievance in the conscience. Which made *Austin* after assurance of forgiveness, when he had made confession of his former aberrations, bless God that he could now call them to mind without being affrighted at the consideration of them.

II. *Casting of our sins behind his back*. So in *Hezekiah's* song, *Thou hast in love to my soul, saith he, delivered it from the pit of corruption; for thou hast cast all my sins behind thy back*. This God doth with a purpose never to view them more *Oculo vindice*, so as to take vengeance for them, though *Oculo iudice*, he cannot but by reason of his Omniscience see and discern them. All the while *David's* sins were before his own face, and he making a penitent confession of them as in the one and fiftieth Psalm, *I acknowledged my transgressions, and my sin is ever before me*, they were cast behind the back of God, as the Prophet *Nathan* assured him, saying, *The Lord hath put away thy sin, thou shalt not die*.

III. *Scattering them as a cloud, or as a mist.* So the Geneva translation hath it in that cheering passage of Isaiah, *I have put away thy transgressions like a cloud, and thy sins as a mist.* Sin is that which interposeth itself between the soul and the light of God's countenance: But whether it be a slender mist or a thick cloud, an infirmity or a rebellion, the sun of righteousness eyed by faith can and will dispel it so, as to make it vanish.

§. 4. IV. *Covering or hiding them.* So in the Psalm, *Blessed is he whose transgression is forgiven, whose sin is covered.* Men never punish hidden sins, because the law taketh notice of none, but such only as come to light, by breaking out in words or actions. God is accordingly said to cover and hide those sins as it were out of his sight, which he never intends to inflict punishment for.

V. *Throwing them into the depth of the Sea.* Thus in Micah's Prophecy, *Who is a God like unto thee that pardoneth &c. He will subdue our iniquities, and thou wilt cast all our sins into the depths of the Sea.* Alluding perhaps to what befell Pharaoh and his host in the red sea, which drowned the greatest Egyptian Commanders, as well as the meanest common soldier. The vast Ocean overfloweth both the lowest sands and the highest rocks: that of God's pardoning grace removeth both the smaller prevarications, and the grosser abominations of all such, as are truly penitent believers.

VI. *Blotting them out,* as in David's petition, *Have mercy upon me, O God, according to thy loving kindness; according to the multitude of thy tender mercies blot out my transgressions.* Wherein he alludeth to the custom of Creditours, who use to set down what everyone oweth, and when debts are either forgiven, or paid, to blot them out. Our sins are called debts in the Lord's Prayer: Christ as our surety hath given satisfaction to divine Justice for them; When this is once apprehended and applied by a lively faith, God issueth out a pardon; drawing as it were, the lines of Christ's Cross over the lines of his debt-book; so as he may still see the sum we were indebted in, but sees it cancelled, never to be exacted more.

§. 5. Be we then advertised from hence in the first place, to acknowledge the singular goodness of God to us in this particular, of forgiving our iniquity, transgression and sin. David in the place last cited speaketh of it as a special evidence of loving kindness and tender mercies. The Apostles Creed, having premised the articles concerning Christ, by whom all blessings were procured for the Catholic Church, when it comes to recite them, nameth forgiveness of sins in the first place, as the choicest privilege on this side heaven. And in that compendious prayer, which our Savior taught us, there is a remarkable connection of two petitions by a conjunctive particle, not to be found in any of the former. *Give us this day our daily bread, And forgive us our trespasses.* To show that as our daily sins make us unworthy of daily bread, so there is no sweetness in them till the other be pardoned. Bread and all other outward mercies a man may receive from an angry God: pardon of sin never cometh but from favor and special love, yea riches of grace, as Paul expresseth it, speaking of Christ, *In whom we have redemption through his blood, the forgiveness of sins according to the riches of his grace.*

§. 6. In the second, to believe and repent, that we may be found in the number of those to whom this choice blessing is imparted. Scripture telleth us men must be *turned from darkness to light, from the power of Satan to God, that they may receive forgiveness of sins, and an inheritance among them that are sanctified, by faith that is in Christ.* Also that *God hath exalted him with his right hand to be a Prince and a Savior, for to give repentance to Israel and forgiveness of sins.* Observe the method, Repentance first, and then forgiveness. God doth not bestow his distinguishing favors upon all men promiscuously. Pardoning mercy doth indeed come from him with ease (he is called *a God ready to pardon*) but droppeth not from him at unawares, that I may allude to what *Seneca* said of his liberal man. He will know whom he bestoweth his forgiveness upon. Unbelieving, unrepenting sinners never obtained it; faithful penitents never yet went without it. They may perhaps not be so sensible of it in times of temptation and of desertion: but, to make use of a known distinction, whereas there is a double forgiveness, one in the high *Court of heaven*, of which the Lord speaketh in his answer to *Solomon's* prayer, *Then will I hear from heaven and forgive their sins.* (all authentical pardons are coined there; the stamping of them is a part of prerogative royal; and it is no less then high treason in the Pope to have his mint of Indulgences going at *Rome*) Another in the *Court of conscience*, spoken of in the epistle to the Hebrews, *The worshippers once purged should have had no more conscience of sins:* it may safely be asserted that forgiveness is certainly passed in the Court of heaven, whensoever Christ is received by faith; according to that, *Be it known unto you, that through this man, meaning Christ, is preached unto you the forgiveness of sins; and by him all that believe are justified from all things, from which they could not be justified by the law of Moses.* Yet may there for some space of time after this, not determinable by any man, be wanting a seal upon earth to this pardon; and the believer continue not so fully acquitted in the court of his own conscience, as to be assured of forgiveness till the Lord hath taught him by experience to see and acknowledge, that assurance of pardon is a free gift of his, as well as faith, or pardon itself.

§. 7. In the third place, *To be followers of God as dear children, tender-hearted, forgiving one another, even as God for Christ's sake hath forgiven us.* We should

First, *Forgive one another.* The equity and necessity whereof are both exceedingly pressed by our Savior, to the end we might not look at it either as unreasonable, or as arbitrary. The former by his parable in the eighteenth of *Matthew*. The wrongs we suffer compared to the sins we commit, are but as an hundred pence to ten thousand talents; great odds both in number and weight: for number, ten thousand to one hundred; and for weight, the one sort are talents, the other pence. What more equal then that we who have so many talents forgiven us, should be ready to forgive so few pence? The latter in an express declaration annexed to the Lord's prayer. *If ye forgive men their trespasses, your heavenly Father will also forgive you; But if ye forgive not men their trespasses, neither will your Father forgive your trespasses.* Whence it followeth, that persons addicted to revenge, so oft as they repeat that petition *Forgive us our trespasses, as we forgive them that trespass against us,* do in effect make a dreadful imprecation against themselves; and fetch down a curse from heaven instead of a blessing. For he that saith with his tongue, Lord, I pray thee forgive me, as I forgive others; but meanwhile saith in his heart, I cannot, I will not forgive such an one, doth he not by

consequence say to God, Forgive not me? doth he not pronounce himself unworthy of pardon, and in effect subscribe to the sentence of his own condemnation? Yet alas how common a sin is revenge! As the heart in the natural body is the first member that liveth, and the last that dies: so revenge in the heart is a lust that soonest appeareth in children, and is often longest ere it be healed in the regenerate. *Molanus* telleth us that the Christians of old in *Austin's* time, were wont to beat upon their breasts in a deep sense of their sins, at the *Nobis* in the beginning of the forementioned Petition, Forgive Us: well may the most of men nowadays beat their breasts for grief, and hang down their heads for shame at the *Nos* in the latter clause, *As we forgive*. For how few are there that do it aright? Seeing that,

§. 8. Secondly, we should *forgive others*, as God for Christ's sake hath forgiven us. to wit,

First, *Heartily without dissembling*. Christ denounceth a terrible threatening against such, *as do not from their hearts forgive everyone his brother*. It is not a making a fair show in outward carriage, not binding up, as it were, the broken bones of peace with good looks and sweet words, that God accepteth, if the heart be full of wormwood and gall. *Joab* kissed, and stabbed, *Judas* kissed and betrayed. *Hail Master*, said the one to Christ; *Art thou well my brother?* said the other to *Amasa*. How hateful is such dissimulation to God and man? Forgiveness is a fruit of love: *My little children*, saith S^t John, *let us not love*, so say I, let us not forgive *in word and tongue, but in deed and in truth*.

Secondly, *Speedily without delay*. Be like God, *ready to pardon*. As in bestowing, he doubleth his benefit that giveth betimes: so in pardoning, he forgiveth twice that forgiveth with speed; his forgiveness receiveth a double welcome, and shall have a double reward. It is not for Christians to harbor animosities in the course of their lives, and think to salve it by saying we forgive all the world, when they lie upon their death beds. For that may be applied to pardoning, which Divines usually say of repenting, *True forgiveness is never too late, but late forgiveness is seldom true*. Wherefore *let not the sun go down upon your wrath*, as *Paul* adviseth his *Ephesians*. If that which was but a mote at first, be watered and cherished with the fresh suspicions of some few days, it will turn to a beam, and go near to put out the eye of love.

Thirdly, *Frequently without stint or limitation*. God *multiplieth pardon*; so should we. *When ye stand praying, forgive*, saith Christ; and *Paul* bids us *Pray continually*. We should therefore be inclined to forgive continually; and to make actual performance whensoever there is an opportunity. *Peter* thought he had offered fair when he asked, *How oft shall my brother sin against me, and I forgive him?* adding till seven times, as making account that surely that was often enough. But our Savior maketh nothing of that number; would by no means have him stay there. *Jesus saith unto him, I say not unto thee till seven times, but until seventy times seven*: putting a certain definite number for an indefinite, and thereby intending to teach that his followers should forgive *Toties quoties* so oft as they shall be trespassed against.

§. 9. Fourthly, *Thoroughly, as without excepting, so without remembering any offense*. God excepteth not any of our sins when he affordeth us pardoning grace. *But if we confess, he is faithful & just to forgive us our sins, & to cleanse us from all unrighteousness*. Should he reserve but

one unforgiven, that one would sink our souls to hell. It is our duty to imitate him herein. *Forgive*, saith Christ, *if ye have ought against any*. Whoever the person, and whatever the thing be, you must forgive. One of the Evangelists setteth down the petition thus, in our Savior's form of prayer, *Forgive us oursins, for we also forgive everyone that is indebted to us*. It must then be performed without excepting any either person or essence. As also without remembering any. God doth so forgive our sins as not to keep a register of them. *I, even I am he*, saith the Lord, *that blottethout thy transgressions for mine own sake, and will not remember thy sins*. Yet with us what more frequent then saying, I forgive such a man, such a wrong; but shall never forget it or him? A distinction that came not out of Christ's school, but Satan's mint. Paul was of a different spirit; witness that remarkable passage of his to the *Galatians*, *Brethren, I beseech you be as I am, for I am as ye are; ye have not injured me at all*. Where he seemeth to desire that every member of the Church in *Galatia* would be to him as an *Alter ego*, *another self*, seeing he was affected as another self to each of them. But had they not injured him? yes very much, in preferring the false Apostles before him, questioning his doctrine, yea becoming his enemies, and that for telling them the truth; yet behold him professing here, *Ye have not injured me at all*, because these wrongs were as no wrongs in his estimation, it was not his purpose to impute them; he speaks as one that had really forgotten them by reason of his resolution to forgive them. There is I confess, a kind of remembrance not inconsistent with true forgiveness, when prudent men remember offenses and offenders *in cautelam*, so as to beware for the future of exposing themselves to the like injuries: But Christians ought not to remember *in vindictam*, so as to revenge themselves upon the delinquents for wrongs done in time past. I say to *revenge*; for otherwise a Christian may seek to right himself *in a legal way*, yea and to bring offenders to condign punishment; still retaining a charitable mind towards them: even as God, though he have forgiven justified persons, may notwithstanding and often doth chastise them with his fatherly corrections.

EXERCITATION 5. The latter clauses of Exod. 34. 7. so translated and expounded as to contain an eighth branch of divine goodness, viz. Clemency in correcting. Equity in visiting iniquities of the fathers upon the children. Clemency in stopping at the third and fourth generation. A lesson for Magistrates. A speech of our Q. Elisabeth. God's proclamation in Exod. 34. Improved by Moses in Numb. 14.

§. 1. THE following clauses have somewhat more of difficulty in them then any of the former, as being variously rendered and expounded by Interpreters. The most read as we do, *That will by no means clear the guilty, visiting &c*. But amongst these that do agree in the translation there is some difference about the meaning of the words. The major part of that combination apply them wholly to the Justice of God in taking vengeance upon obstinate sinners. Some few (whereof M^r Ainsworth is one) respecting the scope of the whole context, which is to set forth the Goodness of God, consider this also as relating to that. His words are these.

This his Justice upon the wicked is a part of his goodness towards his people, as it is said, *The just shall rejoice, when he sees the vengeance. Heshall wash his feet in the blood of the wicked*.

A gloss that may receive confirmation from certain passages in *Psalm* one hundred thirty six. Where the destruction of opposite Princes is recorded as an evidence of God's mercy to his Church. *He slew famous kings, for his mercy endureth forever. Sihon king of the Amorites, for his mercy endureth forever. And Og the king of Bashan, for his mercy endureth forever.* As also from that in the first of *Nahum*, *The Lord is good, a strong hold in the day of trouble; and he knoweth them that trust in him: But with an overflowing flood he will make an utter end of the place thereof, that is, the oppressing city Nineveh, and darkness shall pursue his enemies.*

§. 2. But the learned Critick *Ludovicus de Dieu*, considering that in other places, by name *Zechar.* 5. 3. the word *Nakah* signifieth to make void, and to cut off, by altering the translation of these words, puts them into a posture of looking directly at the goodness of God, and not with an oblique glance. He renders them thus, *Evacuating, cutting off or destroying, he will not evacuate, cut off, or destroy; visiting the iniquities of the fathers upon the children, unto the third and fourth generation:* making this the sense,

So great is God's goodness, that even when he is angry and punisheth, yet he will not utterly overthrow: He visiteth indeed the sins of the fathers upon the children, but it is to the third and fourth generation only, not forever.

Now according to this interpretation (which for ought I know may well be received) the expressions import an eighth branch of divine goodness, to wit, *Clemency in correcting*, here set forth by a general declaration, and by a particular instance.

First by a general declaration in these words, *VENAKKEH LO IENAKKEH*, *destroying he will not destroy*, that is not altogether, not so destroy as to make a full end, according to the expression in *Jeremy*. Thus in like forms of speech, *Delivering thou hast not delivered*, that is, say our Translatours, *Neither hast thou delivered this people at all.* Redeeming he cannot redeem, that is, say they, *None of them can by any means redeem his brother.* Proportionably here, *Destroying he will not destroy*, that is, God will not at all, he will not by any means utterly destroy his people, however he may correct and chasten for some time. Suitable whereunto is that in *Amos* his Prophecy, *Behold the eyes of the Lord God are upon the sinful kingdom; and I will destroy it from off the face of the earth, saving that I will not utterly destroy the house of Jacob, saith the Lord.*

§. 3. This sense is exceedingly favored by a parallel place in *Jeremy*, *I am with thee, saith the Lord, to save thee. Though I make a full end of all Nations whither I have scattered thee, yet will I not make a full end of thee; but I will correct thee in measure.* Then followeth, *VENAKKEH LO ANAKKECA*, which *Pagnin* rendereth, *And destroying I will not destroy thee.* It may further, and yet more strongly be confirmed by a passage in the fourteenth of *Numbers*. The hand of faith having once fastened upon God, will not readily let go his hold. *Moses* had taken fast hold of that discovery, which the Lord was pleased to make of himself in this place of *Exodus*, and accordingly upon occasion improveth it, by pleading with him for *Israel's* preservation from a total ruin; which was then deserved and threatened, making use to that end of those very terms the discovery was made in, and among others of those now under debate, as most argumentative in the sense contended for. It is as if he had said,

Wilt thou, O Lord, bring an utter destruction upon this whole people? What shall then become of that goodness of thine which it pleased thee to proclaim to thy servant in *Sinai*? If thou beest resolved to punish them, yet remember what thou hast said, *Destroying he will not destroy*. If their iniquities must be visited upon their children, O let it not be forever, Lord, but only to the third and fourth generation, as thou hast spoken.

Whereas from the words in that other sense, which is commonly received, *Moses* could not possibly have drawn so strong a plea. For if *God will by no means clear the guilty*; all *Israel* having at that time contracted a deep and deadly guilt, what inference could be made from thence, but that all *Israel* were of necessity to perish?

§. 4. Secondly by a particular instance contained in the last clause, *Visiting the iniquities of the fathers upon the children, and upon the children's children, unto the third, and fourth generation*. For the clearer explication whereof, it will be requisite to demonstrate that *God* in so doing exerciseth both equity, and clemency, lest either should be doubted of. Concerning the former; Although by an express law *Magistrates* be forbidden to put children to death for their parents sins; yet *God*, who is author of life and death, hath reserved to himself a liberty of so doing, whensoever it pleaseth him, by reason of his supreme dominion over all: and therefore for him to inflict inferior temporal punishments in that case, cannot but be accounted just. The rather if we take into consideration that children may be accounted part of the parents themselves: for as a man's wife is himself divided, so his children are himself multiplied. However they are undoubtedly part of their parents goods, and so esteemed. When *God* had once said concerning *Job*, *Behold, all that he hath is in thy power*, *Satan* by virtue of that Commission slew not his cattle and servants only, but his sons and daughters. And when he had determined concerning *Achan*, *Lethim, and all that he hath be burnt with fire*, the *Israelites* in obedience to that command burnt his children, together with his other substance.

§. 5. As to the latter, *God's* visiting on this wise will be found an act of clemency, as well as of equity, if it be considered,

First, That it is but to the third and fourth generation, not to all generations, and forever, according to the *Psalms* expostulation, *Wilt thou be angry with us forever? wilt thou draw out shine anger to all generations?* Not to do thus is mercy, witness that in *Nehemiah*, *For thy great mercies sake thou didst not utterly consume them, nor forsake them: for thou art a gracious and merciful God*.

Secondly, That all sorts of sinners are not so punished, but only or mainly such as are guilty of the most heinous provocations; chiefly *Idolaters* and worshippers of false *God's*. For the second commandment (which is the first place of *Scripture* wherein we meet with this expression) hath it thus, *I the Lord thy God am a jealous God, visiting the iniquities of the fathers upon the children, unto the third and fourth generation of them that hate me*. that is, of them that manifest their hatred of me by committing spiritual adultery with *Idols*, which, as some affirm is the most proper and only notion of that phrase throughout the *Scripture*.

Thirdly, That it is seldom done, but where children tread in their fathers steps, and are guilty of the same sins with their progenitours. Then no wonder if what we find in *Isaiah's* prophesy be accomplished to the full, *Behold, it is written before me; I will not keepsilence, but will recompense, even recompense into their bosom your iniquities, and the iniquities of your fathers together, saith the Lord, which have burnt incense upon the mountains, and blasphemed me upon the hills: therefore will I measure their former work into their bosom.*

Fourthly, that it is never done but with merciful intentions; namely to restrain men from sin upon this ground, because their children, whom they affect so dearly are like to smart for it. He is a truly miserable heir that inheriteth his fathers sins with his lands: the one will quickly eat out all, and more then all the comfort he can expect from the other. Now there is scarce any penalty more grievous in *Chrysostom's* opinion, then for a man to see misery brought upon his offspring, and that for his sake.

§. 6. Rulers should imitate God herein, by not dealing against malefactors to the utmost of rigor, but exercising clemency in their corrections: not writing all their laws in blood, as *Draco* of old is said to have done; not dismembering where a plaster will suffice, nor applying scorpions where a rod will serve the turn. Humanity is a manlike, cruelty a diabolical principle. In wrath God always remembereth mercy, so should they of whom it is written, *I have said ye are God's.* The sword of his justice is always furbished with the oil of loving kindness; so should theirs. Our Queen *Elizabeth* is reported to have professed, That next to the Scriptures she knew no book, which had done her so much good, as the often reading of *Seneca's* treatise *De clementia.*

§. 7. To shut up this so long discourse with a review of *Moses* his example touched upon before in the third paragraph; Look as some kind of artificers after long poring upon a piece of black work, finding a dimness in their sight, are wont to take an emerald, or some other green thing, by the verdure whereof their eyes may be refreshed and their spirits cheered: so believers, when puzzled & dulled with the consideration of sad events, should for their spiritual relief make use of this glorious proclamation made by God himself concerning his goodness and the several branches thereof; which are all cheering to faith. *Moses* did so in the fourteenth of *Numbers.* The spies were then newly returned with their dismal report; the people fallen into their two epidemical diseases, rebelling and murmuring, excepting only *Caleb* and *Joshua.* Hereupon God being highly provoked threateneth to *disinherit them,* verse. 12. to kill them all as one man, verse. 15. It was now time for *Moses,* who loved them as his own soul to bestir himself, to become their advocate, and beg pardon on their behalf, as he doth in the 17, 18 and 19 verses, grounding his plea upon two topicks: the former God's power in these words, *I beseech thee let the power of my Lord be great.* Let it be, that is, be manifested, and appear to be great. But what hath power to do with pardon? Much every way. Forgiveness is an act of potency as well as of clemency. We know that in all Civil states pardoning such as the law hath sentenced is a prerogative belonging to the *Supreme Power.* His second topick is God's truth engaging him to make good what had formerly been proclaimed by himself concerning his goodness in *Moses* his hearing. To an active believer, such as *Moses* approved himself in his whole course, every revelation of God is like a clear

and distinct voice uttered in an arched vault, which resoundeth again and again. *God hath spoken once, saith David, twice have I heard this, that power belongeth unto God.* Accordingly Moses, as he heard this admirable discovery of divine goodness, when the Lord first uttered it on mount *Sinai*: so now he heareth it over again, and upon this signal occasion maketh a due improvement of it, by founding his plea for Israel upon it. *According as thou hast spoken saying, The Lord is longsuffering and of great mercy, forgiving iniquity and transgression, &c.*

EXERCITATION 6. Job 11. 7, 8, 9. expounded of divine Greatness. Three reasons of that Exposition, with the resolution of a question about it. The height of God's universal, unaccountable, omnipotent Sovereignty proved and improved.

§. 1. *Zophar* in *Job*, being about (as I now am) to set forth the greatness of God, premiseth this interrogation, *Canst thou by searching find out God?* to imply the truth of what is elsewhere clearly expressed by the Prophet David, *Great is the Lord, and greatly to be praised; and his greatness is unsearchable.* It could not otherwise be *His*. For as one saith well, *Non esset Deus magnus, si non esset major captu nostro.* Such is the shallowness of man's understanding, that God should not be really great if he were not greater then our capacities. The description he maketh thereof followeth in these words. *It is as high as heaven, what canst thou do? deeper then hell, what canst thou know? The measure thereof is longer then the earth, and broader then the sea.* Where by height *Zophar* seemeth to understand the Omnipotent Sovereignty, by depth the omniscient wisdom, by length the everlasting duration, by breadth the omnipresent immensity of God. The grounds of this interpretation are chiefly three.

First the dimensions here enumerated are those whereby we are wont to estimate the greatness of things: and I find all the forementioned Attributes spoken of as branches of divine greatness in other places. Omnipotent Sovereignty; *Great is the Lord, and of great power.* Omniscient understanding. *God is greater then our heart, and knoweth all things.* Everlasting duration; *Behold, God is great, and we know him not, neither can the number of his years be searched out.* Omnipresent immensity; *Great is our God above all gods. Who is able to build him an house, seeing the heaven and heaven of heavens cannot contain him?*

Secondly, each particular dimension is elsewhere applied to these very attributes, though some with more clearness then others. Height to God's Sovereignty. *He that is higher then the highest regardeth, and there be higher then they.* Depth to his Omniscience. *O the depth of the riches both of the wisdom and knowledge of God!* Length to his Eternity. *He asked life, and thou gavest it to him; even length of days forever and ever.* Which Calvin and the Chaldee paraphrase, apply to Christ, understanding thereby the eternal duration of his kingdom. Lastly breadth to his Omnipresence, but covertly in that of Isaiah, *The glorious Lord will be unto us a place of broad rivers and streams;* to signify that protection and safety, which his presence with his Church in every place affords to all the members thereof, like a broad river encompassing a fenced town on every side.

Thirdly, Me thinks there is somewhat expressed in *Zophar's* speech which as to the two former particulars, tends to this interpretation. For having said, *It is as high as heaven,* he presently adds, *What canst thou do?* meaning perhaps what are thy weak abilities to his

omnipotence? He in regard of his Sovereign power can do all things; but thou, alas! what canst thou do? And after affirming, *It is deeper then hell*, he subjoineth, *what canst thou know?* as if he had said, what are thy shallow apprehensions to the depth of his thoughts? He in regard of his omniscient understanding knoweth all things, but thou, poor man, *What canst thou know?*

§. 2. If it be asked, why I expound all these clauses of God, seeing the particles *It* and *Thereof* (*It is high as heaven, The measure thereof*) seem to relate unto somewhat else. My answer is, that Expositors differ much about this very thing, and according to their several apprehensions translate the words after a different manner. The vulgar *Latin* and our old *English* translations carry all to Almighty God, who was mentioned in the verse before, *Canst thou find out the Almighty?* reading it thus, *He is higher then heaven, what art thou able to do? His length exceeds the length of the earth &c.* Others considering that divers words in the original text being feminine will not agree in construction with *Eloah* and *Saddai*, whereby God is there expressed, have therefore looked back to the sixth verse for an antecedent, where they meet with 〈 in non-Latin alphabet 〉 *Wisdom*, and expound all of it, inserting the word *Sapientia* into their *Latin* translations, as *Oecolampadius* and *Junius* do. But for my part, there is I conceive a word nearer hand, which will serve the turn better, and that is 〈 in non-Latin alphabet 〉 *Perfection*. *Canst thou find out the Almighty unto perfection?* It, that is, the Perfection of God is as high as heaven &c. And herein I join with *Castellio*, whose translation is fully squared to this sense; for so he readeth the place, *Tunc Dei intima pervestigat, aut ipsam adeo perfectionem Omnipotentis invenias? Quae cum coelum altitudine adaequet, quid ages? &c.* Now I interpret the words, as before, because however they be read, whether God, or wisdom, or Perfection be taken for the antecedent, it cometh to one and the same issue, for the Wisdom of God is himself; and his Perfection comprehends not Wisdom only, but all his other excellencies whatsoever; insomuch as *Lessius* entitleth his book concerning the Attributes, *De perfectionibus divinis*. The way thus cleared, I now proceed without further interruption to single out the particular dimensions, and discourse of them in their order.

§. 3. Seeing all divine perfections far transcend human capacities, the safest way, as I humbly conceive, for us to make a due estimate concerning the height of God's sovereignty is to compare it with that of earthly potentates, which is within the compass and reach of our understandings. Verily it is not without cause that *S. Paul* styles him *the blessed and only potentate, the King of kings and Lord of lords*; that *Moses*, *Melchizedek* and *Abram*, entitle him *the most high God* four times in one chapter. For upon search it will appear that his Sovereignty excels that of the high and mighty ones upon earth in point of Extensiveness, of Unaccountableness, and of Almightyness.

I. *In point of extensiveness His kingdom ruleth over all.* The whole earth and sea, which make but one globe, is to the Universe but as a little central point; the mightiest potentate hath no more but his share in that little. Whereupon *Seneca* bringeth in his wise & virtuous man with this censure and sarcasme in his mouth. *Is this that Point, which so many Nations of the world do so strive to divide among themselves by fire and sword? O how ridiculous are the bounds of mortal men! All that in which they sail to and fro, manage their wars, and set up their petty kingdoms is but a*

Point. Whereas the Sovereignty of God extendeth itself to the whole earth and sea, yea to heaven; and the heaven of heavens, giving laws not only to the visible host of sun, moon, and stars, but also to the invisible host of Angels, who are said *to excell in strength, and to do his commandments, hearkening unto the voice of his word.* Yea there is not a Devil in hell that can go beyond the length of his chain, for even those legions of darkness are, though much against their wills, subjected to the empire of the father of lights.

Yea whereas the dominion of worldly Potentates reacheth but to the outward man, and their laws cannot directly oblige the conscience, so as to bring upon it a guilt binding over the soul to death; his do. And in this respect S^t James telleth us that *there is one law-giver, one and but one, who is able to save and to destroy.* The style which Paul giveth earthly governors is *masters according to the flesh;* but Moses calleth God, *the God of the spirits of all flesh;* to imply that however there be many, who lord it sufficiently over the flesh and outward man, there is no Lord of our spirits but God alone, who only *is greater then our hearts,* as S^t John speaketh. This made the good Emperor Maximilian the second say, *That whosoever assumed to himself a power over the consciences of men, set himself down in the throne of God.* His son Rodolphus who succeeded him in the Empire resolved to walk in his fathers steps, yet was once unhappily wrought upon by the subtlety of the Jesuits to give way to the passing of an Edict for shutting up the Protestants Churches during some time. But that very day news was brought him that *Alba Regia* the chief city he had in Hungary was taken by the Turks. Whereupon in great astonishment he is reported to have said, *I expected that some such mischief as this should befall me; seeing this day I began to usurp the government belonging to God, which is of consciences.*

§. 4. II. *In point of unaccountableness.* The greatest Princes upon earth do, or should govern by laws, to the making whereof others concur as well as they. But our God is a law to himself. He only can write upon his imperial Edicts, *My reason for it is my will.* Yet because of the holiness of his nature his will is always most just; so as he never enacted anything, but what is in itself equal and reasonable, although perhaps to our shallow understandings it may appear otherwise: as to our eyes turrets and steeples how upright soever, if their height be exceeding great, do often seem crooked, and look as if they stood awry; which should deter us from censuring any of his Decrees, or Dispensations, as some great but unhallowed wits are wont to do; of whom *Luther* maketh this sober and sad complaint,

They require that God act *jure humano*, according to what the sons of men do commonly account right and just, or otherwise that he would cease to be God. Tell not them of the secrets of his Sovereign Majesty; let him render a reason of his being God, if he speak, do, or will anything, but what appeareth equal to men. Proud flesh cannot vouchsafe the God of heaven so much honor as to believe anything to be good or right, which is spoken or acted above what the *Codex of Justinian*, or the fifthbook of *Aristotle's Ethics* defineth to be just.

I confess indeed that God often condescendeth in his holy word to give men a reason of some proceedings, and to clear them up to our understandings: but it is more then he needeth to do, more then we ought to expect in all cases. It will therefore be our wisdom to forbear playing the Critics upon his decrees and administrations; considering that he alone is < in

non-Latin alphabet › , unaccountable, not to be called in question for any of his doings: and always remembering that of Paul, *Nay but, O man, who art thou thatrepliest against God? Hath not the potter power over the clay?* Together with that of Job, *God is greater then man: why dostthou strive against him? for he giveth not account of any of his matters.*

§. 5. Thirdly, *In point of Almightyness.* In the Princes of this world ‹ in non-Latin alphabet › and ‹ in non-Latin alphabet › , Authority and Power are often severed: their authority may be great, when their power to manage it is but small. *David* was King, yet could not act as he desired, for the sons of *Zerviah* were too strong for him. But in God they always go hand in hand for the accomplishing of what his wisdom hath designed. Therefore I called it *Omnipotent Sovereignty.* I know, saith Job, *that thou canst do everything, and that no thought can be withholden from thee,* meaning that God cannot be hindered in the execution, or bringing to pass of whatsoever he hath in the thoughts and purposes of his heart. The Angel to Mary, *With God nothingshall be impossible,* Paul to the Ephesians, *He is able to do exceeding abundantlyabove all that we ask or think.* Other Scriptures may seem opposite to these, but are not. *God that cannot lie.He cannot deny himself,* saith S^t Paul. For answer to these and the like instances, we must distinguish of *Impossibles.* They are of two sorts, *Impossibilia naturae,* and *Impossibilia naturâ.* First there are divers things impossible indeed to nature, such as in the ordinary course of secondary causes cannot be done, which yet to God are most feaseable; for example, working of miracles, giving sight to such as were born blind, raising up children to *Abraham* out of the very stones in the street. Secondly, Some other things are impossible not to nature only, but *in nature;* and that either in reference to the nature of God, when they are such as argue imperfection in the doer, as to sin, and to die: or in respect to the nature of the things themselves, when they are such as imply contradiction, as for a creature to be made independent. The former of these God himself cannot do; not through want, but through height and abundance of power. He cannot sin, lie or deny himself, and that because he is Omnipotent: it is for impotent creatures to be liable unto such kind of imperfections as these are. Neither can he do the latter: yet is it not through any defect of power in God, that such things cannot be done, but through want of capacity in the things, which are simply impossible. So then, when we ascribe Almightyness to God, the meaning is, that where ever divine Understanding can be *a principle of direction,* and divine will *a principle of injunction,* there divine power can show itself an able *principle of execution.* Or in plainer terms, That God can do whatsoever he will: and the only reason why things that do either *argue imperfection,* or *imply contradiction* fall not within the compass of his power, is because they are such, as for want of goodness or entity cannot become objects of his will.

§. 6. Now if the perfection of God be so very high in regard of his Omnipotent sovereignty, think of thine own lowness, (O man, or rather, O worm, and no man) and be confounded within thyself, upon comparing thy servile condition by nature with his Sovereignty; thy imbecility with his Omnipotence. *Adam* indeed, so long as he stood, was an universal Monarch, having dominion both over himself, and over the creatures: But every man since the fall is a slave born, a servant to divers lusts and pleasures: Neither is there any way for getting out of this estate, but getting into Christ, who restoreth all such as close with him to

a spiritual Sovereignty, *Making them kings to God and his father; and upholding them with his royal Spirit*, as some read that in the *Psalm*. Till then what are whole *Nations* of men, but, to speak in the Prophets language, *as the drops of a bucket*, which in their fall are so licked up by the dust of the earth as they are no more discernible; or as the small dust of the balance, which is of no moment at all towards turning of the beam one way or other? And if *Nations* be so inconsiderable, what shall we say of particular persons? I will suppose a mighty Prince, but an unbeliever styled your Highness, or your Majesty at every word; and be bold to present him upon this occasion with *Zophars* interrogatory, *What canst thou do?* When God leaveth thee to thyself, how impotent are thy best abilities, as to the things of a better world? Seeing they are such as no natural man *can either receive, for they are foolishness to him, and must be spiritually discerned*; or close with when they are discovered: for the *carnal mind is enmity against God, it is not subject to the law of God, nor indeed can be*.

May these and the like considerations work so kindly upon us, as *Canutus* his not being able to set bounds to the ocean did upon him. It is an history worth the remembering. This *Canutus* was one of the ancient kings of *England*, who really to refute the flatterers by whom he was told that all things were at his command, caused his royal Pavilion to be set upon the sands, when the tide was coming in, then said to the sea,

Thou belongest to my dominion, and this earth which my throne standeth upon is mine. I charge thee therefore not to flow in upon my ground, nor to wet the feet of thy Sovereign Lord.

But in vain, for the tide kept its course, and came up to his feet, without doing him any reverence. Whereupon he removed further off, and said,

Be it known to all men in the world that the power of Princes is but a vain empty thing, and that none fully deserveth the name of a Sovereign Lord, but he at whose beck heaven and earth yield their obedience,

who can say to the sea, hitherto shalt thou come, but no further; and here shall thy proud waves be staid. It is also reported that after this he never put on his crown more.

O that all the sons of men would accordingly learn from this branch of divine greatness never to boast more of their own abilities! but to throw down all their crowns at the feet of Christ, who, though omnipotence be incommunicable, leaveth upon such as receive him by faith some impressions and footsteps of it. For whereas divine Almightyness standeth in two things especially, to wit, in God's being able to do all things that are regularly possible, and his not being able to do any sinful thing; there are some prints of both upon Christians, *I can do all things*, saith S^t Paul, *through Christ that strengtheneth me*. And *whosoever is born of God*, saith S^t John, *cannot sin, because he is born of God*.

EXERCITATION 7. *The depth of divine Omniscience seen in discerning the deep things of man, yea of Satan, yea of God. Our Nescience discovered and acknowledged. The longitude of God's perfection stated. Eternity proper to him. Not assumed by, or ascribed to men without blasphemy.*

§. 1. The second dimension is the depth of God's Omniscience, which appears in that he is able to found and fadome the deepest things, whether of man, or of Satan, or of the Divine essence and will.

First, There are *deep things of men*. *Their words are deep*: and again, *The words of a man's mouth are as deep waters*. Their hearts and counsels much more. *Both the inward thoughts of everyone of them, and the heart is deep*. So David of the churches enemies. *Counsel in the heart of man is like a deep water*. So Solomon of wise sages. who are therefore compared by a learned writer to coffers with double bottoms, which when others look into, being opened, they see not all they hold on the sudden and at once. But these are no depths to God, to whom David said, *There is not a word in my tongue, but lo, O Lord, thou knowest it altogether*. And elsewhere, *The Lord searcheth all hearts, and understandeth all the imaginations of the thoughts*. Neither is it the least act of God's goodness to mankind, that he is pleased to reserve the searching of hearts to himself, as part of his own prerogative royal, because if men were able to dive into one another's thoughts, there would be no quiet in the world; no peaceable living one by another, in regard of that hidden hypocrisy and malice which lurks in the most.

§. 2. Secondly, *Deep things of Satan*, spoken of in the *Revelation*; *As many as have not this doctrine, and which have not known the depths of Satan, as they speak*. Seducers are wont to boast of their mysterious tenets, and to speak of them as great depths, not to be fadomed by common Christians. Christ in that Epistle of his to the church of *Thyatira*, makes use of their own term, *Depths as they speak*; but so as to brand them for *Depths of Satan* fetched from hell, whereas they perhaps held them forth as new truths, glorious lights and revelations from above. Thus popery is a mystery, but *a mystery of iniquity*, as Paul styleth it, and Socinianism a depth, but a *Depth of Satan*. There is not a serpentine winding or turning in any of those corrupt opinions, which pester and poison the Church of Christ at this day, but God seeth and knoweth it, how hard soever it be for his servants to discover and refute. To these may be added all those other hellish designs which go under other names in the Scripture, as *The wiles of the devil, and his devices*; all which dark secrets are not in the dark to divine understanding. And he that now sees them all will one day reckon with Satan for them, yea, and sink him so much the deeper into hell, by how much his *depths* have done more mischief upon earth. I say into hell, where he shall have those agents and factours by whom he now carrieth on his cursed work, for his cursed companions to eternity, according to that in the *Apocalypse*, *The devil that deceived them was cast into the lake of fire and brimstone, where the beast, and the false prophet are; and shall be tormented day and night forever and ever*.

§. 3. Thirdly, *Deep things of God*, of the divine Essence and Will, concerning which the Apostle saith, *The Spirit searcheth all things, yea the deep things of God*. Things which the clearest understandings of men and Angels entertain with amazement: we cannot but bewray our balbutiencie when we treat of One in Three, and Three in one; such a mysterious gulf is the Trinity: so when we discourse either of the Personal Union, or the Theandrical acts of Christ. And no wonder, seeing we meet with such secrets and depths even in God's revealed Will, The greatest divines have acknowledged many 〈 in non-Latin alphabet 〉, *Things hard to be understood*; yea, diverse 〈 in non-Latin alphabet 〉, *knots* that cannot be untied, till there

either come further light into this world, or we be translated into a better. Such as every modest Christian will be ready to say of, as the learned *Cajetan* did concerning the reason of that difference, which in the Hebrew Text is observable betwixt the title of *Psalm 121.* and those other *Psalms of Degrees, Reservo Spiritui Sancto,* I reserve the solution of this and that doubt to the holy Spirit. For to him and the other Divine Persons such things are no riddles; though to us they be dark and Enigmatical, yea, perhaps unsearchable. Although we ever and anon meet with cause of crying out as *Saint Paul* once did, *How unsearchable are his judgments, and his ways past finding out?* Let us always remember and believe that of *S^t. James,* *known unto God are all his works from the beginning of the world.*

§. 4. Well may the prudent consideration of what hath been said concerning the depth of Divine *Omniscience* put the wisest of men in mind of their *Nescience*; keep them from leaning to their own understandings; and give them just occasion to think of an answer to *Zophars* question, *What canst thou know?* If the secrets of nature do so puzzle thee, what canst thou know concerning those much greater secrets of grace and glory? of which *Luther* very excellently, *Philosophy receives them not, faith doth. The authority of Scripture is greater by far then the capacity of our wit; and the Holy Ghost then Aristotle.* Well may the depth of Divine understanding, which the Psalmist saith is infinite, *Great is the Lord, and of great power; his understanding is infinite,* cause us to reflect upon the shallowness, the finiteness, yea, the folly of our own. For if *the foolishness of God be wiser then men,* as the Apostle telleth us it is, what is his wisdom? Add if *the wisdom of this world be foolishness with God,* what is its folly? No wonder if one learned man wrote a book of the *vanity of Sciences,* others of the *Nullity, Quod nihil scitur.* If the wise heathen professed, *the only thing he knew was this that he knew not anything at all.* If *Frier Paul of Venice* the judicious author of that excellent history of the *Council of Trent* was wont to say. *The more we study, the more we see how little or nothing we understand;* yea, if more knowing men then any of these abounded in acknowledgements of their own ignorance. *Asaph, So foolish was I and ignorant; I was as a beast before thee.* *Agur, Surely I am more brutish then any man, and have not the understanding of a man. I neither learned wisdom, nor have the knowledge of the holy.* So true is that of our great Apostle, *If any man think that he knows anything, he knows nothing yet as he ought to know.*

§. 5. Next followeth the third dimension, which is *Longitude,* in this expression, *The measure thereof is longer then the earth.* For the better stating whereof let it be considered, that whereas the word here translated *Measure* relateth not to extension only, but also to duration; and the earth hath a double longitude, one of space, the other of continuance; which the Scripture taketh special notice of in other texts, as in that of *Ecclesiastes, One generation passeth away, and another generation cometh: but the earth abideth forever.* I conceive the latter may here be alluded to, viz. the earths long continuance, as in some low proportion fit to resemble that everlasting duration of God, which cannot be adequately represented by any creature. Sure I am by the *Ancient of days* in *Daniel* the eternal *Jehovah* is described; by *length of days* in *wisdoms* right hand, of which in the *Proverbs,* many Interpreters understand the blessings of *Eternity:* And this very place of *Job* is expounded by *Gregory* in this sense. His words are, *Terrâ longior, quia creaturae modum perennitatesuae Aeternitatis excedit.*

All creatures had an original, all but some few shall have a dissolution. Of the Creator, and of him only is that of the *Psalmist* verified, *From everlasting to everlasting thou art God*. He gave beginning to all things, but was himself without a beginning; is the end for which all things were made, but himself without end. The best of men, alas! are but of yesterday, and know not where they shall be tomorrow, according to that of *Bildad*, *We are but of yesterday, and know nothing, because our days upon earth are a shadow*. His being God from everlasting to everlasting should encourage us to walk *in the way everlasting*, having this *everlasting consolation and good hope through grace*, that he will *save us with an everlasting salvation*; because he wanteth neither power to effect it, for his *strength is everlasting*; nor will, for his mercy is so too, as *David* testifieth, *The mercy of the Lord is from everlasting to everlasting upon them that fear him*.

§. 6. The more to blame were some overweening sons of *Adam* for daring to assume unto themselves, and ascribe to other persons and things this incommunicable perfection of God. Of old the heathenish people of *Rome* were wont to style their Emperors, yea and their city *Eternal*. Concerning which practice of theirs, two ancient writers, *Jerome* and *Prosper* interpret those *names of blasphemy* mentioned in the *Revelation*. They accounted such no less than blasphemers as called *Rome the Eternal city*, and saluted the Emperor thereof by the title of *your Eternity*. A thing usually done among them. Yea this Calenture had taken the brains of some even amongst the Christian Emperors: so exceedingly contagious are words and examples that contain blasphemy in them. *Ammianus Marcellinus* reporteth of *Constantius* an *Arian* Prince, that being puffed up by the ostentation of his flatterers, and the prosperous success of his affairs, he was come to that height of insolence as to presume he should never die, and in his writings to style himself *Our Eternity*. His words are these, *Immunem se deinde fore ab omni mortalitatis incommodo fidenter existimans, confestim à justitia declinavit ità intemperanter, ut Aeternitatem meam aliquoties subjeceret ipse dictando*. Yea *Justinian* himself feared not to say concerning some of his Edicts, *Nostra sanxit Aeternitas*.

EXERCITATION 8. Divine Immensity shadowed out by the breadth of the Sea. Divine Omnipresence cleared and vindicated. The proposal hereof as an antidote against sinning in secret. Five practical Corollaries from the greatness of God in general.

§. 1. THE fourth dimension is still behind in that clause, *Broader then the Sea*. It may be thought to relate unto divine Omnipresence and Immensity; which is, though not set forth to the life, yet some way shadowed out by the breadth of the Sea: In that the vast ocean stretcheth its arms far and near (so we call them arms of the Sea) to the embracing of certain shores, very much distant each from other; and is in that respect in a manner omnipresent with the several parts of the earth, which it is united to in one Globe. So, and much more then so, the Immensity of God's essence is such as to render him actually, and at all times present with every creature in the upper and lower world; for which cause he is said to *fill the heaven and the earth*. To a certain Philosopher, who asked one of our profession, *Where is God?* the Christian answered, *Let me first understand from thee where he is not*, to intimate his being present everywhere. Which he is, not only by his power and providence, as some would confine it, but also by his essence; according to the true meaning of that

which Paul said at Athens concerning God, *He is not far from every one of us. For in him we live and move, and have our being.* He said not (as Chrysostom observed) *By him we live and move, but in him;* to note the intimacy of his presence, and that with all sorts of things, whether they be such as have life, or motion without life, or barely *Being* without motion. Yea where-ever they be, whether in heaven, or earth, or hell, as the Psalmist expressly, *If I ascend up into heaven, thou art there; if I make my bed in hell, behold thou art there; If I take the wings of the morning, and dwell in the uttermost parts of the Sea; even there shall thy hand lead me.* To which accords that of Seneca, *Turnthy self which way thou wilt, thou shalt there see him meeting thee. There is not anything void of him, He filleth whatsoever he hath made.*

§. 2. This truth having been so fully acknowledged by a wise heathen, it will argue but too much weakness in any Christian to stumble (as some notwithstanding have done) at this sorry cavil against it. It seems unworthy of God, say they, to afford his presence with all things, even the least and filthiest. Neither do we see how he can possibly do it without receiving some defilement from them. For if God were not lessened by creating the meanest things, then surely he is not by affording his presence to them after they were made. As for defilement, there can be no fear of that. Can the sun shine upon dunghills and worse places without being thereby defiled? and shall not God's essence, which is infinitely purer than the light, preserve itself from contracting filth from anything it cometh near unto! The soul of man united to a sickly and leprous body, doth notwithstanding retain its purity. Much more God in the forementioned case. Be we therefore careful, in spite of all heretical cavils firmly to believe the truth of divine Omnipresence and Immensity; for the clearing up whereof to our understandings, Divines have invented sundry comparisons; two whereof I shall instance in. One out of Austin, *The whole world, saith he, is so in God, as a little sponge in a vast ocean. The Sea besides its encompassing the sponge on every side, doth also thoroughly penetrate, moisten, and sustain the whole substance within, and every part of it.* Another out of Lessius. He compareth the world to a crystal Ball hanging in the light of the Sun. In which case the light would intimately pierce the whole Ball, and also extend itself far and near, round about it. Such and so intimate is God's presence with every creature in every place.

§. 3. The contemplation whereof should be effectual for the preventing of all sins, especially such as are usually committed in secret, upon this grand presumption, which the Prophet denounceth a curse against the subjects of, saying, *Woe unto them that seek deep to hide their counsel from the Lord. and their works are in the dark, and they say, Who seeth us? and who knoweth us?* a presumption that there is none by to take notice of them. Suppose it were so; yet men are bound to reverence themselves: That of Ausonius is excellent advise, *When thou art about to act anything unseemly, be afraid of thyself, although there be no other witness.* But so it is not; for conscience is by; concerning which Lactantius produceth an admirable speech out of Seneca, *O thou mad man! what will it profit thee to have none conscious of thy crime, so long as thou hast a conscience that is?* But that thou wilt say is part of thyself. True: wherefore I add, God is by; of whom the Apostle emphatically saith, *If our heart condemn us, God is greater than our heart, and knoweth all things.* Conscience we are wont to say, is a thousand witnesses; and let it be withal considered, that God is as a thousand consciences; both for intimacy of presence, and perspicacity in discerning. It is worth observing how the mention of God's immensity is

brought in by the Prophet in that forecited place of *Jeremy*, where the whole verse runs thus; *Can any hide himself in secret places, that I shall not see him, saith the Lord? Do not I fill heaven and earth, saith the Lord?* Our most secret sins are, in reference to God, no more secret, in regard of his Omnipresence, then if committed in the most open light. Witness that in *Moses* his prayer, *Thou hast set our iniquities before thee, our secretsins in the light of thy countenance.* *Jacob* once said of *Bethel*, *God was once in thisplace, and I knew it not; How fearful is it?* Let every place be a *Bethel* to thee, O watchful Christian, a place of fear, and in some sense an house of God, be it market, or shop, or field; be sure the Lord is in that place, not present only, but looking on; nor only looking, but weighing and pondering, whatsoever thou doest there in all the circumstances and aggravations thereof, as *Solomon* testifies, *The ways of manare before the eyes of the Lord, and he pondereth all his goings.*

§. 4. Having already made improvement of the several branches, let me now for a conclusion draw certain Corollaries from the greatness of God in general; in number five.

First, *Let him be greatly praised for this by all mankind.* 'Tis the Psalmists inference, *Great is the Lord, and greatly to be praised.* The world is wont to commend greatness both in persons and things. Great Princes have had Panegyricall Orations made in their praise, as *Trajan* by *Pliny*; great cities, as *Grand Cair*; great monuments, as the *Colossus* are greatly extol'd by writers and travellers. How much more should the great God? whom the Prophet accordingly magnifies, saying, *Behold, the nations are as a drop of a bucket, and are counted as the small dust of the balance: behold he taketh up the isles, as a very little thing. And Lebanon is not sufficient to burn, nor the beasts thereof sufficient for a burnt-offering. All nations before him are as nothing, and they are counted to him less then nothing and vanity.* The drop of a bucket is nothing to the whole ocean, nor the dust of the balance to the whole earth: no more is the whole earth with all the inhabitants of it to God. In so much as if he were to be sacrificed to, proportionably to his greatness, all the beasts in *Lebanon* would not suffice for a burnt offering, nor all the wood thereof for a fire, nor all men in the world for a priest to offer it.

§. 5. Secondly, *Let him be greatly confided in by all his people.* That of S^t. *John*, *Ye are of God, little children; and greater is he that is in you, then he that is in the world,* should be made use of by the Saints as a precious receipt against the most deadly poison that can at any time be administered to them. The Church indeed is very often put upon renewing *Jehosaphats* complaint, and crying out, *We have no might against this great company* (perhaps both of wicked men, and wicked spirits) *that comes against us; neither know we what to do.* But so long as she can add, as he there doth, *Our eyes are upon thee;* this contemplation of her *great God and Savior* may support her against the fear of them all. The devil is *mighty*, I confess it, said *Luther*, but he will never be *Almighty*, as my God and Savior is. upon these grounds a believing Christian, living up to his principles, may well say,

Shew me a danger greater then my God, a *Destroyer*, greater then my *Savior*, I will then fear it and him. Till then pardon me if I do not let my confidence go. what though *Jacob* be *small*, as the Prophet speaks, *By whom shall Jacob arise? for he is small.* Yet arise he shall in spite of opposition, and that because *Jacob's God* is great.

Thirdly, *Let the world learn to seek after interest in him. Many, saith Solomon, Many seek the rulers favor. And reason good; because he is able to protect the persons, and reward the services of his followers. Behold here a Ruler indeed, whose favor was never sought in vain, if sought in time; one that can protect from hell, and bestow heaven; yea that which is the heaven of heaven, the fruition of himself. Being great with great men is a thing much affected by some, although in experience it often becomes not a burden only, but a mischief: whereas the love and favor of the great God, and our Savior, always proves, (shall I say, beneficial? that's too little) it proves, and that always beatifical.*

Fourthly, *Let such as have obtained interest from him look for great things from him. To Baruch it was once said, Seekestthou great things for thyself? seek them not: because he sought them in the creatures; but if we seek them from and in the great Creator, we may lawfully seek great things, neither shall our doing so be attended with disappointment. For open thy mouth wide, saith the Lord, and I will fill it. We are wont either not to open our mouths at all, or not wide enough; and therefore it is that most of us continue so empty. Ye have not, because ye ask not; so the Apostle: let me say, ye ask perhaps, and yet have but little, because ye do not expect much. O Consider, as Samuel once bespake the men of Israel, how great things God hath already done foryou, that so your experiments may be your encouragement, to expect yet greater: remembering that of our blessed Savior to Nathaniel, Believest thou? thou shalt see greater things then these.*

He in whom ye trust, O believers, is a great God, and loves to do all things like himself. Wherefore look for great things from him, great assistances, great enlargements, great deliverances: yea the forgiving of great sins, and the obtaining of great salvation.

§. 7. Fifthly, *Let such as have received great things from God, maintain a certain greatness of spirit suitable to their interest in him. I do not mean an haughty spirit, swelled with pride, for that is altogether unsuitable to a saving interest in God, who beholds the proud afar off; but an humble spirit greatned by continual converse with the great God; who by raising up his servants hearts to the contemplation and fruition of higher objects, maketh them too big for this world. It is reported of Moses, that when he was come to years, or according to the original, when he was waxed great, (in spirit perhaps, as well as in stature) he did overlook the preferments, pleasures, and riches of the world, which are all there intimated, yea the menaces of it too: for it is there also said, He feared not the wrath of the king, but endured, as seeing him who is invisible. His conversing with the great God, had made all these to appear to him as petty things. To a soul truly great no worldly matter hath any true greatness in it: As if one could take a station in heaven, whatsoever is here below would appear but small in his sight by reason of its distance. It is accounted by some a great matter to have the frowns and ill word of a great man: But S^t John, whose conversation was in heaven, made nothing of it. Speaking of Diotrophes his malignancy and reproachful speeches he phraseth it thus, prating against us with maliciouswords. The term properly signifieth trifling. Though Diotrophes were a great prelate, and his words very malicious; yet the Apostles spirit was raised so far above them, that with him all were but trifles, and by him contemned as such.*

APHORISM V. The Goodness and Greatness of God are both abundantly manifested by his decrees of Election and Preterition, together with his works of Creation and Providence.

EXERCITATION 1.*How predestination cometh to be treated of here. Election described from the Nature, Antiquity, Objects, Products and Cause of it. Rom. 11. 33. 2 Tim. 1. 9. with Tit. 1. 2. Ephes. 1. 4. with Matth. 25. 34. opened. Of Acts supposing their objects. Of Acception of persons, what it is, and that Predestination doth not import it. Acts 13. 48. Expounded and vindicated. Whether one Elect may become a reprobate? The negative maintained, and 1 Cor. 9. 24, 25, 26. cleared. Ephes. 5, and 11. enlightened. Concerning the good pleasure of God's will and the counsel thereof.*

§. 1. I Durst not wholly wave the doctrine of Predestination, (no not in this Treatise of Principles) after I had duly pondered that grave admonition of *Ambrose*, or according to others of *Prosper*, *Such things as God would have kept secret must not be pried into by us; nor such denied as he hath openly declared: lest we be found in the former attempt unlawfully curious, in the latter damnably unthankful.* And also laid to heart the endeavors, not of foreiners only, but of certain late English writers to possess their readers with vehement and strong prejudices against the long-received truth in those points. One of them telleth us, *It is sacrilegious to grant that God hath from eternity elected a certain number of men personally unto salvation, whom he purposeth to bring thereunto infallibly &c.* Elsewhere styling it, *That capital error of personal Election and Reprobation.* Another speaking of preterition, or negative reprobation hath these words. *This is one of the 〈 in non-Latin alphabet 〉 which have been infamously invented to disguise and palliate the frightful rigidness of their doctrine.* Not long after he calleth it *canting*, (pretends the lamentable distinction (as it is there by him styled) *to be no more then a trick insufficient to buoy up a sinking cause*) and in another book of his *The dream of absolute preterition.* Mean while where alas! is the reverence and submission due to Scripture, that only card and compass by which we are to sail in this ocean, that only clue by the help whereof this labyrinth is to be traversed? It directly opposeth *Electi* and *Reliqui*, the elect and such as were passed by, in that saying, *The election hath obtained, and the rest were blinded.* In it we read of a *book of life* containing the names of all those whom God hath chosen, and of others whose names were not written in that book. Of some whom the Lord *knoweth for his*, and others to whom he will say, *I never knew you.* Of Christ's sheep given to him by the father, and of such persons as were not his sheep, nor accordingly so given to him. This, I hope, is no canting; there is neither *Error* nor *Trick* in all this, but to proceed.

§. 2. Election (as to our purpose which concerns the choice of men only, not of Angels) is that secret unsearchable decree of God, wherein he did from everlasting single out of the rest of mankind a definite number of particular persons, ordaining them infallibly unto the attainment of holiness here, and happiness hereafter, according to the counsel and good pleasure of his Will. Which description offers to the readers consideration as things material, and not unfit to be treated of, provided it be soberly done, the Nature, Antiquity, Object, Products and Cause of Election.

First, The Nature of it. It is a secret unsearchable decree of God. The two principal emanations of God's Will respecting intellectual creatures, are his Decrees, and his Commands. They differ, as in sundry other things, so, in point of perspicuitie. The Commands are plain; he that runs may read his duty in them; the Decrees abstruse: Our destinies cannot be so easily read, as our duties may. And whereas divers secret things may yet be discovered upon diligent search, according to that Proverb of Solomon, *Counsel in the heart of man is like deep water:but a man of understanding will draw it out.* The Decrees of God are so secret, as to be withal unsearchable. Whence the Apostle, *O the depth of the riches both of the wisdom and knowledge of God! How unsearchable are his judgments and his ways past finding out!* where by *Judgments* it is, as I conceive, most proper to understand the Decrees of his Will; by *Waies*, the Administrations of his Providence in order to the execution of those Decrees. Some innovatours there are indeed, who have so modelled the mysterious Doctrine of Predestination, as to leave little or nothing of mystery in it. Our Remonstrants think themselves able to wade, where our Apostle was past his depth, and forced to cry out, 〈 in non-Latin alphabet 〉 ! Their way pretends to give a clear reason why one is elected, another reprobated, one converted, another not, but for my part I had much rather with S^t. Paul be ignorant still then over-learned, (that I say not oversawcie) with *Arminius* and his followers.

§. 3. Secondly the Antiquity. 'Tis from everlasting: An eternal Decree. So Paul, *According as he hath chosen us in him before the foundation of the world.* This expression notes eternity. The kingdom we are elected to, is said to have been prepared 〈 in non-Latin alphabet 〉 , from the foundation. *Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world;* in reference to the third heavens, that place where the kingdom is to be set up and inherited, which was in the beginning of time created by *the builder and maker of it*, as God is styled. But the Decree whereby we were designed thereunto, to have been 〈 in non-Latin alphabet 〉 , *before the foundation of the world.* That is, from everlasting; as may be further gathered from other phrases in the writings of our Apostle; this by name, *Who hath saved us, and called us with an holy calling, not according to our works. but according to his own purpose and grace, which was given us in Christ Jesus, before the world began.* This both *Erasmus* and *Calvin* interpret of predestination. Compare we it with another speech of the same Apostle to *Titus*, *In hope of eternal life, which God that cannot lie, promised before the world began.* The meaning whereof will no longer be obscure, if it be considered that the first-born of election was Christ himself (who applied to himself that which God said of old by the Prophet *Isaiah*; *Behold my servant whom I have chosen, my beloved in whom my soul is wellpleased.*) That certain persons were from eternity given to Christ, whom the Father had constituted Head of all his elect, to be his members, & by him brought to eternal blessedness, according to what we read in S^t. *Johns* Gospel, *Thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him.* That in this transaction there passed promises from the Father to the Son in the behalf of himself and all his members. And that this is *the grace which was given us in Christ Jesus*, these the *Promises of eternal life before the world began*, spoken of in the forecited places to *Timothy* and *Titus*: upon the latter whereof I meet with the same Gloss from a Reverend Scottish writer, whose name and words are here presented in the Margin. I shall add no more concerning the antiquity of this Decree, save

only a brief saying of Austin, *Intra mundum facti sumus, & ante mundum electi sumus*. We were made within the world but chosen before it.

§. 4. Thirdly, the object of election is a definite number of particular persons singled out of the rest of mankind. We learn from S^t Luke that *the Elect cry unto God day and night*: And S^t John in his *Apocalypse* telleth us what one of their principal cries is, *They cried with a loud voice, saying, How long, O Lord, holy and true, dost thou not judge and avenge our blood?* As also what answer they had from heaven, *It was said unto them that they should rest yet for a little season until their fellow-servants and their brethren that should be killed as they were, should be fulfilled*. From the collation of which texts it may be inferred that their number is set, and shall in due time be completed; for that is the thing related to in the word 〈 in non-Latin alphabet 〉 *shall be fulfilled*. It is then a definite number, and that of particular persons, whose *names are elsewhere said to be written in the book of life*, Names in Scripture being often put for persons; as in the Acts, *The number of names together were about one hundred and twenty*. and in the Revelation, *In the earth-quake were slain of men seven thousand*; it is in the original, *Names of men*. They do certainly shoot beside the mark, who so confidently teach that predestination is terminated not upon persons, but qualifications; and that not this or that man in particular is elected or reprobated, but only in general, whosoever believeth and persevereth belongeth to election, whosoever continueth in unbelief, to reprobation; and that so as the same person may be today under the one, and tomorrow under the other decree, according to the change of his qualifications. But if so, it would not in likelihood have been said, *The foundation of God standeth sure, having this seal, The Lord knoweth who are his*, but rather, *what kind of men are his*. Nor to the Romans, *I will have mercy on whom I will have mercy*. And again, *He hath mercy on whom he will have mercy, and whom he will he hardeneth* (which doth clearly relate to persons) but rather, *what sort he will*.

§. 5. Against what hath been said in this and the former paragraph there are two principal objections; whereof neither is to be waved, lest it should be thought unanswerable. The first is borrowed from philosophy, and runs thus. Acts suppose the being of their objects; The decrees of God are divine acts, and therefore could not pass upon men's particular persons before the world was, because there were then none in being. I answer that whereas the Acts of God are either *Immanent* abiding within, or *Transient* passing from him, and terminated upon somewhat without himself; His transient Acts do either suppose, or produce the being of their objects; suppose it as his Rewarding and Punishing, produce it, as his creating acts. But those that are immanent (of which rank his Decrees are) do not necessarily require the preexistence of their objects *in esse reali* in a way of reality; for it sufficeth that they have it *in esse cognito*, in the foreknowledge of God. Jesus Christ our Mediator is styled a *Lamb foreordained before the foundation of the world*; yet had he no existence as such till after his incarnation. God who had designed *Josiah* to special services, called him by his name, and foretold what should be done by him, full three hundred and thirty years before he did it. So elsewhere (*Cyrus* is named, and hath a service allotted him in the foreknowledge of God one hundred and forty years before he was born. It is reported by *Procopius* that when *Misdates* king of *Persia* was dead without issue, but had left his wife with child; the Persian nobility set the crown on the Queens belly before she quickened, thereby acknowledging her issue that

should be for their lawful Sovereign. So as *Sapores* (which was afterwards the childes name) began his reign before his life. If such acts when done by men seem not irrational, why should any think it strange for the only-wise God to set the crown of election upon the head of certain persons, while as yet they have no being, save only in the womb of his decree?

§. 6. The other objection is taken from such places of Scripture as deny God to be an acceptor of persons, which they say he must needs be, if considering mankind in an equal condition he chose some to life, and passed by others.

In order to the solution hereof, I shall first *Distinguish* between Acceptation and Acceptation of persons. We find them both mentioned by S^t *Peter* as it were with one breath, in that short saying of his, (*Of a truth I perceivethat God is no respecter of persons: But in every nation he that feareth him and worketh righteousness is accepted with him*) the one as attributable to him, the other as not. Were it not for his acceptance of persons, woe and nothing but woe to the sons of men. It is the joy of their hearts to consider that there are certain *men of his good will*; as some read that in the Angels song: and to remember that the Church is by her head and husband styled *Hephzibah* that is my delight is in her; because the members thereof are, as *Paul* speaketh, *accepted inthe beloved*. Next *Declare* the true notion of *Prosopolepsie* or acceptance of persons in Scripture-dialect.

Besides the prime importance of these words 〈 in non-Latin alphabet 〉 in Greek, and *Persona* in Latin for an individual intelligent substance, (so, *The gift bestowed upon us by the means of many persons* is the blessing of recovery granted upon the prayers of sundry men and women) They have a secondary importance, and are sometimes put to signify a vizard, property or counterfeit resemblance assumed by any such individual. So in *Seneca*, *Nemo potest personam diu ferre*, that is, None can play the hypocrite long: and in the *Epigrammatist* a gray-haired man having put on a black periwig to conceal his age, is told of it thus,

—Inveniet Proserpina canum,

Personam capiti detrahet illa tuo.

Now because these vizards and properties are things external, not at all belonging to the Essence of the party assuming them, hence it cometh to pass that these words at the next remove signify such relations, accommodations and and accomplishments as being external to the essence of a man, as also to the merit of his cause, ought not to incline a Judge to pronounce a sentence on his behalf, or in the distribution of justice to regard him above others to whom such helps are wanting. He who is swayed in judicial proceedings by such outward things is in the Scripture said to be an acceptor of persons. So in *Leviticus*, *Ye shall do nounrighteousness in judgment: thou shalt not respect the person of the poor, nor honor the person of the mighty; but in righteousness thou shalt judge thy neighbor*. And in the New Testament these two terms 〈 in non-Latin alphabet 〉 righteous judgment, and 〈 in non-Latin alphabet 〉 accepting of persons are directly opposed. Divines have received it for a maxim. That acceptance of persons is not found *in gratuitis*, in acts of bounty, wherein the doner is at liberty to dispose his free gifts as pleaseth himself, but *in debitis* in acts of justice and right,

wherein there lieth an obligation upon him that distributeth to give every man his due. Hereupon they conclude that in divine predestination Almighty God, who is no debtor to any of his creatures, and who acteth therein not as a Judge, but as a Sovereign Lord and liberal benefactor, chooseth some and passeth by others, as without injustice or wrong to any, so without any show of that which the Scripture properly calleth Acceptation of persons, because he was not moved by any external thing in doing so.

If any Reader think it not safe to credit this upon my single testimony, behold in the margin further security, to which it were easy to add. much more, if need were.

§. 7. Fourthly, The products of Divine Election are chiefly two. First, Holiness here. God is said to *have blessed us with all spiritual blessings in Christ, according as he hath chosen us in him before the foundation of the world, that we should be holy.* Where spiritual blessings are pointed at as the streams, and election as the fountain from whence they flow. It as the root, and holiness as the fruit. So elsewhere, *We are bound to give thanks always to God for you, brethren, beloved of the Lord, because God hath from the beginning chosen you to Salvation, through Sanctification of the Spirit, and belief of the truth.* Here we find not only Sanctification in general, but faith, which is the flower of holiness, derived from Election. The same Apostle stiles it, *The faith of God's elect.* And S^t. Luke in the Acts, speaking of the success which S^t. Paul's preaching had among the Gentiles, saith expressly, *As many as were ordained to eternal life, believed.*

A Text which the soundest divines look at, as a most pregnant place to prove a causal influence of Divine Predestination upon the work of saving faith. Others, I know, there are, (and they not a few, nor inconsiderable) who have strongly endeavored to turn the edge and strength of this place another way, by rendering the word 〈 in non-Latin alphabet 〉, not (as we do) *Ordained*, but *Disposed*, or *well-affected* to eternal life. Unto whose corrupt Gloss, I oppose the following considerations.

First, If it were to be so read, then all that heard the Apostles Sermon there recorded, even all and everyone without exception should have believed, seeing there is not a man in the world, and therefore none in that congregation who was not disposed, and well-affected to the reward of eternal life (the will of man being necessarily carried to the desire of blessedness, which none are so brutish as not to affect) for that unto which these are said to be 〈 in non-Latin alphabet 〉, is not conversion, but life eternal.

Secondly, Disposedness in their sense doth not always precede faith, nor faith always follow it. When *Saul* was in the full career of his persecuting madness against the Saints, what disposedness was there in him unto conversion, unless fury be a disposition to faith? yet then did he first believe. In that young man who came to our Savior, of whom it is testified, *That he was not far from the kingdom of God*, which of their dispositions was wanting? yet he went away sorrowful, and believed not.

Thirdly, Faith itself is the first saving disposition that any man hath, because it first lays hold upon Christ, and of life by him; in so much as none is formally disposed to eternal life till he have believed.

Fourthly, S^t. *Luke* doth nowhere use 〈 in non-Latin alphabet 〉 . & 〈 in non-Latin alphabet 〉 , either in his Gospel, or in the Acts for disposedness, but for ordination and constitution divers times, therefore our reading here, *As many as were ordained* to eternal life, is to be retained.

§. 8. But learned *Grotius* will by no means allow of this interpretation. They (saith he) who apply this Text to Predestination, *Nihil vident*, see nothing at all. Yet by his favor, a man that saw as far into the Mysteries of Divinity, as also into the idioms of the Greek tongue, as *Grotius* himself (be it spoken without disparagement to his great learning) *Chrysostom* I mean, applies it so in his Commentary upon the place. And his 〈 in non-Latin alphabet 〉 , by which 〈 in non-Latin alphabet 〉 is expounded *Erasmus* translates *Praefiniti à Deo*, *Predestinated of God*. Three things are alleged by *Grotius*, for overthrowing of this sense; but all in vain. His first plea is, that 'tis not usual for all of a city, a congregation that are predestinated, to believe at one and the same time, therefore that which we assert is not like to be the meaning here. For answer, I acknowledge it is not usual; no more is it to have three thousand inhabitants of one city brought in to God on one day. But what if God willing to glorify his Gospel, and the power of converting Grace, as he called three thousand Jews in one day, by *Peters* Ministry, *Acts* the second; so here by S^t. *Paul's*, at his first solemn undertaking to preach unto the Gentiles, *Acts* the 13. were pleased to work upon as many in that congregation as did belong to the election of grace? shall any man dare to prescribe, and plead custom to the contrary? His second Argument runs thus. All that truly believe are not Predestinated unto life. Therefore that for which we contend is not to be thought a proper sense. Answer. This reason is founded upon a grand mistake, *viz.* That faith is common to all, whether elect, or non-elect, although *Paul* style it, *the Faith of God's elect*, as before; and Christ tells the Jews, *Ye believe not, because ye are not of my sheep*. He argues in the third place, from S^t. *Luke's* unacquaintedness with the secrets of God. It was not in his power to tell who of that company were elected, who not; therefore by his 〈 in non-Latin alphabet 〉 , he must not be conceived to have understood such as were in that sense ordained to eternal life. I answer, Although the pen-man did not, the inditer, *viz.* the Holy Ghost did exactly know whose names were written in the book of life, and whose were not. Now he it was that in the history of the *Acts* suggested and dedicated to his secretary both matter and words.

§. 9. The second product of election is happiness hereafter. Accordingly the objects of this Decree are those whom *God hath not appointed unto wrath, but to obtain salvation by our Lord Jesus Christ*. *Salvation* is that which they are said to be *chosen to*; and that wherein their names are written, called, *The book of life*. For as in military affairs, Commanders have their Muster-rolls, wherein are contained the names of all the soldiers whom they have listed, whence the phrase of *Conscribere milites*; and in Common-wealths there are Registries kept wherein are

recorded the names of such as are chosen to offices of trust and other preferments, whence the title of *Patres conscripti* ascribed to the Senators of Rome. So the Scripture condescending to our capacities and speaking of God after the manner of men, attributeth to him a book of life, wherein it supposeth a legible writing and Registering the names of all those persons whom he hath irreversibly predestinated to life everlasting. I say, *irreversibly*, for if that of *Stoics* be true, *In sapientum decretis nulla est litura*, In the decrees of wise men there will be no blotting and blurring; how much more may it be asserted concerning those eternal Decrees of the only wise God? If it became *Pilate* to say, *What I have written I have written*, it would certainly mis-become the great God to blot so much as one name out of the Lambs book of life written by himself before the world was. We may take it for granted that this book will not admit of any *Deleatur*, or of any *Expurgatorie Index*, whatever some pretend to the contrary, whose arguments have been elsewhere sufficiently answered. I shall only here propound, and endeavor to satisfy another objection, whereof no mention is there made. *Paul* knew himself to be a *chosen vessel*, for *Ananias* had told him so from Christ's own mouth: yet speaks of himself as of one in some danger, at least in some possibility of becoming a *Reprobate*, in these words, *I keep under my body, and bring it into subjection: lest that by any means, when I have preached to others, I myself should be a castaway*, or, as other translations have it, *a Reprobate*. Ergo, the decree of Election is not *irreversible*.

Resp. To prepare the way for a full answer, let it be considered, 1. That the places cited in the objection are not fitly opposed; because the former is not necessarily to be understood of election to salvation, but may probably be limited to *Paul's* being chosen an Apostle: Neither is the latter infallibly meant of that reprobation, which is contradistinct to the said election, but of somewhat else. Yea although it be true, and may strongly be inferred from other texts, that *Paul* knew his own election to life eternal, the reprobation spoken of in the end of the verse is not to be taken in the most rigid sense, but in a milder. 2. That our Apostle, (according to his custom in sundry epistles) was in the end of this chapter fallen upon the use of terms agonistical, borrowed from the Olympick and other Grecian games in that age; as appeareth in the foregoing verses. *Know ye not that they who run in a race &c. Every man that striveth for the mastery &c. I so run, not as uncertainly. So fight I, not as one that beateth the air.* And that in the last verse he hath no less then four allusions to these exercises. One in 〈 in non-Latin alphabet 〉 to cuffing, wherein the combatants were wont with their blows to make one another livid under their eyes; so did he by acts of mortification beat himself as it were black and blue. A second in 〈 in non-Latin alphabet 〉 to the exercise of wrestling, wherein the antagonists mutually strove to cast each other to the ground, and to keep them under. So he, the better to subdue his body of sin, was careful to keep down his body of flesh, which if pampered, is apt to rebel. A third in 〈 in non-Latin alphabet 〉. We read in the second to *Timothy* chapter the second, verse the fifth, of their *striving lawfully*, that is, according to the rules and laws prescribed for that game respectively, in which they were to strive for the mastery. The officer by whom these laws were propounded to the combatants was called 〈 in non-Latin alphabet 〉, *Paul* in allusion thereunto saith of himself 〈 in non-Latin alphabet 〉, because in the discharge of his Apostolical office he had acquainted them with the rules

& laws of Christianity. A fourth in 〈 in non-Latin alphabet 〉 unapproved, a term of disgrace put upon those whom such as were to judge and pass sentence upon the combatants disallowed. Whereas those whom the judges rewarded were called 〈 in non-Latin alphabet 〉 approved ones. 3. That this unapprovedness may either relate to God himself, or to good men. If to God the supreme judge, then whosoever carrieth himself amiss in any particular course of living, offendeth the Lord, falleth under his fatherly displeasure, and is as to this particular, a person disallowed and rejected, how firm soever his station may be as to the main. If to good men, who are subordinately to judge of their preachers doctrine and conversation, a teacher is then said to be unapproved of them, when upon observation of some unfaithfulness, or looseness in his demeanour, some sensuality or unlawful indulgence to his body, they begin to disesteem him, in comparison of what they did before, yea perhaps to cast him out of their affections, and of their prayers, of which till then he was a partaker.

These things premised, let it now be observed whether the meaning of the place contested about be not clearly this, or to this effect.

I *Paul* well remembering what I am, a member and minister of Jesus Christ, am and shall continue careful to exercise myself in all the duties of mortification, not making provision for the flesh to fulfill the lust thereof: lest I who by mine office am bound to declare unto others the grand rules of Christian practice, particularly of temperance, which I urged but now, saying, *Every man that striveth for the mastery is temperate in all things*, should by any sensual demeanour of mine own, not only prove a *castaway* as to the esteem I formerly had in the hearts and consciences of good people, and to the interest I enjoyed in their devotion; (which I should account a loss far exceeding that of honor, or estate) but also fall under the wrath and fatherly displeasure of my God, and be cast out of fellowship with him, though but for a short space of time; which to me who have lived in the sense of it, under the constant light of his countenance, and found his loving kindness better than life, would be worse than any death.

And if this really be the utmost importance of the text, (as for ought I know it is) without extending it to further or other kind of reprobation, I hope the objection built upon it will not need any further or other kind of answer.

§. 10. Fifthly, The *Cause* of divine election, about which the world is so filled with disputes, is not to be found in anything without God himself. the disputers indeed of this world lay out many thoughts, and put out many books concerning such contrivements as our corrupt reason would perhaps better allow, and our corrupt wills better affect: but holy Scripture resolveth all into the sole will of God; the *good pleasure* and *Counsel* whereof the Apostle celebrateth as the causes of our predestination. *Having predestinated us unto the adoption of children by Jesus Christ to himself according to the good pleasure of his will*. And again, *Being predestinated according to the purpose of him, who worketh all things after the counsel of his own will*. Words so very plain and full as would certainly have put an end to altercations, and silenced disputes in these points; but that corrupt reason is extremely talkative, and the

wisdom of flesh direct *enmity against God*, and therefore such as will never yield, till its corruption be removed; for *enmity* cannot be reconciled, the *enemies* may. Whence that excellent speech of *Melancthon*, worthy to be had in everlasting remembrance, *Dulcescet nostra de predestinatione sententia, ubi impiae rationis iudicium Spiritus Dei stultificaverit*. Then and there only will our doctrine of predestination have a sweet relish, when and where the Spirit of God shall have befooled the conceits of wicked reason. That which *Paul* celebrateth as the true cause of our election is,

1. *The good pleasure of God's will*, according to which he disposeth both of persons and things arbitrarily, as himself liketh best. And in this our reason would better acquiesce were it thoroughly defecated by grace: That of Christ, which never had any corruption in it, fully did: as appeareth by that famous address of his to God the father; *I thank thee, O father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes. Even so, Father, for so it seemed good in thy sight.*

2. *The counsel of his will*. Although God may be truly said to act *arbitrarily*, yet he never doth anything *unadvisedly*, but according to the counsel of his will, which is always rational, though our shallow reason in this state of degeneracy and mortality be not able to fathom the depth of its contrivements, and thereupon ready to cavil at, and call in question the equity of them. Such as do so; (if any such shall cast an eye upon these papers) must give me leave to say unto them, as one of our ancient writers did to their forefathers.

The Apostle (saith he) having discoursed of these mysteries acknowledgeth their depth and adoreeth the wisdom of God in them. *Dignare & tu ista nescire. Concede Deo potentiam sui Nequaquam te indiget defensore*. Be thou also willing to be ignorant of such things. Leave God himself in the modelling of his decrees and dispensations. He will be sure to do it so, as not to stand in need of any apology or defense of thine.

To which let me add a saying of *Luther*, and with it conclude this Exercitation.

Reason (saith he) thou art a fool, and dost not understand the matters of God.

Wherefore be not obstreperous, but hold thy

prating; make not thyself a judge of these things, but attend to the word of God and believe.

EXERCITATION 2. *Preterition described. The term defended. Ephes. 1. 4. compared with Revel. 17. 8. Ephes. 1. 9. and Rom. 9. 13. expounded. God not bound to any creature, except by promise. The parable in Matth. 20. urged. The three consequents of negative reprobation. D^r Davenants Animadversions against M^r Hoards book recommended. The goodness of God manifested in Election, as in a most free, peculiar, ancient, leading, and standing favor.*

§. 1. HAVING so fully discoursed of Election, (by which the Decree of preterition is to be measured) there will be less need of enlarging much upon that. Take only this description of it; after a brief explication whereof, I intend, if God will, to proceed unto other concernments. Preterition or negative Reprobation is an eternal decree of God purposing

within himself to deny unto the Non-elect that peculiar love of his, wherewith election is accompanied, as also that special grace which infallibly bringeth to glory: Of which negations, permission of sin, obduration in sin, and damnation for sin, are direct consequents. This description carries in the face of it a clear reason, why the thing described goeth under the name of Negative reprobation, because it standeth mainly in the denial of those free favors which it pleaseth God to bestow upon his elect. As for the term of preterition, we neither are, nor ought to be ashamed thereof, however some bold writers have jeered it, because it is very significant, and hath been made use of by their betters. *Prosper* by name, and that both in verse and in prose. For in one of his Poems he recordeth this as a *Pelagian* tenent

—Quod gratia Christi

Nullum omnino hominem de cunctis qui

generantur

Praetereat.—

That of all mankind the Grace of Christ *passeth by none*. And in his Treatise *de Vocatione Gentium* he beginneth the thirteenth chapter of his first book with this saying, *Quod si aliquos Salvantis gratia praeterierit &c.* If saving grace *have passed by any*, it is to be referred to the unsearchable judgments of God, and those ways of his which are past finding out by us in this life. This premised, let us take a transient view of the chief particulars in the description.

§. 2. It is First an eternal decree, coeternal with that of election; for the very choosing of some to salvation implieth a passing by of such as were not chosen. Let the Reader compare that passage in Ephes. 1. 4. *He hath chosen us before the foundation of the world*, with that parenthesis Rev. 17. 8. *whose names were not written in the book of life from the foundation of the world*.

Secondly a decree which God purposed in himself. We read in one place *of the purpose of God according to Election*, and in another of *God's good pleasure, which he hath purposed in himself*. The like may be said of preterition. His good pleasure is the sole fountain of both. The root of both is within himself and not in anything without him; as hath been well observed by *Calvin*.

Thirdly, the eternal purpose of God was to deny the Non-elect that peculiar love, wherewith his election is accompanied; in which respect he is said to hate them. *Jacob have I loved, but Esau have I hated*. A term by which some Divines are willing to understand no more, than his not being willing to bestow everlasting happiness upon them: because *Hatred* in Scripture is often put to signify a less degree of Love. We may not believe that *Leah* was odious to her husband; yet the text saith, *God saw that Leah was hated*, which is certainly to be expounded out of the verse foregoing, where it is said of *Jacob* that he *loved Rachel more than Leah*. He loved *Leah* perhaps less than he ought, surely less than he did her sister, and in that respect is said to have hated her. That to the *Romans* concerning *Esau*, some interpret in proportion to what is there said concerning *Leah*, and among the rest *Aquinas*. *God (saith he) loveth all*

menin as much as he willeth some good to all; but in as much as he doth not will to all men the chief good, viz. eternal life, he is said to hate and to reprobate them.

§. 3. Fourthly, His purpose was to deny unto the *non-elect* that special grace, which brings infallibly to glory those whom God bestows it upon. No creature can challenge effectual grace at the hands of God, as a due debt either to his nature, or to his labor. There be many that speak and write of God saucily, as if he were bound to give this and that and the other grace, even where they can produce no promise by which he hath made himself a debtor. I cannot but commend the zeal of *Peter Lombard* against such men. To me (saith he) this word *He ought*, or *he is bound* seems to have much poison in it; and cannot be properly applied to God, who is no debtor to us, save only in those cases wherein he hath passed some promise. Sure I am, our Savior telleth his Disciples plainly, *It is given to you to know the mysteries of the kingdom of heaven, but to them it is not given*, Matth. 13. 11. And the householder in the Parable stops the mouths of those murmurers that repined, as expecting more from him than it was his pleasure to give, with the sole consideration of its being his will to have it so. *Friend, I do thee no wrong. Take what isthine, I will give to this last even as unto thee. Is it not lawful for me to do what I will with mine own?*

Fifthly, The consequents of the forementioned denials, are, 1. Permission of sin, particularly of unbelief. *John* 10. 46. *Ye believe not, because ye are not of my sheep.* 2. Obduration in sin. *Romans* 9. 18. *He hath mercy on whom he will have mercy, and whom he will, he hardeneth.* 3. Condemnation for sin, *Revel.* 20. 15. *Whosoever was not found written in the book of life, was cast into the lake of fire.* This last is that which by Divines is usually styled *Positive Reprobation*, and is clearly distinguishable from the *Negative*, in that the one is an act of punitive justice respecting sin committed and continued in. But the other an absolute decree of God's most free and Sovereign Will, without respect to any disposition in the creature. I call them consequents, not effects; because, though *Negative Reprobation* be *antecedent* to them all, it is not the proper *cause* of them. This difference between the decrees *Aquinas* long since took notice of.

Election (saith he) is a proper cause both of that glory which the Elect look for hereafter, and of that grace, which here they enjoy. Whereas *Reprobation* is not the cause of the present sins of the *non-elect*, though it be of God's forsaking them; but their sin proceeds from the parties themselves so passed by and forsaken.

But I am under a promise of brevity, and therefore shall add no more but only advise the English Reader, who is desirous of further information in these deep points, to procure and peruse that excellent piece of the profound Doctor *Davenant* printed at *Cambridge, Ann.* 1641. under this Title, *Animadversions written by the right Reverend John Bishop of Salisbury upon a Treatise entitled, God's love to mankind:* where he will not only meet with the doctrine of *Predestination* modestly handled, but also with ample satisfaction to most of those wicked cavils which flesh and blood have been wont to suggest against it.

§. 4. Having thus finished that preamble, which the daring Heterodoxie of some modern writers put me upon a necessity of, I proceed to the making good of two Assertions, tending

to clear the former part of our present Aphorism, viz. That the Goodness of God is abundantly manifested in his Decree of our Election; and his Greatness no less in that of Preterition. In order to a demonstration of the former, I desire to have it considered, how free, how peculiar, how ancient, how leading, how lasting a favor Election is.

First, A free favor. It is therefore called Election of Grace; and spoken of as tending to the praise of the glory of free grace. The Lambs book of life (so named, because the Lamb Jesus stands there enrolled in the head of it, as the head of all the Elect, and the Captain of that salvation whereunto they are chosen) is a book of love. Behold, my servant whom I have chosen, my beloved, in whom my soul is well pleased. It was so said of Christ, and may be applied to all the Elect in their measure. Hence Paul styleth his Thessalonians, Brethren, beloved of the Lord, because God had chosen them to salvation: and God expresseth the Election of Jacob, by Jacob have I loved, to show that free love on God's part is the fountain of this favor. We love persons or things, because they are lovely. God loveth them first, after makes them lovely, then loves them more for being so. The cause of our love is in the objects; of God's, in himself: we are predestinated after the counsel of his own will, not after the good inclinations of ours.

Secondly, A peculiar favor. Rarity much enhaunceth a benefit. Immunities and privileges are therefore much valued and stood upon, because they are not common to many, and are therefore more rejoiced in, because but few partake of them. There were but eight persons saved from the Deluge of waters in Noah's time, who is accordingly said to have found grace in the eyes of the Lord, in that he and his were preserved when all the world beside perished. And in regard the Deluge of fire that came upon Sodom and Gomorrah swept away all the other inhabitants, but Lot only, and his nearest relations were exempted from it: God is said to have magnified his mercy toward them, as Lot acknowledged, saying, Behold thy servant hath found grace in thy sight, and thou hast magnified thy mercy which thou hast shown unto me. We should all have perished in the Deluge of fiery indignation, had not God elected some few whom he hath not appointed to wrath, but to obtain salvation by our Lord Jesus Christ. They are but few, as Scripture tells us again and again, Many are called, but few chosen. The goodness of God is therefore to be more acknowledged in so peculiar a favor.

§. 5. 3^{lie}. An ancient favor. Old things, if evil, are so much the worse for that; Old leaven is to be purged out, and the old man to be put off. But every good thing is commended by its antiquity. One said well that Old wood is best to burn, old friends best to trust, and old books best to read. What price do Scholars put upon an ancient Manuscript? Doubtless the oldest of all Manuscripts, is the book of life: and the writing of our names therein the firstborn of all God's favors. If God so value the first-fruits of our services, as he doth; how careful should we be to magnify the first-fruits of his goodness? If old charters be of so great esteem as they are in the world, how great an estimate should we set upon the most ancient Magna Charta of our Election, having this seal, The Lord knows who are his.

Fourthly, A leading favor. Those are the most valuable blessings that have influence upon sundry others, which they draw infallibly after them. Such is Election. Paul makes it the first linck of his golden chain, and shows how introductive it is of all the rest. whom God did predestinate, them he also called; and whom he called, them he also justified; and whom he justified,

them he also glorified. Here is a chain which God lets down from heaven that by it he may draw up his Elect thither. The first linck of it is *Predestination*, taken in a restrained sense for the Election of grace. The next *Effectual Vocation*; into this the former hath a causal influence according to what the Lord once said by his Prophet *Jeremy*, chap. 31. 3. *I have loved thee with an everlasting love, therefore with loving kindenes, have I drawn thee.* Election having once pitchit upon a man, it will find him out, and call him home, where ever he be. *Zacchaeus* out of cursed *Jericho*; *Abraham* out of idolotrous *Ur* of the *Chaldeans*; *Nicodemus* and *Paul* out of the College of the *Pharisees*, Christ's sworn enemies; *Dionysius* and *Damaris*, out of superstitious *Athens*. In what dunghill soever God's jewels be hid, Election will both find them out there, and fetch them out from thence. The third linck is *Justification*; the dependence thereof upon Election may be gathered from that passage in the same chapter to the *Romans*, *Who shall lay any thing to the charge of God's elect? It is God that justifies.* As also from the vision in *Zechary*, where *Joshua* the high priest representing the people, appeared *clothed with filthy garments* in sign of guilt by them contracted, till God had commanded, saying, *Take away the filthy garments from him. Behold, I have caused thine iniquity to pass from thee.* Whereupon there was a fair Miter put upon his head, and he clothed with change of garments, in reference to their change of condition from guilt to free justification; the spring whereof is hinted to in that speech, The Lord said unto Satan, *The Lord rebukethee, O Satan, even the Lord that hath chosen Jerusalem rebuke thee.* The Fourth and last is *Glorification*, That takes in both the beginnings of glory in sanctification (of which *Paul* in his second to the *Corinthians* the third chapter and last verse, *We all with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord:* and of which he telleth us elsewhere, that all the graces of which it consists proceed from this prime grace of Election, (saying, *God hath blessed us with all spiritual blessings in Christ, according as he hath chosen us in him*) and the consummation of glory in heaven; the foundation whereof is by our Savior clearly laid in the Fathers giving us to him by Election at first, *This, saith he, is the Fathers will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day.* So true is that of a Modern writer, *Election depends upon God alone, all other blessings upon Election.*

Fifthly, *A standing favor.* The favors of men may be suddenly changed into frowns; as those of King *Ahasuerus* towards *Hamon* were: who but he over night in the Kings esteem? next day he will not endure the sight of him. But God's are immutable. All the blessings of the Covenant of grace are *sure mercies*, according to that by the Prophet *Isaiah*, *I will make an everlasting covenant with you, even the sure mercies of David;* Election in a special manner. Our Apostle accordingly intimates in one place, that *the purpose of God according to election must stand:* and affirms in another, that *this foundation of God standssure, having this seal, The Lord knows who are his.* In which few words, we have no fewer then three grounds of its stability; a Foundation, a Seal, and a Science. Election is the Foundation of God; a firm Foundation *that stands sure.* With us things founded upon a rock, have great stability; the *rock of ages*, as he is called, even God himself, his good pleasure and counsel is that upon which our Election is founded. With us, writings once sealed receive a confirmation thereby, and become unrepealable. God hath set his seal to this Decree. With us, knowledge or science is of things certain and unalterable,

not as opinion, which being of things only probable may be changed; The seal here is, *The Lord knows who are his*. No wonder then if the Lord be forever found to make good that which he said by his Apostle, *God hath not cast away his people whom he foreknew*. If having named Election in the foregoing verse, he presently subjoins, *The gifts and calling of God are without repentance*.

EXERCITATION 3.

An Introduction to Romans 9. Most part of that chapter expounded, together with sundry passages in chapter 10, and 11. for proof of these two conclusions. 1. That Paul in Rom. 9. doth upon occasion propound and prosecute the doctrine of Predestination. 2. That he derives the Decree of preterition from the Sovereign greatness of God. A Consectary showing how useful the said doctrine is to sober minds.

§. 1. FOR a full proof of our second Assertion, *That the greatness of God is abundantly manifested by his decree of Preterition*, we must of necessity have recourse to the ninth chapter of Paul's Epistle to the Romans, as unto the proper seat of that argument; although divers from abroad, and some at home by foreign interpretations, forced Glosses and strained Paraphrases, have endeavored to carry the sense quite another way; against the poison of whose endeavors our people may perhaps stand in need of an Antidote.

It shall be my care, by Divine assistance, (which is always needful, especially in the debating of such mysteries) to present them with one: and in as calm a way as may be, without provoking, however without reproaching such as are contrary minded, to demonstrate these two Conclusions, viz. That Paul in the ninth to the Romans doth upon occasion propound, and prosecute the doctrine of *Predestination*. And that he plainly derives the Decree of Preterition from the Sovereign greatness of God. But before we enter upon so great a depth (which I do with fear and trembling) let it be observed that our Apostle from the end of the eight, to the beginning of his twelfth chapter, continues a profound complicate discourse wholly about the main concernments of his countrey-men the Jews; and that the best help we have for enlightening certain clauses in the ninth, ought to be fetched from passages in the tenth and eleventh Chapters: the neglect whereof, I verily think, hath occasioned the miscarriages of so many in their interpretations of that Scripture. I shall hope to improve the Observation to good purpose.

§. 2. Concerning the former of our Conclusions, there will be no need of going far to seek the occasion of Paul's falling upon this Doctrine. He had carefully and continually preached faith in Christ, as the only way of salvation, in opposition to all others. This, however embraced by divers Gentiles, could by no means find entertainment with the Jews. Be pleased to compare Chapter 9. 31, 32, 33. *Israel which followed after the Law of righteousness, hath not obtained to the Law of righteousness. Wherefore? because they sought it not by faith, but as it were by the works of the law: for they stumbled at that stumbling stone. As it is written, Behold I lay in S•on a stumbling-stone, and rock of offense: and whosoever believes on him, shall not be ashamed*, with Chapter tenth, verse 2, 3, 4. *I bear them record that they have a zeal of God, but not according to knowledge. For they being ignorant of God's righteousness, and going about to establish their own righteousness, have*

not submitted themselves to the righteousness of God. For Christ is the end of the law for righteousness to everyone that believeth. This their stumbling at Christ, as they generally did, caused a great stumble in the thoughts of considering men, who could not but stand amazed to see, that whereas God had set up but one only way to be laid hold upon, for the attainment of blessedness, his own only people in the eye of the world, should almost universally decline that, and venture their souls upon another. Yet this they did, even they who are here so magnificently described, Chapter 9. verse 4, 5. *Who were Israelites; to whom pertained the Adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises: Whose were the fathers, and of whom as concerning the flesh Christ came, who is over all, God blessed for evermore, Amen.* Hereupon some were apt to cry out,

All is undone, *The word of God itself hath taken no effect.* The Promise to Abraham is fallen to the ground. All Sermons and other Ordinances have been but a sso much rain upon rocks that glides off and leaves no impression.

Our Apostle to recover them out of these dumps, leads them by degrees into the knowledge of Divine Predestination, as the root of all this: giving them first to understand, that all who bore the name of Israelites, and enjoyed the Ordinances, were not indeed such children of God, as belonged to the Election of grace, and therefore did not close with Christ in the use of them▪ as some few did, upon whom the word of grace was effectual, and in whom (as few as they were) God's promise to Abraham was preserved. As for those unto whom his Gospel was hid, they were as he elsewhere tells the Corinthians, a sort of lost men and women. For this see Chapter 9. verse 6, 7, 8. *Not as though the word of God hath taken none effect. For they are not all Israel, which are of Israel. Neither because they are the seed of Abraham are they all children. But in Isaac shall thy seed be called.* That is, *They which are the children of the flesh, these are not the children of God; but the children of the promise are counted for the seed.* Where the Elect people of God (who only are accounted the spiritual seed, and who only in the conclusion will concur to constitute Christ Mystical) are styled children of the Promise, perhaps in reference to that grace and Promise of eternal life, given to them in Christ Jesus before the world began, to which I have spoken before in this Aphorisme, Exercitation the first, Paragraph the third: however in allusion to the birth of Isaac, who was produced above the power of nature, by virtue of a promise declaring God's will and pleasure to have it so; for the Elect in the respective hours of their conversion, are all of them *born again not of blood, nor of the will of the flesh, nor of the will of man, but of God Who of his own will begetteth them with the word of truth, that they should be a kind of firstfruits of his creatures.*

§. 3. Having thus given a more obscure intimation of some few elect ones complying with the Gospel, although most part of the Jews were recusants as to that interest; he goeth on to profess it more openly in the beginning of the eleventh chapter, *God hath not cast away his people which he foreknew* verse the second, the infallible meaning whereof may be gathered from that in Peter, *Elect according to the foreknowledge of God the Father.* And more plainly yet in verse the seventh and eighth of the same chapter, *The Election hath obtained, and the rest were blinded; According as it is written, God hath given them the spirit of slumber, eyes that they should not see, and ears that they should not hear unto this day.* But to return to our ninth chapter. Who

can advisedly read that passage in his discourse about *Jacob and Esau*, *That the purpose of God according to Election might stand*, and consult the circumstances of of it (*viz. the children's not yet being born, nor having done good or evil; as also a choice no way founded upon him that willeth, or upon him that runneth, but upon God alone who showeth mercy*) and not reflect upon that election by me described in the first Exercitation under this Aphorism §. 2.? Add hereunto those Apostolical distributions of men into those *on whom the Lord will have mercy*, and those *whom he will harden* in verse the eighteenth, that is in other terms, Elect and Reprobate. Also into *vessels of mercy*, and *vessels of wrath* verses 22, 23. *What if God willing to show his wrath, and to make his power known, endured with much longsuffering the vessels of wrath fitted to destruction. And that he might make known the riches of his glory on the vessels of mercy, which he had afore prepared unto glory?* Where I desire to have it punctually observed that the vessels of wrath are only said *to be fitted to destruction*, without naming by whom, God, Satan, or themselves; whereas on the other side God himself is expressly said to have prepared his chosen *vessels of mercy unto glory*. Which was purposely done (as I humbly conceive) to intimate a remarkable difference between election and preterition; in that Election is a proper cause not only of salvation itself, but of all the graces which have any causal tendency thereunto; and therefore God is said to prepare his elect to glory: Whereas negative reprobation is no proper cause, either of damnation itself, or of the sin that bringeth it, but an antecedent only; wherefore the Non-elect are indeed said to be fitted to that destruction which their sins in the conclusion bring upon them, but not by God. I call it a remarkable difference, because where it is once rightly apprehended and truly believed, it sufficeth to stop the mouth of one of those greatest calumnies and odiums which are usually cast upon our doctrine of predestination, *viz. that God made sundry of his creatures on purpose to damn them: a thing which the rhetoric of our adversaries is wont to blow up to the highest pitch of aggravation. But is as soon blown away by such as can tell them in the words of the Excellent D^r Davenant,*

It is true that the elect are severally created to the end & intent that they may be glorified together with their head Christ Jesus: But for the Nonelect we cannot truly say that they are created to the end they may betormented with the Devil and his Angels. For we may then say, God maketh such a thing for such an end, when he giveth the thing a nature and qualities fitted for such an end.

(e. gr. that he made the sun to enlighten the world, because he filled it with lightsomeness.)

Now no man is created by God with a nature and quality fitting him to damnation. Yea neither in the state of his innocence, nor in the state of the fall and his corruption doth he receive anything from God which is a proper and fit means of bringing him to his damnation. And therefore damnation is not the end of any man's creation.

§. 4. We have seen our Apostle propounding the doctrine of predestination in this his discourse; see how he prosecutes the same more ways then one.

I. *By producing certain instances.* The persons he instanceth in, if not as solemn examples, yet, as types and figures are at least, of election *Isaac and Jacob*; of reprobation, *Ishmael and Esau*.

It is the grand privilege of God's elect to have his covenant established with them in special manner. *The Messias*, saith the Angel in Daniel, *was cut off, but not for himself; And he shall confirm the Covenant with many.* The word is *Larabbim* with those excellent ones, by whom *Piscator* understandeth the elect, those *Many whom God's righteous servant is said to justify*, Isaiah 53. 11. where we meet with the same word. If so, who more fit to figure out them than our father *Isaac*? concerning whom the Lord said to Abraham, *I will establish my Covenant with him for an everlasting Covenant, and with his seed after him.* Again, the style of all those *who are written in heaven*, that is, of the Elect, is *the general Assembly, and Church of the* $\langle \phi \rangle$ *stborn.* If so, who more fit to typify them than *Jacob*, a man of all others most famous for procuring a primogeniture in an extraordinary way? As for reprobation, the objects whereof are castaways, well might *Ishmael* stand for a figure of them, because of him *Sarah* said unto her husband, *Cast out this bondwoman and her son, for the son of the bondwoman shall not be heir with my son, even with Isaac.* And her word was ratified by God himself, saying to Abraham, *In all that Sarah hath said unto thee, hearken unto her voice, for in Isaac shall thy seed be called.* As also *Esau*, who here falleth under two sad characters; One of God's hatred, then which nothing more dreadful, *Jacob have I loved, but Esau have I hated*, verse 13. the other of servitude, verse 12. *The elder shall serve the younger.* Concerning which, M^r *Ainsworth* hath these words, Servitude

came in with a curse and figureth reprobation, *Gen. 9. 25. John 8. 34, 35. Gal. 4. 30, 31.* Therefore from hence the Prophet teacheth that God loved *Jacob*, and hated *Esau*, and the Apostle gathereth the doctrine of election and reprobation,

Romans 9. 10, 11, 12, 13. So he.

§. 5. The main exception, which our adversaries hitherto have been wont to take at this and the like expositions, ariseth thus. *Jacob* and *Esau* are considerable in a double capacity, the one *Personal*, as they were this and that individual member of mankind; the other *Patriarchal*, as they were heads of several Nations, *Jacob* of the Israelites, *Esau* of the Edomites or Idumeans. They suppose we cannot safely apply the oracle delivered to *Rebecca* unto their persons, seeing *Malachi* long since expounded it of their posterity in these words, *Was not Esau Jacob's brother? saith the Lord? yet I loved Jacob, and I hated Esau, and laid his mountains and his heritage waste for the dragons of the wilderness &c.*

My conceptions concerning this matter (which as I would not impose upon any, far be such presumption from me, so I would have no Reader contemn, till he have considered them) are as followeth. According to their double capacity, the answer of God to *Rebecca* about them seemeth to have had a double aspect: One to their posterity regarding temporal things especially, of which *Malachi* speaketh, another to their persons eying chiefly their spiritual concernments; and of that *Paul* treats in *Romans 9.* as the context importeth. Nor can this be wondered at by such as consider how usual it hath been with God, as to discover himself by degrees (witness that in Deuteronomy, *The Lord came from Sinai, and rose up from Seir unto them, he shined forth from mount Paran*) so to reserve more spiritual discoveries for Gospel times.

§. 6. Whereas it is further objected that *the Elders serving the Younger* was never verified in the person of *Esau*, who did never servilely submit to *Jacob*; I answer. 1. He that should go about to prove that negative, would find an hard task; but suppose it proved, yet in point of right *Esau* as having sold his birth-right became servant to him that bought it. For in this respect it is said to *Cain* the elder brother concerning *Abel*, *Unto thee shall be his desire, and thou shalt rule over him*. 2. In point of fact, time was when *Esau* became a very humble suppliant to *Jacob* for a mess of pottage. *Feed me▪ I pray thee, with that same red pottage, for I am faint*. Now *The borrower, saith Solomon, is a servant to the lender*. How much more he that craves to him that giveth? Besides if the word *serve* be taken in a large sense, *Esau* served *Jacob* well-nigh all his life long, and brought him much nearer to God by vexing him. *Non obsequendo, sed persequendo*, as one saith, not by obeying, but by opposing. Which put me in mind of that story in *Bromiardus* concerning an apprentice that had served an hard master, by whom he had been often sore beaten. These blows the Lord had made a means of the man's conversion; whereupon, lying upon his death-bed, and his master standing by, caught fast hold on his hands and kissed them, saying, *Hae manus perduxerunt me ad paradisum*, These hands have helped to bring me to heaven. 3. The Patriarchal capacity doth not exclude, but comprehend the Personal; for *Jacob* and his *Israelites*, *Esau* and his *Edomites* make a Nation. In which respect, when *David* put garrisons in *Edom*; throughout all *Edom* put he garrisons, and all they of *Edom* became *David's* servants; *Esau* himself in his offspring might not unfitly be said to have served *Jacob* in his. Lastly, If no more can be had then this bare acknowledgement that our exposition must be confined to their posterity, even that will go nigh to serve our turn, and to suit with the Apostles scope, if it be considered, how exceeding fit the *Israelites* were to typify election, of whom God said, *Thou art an holy people unto the Lord thy God, and the Lord hath chosen thee to be a peculiar people unto himself, above all the nations that are on the earth*. The *Edomites* to figure out reprobates, seeing of them it is said by the Prophet, *They shall call them the border of wickedness, and the people against whom the Lord hath indignation forever*.

§. 7. 11. *By resolving certain queries*. The first whereof is that in verse 14. *What shall we say then? Is there unrighteousness with God? God forbid*. Had the doctrine of predestination which *Paul* taught been the same with that of our modern Remonstrants, viz. God's electing upon foresight of men's being in Christ by faith, and reprobating upon foresight of their final unbelief and impenitence, there would then have been no occasion for the query; for reason how corrupt soever would soon have closed with the equity of such decrees to render *par pari*, like to like. It is God's awarding *paribus imparia* unlike destinies to men of like conditions considered in the same lump, and doing this arbitrarily, according to the good pleasure and counsel of his own will, that setteth it on crying out of iniquity in God's proceedings. But what doth *Paul* answer? He abhorreth the thoughts of such a thing. *God forbid*, it is as if he had said, far be it from everyone that pretends to a rational being, much more then every Christian to entertain the least thought of a possibility of injustice in any decree of God, whose will is the supreme rule of righteousness. The judgments of God (as *Austin* hath said truly of them) can neither be fully comprehended, nor justly reprehended of any. Let me desire such as are so very apt to be cavilling at them, to swallow and digest by a

serious consideration, those admonitions and reproofs which a late Belgic Contra-remonstrant hath handed to their fellows.

Calceati Deum aditis &c. You draw near (saith he) with shoes on your feet to him that dwelleth in an unaccessible light, and presuming upon certain Axioms of crooked and distorted reason, pass sentence upon the decrees of God.—we blame you in this regard especially, for intruding yourselves into things which ye have not seen, and giving answers about the secrets of heaven with so much confidence, as if ye sate at God's counsel-table. You examine his counsels by the rules of human proceedings; and if anything concur that suits not with your preconceived opinions about free-will expunge it quite out of the number of God's designs as unworthy of him.

Yea, Our Apostle not content with a bare expression of abhorrency, goes on to free the decrees of God from all iniquity, each by itself. Election, because it is an act of mere bounty & free grace, in performing whereof God cannot possibly be unjust, as being under no law, but at absolute liberty to dispose of his free undeserved favors according to the good pleasure and counsel of his own will, to which purpose that is cited out of *Exodus 15. For he saith to Moses, I will have mercy on whom I will have mercy, and I will have compassion upon whom I will have compassion* and that inferred v. 16. So then it, that is the purpose of God according to election, of which before v. 11. *is not of him that willeth, nor of him that runneth, but of God that showeth mercy.* As for reprobation rightly stated, no iniquity will be found therein, if the grand laws of the universe be duly heeded, which is that all creatures be subservient to their makers glory according to the proverb. *The Lord hath made all things for himself, yea even the wicked for the day of evil:* Seeing the end of reprobating any is mainly this, that God may thereby be exalted, as *Paul* tells us here v. 17. in the instance of Pharaoh. *For the Scripture saith unto Pharaoh, even for this same purpose have I raised thee up, that I might show my power in thee, and that my name might be declared throughout all the earth.*

§. 8. The next Query is that in v. 19. *Thou wilt say then unto me, Why doth he yet find fault? for who hath resisted his will?* He had said concerning God in the words immediately foregoing, *He hath mercy on whom he will have mercy, and whom he will he hardeneth.* Corrupt nature catching at the latter clause, is ready to impute unto God himself, (as injustice before, so from hence) rigor and cruelty, for that notwithstanding his own willing in a sense the hard-heartedness of Reprobates, he yet finds fault with them for it. yea, and damns them in the conclusion, although his will be irresistible. The substance of this cavil, namely what influence the Will and Providence of God hath into men's induration, and how guilty themselves are of it, shall hereafter be made to appear (if the Lord will) in explication of the following Aphorism. Meanwhile, it is carefully to be observed how *S^e. Paul*, as provoked by the malapartness of men, who though conscious to themselves of their own hardening themselves, will be laying the blame upon God, strikes in with his Apostolical authority, and gives them this severe check, *Nay, but O man, who art thou that repliest against God? Qui ex adverso respon•as Deo*, as it is well rendered by *Beza* in reference to the continual and manifold burlings up of carnal reason against divine dispensations and decrees, that which our English Proverb calls chopping Logic with god. A vice which our very being men should suffice to wean us from.

So as the word, *O man* here seems to carry an emphasis in it, which *Austin* long ago observed in sundry passages of one and the same set of his Sermons.

Ask me not an account (saith he) of Divine dispensations, why things are carried so and so, towards this and that person. I am a man of whom thou askest; thou that enquirest art a man. Let us both attend to the man that said, *O man! Who art thou that repliest against God?* Let man hear, lest man perish, for whose sake God himself became man. And again: mind it well who he is against whom thou repliest, and who thou thyself art that repliest against him. He is God, thou art but a man.

And yet again most fully.

Thou askest a reason of this and that, I will tremble at the depth; thou arguest, let me wonder. Do thou dispute, I resolve to believe. I see the depth, but the bottom I cannot reach.

§. 9. His third way of prosecution is, *by alleging certain testimonies out of Moses and the Prophets.* I shall only fix upon one, namely that in *Romans 9. 27. Isaiah also crieth concerning Israel; Though the number of the children of Israel be as the sand of the sea, a remnant shall be saved.* Who so list, may see this and the following verses expounded to our purpose by the learned *Ludovic. de Dieu* of God's, Decrees, yea which (is more) *Paul* himself interpreting the *remnant* of God's Elect in *Rom. 11. 2, 3, 4, 5.* where the conclusion is, *Even so then at this present time also, there is a remnant according to the Election of grace.*

And now, Reader, judge I pray thee between us; and tell me after all this, that hath been produced, whether a vehement agitator in these points, had any just cause to say as one did,

That to him who shall narrowly and attentively weigh and consider the tenor, and process of the Apostles discourse, *Romans 9.* from verse 6. to the end, it will be found as clear as the light at noon day, that there is *nec vola nec vestigium*, neither print nor footstep, neither little nor much of any such thing, as either Election or Reprobation in it.

Meaning (as he there expresseth himself) a peremptory Election and Reprobation from eternity of a determinate number of men, under a mere personal consideration.

§. 10. As for the proof of our second Assertion, those words in verse 20. 21, 22. *Shall the thing formed, say to him that formed it, Why hast thou made me thus? Hath not the potter power over the clay, of the same lump to make one vessel unto honour, and another unto dishonor? What if God willing to show his wrath, and to make his power known, endured with much longsuffering the vessels of wrath fitted to destruction?* clearly hold forth to my apprehension the Sovereign greatness and power of God, as the fountain of Negative Reprobation; and contain a direct allusion to that in *Isaiah, 45. 9. Woe unto him that striveth with his maker. Let the potsherd strive with the potshards of the earth. Shall the clay say to him that fashioneth it, What mak'st thou? or thy work, He hath no hands?* Now if the Prophet and Apostle, or rather the Holy Ghost by them, do rightly infer the silence and submission of the clay from its relation to the Potter; much more may the quiet submission of *Non-Elect* persons to the disposing will of God, be from hence concluded; (as *Lessius* demonstrates) seeing mankind hath much more dependence

upon the Sovereign Lord of all, then a Potter can challenge over any vessel whatsoever: and this notwithstanding they are not yet fully convinced of the reason of all God's proceedings with them. Such as still expect that, and therefore fly in the face of God for want of satisfaction in this and that particular, must give me leave to send them to the *Morals of Gregory* for the learning of better manners. *Man (saith he) considering himself, holds his peace, and he that acknowledgeth himself but dust, is afraid to discuss the judgments of God. For him to seek a reason of God's secret Decrees, is nothing else but to rise up proudly against the counsel of his Will. Wherefore when the cause of any fact of his is not discerned, it calls for our silence and humility; for the sense of flesh sufficeth not to pierce into the secrets of Majesty. So as he that sees not a reason of that or that Divine dispensation, by considering his own infirmity, sees a clear reason why he sees it not.*

§. 11. But, say *Gregory* what he can, yea and *Paul* himself what he will, the fault is not like to be mended so long as carnal minds have to do with these points. We are all by nature *Enemies in our minds*, as our Apostle tells the *Colossians*: yea, *the carnal mind, or the wisdom of the flesh* (as he speaks to the *Romans*) *is enmity against God: for it is not subject to the law of God, neither indeed can be*: whence it is that one or other of the great Masters of Reason (as they would be accounted) although they be not unwilling to yield an independent Sovereignty and Arbitrary working to some men, as in the Eastern parts of the world most do to their absolute Monarchs as at this day, and the Roman Senate did of old to *Augustus Caesar*, witness *DionCassius* in his history; *The Senate*, saith he, *freed him from all the necessity of law, so as he might do or not do what he list, as having both himself and the law at his disposal*: yet out of their deep enmity and malignity against God, deny him the like prerogative, and will therefore be always found opposing his Decrees, and those most, that are most Arbitrary. This hath been the root of that notorious piece of opposition in laboring that the decrees of God should be wholly silenced, and either not studied, or if studied, not disputed, or if disputed, not preached of. Some such there were in *Austin's* time, against whom he bends his discourse in the 14, 15, and 16. Chapters of his book, *De Bono Perseverantiae*. And some there are at this day that rank the points of Predestination among Fruitless and Sapless Speculations.

Holy *Bucer* was of a far different judgment. He in one of his first Lectures at *Cambridge* upon the epistle to the *Ephesians*, after published by *Tremellius*. *Si hujus electionis &c.* If the memory and meditation of God's election were taken from us, good Lord, how should we resist the Devil! For so often as Satan tempts my faith, which he is ever tempting of, then do I always betake myself to free election &c. A little after he asserts the doctrine of election as a principle ground not of solid comfort only, but of solid piety, and of true love to God; in which regards he would by all means have it preached *in coetu fidelium*, in the open congregation. Verily this famous University is likely to continue famous, so long as it continueth orthodox. We may expect to share in the Apostles benediction, and hope that the grace of our Lord Jesus Christ, the love of God, and the fellowship of the Spirit will be with us, so long as we teach, to the praise of the glory of free grace, the love of God in electing freely what persons he will; the grace of Christ in dying freely, and with a special intention for those whom the Father had elected; and the communication of the Spirit in freely

converting and finally preserving those whom the father had so chosen, and the Son so died for. Sure I am our blessed Savior once said to his Disciples, *In thisrejoice that your names are written in heaven;* and that nothing doth more inflame a Christians love then a firm belief of his personal election from eternity, after he hath been able to evidence the writing of his name in heaven, by the experience he hath had of an heavenly calling, and an heavenly conversation. When the Spirit of God (whose proper work it is to assure, as it was the Fathers to elect, and the Sons to redeem) hath written the law of life in a Christians heart, and therewith enabled him to know assuredly that his name is written in the book of life; he cannot then but melt with flames of holy affection, according to that most emphatical speech of *Bernard*, God deserveth love from such as he hath loved long before they could deserve it. And his love to God will be without end, who knoweth that God's love to him was without any beginning. I confess indeed that *the book of life*, like the *tree of life* in paradise, hath a *tree of knowledge* growing hard by which cannot with safety be tasted of. There are some nice and needless questions started about it that might be spared, and should be forborne. But these high walls and sons of *Anak* should by no means prevail with us to play the unworthy spies, and bring up a bad report, or give way to any brought up by others upon a land that floweth with so much milk and honey as the doctrine of predestination doth. Surely for men to silence it, were to stop up those wels, which the Prophets and Apostles, especially *Paul*, have digged in their writings for the refreshing of thirsty souls; yea to endeavor the cancelling of that first and great charter of our salvation.

EXERCITATION 4.

Creation what. Pythagoras and Trismegist. Hebr. 6. 3. opened. *Scripture-Philosophy.* Ex nihilo nihil fit, how true. *Creature what.* God's goodness in works of creation, particularly in the framing of Adam. The consultation upon which, pattern after which, parts of which he framed. Two histories, one of a Priest, the other of a Monk. The original of body and soul improved.

§. 1. The word Creation hath divers acceptions. It is taken either largely, for the production of anything remarkably good or evil; so magistrates in a Common-wealth, and Graduates in an University are said to be *created*, God is said to *create a cleanheart*, and we are called *his workmanship* created in Christ unto good works: and for evil, *Moses* in *Numbers* speaking of the remarkable judgment inflicted on *Kora* and his complices useth this expression, *Si creationem creaverit Deus*, if God created a creature: the radix is 〈 in non-Latin alphabet 〉 Or limitedly, with some restraint; and that either strictly, for the generation of living creatures in a natural way, so in *Horace*, *Fortes creantur ortibus & bonis*, and in *Virgil*, *Sulmone creatos quatuor h*c juvenes*. Whence also, *procreare*, or more strictly, for the making of a thing out of some praeexistent matter, but such as is naturally indisposed and unapt for that production, whereas in generation there is always *materia habilis & disposita*; as when God created man of the dust of the earth, and woman of man's rib, or most strictly, for the production of a thing without any praeexistent matter at all out of mere nothing; we are to speak of it in the two latter senses, for so it belongeth to God alone. *Thussaith the Lord thy Redeemer, and he that formed thee from the womb, I am the Lord that maketh all things, that stretcheth forth the heavens alone, that spreadeth abroad the earth by myself.* Yea so necessary was

the confession of this truth with the utmost hazard to distinguish God from Idols, that to the end the Jews, who were then captives in *Babylon*, might not be wholly to seek for a profession of their faith, they had this verse in the Hebrew Bible written then, and so still in Chaldee letters, *Thus shall ye say unto them, The God's that have not made the heavens and the earth, even they shall perish from the earth, and from under these heavens.* Not unsuitable whereunto is that of *Pythagoras* long since cited by *Justin Martyr*, *Whosoever would from henceforth challenge any Diety to himself, must be able to show such a world as this, and to say in truth, This is of my making.* and that of *Trismegist* (an heathen too) in one of his books; *There are mainly three to be considered; God, the World, and Man: the world made for man, and man for God.*

§. 2. But we have a more sure word of Prophecy, and to that let us take heed: It will show us, First, How we Christians by faith understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear. Well might a late writer conclude his Discourse of Creation with this Epiphonema, *Quantum est quod nescimus!* The truth is it is but little that we can learn from Philosophers, even concerning Creation itself, (the only Article of the Creed which they speak fully too) unacquainted with Scripture. Which made *Maximilian* the first to say, *that the Ethnics were to be heard not as singing Nightingales, but as croaking frogs:* And two great Physicians betake themselves to the study of Scripture for understanding the secrets of Nature. One *Sennertus*, who findeth much fault with those who perverted the text of *Moses*, and interpreted him out of heathen writers, *ausu infelici*, (saith he) & *non tolerando* by an unhappy and intolerable undertaking. The other *Vallesius*, who in the Preface to his *Sacra Philosophia* telleth us that whereas he had in the former part of his life commented upon all *Aristotle's Acromasticks*, and many pieces both of *Hippocrates* and *Galen*, he was resolved to devote the remainder of his days to the study of the holy Scriptures, and to seek his Philosophy out of them for time to come. *By faith we understand.* A Christian firmly believes those truths concerning the time and manner of the worlds creation, because he hath Scripture testimony for them. *That the worlds were framed*, speaking after the Jewish mode, though there be indeed but one world, in the plural number; for the *Hebrews* then were wont to mention a three-old, viz. an inferior, a middle, and a superior world, as *Cameron* telleth us. *Framed by the word of God*, saith this place. When *Solomon* was to build a magnificent Temple, he needed many workmen, and they many tools. Not so God, who did all without any coadjutour, any instrument, by the sole word of his command. *By the word of the Lord were the heavens made, and all the host of them by the breath of his mouth. Let them praise the name of the Lord, for he commanded, and they were created.* Art can work, if Nature first afford it some complete matter: Let an artificer have a stone, he can make a statue, otherwise not. Nature can work if there be a principle to work upon, though incomplete; Let there be seed, it can produce a plant, let there be spawn, a fish. But to work without praeexistent matter, so as to bring forth the first plant without seed, the first fish without a spawn, yea the first principles of these and all things else out of nothing, by his sole word, is proper to God. *So that things which are seen* (as it followeth here) *were not made of things which do appear.* That Rule, *Ex nihilo nihil fit*, holds in *natura constituta*, now that God hath set nature in a course of working by secondary causes enabled to produce effects like themselves; but in *natura constituenda*: it was otherwise, when God wrought by his word of

command, and is therefore called *Elohim* by *Moses* two and thirty times in his history of creation, as *Mercer* observeth.

The Schoolmen for the most part express that which is here called, *Things that do not appear*, by the term *Nothing*, either simply *Nothing*, or *No such thing*, as it appeared to be at first: yet when they speak of *Non-ens*, they take not the word *materially*, as if *meare Nothing* were the matter of which any Being were framed; but *Terminatively*, as the term from which the Creator moved. For example, the Angels, they say, and the souls of men, together with the Essential forms of natural bodies were not then educed *ex potentia materiae*, (as they are since in the ordinary course of generation by particular agents;) but induced *in materiam* by God himself the universal cause, and had an *immediate Production* by the Creator: whereas some other things, as the Sun & Mans body, had a *mediate creation*, as being produced *ex non-ente tali* from such things as of themselves could not have caused such effects, but by virtue of God's creative word. Doctor *Hall* hath given us the true notion of this in a compendious saying of his, *God made something out of nothing, and of that something, all things*. So as if all things be run to their first Original, they will be found to come up out of the womb of *Nothing*, from whence nothing but *Almightiness* could have fetchit them.

§. 3. That although the creatures be now subject to vanity, yet the goodness of God did shine forth in their first production, and is still abundantly manifested in them. *The creature*, saith *Paul*, speaking of its present state, *was made subject to vanity*. Whatsoever thing had any being of itself, and was not forever, but did receive a being in time, and that from God, is a creature, saith *Daneus* well: thereby excluding the Divinity of Christ which was from everlasting, as the Angels were not, but produced by God in time; and sins of all sorts, because though God be someway *an actor* about, yet he is *no author* of them; as also works of art, for which God enables men, but produceth them not. The vanity which all such things are subject to, is partly *Negative*, a *non-ability* to serve man as they did before the fall; after it the Lord said to *Adam*, *Cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life*. Partly *Positive*; whence that of *Solomon*, *Behold, all is vanity and vexation of spirit*. Yet if any shall hereupon conclude, that it was so from the beginning, *Moses* will expressly confute him, by whom we are told, that when God at the very end of his creation *Saw everything that he had made, and behold it was very good*; which to me is a demonstration that the Angels were not then fallen. Yea if any shall deny that the goodness of God is still visible in them, let that saying of the Psalmist stop his mouth, *The earth is full of the goodness of the Lord*. What he predicates of the earth, I am not afraid to extend to the sea, and to all other parts of the Universe, They are all at this day full of the goodness of the Lord: the sea especially, which we Islanders are especially bound to take notice of by way of rejoicing, and to glorify God for, according to these direct places, *Glorify ye the Lord, even the name of the Lord God of Israel, in the isles of the sea*. And in the *Psalms*, *The Lord reigneth, let the earth rejoice, let the multitude of the isles be glad thereof*. Well may the earth rejoice herein, because if the Lord did not so reign as to set bounds to that (whose natural place is above the earth, as *Psalm 104*. informs us) it would all quickly be overflowed. Well may the multitude of the isles be glad thereof: for what are they in regard of the Ocean that surrounds them, but as so many nutshells in a great vessel of water; how suddenly drowned, if God did not reign so as to restrain that element?

§. 4. But I must not allow myself too much scope, I shall therefore restrain my future discourse upon this head to the sole creation of man, and show how goodness appeared in it. It is reported as the speech of *Favorinus*; *That in the vast world of creatures, there is nothing truly great except the little world of man.* Surely, next to the knowledge of God, there is nothing of more concernment to us; and therefore let none wonder at me, who cannot go over all, for singling out his creation to be insisted upon: concerning which I intend to show out of certain texts in Genesis, the consultation upon which, the pattern after which, and the parts of which he was made at first.

For the first, It is the manner of Artificers to deliberate much, and to put themselves to more then ordinary pains about their Master-pieces. Man was to be the Master-piece of this visible world, and accordingly *Moses* speaking of God according to the manner of men, brings him in consulting about so prime a piece. *God said, Let us make man:* whereas most other things were made with a word speaking, *Let there be light, and there was light. Let the earth bring forth, and it was so.* Here the Creator calls as it were a solemn Council of the sacred persons in Trinity, when he is about to proceed to the making of man. Which is to be taken notice of, both because other Scriptures use the plural number where man's creation is spoken of (as in *Eccles. 12. 1. Remember thy creator:* according to the Original, *Creatours*; and *Job. 35. 10. Where is God my maker?* Hebrew, *Makers*: and because it should restrain us from deriding any man's deformity, for fear of our reproaching his Maker. To which purpose that history is very remarkable. An Emperor of *Germany* came upon a Lordsday morning unattended to a poor country Church, where, pretending himself a soldier, he was present at Mass, which was said by the parish Priest, a man so deformed, that he was saith mine Author, *Poene portentum naturae*, almost a monster in nature. And as the Emperor wondered with in himself, that God, (whose beauty and Majesty is infinite) would be served by so deformed a creature, it came to pass that the Priest reading the hundred *Psalm*, which was in the course of his Liturgy to be rehearsed upon that day, pronounced the second verse thereof, *Know ye that the Lord he is God, it is he that hath made us and not we ourselves*, in such a different tone and voice from that which he before used, that the Emperor apprehended it as a thing ordained by Almighty God to meet with and answer his present cogitation, and began to entertain so reverent an opinion of the Priest, that having informed himself after Mass of his great virtue, he made him Arch-Bishop of *Colen*, much against the good man's will: who notwithstanding behaved himself in that great charge with singular commendation, and left a most sweet savor behind him.

§. 5. For the second. The pattern after which man was made, is sometimes called Image alone. So, *God created man in his own image, in the image of God created he him*; sometimes likeness alone, *In the day that God created man, in the likeness of God made he him.* Sometimes both, *Let us make man in our image, after our likeness*: which makes a wise interpreter think that when they are joined, it is by *Hendiadys*, and that the Holy Ghost meaneth an Image most like his own, *ad imaginem & similitudinem suam*, that is, *ad quàm simillimam sui imaginem.* It is exceeding much for man's honor, that he is an Epitomie of the world, an abridgement of other creatures, partaking with the stones in being, with the stars in motion, with the plants in growing, with beasts in sense, and with Angels in science. But his being made after God's

Image is far more. As great men are wont, they often erect a stately building, then cause their own picture to be hung up in it that spectators may know who was the chief Founder of it: so when God had created the Fabric of this world, the last thing he did was the setting up his own Picture in it, creating man after his own image. Now there is a threefold sense of this phrase: for the image of God is taken, first, in a large sense, and so it is applicable unto all men in regard of the substance of their souls, which are invisible, incorporeal. and intelligent, as God is. *Whoso sheddeth man's blood, by man shall his blood be shed, for in the image of God made he man.* And again in *James, Therewith curse we men which are made after the similitude of God.* We read of the Emperor *Theodosius*, that having exacted a new tribute from the people of *Antioch*, there arose a commotion, in which the people broke down the Statue of the Empress *Placilla* his late wife. He in a rage sent his Forces against the city to sack it. One *Macedonius* a Monk interceded thus. If the Emperor be so much, and so justly offended that the image of his wife was so defaced, shall not the king of heaven (said the Monk) be angry at him if he shall deliberately deface and break the image of God in so many men as are like to perish in this Massacre. What a vast difference is there betwixt reasonable creatures, and that brazen image? we for that image are easily able to set up one hundred, but the Emperor with all his power is not able to restore so much as an hair of these men, if once he kill them. upon which admonition *Theodosius*, it is said, forbore his design. Secondly, in a strict sense. So 'tis applicable only to Christ, who is *the image of the invisible God; the brightness of his glory, and express image of his person.* For all the three things that go to make a perfect image, viz. Likeness, Derivation, and Agreement in nature are concurrent here. The kings image is in his coin, and in his son, but after a different manner. In his coin there may be likeness and derivation, but not identity of Nature, which is also added in his son. In Saints there are the former; they are like to God in their qualities derived from him; but in Christ all three. Thirdly in a middle sense, neither so largely as to extend to all men, nor so strictly as to be restrained unto Christ alone, but between both. So taken, it is nothing else but that conformity to God from which all men fell in the first *Adam*, and unto which none but Saints are restored by the second.

§. 6. For the third, The parts of which man consisteth, are body and soul; *Moses* at first speaks to both, *The Lord God* (saith he) *formed man of the dust of the ground, and breathed into his nostrils the breath of life: and man became a living soul.* God had before made Spirits by themselves, and bodies by themselves, some celestial, others terrestrial; now on the sixth day for a conclusion of his works, he frames a creature consisting of a spirit and a body joined together, in whom he includes the choice perfections of all the former. One observes that God hath joined all things in the world by certain *Media*. The earth and water are coupled by slime; the air and water by vapors; Exhalations are a middle between air and fire; Quick silver a middle between water and metals; coral between roots and stones, so man between beasts and Angels. *Manilius* hath comprehended much in few verses,

—Quid mirum noscere mundum

Si possint homines, quibus est & mundus in ipsis,

Exemplúmque Dei quisque est in imagine parva?

In English thus,

—What wonder if men know the world

Since they themselves the world epitomize,

Yea everyone a medal of God is?

Where he doth in effect call his body 〈 in non-Latin alphabet 〉 a little world, and his soul 〈 in non-Latin alphabet 〉 a little God. In the pursuance of the former, the Stoics were wont to say, That it was better being a fool in an human shape, then being wise in the form of a beast. Yea *Solomon* himself in the twelfth of *Ecclesiastes* findeth in his head both Sun, Moon, and Stars. Well therefore may his head resemble the heavens where these lights are (as our eyes also are in our upper parts) without which the world would be a dungeon; his heart the fire, it being kept hot by continual motion, and conveying natural heat to the whole body; his blood and other humors the water; his spirits the air; and his flesh and bones the earth. In prosecution of the latter, *Tully* a Platonist goeth so far as to bid a man take notice that he is a God, and some Divines find a resemblance of the Trinity in man's soul. The understanding, will and conscience, three faculties, but one soul; as Father, Son, and holy Ghost, three persons but one God: Let us all mean while, *taste and see how good the Lord is* in preparing us such bodies, and infusing such souls into us: but withal so as to consider and improve the Original of both.

§. 7. Seeing *Adams* body had its original from the dust of the earth, the consideration hereof should be an antidote against pride in all his posterity. Art not thou the son of *Adam*? was not he the son of dust? was not that the son of nothing? when the Lord would humble *Adam* after the fall he put him in mind of his being dust. *In the sweat of thy face shalt thou eat thy bread, till thou return unto the ground; for out of it wast thou taken: for dust thou art, and unto dust shalt thou return.* And when *Abraham* would be low before God, he styleth himself dust and ashes, *Behold now I have taken upon me to speak unto the Lord, who am but dust and ashes. Why art thou proud O dust and ashes?* saith *Siracides*, and *Bernard*, *Cùm sis humi limus, cur non es humilimus?* Why art not thou most humble, O man, seeing thou art but the dust of the earth. As for the soul, that was purely from God, *Divinae particula aurae* as an ancient Poet calleth it, for God saith *Moses*, *breathed into his nostrils the breath of life; and man became a living soul.* This should render us restless till that Image after which *Adam* was made be renewed in us by regeneration. The relics of it found in men unconverted what are they but *magni nominis umbra*, the mere shadow of a great and glorious name. How unlike are natural men to God for all them? Our Queen *Elizabeth* once in her progress observing some pictures of hers hung up for signs to be very unlike her, caused them to be taken down and burnt. Burning must be the end of those that continue unlike to God; whereas such as are by converting grace *changed into the same image* (as *Paul* speaketh) from glory to glory shall at length arrive at that perfection of glory, which is also the image of God, as *David* hath it, *As for me, I shall behold thy face in righteousness; I shall be satisfied when I awake with thy likeness.*

EXERCITATION 5. *The same and other attributes of God declared from his providential dispensations, the interchangeableness whereof largely discoursed of and applied from Ecclesiastes 7. 14. A gloss upon Isaiah chap. 10. 11. Cheerfulness a duty in six respects; Crosses how to be considered.*

§. 1. THE vicissitude of divine dispensations (which I am to treat of next) is exactly recorded by Solomon, saying, *In the day of prosperity be joyful, but in the day of adversity consider: God also hath set the one over against the other, to the end that man should find nothing after him.* It is most clear from hence, that there is an intermixture of dispensations, adverse and prosperous, in the course of divine Providence, and that we may see much of God therein. It will appear in six particulars.

There are times. I. Wherein things go very ill with a man in reference to his private affairs, yet well with the public, which keepeth him from sinking into despondency. *Mephibosheth* was cheated by *Ziba* of half his lands; yet *Let him take all*, said he, *for as much as my Lord the king is come again in peace unto his own house.* The woman of *Sparta*, whom we read of in *Plutarch*, being told that all her five sons were slain in the battle, but withal that the enemies were worsted, and her countrey men victors, uttered this Heroic speech. *Lugeant ergo miserae; Ego victrix patria beatam me esse judico.* Let such as are miserable lament; I cannot but account myself happy now that my country hath had the better.

II. Wherein a man's personal comforts are multiplied, but the Churches misery damps his mirth. *Nehemiah* was much in favor at the king of *Persia's* Court, yet his countenance could not but be sad when he heard *that the city the place of his fathers sepulchers lay waste, and the gates thereof were consumed with fire.* We read of *Terentius* an orthodox captain under *Valens* an Arian Emperor, who having done some eminent service was willed by the Emperor, who intended him a just recompense, to ask of him what he would. He preferred a petition in behalf of the orthodox Christians, that they might have a Church allowed them by themselves to worship God in. *Valens* displeased, tore the petition and threw it away. He gathered up the scattered pieces, and professed that seeing he could not be heard in the cause of Christ, he would make no suit for his own advantage. That of *Isaiah*, *Rejoice ye with Jerusalem &c. that ye may suck and be satisfied*, is both preceptive and argumentative. *Jerusalem* is compared to a nursing mother, believers to her sucking children; If the Nurse be in health, the Child hath cause to rejoice in that, and shall fare the better for it: If she be distempered, the child will go near to suck the disease from her.

§. 2. III. Wherein long prosperity followeth after much adversity, as in *Joseph's* case. He had been envied, sold, imprisoned; *His feet were hurt in the stocks, the iron entered into his soul.* Yet afterward, *Pharaoh* giveth him his own ring, arrayeth him in vestures of fine linen, putteth a gold chain about his neck, maketh him ride in the second chariot he had, caused the people to cry before him. *Bow the knee*, and appointed him Ruler over all the land of *Egypt*, in which height of honor he lived and died.

IV. Wherein adversity treads upon the heels of long prosperity, as in *Job's* case. The candle of God had long shined upon his head, and the secret of God been upon his tabernacle. His

children then were about him, he had washed his steps with butter, and the rock poured him out rivers of oil. His root was spread by the waters, and the dew lay all night upon his branch. His glory was fresh in him, and his bow renowned in his hand, which are his own expressions *Job 29*. But ere long, his servants are slain with the edge of the sword, his castle taken away by the enemy, all his children killed at once with the fall of an house in which they were feasting, he himself afflicted in body, vexed in spirit, grieved by his comforters, in a word brought from the throne to the dunghill, so as to give just occasion to the proverb, *As poor as Job*.

Fifthly, Wherein crosses and comforts take it by turns, so as a man goes out of one into another, in a succession of vicissitudes. Thus it fared with *Ezechiah*. After his coming to the Crown for divers years *the Lord was with him, and he prospered whithersoever he went forth*. But in the fourteenth year of his reign, the tide of prosperity begins to turn. *Sennacharib* comes up against him with a most formidable host, and took his fenced cities. He betakes himself to prayer, and the Lord delivers him by a miracle, sending an Angel to destroy one hundred eighty five thousand of his enemies in a night. But the next news we hear, is that *Ezechiah* was sick unto death; yet he dies not, but had fifteen years added to his life, and was assured by a sign from heaven of his recovery. Yet presently after all this he receives a sad message from thence concerning the loss of all his treasure, and the woeful condition of all his posterity. See what a strange succession is here; after glorious victories, comes the loss of his fenced cities, and an alarm given to *Jerusalem* itself. After that a miraculous deliverance, then a mortal sickness, then a cheering sign, but e're long a Message of very sad concernment.

§. 3. VI. Wherein pleasure and sorrow, joy and grief are so interwoven one with another, as a man may seem happy and miserable both at once. *Jacob* is at once scared with hearing of *Esau's* four hundred men, and cheered with the sight of an host of Angels sent to gaurd him. He doth at once receive an hurt in the hollow of his thigh, and a blessing from the Angel that wrestled with him. *David* at once is hated by *Saul*, and loved by *Jonathan*. *Ahasuerus* at once enjoys the glory of an absolute Monarch, and is slighted by his own wife. *Haman* at once swims in an ocean of Courtdelights, and is tormented for the want of *Mordechai's* knee. As one the one side, *Out of the strong comes sweetness; when the spirit of glory and of God rest upon a suffering Saint, because he is a Saint and a sufferer: so on the other, Even in laughter the heart is sorrowful*.

—Medio de fonte leporum

Surgit amari aliquid, quod in ipsis floribus angat.

That is,

Some bitter thing from midst of sweetness breeds;

And that which vexeth from the flowers proceeds.

§. 4. This God doth for divers good ends and purposes. As first to manifest his wisdom in compounding passages of Providence, so as one shall qualify another: prosperity allay the sowreness of adversity; & this asswage the swellings of that. As the painters skill appears in

tempering bright colors, and dark shadows; the cooks in mingling sweet & tart ingredients; the musicians in raising harmony out of discords; Orators in making up curious sentences by a fit opposition of contrarities.

II. To magnify his goodness. The frame of our spirits is such, that if prosperity were continued without interruption, we should be apt to swell and presume; if adversity without intermission, to sink and despair. Our weakness such, that we should never give a due estimate to blessings, were we not sometimes taught by experience what it is to be under pressures. We learn by sickness to prize health, & by restraint to value liberty. A calm is much more pleasing to us after a tempest; and the shining forth of the Sun after an elipse. It is therefore an act of much mercy in God thus to intermingle favors & crosses, lest by a constant course of the former, we should grow wanton and effeminate, or by continuance of the latter, sottish and stupid.

III. To keep up and maintain his respect in the world. God will be known to be the Sovereign Lord of all persons and things; the great disposer of all affairs in such a way as seemeth best to himself, & therefore gives out blessings and crosses interchangeably, so as man shall be at no certainty what to expect, but live in a constant dependence on him, who keeps the disposal of prosperity and adversity in his own hands, to the end that man should find nothing certain but this, that there is a great uncertainty of future events. Wherefore,

§. 5. First, take notice from hence what we are to look for in our pilgrimage here. *viz.* vicissitudes and changes from one condition into another. If *Solomon* had nowhere said, *There is a time to weep, and a time to laugh*, experience would soon have forced us to acknowledge that our whole course is chequered with prosperity and adversity; that most of a Christians drink in this life is *Oxymel*, most of his food, *Bitter-sweets*. Whilest *Israel* marched throughout the wilderness, the blackest night *had a pillar of fire*, and brightest day *a pillar of cloud*: so in this world, things never go so well with the *Israel of God*, but that they groan under some affliction; never so ill, but that they have some comfort afforded them.

Secondly, Learn to maintain in ourselves a mixture of affections suitable to this mixture of Divine dispensations. *Rejoice with trembling*. Leaven and Honey were both excluded under the Law from offering by fire: Leaven for its excessive soureness; Honey for its excessive sweetness; *To show* (saith *Ainsworth*) *that in Saints there should neither be extremity of grief, nor of pleasure, but a mediocrity*. We should be careful in time of prosperity to fear affliction with a fear of expectation, though not of amazement; with such a fear as may cause preparation, but no discouragement. Look at a very fair day, as that which may prove a weather-breeder, and usher in storms. On the other side, in time of adversity hope for refreshment. The Psalmist did so, *All thy waves are gone over me, yet the Lord will command his loving-kindness*.

Thirdly, Observe the difference that is between this present, and that other world. Dying *Aristotle* is reported to have said, *I rejoice that I am now going out of a world of contraries*. This indeed is so. But that which dying men go into is without such mixture. All tears shall be wiped from the Saints eyes; & impenitent sinners shall have judgment without mercy. Briefly, in this militant Church, as in the Ark of old, *There is a rod, and a pot of manna* Here

upon earth we have little Manna without some rods, little welfare without some sharp affliction; few Rods without some Manna, not many afflictions without some measure of consolation: whereas in *Heaven* there is nothing but Manna, in *Hell* nothing but Rods, or Scorpions rather.

§. 6. IV. Keep we ourselves in a frame of cheerfulness, that we may be always prepared in the day of prosperity to rejoice. This will appear a duty which we are bound to,

I. Because God doth not only approve and like it. (He loveth a cheerful giver, so a cheerful thanks-giver and worshipper. *Nehemiah* was afraid to be seen sad in the kings presence. *Mordechai* durst not go into the court gates with *his sack-cloth on*: dejected looks, and the sack-cloth of an uncheerfull carriage do ill become the servant of the king, the followers of the court of heaven:) But also require and command it, *Serve the Lord with gladness*. The Jews of old were commanded to rejoice in their solemn feasts: which were accordingly to be kept in the most cheerful seasons. The *Pass-over* at the first ripening of corn, *Pentecost* at the first reaping, and the *Feast of Tabernacles* at the end of Harvest.

II. Because Jesus Christ was *anointed to give us the oil of joy for mourning, and the garment of praise for the spirit of heaviness*. He himself indeed was anointed with the oil of gladness above his fellows, but such as are received into fellowship with him should, and shall, if the fault be not in themselves, partake with him in some degree of the same unction.

III. Because the Spirit of Christ is a spirit of cheerfulness. His two first fruits mentioned *Galat.* 5. 22. are *Love and Joy*. Yea when it is said, *Grieve not the holy spirit of God*, Heinsius thinketh this to be part of the meaning. Be cheerful after an holy manner. Let none offend that great guest, the spirit of God by overmuch sadness. And *Drusius* telleth us in the Preface to his *Praeterita* of an usual saying among the *Hebrews*, *Spiritum sanctum non residere super hominem moestum*, that the holy Ghost is not wont to reside upon a sad-spirited man.

IV. Because our adversary the Devil, being a melancholy spirit himself, delighteth in our sadness. The prince of darkness loves to see the servants of God in a dark condition. He is gratified and gets advantage by our uncheerfulness. Therefore *Paul* writeth to his *Corinthians* concerning the incestuous person, that upon his repentance they would comfort him and prevent his being swallowed up with overmuch sorrow, *lest Satan*, saith he, *should get an advantage of us, for we are not ignorant of his devices*.

V. Because if we look to ourselves, cheerfulness is advantageous both to our bodies, therefore compared to the best food, such as men use to have at feasts. *He that is of a merry heart hath a continual feast*. and the best physic too. *A merry heart doth good like a medicine: but a broken spirit drieth the bones*. And also our spirits. Uncheerfulness maketh the soul of a man drive heavily, as the chariots of *Pharaoh* did in the red sea; but the joy of the Lord oyleth the wheels. Cheerfulness suppleth the joints of our hearts, and so rendereth them nimble and active in holy performances. See *Nehemiah* 8. 10.

VI. Because if we cast our eyes upon others, the uncheerfulness of professors often bringeth a bad report upon the profession; and maketh the world ready to believe that Christians

serve a bad master, or have but an hard service of it, whereas their rejoicing in the ways of the Lord would help to bring others in love with religion, See Acts 9. 31. and Esther 8. the two last verses.

§. 7. Fifthly, Endure afflictions so as in the day of adversity duly to consider the Nature, Author and Ends of Crosses.

I. The Nature of those afflictions that befall men in Christ. They are not from vindicative justice, which is wholly removed from such by the mediation of him in whom they have believed, and so not formally punishments: but from fatherly discipline, whereby it cometh to pass that although the matter be the same, there is as much difference between the sufferings of believers, and of ungodly persons out of Christ, as there is between the cords wherewith an executioner pinioneth his condemned malefactor, and those wherewith the indulgent Surgeon bindeth his patient; the ones design being to kill, the others to cure. They are crosses indeed which believers undergo, but no curses, and have no such malignity in them as the world imagineth.

II. The Author, Well might *Eliphaz* say, *Trouble springs not out of the ground*, for it cometh from heaven, and that out of love. As many as I love, saith Christ, *I rebuke and chasten*. How bitter soever the cup be, which I am to drink, and by whomsoever it is handed to me, the comfort is, it was of my heavenly fathers mixing, who I am sure would not put any poisonous, although he do put some displeasing ingredients into it. I will therefore say, Christ enabling, as Christ himself did; *The cup which my father hath given me, shall I not drink it?*

III. The Ends, Which are specially three. 1. The mortifying of our corruptions. *By this shall the iniquity of Jacobbe purged, and this is all the fruit to take away his sin*. All the harm which the fiery furnace did the young men in *Daniel* was to burn off their cords; our lusts are cords, *cords of vanity* in Scripture-phrase; the fiery trial is sent on purpose to burn and consume them. Afflictions help to scour off this kind of rust. Adversity like winter-weather is of use to kill the vermin; which the the summer of prosperity is wont to breed. 2. For the enlivening and quickening of our graces. *I spake unto thee in thy prosperity and thou saidst, I will not hear*. But elsewhere, *Lord introuble have they visited thee; they poured out a prayer when they chastening was upon them*. These two places compared show how apt prosperity is to make men *Gallio's*, adversity to render them Zealots. As bruising maketh aromatical spices to send out their savor; and collision fetcheth fire out of the flint, which was hid before; so pressures excite devotion. The cold water of persecution is often cast in the Churches face to fetch her again when she is in a swoon. 3. For the furthering of our glory. Christ went from the Cross to Paradise; so do Christians. *He was made perfect through sufferings; so are they. It became him to suffer, and to enter into his glory*: It becomes them to tread in their masters steps. When the founder hath cast his bell, he doth not presently hang it up in the steeple, but first try it with his hammer, and beat upon it on every side, to see if any flaw be in it. Christ doth not presently after he hath converted a man, convey him to heaven, but suffers him first to be beaten upon by manifold temptations, and after advanceth him to the crown spoken of Jam. 1. 12. *Blessed is the man that endureth temptations, for when he is tried he shall receive the crown of life which the Lord hath promised to them that love him*. this crown the cross makes way for;

although no cross can merit it but that of Christ. Yet as law is said to work wrath occasionally. So *Our light afflictions which are but for a moment work for us a far more exceeding & eternal weight of glory.*

APHORISM VI. Providence extends itself, not only to all created beings, and to all human affairs, especially those that concern the Church: but even to the sins of Angels and men.

EXERCITATION 1. Introduction concerning the contents of this Aphorism. Providence over all created beings. Preservation of men to be ascribed to God himself, not to good men, yea not to good Angels, in whom heart-searching and patience wanting. Providence reaching to human affairs: Oeconomical, Civil, Military, Moral and Ecclesiastical. Anastasius his design frustrate. Rome and our nation instanced in. I. G. castigated.

§. 1. THIS Aporisme requireth a clear demonstration of these propositions. 1. That divine providence extends itself to all created beings. 2. That it reacheth to all human affairs. 3. That it is especially seen in such affairs as concern the Church. And 4. That although God be not the author of sin, yet his providence is an actour in it. Unto these when I shall have added an answer to objections, and from each proposition an inference, the whole will be completely handled.

The first proposition, which I am to begin with, is, Divine providence extends itself to all created Beings. Well may we strike in with the Levites in that form of acknowledging God, wherein they went before the people, saying, *Thou even thou art Lord alone. Thou hast made heaven, the heaven of heavens with all their host, the earth, and all things that are therein, the seas and all that is therein; and thou preservest them all.* David bringeth it down a little lower, *Thy judgments are a great deep, O Lord, thou preservest man and beast.* Job lower yet, *What shall I do unto thee, O thou preserver of men.* As God made all things by the word of his command, He commanded and they were created, so he *upholds them all in being by the word of his power.* Heaven, earth, sea, man and beast, especially man. It is not with God, as with carpenters and shipwrights, who make houses for other men to dwell in, vessels for others to sail in, and therefore after they are made look after them no more; God who made all things for himself, looks to the preservation of all. It is accordingly said of Christ, *All things were created by him and for him, and by him all things consist.* The creatures are all as vessels, which if unhooped by withdrawing of God's manutency, all the liquor that is in them their several virtues, yea their several Beings would run out, and they return to their first nothing. Schoolmen compare God to the sun, creatures to the air. The sun shines by its own nature, the air only by participation of light from the Sun. So whatever good the creatures have, is by derivation from Jehovah, the fountain of Being. Take away the light of the Sun, the air ceaseth to shine, and so it is here. As things Artificial are preserved in their being by the duration of such natural things as they consist of v. g. an house by the lasting of stones and timber: so things natural which depend upon God by the continuance of that Divine influence by which they were at first made.

§. 2. It is not in good men to preserve themselves or others. They derogate from God exceedingly that ascribe too much in this kind to any man, as some luxuriant French wits did to Cardinal Richelieu: of whom they said, *That God Almighty might put the Government of the world into his hands. That France in God's and the Cardinals hands was too strong; that what the soul was to the body, the same was he to France. Si foret his nullus, Gallia nulla foret.* Yea one frivolous pamphleter profanely and ridiculously called him, *The fourth person in the Trinity.* Yea, not in good Angels themselves; *Whothough they be all ministering spirits, sent forth to minister for them who shall be heirs of salvation?* yet are none of them governing spirits, appointed to provide for mankind the utmost rewards and punishments. They are wanting in two qualifications which should enable them hereunto; one is the knowledge of men's hearts where the truth of grace, or venom of sin lieth: the other patience, whereof no Angel hath enough to bear with men without destroying them for their continual provocations. Whereas in God there is a meeting of both these. See for the former, *Jerem. 15. 9, 10. The heart is deceitful above all things, and desperately wicked, who can know it? I the Lord search the heart; I try the reins, even to give every man according to his ways, and according to the fruit of his doing:* And for the latter, *Hosea 11. 9. I will not execute the fierceness of mine anger: I will not return to destroy Ephraim, for I am God and not man:* we may add and say, God, and not Angel.

§. 3. The second proposition follows, *viz.* That Divine Providence reacheth to all human affairs: which we may for methods sake subdivide into Oeconomical, Civil, Military, Moral, and Ecclesiastical. Humane affairs are,

I. *Oeconomical*, such as do belong to a Family. For example, Riches and Poverty, Preferment and Debasement, which in *Hannah's* song are ascribed to the sole Providence of God. *The Lord* (said she) *maketh poor, and maketh rich: he bringeth low, and lifteth up. He raiseth up the poor out of the dust, and lifteth up the beggar from the dunghill, &c.* yea, to instance in blessings highly prized by Christian Families, *Grace and Peace*, which are the things prayed for by the Apostles in most of their benedictions. We read of Saints in *Caesar's* household, *Phil. 4. 22. Nero*, that monster of men, was *Caesar* then; he that had published a bloody law, *That whosoever professed himself Christian, should be apprehended as an enemy to mankind, and put to death without any further defense.* Yet even in his house the Providence of God hath so wrought, as to convert and preserve such men as were men of grace; Saints indeed, not only in his Empire, and under his Government, but in his Family, and under his Roof. As for *Peace*, that of the Rabbins, although it be somewhat a quaint, yet, may be an useful observation. Take the first letter (say they) of God's name, out of the name of the man, and the last out of the woman's name, and there remains nothing but fire; implying, that there is like to be nothing but the fire of contention and strife, jealousy and heart-burnings between man and wife, where they come not together in God's name. Whereas if wisdom make the match, as it doth when people marry in the Lord, happy are they who are so met, *For her ways are ways of pleasantness, and all her paths are peace.*

II. *Civil*, such as belongeth to Kingdoms, Republics, Corporations, or to men as combined in such Societies. Many are the contrivements of men to work themselves and others into places of Government: but when all this is done, that of the Psalmist is most true, *Promotion*

comes neither from the east, nor from the west, nor from the south. But God is the judge: he pulleth down one, and setteth up another. And that of Daniel, He changeth the times and the seasons; he removeth kings, and setteth up kings. Witness this history: Anastasius a Grecian Emperor having no Male issue to succeed him, was desirous to transfer the Throne to one of his three Nephews, whom he had bred up; and not being able to resolve which of them he should take, put the thing to lot thus. He caused to be prepared three beds in the Royal-Chamber, and made his Crown to be hanged within the tester of one of these beds, called the Realm, being resolved to give it to him, who by lot should place himself under it. This done, he sent for his Nephews, and after he had Magnificently entertained them, commanded them to repose themselves, each one choosing one of the beds prepared for them. The eldest accomodated himself according to his fancy, and hit upon nothing; the second did the same. He then expected the youngest should go directly to the Crowned bed; but he prayed the Emperor that he might be permitted to lie with one of his brothers, and by this means not any of the three took the way of the Empire, which was so easy to be had, that it was not above a pace distant. Anastasius, much amazed, well saw God would transfer the Diadem from his race, as he did afterward to *Justine*. Who can read and consider such examples without saying as he did,

Ludit in humanis Divina potentia rebus.

That is,

Divine power often dares

Desport itself in men's affairs.

Remember *Daniel's* four beasts, and the seven heads of that beast in the *Apocalypse*, conceived by interpreters to resemble the seven forms of Government which *Rome* was to undergo successively; from a Common-wealth to Kings; from Kings to Consuls; from Consuls to Dictatours; thence to Decemvirs; thence to Tribunes of the people; thence to Emperors; thence to Popes. Reflect upon this Nation of ours, which hath been governed at first by *Britain's*, then *Saxons*, then *Danes*, then *Normanes*: one while in the way of an Heptarchy, another while of a Monarchy, and now of a Republic; and, if thou canst, refuse to cry out, *O the depth!*

§. 4. III. *Military*, such as belong to the managing of Wars. It is not for nothing that God is so often styled, *Lord of hosts* in the Old Testament. We find him so called no less then one hundred and thirty times in two of the Prophets, *Isaiah* and *Jeremy*. Because in ordering of Martial affairs, he in a manner doth all. Captains, and superior Officers may, and do consult, but God determines. They throw the dice, he appoints the chance; they set their men as it pleaseth them, he in the issue plays the game as it pleaseth him. Hear *David* in that Psalm of his which he made in the day that the Lord delivered him from the hand of all his enemies, and from the hand of *Saul*, speaking of his own experiments, and celebrating God as assisting him both in the field, and at sieges, *By thee I have run through a troop, and by my God have I leaped over a wall:* giving him strength, activity, skill. *It is God that girdeth me with strength. He maketh my feet like hinds feet. He teacheth my handsto war, so that a bow of steel is broken by mine*

arms. Yea, success and victory. *Thou hast girded me with strength to the battle; thou hast subdued under me those that rose up against me. Thou hast also given me the necks of mine enemies, that I might destroy them that hate me.* In the New Testament, we seldom or never meet with that title. That which comes nearest it is, *Lord God Almighty*; and this occurs twice in the *Revelation*, when mention is made of the victories which it pleaseth God to give to the Reformed Churches against Anti-Christ and his adherents, once in these words, *We give thanks, O Lord God Almighty, which art, and wast, and art to come; because thou hast taken to thee thy great power, and hast reigned.* And again in these, *Great and marvelous are thy works, Lord God Almighty, just and true are thy ways, Thou King of Saints.*

IV. *Moral*, such as belong to good manners. or in more Gospel terms, *To living soberly, righteously, and godly in this present world.* The two former I well know are pretended to by men unregenerate, yea, by heathens. *Socrates* (they say) lived so soberly, as not to be discomposed by any outward emergency, to show himself always the same man. *Fabritius* so righteously, as that it was commonly said of him, *To turn the Sun out of its course would be found more easy, then to turn him from the way of justice.* But for godliness, which is the third, it were hard, if any should pretend to that without strong impressions from God in Christ, yet the *Pelagians* of old did, asserting those virtues which appeared in *Moral* men, who had not received Christ Jesus the Lord, nor known what it was to walk in him, for true graces: for which very fault, as *S. Austin* tells us, above all others, the Christian Church did most detest them: yea, a Christian Minister of late hath in print dared to collect from that saying of *Paul*, *All men have not faith*, an implication,

That men who act and quit themselves according to the true principles of that reason which God hath planted in them, cannot but believe, and be partakers in the precious faith of the Gospel.

But we have been taught, and must teach that it is not in the power of any inferior creature so to improve it's faculties, as to raise up itself to a superior rank. No tree can make itself a beast, no beast a man, no man a Saint by the bare improvement of his reason, whence he comes to be a man. *Moral* principles prove to such as rely upon them, and seek no further, *Mortal* principles. We believe that of *Prosper*

The whole life of an unbeliever is sin. Neither is there anything good,

where the chief good is wanting—but false virtue in the midst of the best manners.

V. *Ecclesiastical*, such as belong to the Church, and the legitimate members of it. In that Song of Loves, *Psal. 45. 9. Upon thy right hand did stand the Queen in gold of Ophir*, is meant the Church. Look as an indulgent Prince, besides the common affection he bears, and protection he gives to all his subjects, hath a peculiar respect to, and converse with his Princess: so there is a peculiar providence of God toward his Church; the handling whereof at large I refer to the next Exercitation.

EXERCITATION 2. Deuteron. 11. 12. opened. God's care over the Church proved from the provision he makes for inferior creatures. From Israel's conduct. From the experiments and

acknowledgements of saints in all ages. Experiments of the Virgin Mary, Rochellers, Musculus, acknowledgements of Jacob, David, Psalmist, Austin and Ursin. From God's causing things and acts of all sorts to cooperate unto the good of the saints. Isaiah 27. 2, 3. explained. The Church preserved from, in, and by dangers.

§. 1. Our third proposition is, That divine Providence is seen more especially in such affairs as concern the Church, and the members thereof. In order to the clearing whereof, I intend to insist upon two places of Scripture. The first is that in *Deuteronomy*, 11. 12. Where *Moses* describing the land of *Canaan*, saith of it thus, *A land which the Lord thy God careth for: The eyes of the Lord thy God are always upon it, from the beginning of the year, even unto the end of the year.* That land was then the only habitation of God's Church, and besides, a lively type of the Catholic Church which was afterwards to be spread over the whole face of the earth, whence it is that believers in all places were styled *inward Jews*, and the *Circumcision*.

This continual care of God over his Church and the members thereof appeareth,

I. From the provision made by him for inferior creatures. So our Savior argueth. *Behold the fowls of the air: for they sow not, neither do they reap, nor gather into barns, yet your heavenly father feedeth them. Are ye not much better then they?* They have no caterers to bring in provision from them; no barns to fetch provision out of; yet want it not, but go cheerfully on, chirping continually, because God feedeth them: and that sometimes in a way little less then miraculous, if that be true which is reported by some good writers, namely, that when the young ravens are forsaken of their dams and left bare, out of their own dung there ariseth a worm which creepeth to their mouths, and becomes nourishment to them.

§. 2. II. From the conduct of Israel after the flesh in former times. A breviat of that Nations story will presently let us understand how they were brought into that land, (whereof this place in *Deuteronomy* speaketh) and cared for there by a thousand providences. Time was when *Joseph* was raised up to be a nursing father to them, & that by a most remarkable dispensation. He had been formerly sold into *Egypt*, was imprisoned without cause, cast as *Junius* thinketh, into that prison whereunto such were put as had most highly offended the king, to be sure into one *where his feet were burt in the stocks, and he laid in irons.* Had not his prison-house been so bad it is like he should not have had opportunity to make himself known to butler and baker of *Pharaoh*, who were his fellow-prisoners. The butler being restored to his place according to *Josephs* interpretation of his dream, forgets to acquaint *Pharaoh* with him till all other means had been used to quiet the kings mind, and none found effectual: then he speaketh, and then is *Joseph* speedily advanced. Being so he becometh a preserver of the Church in his father, brethren and their families. Afterwards when there was risen another generation that knew not *Joseph*; and the king of *Egypt* had set himself by force and art to extinguish *Israel*, the bush, although burning was not consumed in the midst of the fire: their burdens were increased, yet their persons multiplied; and *Moses* ere-long raised up to deliver them out of their bondage. A man preserved by the daughter of that *Pharaoh*, whom he was called to destroy, and by that means brought up at court, yea instructed there both in the Art and Government, and in all the learning of the *Egyptians*. Under his conduct God *did for them* (as one Prophet speaketh) *terrible things which they looked*

not for. Puls them out of *Pharaohs* bosom in spite of his heart, at their departure sendeth them laden away with the jewels and treasures of *Egypt*; maketh a passage for them through the sea, and accompanieth their hosts into the wilderness. There providence fetcheth them water out of a rock, then which nothing drier; and bread from heaven, which is wont to grow out of the earth. There their food is *Manna & Quails*; a cloud and pillar of fire their guides, when this servant of God was dead, up steps *Joshua* in his room, bringeth them into and settleth them in the promised land; which proved to them after their settlement by lot, *an habitation of righteousness and mountain of holiness*. A land flowing not only with temporal, but also with spiritual milk and honey, after *Solomon* had erected a magnificent Temple for them, which was the wardrobe of those ceremonies wherewith God was then to be served. Then were they (as the *Psalmist* hath it) *abundantly satisfied with the fatness of God's house, and made to drink of the river of his pleasures*.

But their sins having at length cast them out of that good land, and occasioned the burning of their Temple, God left them not destitute of his help, but ordained for them sundry refreshments in the time of their captivity. This among others in *Esther's* time. King *Ahasuerus* under whom they then were in a state of captivity had his sleep taken from him, would spend the time not in this or that exercise but in reading; of all books, calls for that of the *Chronicles*; of all places hath that read to him which concerned a good service done by *Mordechai* a Jew; doth not only take notice of it, but enquire what reward had been given him; understanding he had received none causeth *Haman* his favourite to be called; putteth him upon doing singular honor in the view of all men to this *Mordechai*, giveth his wife Queen *Esther* occasion of implending this *Haman*, discovering his plot against all the Jews, and preventing that massacre of them, which should speedily have been executed. Yea providence went on to work so happily in the hearts of those Monarchs, who then held them captives, as not long after to proclaim their deliverance, and liberty for them to rebuild both *Jerusalem* and the *Temple*; which they also attempted.

Whilst the second Temple was building by *Herod*, not so magnificent as the former, yet in some respect more glorious: if *Josephus* misinform us not, for the space of almost ten years it never rained all that while in the day time, the providence of God so ordering it, lest the work should be interrupted. Yea so remarkable was the power and greatness of God in assisting the builders then, that we find him in *Haggai* and *Zechary*, their Prophecies, which were both written about that time, frequently styled by that name, *The Lord of hosts*, particularly five times in four verses of *Haggai*. Thus saith the *Lord of hosts*, yet onceit is a little while, and I will strike the heavens, and the earth, and the sea, and the dry land; And I will shake all nations, and the desire of all nations shall come; and I will fill this house with glory, saith the *Lord of hosts*. The silver is mine, and the gold is mine, saith the *Lord of hosts*. The glory of this latter house shall be greater then of the former, saith the *Lord of hosts*: and in this place will I give peace, saith the *Lord of hosts*. That which raised the glory of this second above that of the first Temple was the personal presence of Jesus Christ in it. His coming, preaching, suffering, so ripened the sins of this people (who began again to degenerate after their return) as hot weather doth the corn, that ere long they and their Temple became a prey to the Roman Eagle.

§. 3. III. From the experiments and acknowledgements of godly persons in several ages. The Blessed virgin *Mary* after her journey to *Bethlehem*, and lying in of her child there, may be probably thought to have been straitened in her means, as being but poor, and not to have sufficient for the maintenance of her child, herself and Joseph in the journey they were to take presently after into *Egypt*. See how God provideth; hard before that, he sendeth the wise men from the east, and they bring costly presents with them, gold among others, which was certainly of no small use for defraying their ensuing charges. In the year 1573 when the Protestants were besieged in *Rochelle* by the French kings forces, God sent them in daily with the tide an infinite number of small fishes: such as before that time were never seen within that haven, and presently upon the end of the siege retired again. We read of *Wolfgangus Musculus*, a late Germane Divine, that having received by *Luther's* books, the light and sense of the Gospel, he forsook his Monastery and married: that after this he was so poor, as to let his wife go out to service, and betake himself to work with a weaver, who proved an Anabaptist. That during his abode there, he solaced himself with this distich,

Est Deus in coelo, qui providus omnia curat:

Credentes nusquam deseruisse potest.

That is,

There is a God in heaven, who such as cleave

T' his providence on earth, can never leave.

That the Anabaptist within a while turned him off, and he being then to seek for maintenance, was hired to work at *Strasbourg* about the town ditch, which was then to be new cast and enlarged, and to have begun the next morning. That *Bucer* having notice hereof, and of his parts, prevailed over night with the Consul to give him a call to the work of the Ministry, which he gladly embraced.

Suitable to these and the like experiments are the following acknowledgements. Jacob, *I am not worthy of the least of all thy mercies, and of all the truth which thou hast shown unto thy servant: for with my staff I passed over this Jordan, and now I am become two bands.* David, *Thou hast been my help, leave me not, neither forsake me, O God of my salvation. When my father and my mother forsake me, then the Lord will take me up.* Another Psalmist, *Psalm, 71. 5, 6, 7. Thou art my hope, O Lord God: thou art my trust from my youth. By thee have I been holden up from the womb. Thou art he that took me out of my mothers womb: my praise shall be continually of thee. I am a wonder unto many; but thou art my strong refuge.* Austin again and again to this purpose.

The Lord hath so looked after me, as if he had in a manner forgot the whole creation, to consider me and my ways. He so careth for every Saint, as if he cared for none besides;

so for all, as if he had but one to care for. And *Piscator in Ursins* life reports, that he, to wit, *Zacharius Ursinus* was wont to say, *I had often lain in the streets, had not the Providence of God been mine hostess, and afforded me a lodging. Nisi hospita fuisset divina providentia.*

§. 4. IV. From the effects of care ascribed to God, when Scripture speaks of him after the manner of men. For example, we men are by our cares made solicitous and thoughtful about the person or the thing cared for. So the Psalmist saith of God, *I am poor and needy, and the Lord thinketh upon me. Thou art my help and my deliverer, make no tarrying, O my God.* We are rendered inquisitive what to do for them. So the Scripture brings in God, saying, *How shall I do for the daughter of my people? O Ephraim, What shall I do unto thee.* We are grieved if they miscarry. Of God it is said, *His soul was grieved for the misery of Israel.* We are not content till we have taken a particular survey of whatever concerns them. So of God it is said, *That he numbereth their hairs, bottleth their tears; hath a book of life for their names, a book of providence for their members, and a book of remembrance for their discourses.* Lastly, as men endeavor the good of such as they receive into their special care, and do what they can to make things operate to that end; so we know (saith S. Paul) *that all things work together for good to them that love God; to them who are the called according to his purpose.* Make me this assertion good, and the abundance of his care will be presently visible to any man. Now this may be done by showing how God makes use of things, and of acts of all sorts to this end.

§. 5. I. Of all sorts of things, whether Natural, or Artificial, Necessary, or Contingent, Real, or Imaginary. The reflection of the Sun-beams upon water is a natural thing; If Providence orders so, as the *Moabites* taking it for blood, conjecture a mutiny in the armies of the king of *Israel* and *Judah*, come up disorderly, and perish. So this *deceptio visus* in them, wrought for the Churches deliverance. Those Trumpets, Pitchers and Lamps in the seventh of *Judges* were things artificial, no way able of themselves to produce such an effect, as the defeat of an huge host: yet the Lord so disposeth of the sound of the Trumpets, breaking of the Pitchers, and burning of the Lamps, as by them to strike a terror into the great army of *Midian*, and make them fly. That the fire should burn, and the sea keep it's channel according to the order of nature, were necessary things: yet did providence so over-rule in the case of those three Worthies in *Daniel*, that the fire, though it burnt up their accusers, should not so much as scorch them; and semblably in the *Israelites* case, that the sea, though it swallowed up the *Egyptians*, their enemies, should afford a safe passage to the *Hebrews*. What more contingent then that *Pharaoh's* daughter should go with her maids to wash in the river at that very place where *Moses* was exposed? that seeing an infant, she should imagine it an *Hebrew*, be moved into pity towards it, adopt it for her own son, and light upon the child's own Mother to be it's nurse? yet upon this did *Israel's* redemption much depend. There were such real alterations in the heavens, that *the stars are said to have fought against Sisera in their orders.* Elsewhere an imaginary noise was so apprehended by the *Syrians*, as to make them fly, and leave their tents, whereupon followed great plenty after a famine.

II. Acts of all sorts, whether voluntary, or involuntary, gracious or sinful. *Augustus* his taxing the Roman Empire, & requiring everyone to repair to his own city, was a voluntary act on his part to enrich himself: but ordered by Providence to further ends: for hereby the virgins *Mary* comes to *Bethlehem*, and Christ was there born in the place so long before prophesied of. *Austin* was once out in his Sermon much against his will; but providence disposed it to the conversion of a soul. The story is this. That holy man fell one day in the pulpit upon a large discourse against the *Manichees*, contrary to his purpose and intention when he came

thither. At his return home spake of it, asked *Possidonius* and others whether they did not observe it. Their answer was, they did, and wondered. Whereupon he said,

God I believe hath made use of my oblivion and error to cure someone or other of the people.

Some two days after one *Firmus* a merchant comes to him, and falling down at his feet with tears, confesseth he had been nursed up for many years together in the heresy of the *Manichees*, but was that day by his Sermon rightly informed, truly converted, and made a Catholic: which *Austin* and others then hearing,

glorified and admired the profound counsel of God in converting souls when he will, and by whom he will, whether the Preacher know of it or not.

How gracious acts, such as *Obadiah's* hiding and feeding the Prophets, *Ebed-melech's* helping *Jeremy* in and out of prison, are subservient to Providence in procuring the Churches good, is easy to discern. It is so even in sinful acts themselves. Such was the *Philistines* invading the land of *Palestine*, yet there was a time when their doing it was so disposed of, as to be a means of preserving *David* and his men. *Saul* was then ready to seize upon his prey, but was diverted by this news, coming in that very nick of time. *Saul* went on this side the mountain, and *David* and his men on that side of the mountain: and *David* made hast to get away for fear of *Saul*, for *Saul* and his men compassed *David* and his men round about to take them. But there came a messenger unto *Saul*, saying, Haste thee, and come, for the *Philistines* have invaded the land: wherefore *Saul* returned from pursuing after *David*, &c.

§. 6. The second Text I have made choice of to insist upon, is in the Prophecy of *Isaiah*, Chapter 27. verse 2, 3. *In that day sing ye unto her; A vineyard of red wine. I the Lord do keep it, I will water it every moment: lest any hurt it, I will keep it night and day.* The Prophet had said before of this vineyard, that God looking it should bring forth grapes, it brought forth wild grapes. But it being since purged, here he calls it a vineyard of red wine, that is of the best, according to that in *Solomon's* Proverbs, *Look not thou upon the wine when it is red, when it gives his color in the cup, when it moves itself aright.* So as we are here by it to understand a reformed Church. Such at this day are the Protestant Churches come out of Popery: For we may distinguish a four-fold face of the Christian visible Church spoken of by Divines. The first fair, in the Apostles time, she was then a virgin undefiled: the second Spotted, in the succeeding age of Fathers and Heretics, wherein traditions began to prevail, she was then a Wanton: the third Deformed, when Popery overspread all; she was then an Whore: the fourth Reformed, since *Luther's* time: she is now a Matrone, and may expect, so far as it shall be for her good, and her keepers glory, that continual irrigation, and constant custody, which is here spoken of. Such as wish and project (as some have done the total and final ruin of the visible Church) must effect it in a time that neither belongs today nor night: for the Lord hath here promised to keep it, lest any hurt it, yea, to keep it night and day.

There is a three-fold preservation, which it, and the members of it may look for from Divine Providence. One from, another in, and a third by dangers. First, from dangers, according to the promise in one of the *Psalms*, *Because thou hast made the Lord which is my refuge, even the*

most high, thy habitation: There shall no evil befall thee, neither shall any plague come nigh thy dwelling.

Austin had appointed to go to a certain town to visit the Christians there, and to give them a Sermon or more. The day and place were known to his enemies, who set armed men to lie in wait for him by the way which he was to pass, and kill him. As God would have it, the guide whom the people had sent with him to prevent his going out of the right way mistook, and led him into a by-path, yet brought him at length to his journey's end. Which when the people understood, as also the adversaries' disappointment, they adored the Providence of God, and gave him thanks for that great deliverance.

II. In dangers. So in Job 5. 19, 20. *He shall deliver thee in six troubles, yea in seven, there shall no evil touch thee. In famine he shall redeem thee from death; and in war from the power of the sword.* In time of famine the widow of Sarepta's store was made to hold out. The Providence of God was with Daniel in the lions den, shutting up the mouths of those furious beasts; & with the men in the fiery furnace, giving a prohibition to the fire that it should not burn, when they were in the jaws of danger, yea of death. The Church hath always been a Lily among thorns, yet flourishes still. This bush is yet far from a consumption, although it have seldom or never been out of the fire.

III. By danger. there is a preservation from greater evils by less. No poison, but providence knoweth how to make an antidote; so *Jonah* was swallowed by a whale, and by that danger kept alive. *Joseph* thrown into a pit, and afterwards sold into *Egypt*, and by these hazards brought to be a nursing father to the Church. *Chrysostom* excellently, *Fides in periculis secura est, in securitate periclitatur.* Faith is endangered by security, but secure in the midst of danger, as *Esther's* was, when she said, *If I perish, I perish.* God preserveth us, not as we do fruits that are to last but for a year, in sugar; but as flesh for a long voyage in salt, we must expect in this life much brine and pickle, because our heavenly father preserveth us as those whom he resolveth to keep forever, in and by dangers themselves. *Paul's* thorn in the flesh which had much of danger and trouble in it was given him on purpose to prevent pride, which was a greater evil. *Lest I,* said he, *should be exalted above measure through abundance of the revelations, there was given me a thorn in the flesh, the messenger of Satan to buffet me, lest I should be exalted above measure.* Elsewhere, having commemorated *Alexander* the copper-smith his withstanding and doing him much evil, yea *Nero's* opening his mouth as a lion against him, and the Lord's delivering of him thence, he concludeth as more than a conqueror. *And the Lord shall deliver me from every evil work, and will preserve me unto his heavenly kingdom; to whom be glory forever and ever, Amen.*

EXERCITATION 3. *Hard-heartedness made up of unteachableness in the understanding, untractableness in the will, unfaithfulness in the memory, unsensibleness in the conscience, and unmoveableness in the affections. metaphors to express it from the parts of man's body, stones and metals. A soft heart. Mischief, searedness, and virulency attendants of hardness. God concurring thereunto by way of privation, Negation, permission, presentation. Tradition to Satan. Delivering up to lusts, and infliction.*

§. 1. OUR fourth proposition is still behind, viz. Divine providence is an actour even in sin itself. I shall single out hardness of heart, a sin common to all sorts of men, though in different degrees, intending to declare, I. What hard-heartedness is. II. That it is a sin. III. That God is an actour in it.

For the first, This word *Heart* is of various acceptions in the Scripture. Sometime it signifieth the understanding, as when it is said, *God gave Solomon largeness of heart, as the sand.* that is, He had an understanding full of notions, as the sea-shore is full of grains of sand. Sometimes put for the will, as when *Barnabas* exhorteth the Christians of *Antioch* to *cleave to the Lord with purpose of heart.* that is, with the full bent and inclination of their wills. For as to know is an act of the understanding, so to cleave is an act of the will. Sometimes for the memory, as when the blessed Virgin is said to *have laid up all our Savior's sayings in her heart.* that is, kept them under lock and key, like a choice treasure in her remembrance. Sometimes for conscience. So the Apostle speaketh of a *condemning and not condemning heart.* Now God's deputy in point of judicature is conscience; which *Nazianzen* therefore calleth 〈 in non-Latin alphabet 〉, a domestical tribunal, or a judge within doors. Lastly, Sometimes for the affections. So the Prophet *Ezekiel* saith of people, that when they sate hearing the word, *their heart went after their covetousness.* that is, their fears, and hopes, their desires, love and other affections were upon shops, ships, land and other commodities even while they were busied in the worship of God. Each of these faculties called Heart in the book of God is liable to its peculiar indisposition and distemper. All put together make up the hard-heartedness, of which we are treating; the particular ingredients whereof are these that follow.

I. *Unteachableness in the understanding.* Scripture joineth *blinding of eyes and hardening of hearts* as near a kin. *He hath blinded their eyes, and hardened their heart, that they should not see with their eyes, nor understand with their heart, and be converted.* It is proverbially said, *Lapidi loqueris;* One had as good speak to a stone as to an unteachable man: and we are all so by nature. Whence that of Paul, *The natural man receiveth not the things of the spirit of God, for they are foolishness unto him; neither can he know them because they are spiritually discerned.* Such are often present at Sermon, so are the pillars of stone in the Church, and they understand both alike.

§. 2. II. *Untractableness in the will.* There was reason enough spoken to *Sihon* by *Moses* his messengers; but all would not incline him to yield a passage to the army of *Israel* in an amicable way, because he was hardened. *Sihon king of Heshbon*, saith *Moses*, *would not let us pass by him, for the Lord thy God hardened his spirit, and made his heart obstinate, &c.* So was there enough said and done to *Pharaoh* but still the burden of his story is this, *He hardened his heart and would not let Israel go.* Steep a stone in oil, it continueth hard still. *Pharaoh* had sundry mercies shoven him, being delivered from one plague after another upon *Moses* his prayers; but the oil of mercy could not soften him. Beat upon a stone with an hammer, it is a difficult thing, and in some cases impossible to make an impression. The hammer of God's word in the mouth of *Moses* and *Aaron*, held as it were by the handle of ten notable miracles, gave ten mighty blows at *Pharaoh's* will; yet could make so little impression, that after the ten plagues his heart was ten times harder then before.

III. *Unfaithfulness in the memory.* Pertinent hereunto is that upbraiding passage of our Savior to his Disciples, *Have ye your heart yet hardened? do ye not remember?* they seemed to have at present forgotten two of Christ's miracles, and are therefore charged with hardheartedness. Let water fall upon flesh it moisteneth it, upon earth it soaketh in and rendereth it fruitful: let it fall upon a rock it runneth presently off and leaveth no footsteps behind it. Where hardness of heart prevaieth (as here it did not, and therefore the disciples a little awakened by Christ's interrogations were able to give an account of his miracles) there is commonly no more of a chapter, sermon or pious discourse remaining in the hearers memory, then there is moisture upon a rock after a good shower of rain.

IV. *Unsensibleness in the conscience.* S^t Paul speaketh of some *past feeling*, and of others *that had their consciences seared with an hot iron*, without all sense as a member once cauterized. Smite a stone as long as you will, beat it while you can stand over it, it complaineth not; lay a mountain upon it it groaneth not. Such are some men's consciences. Let God beat upon them with sermon after sermon, cross after cross; let them have worlds of oaths, lies, cheats, & other sins to answer for, they feel not the load of these mountains, complain not of them, but perhaps with *Judas* go out from the Sacrament to play the traitor, and with king *Ahaz* sin yet more in their distress. Although temperance, modesty, and the like dispositions be in some measure quite extinguished, yet if conscience, like *Jobs* messenger be still left to report the story of this desolation, there is some hope; but if, as *David* sometime dealt with the Philistines, all be slain, and none left alive to bring the tidings, if not only all ingenuity be banished, but the very mouth of conscience also stopped, the case is desperate.

V. *Unmoveableness in the affections.* See an instance thereof in king *Zedekiah*, of whom it is said, *He did that which wasevil in the sight of the Lord his God, and humbled not himself before Jeremiah the prophet, speaking from the mouth of the Lord. And he also rebelled against king Nebuchadnezzar, who had made him swear by God: but he stiffened his neck and hardened his heart from turning unto the Lord God of Israel.* Zedekiah's heart was so obdurate, as not to have his affections moved with anything that *Jeremiah* could say or do. Let a man go about to make an oration to a stone, be it never so eloquent and pathetical, the stone is not affected with it; No more are many hard hearts with the voice of God's word or rod. Tell them of the beauty of Christ, they are not persuaded to love him; of the ugliness of sin they are not induced to hate it; of the torments of hell, they are not moved to fear and shun it. Such is the nature and composition of hardheartedness, which was the first thing to be spoken to.

§. 3. The second particular is, the sinfulness of that frame, which appeareth from the expressions, the opposites, and the attendants of it mentioned in holy Scriptures.

I. From the expressions, which are borrowed some from the bodies of men liable to a double 〈 in non-Latin alphabet 〉, others from metals, and others from stones. 〈 in non-Latin alphabet 〉 signifieth not only the thick brawny skin that groweth over the laborers hand, and travellours foot, rendering that part insensible: but also among Physicians that knottiness which groweth upon the joints in some diseases as in a long-continued gout, by them called *nodosa podagra*, and pronounced incurable by physic, *Tollere nodosam nescit*

medicina podagram. Hardness of heart is expressed by this, *Mark 3. 5. John 12. 40*. Elsewhere from metals, as in that of Isaiah, *Thou art obstinate, thy neck is an iron sinew, and thy brow brass*. When men will no more stoop to the precepts of Christ, then a beast would to the yoke, if his neck were of iron: sinews are instruments of motion, they all go down from the head to the body by the neck; if the neck should be stiff and the sinews of iron it would not be possible for the head to bow down. Such is the state of obstinate persons. Yea and further, the Prophet here ascribeth to them *a brow of brass*. The brow is that place where shame is wont to discover itself; this is said to be of brass to note their impudency. An hard heart is frequently accompanied with a brazen face. And in other places from stones. (An hard heart is usually called *an heart of stone*) Yea the hardest of all stones, the Adamant. *They made their heart as an adamant stone lest they should hear the law &c.* stones are drier, and more inflexible then metals themselves. Chymicks can distill metals, and alter the shape of them to serve their turns. But Moses could not, without a miracle, fetch water out of a rock, nor can men by the help of fire, change the shape of a stone and render it flexible.

Well might one of the Fathers cry out by occasion of what befell at our Savior's passion, O the hearts of the Jews harder then rocks! the rocks rent, but their hearts were further from rending then before. The earth quaked, but their hardness continued unremoved,

almost unmoved. As in *Jeroboams* time when the Prophet cried, *O altar, altar, thus saith the Lord*, It heard and rent; *Jeroboams* heart was harder then the very stones and rent not.

§. 4. II. From the opposites of hard-heartedness; the chief whereof is spiritual Evangelical tenderness, promised in the covenant of grace, where it is said, *I will give them one heart, and I will put a new spirit withinyou: and will take the stony heart out of their flesh, and will give them an heart of flesh:* that is a soft and tender heart. I do not mean that *natural tenderness*, caused by constitution or education, of both which it is true, that it softens the manners, and keeps them from fierceness, ascribed to *Rehoboam*, of whom it was said, *He was young and tender-hearted and could not withstand the children of Belial*. Such men are fitly compared to ripe plumbs and apricocks, which however soft and smooth on the outside, yet have an hard stone within: like a brick, at first soft when the clay is fashioned, and continues so till the Sun have hardened it, yea, by pouring on of water, softened again; but if once baked in the brick-kill, no fire will melt it, an whole sea will not moisten it afterwards. So it fares with sundry men formerly tender-hearted, when once hardened by conversing in the world, and baked, as it were, in the kill of custom. That which I intend, is *Spiritual tenderness*, ascribed to *Josiah*, *Because thine heart was tender, and thou didst humble thyself before God: and didst rend thy clothes, and weep before me, I have even heard thee also, saith the Lord God*. As metals are melted with the fire before they be cast in a new mold, so must every heart be melted and softened, before it come to be molded anew. The new creature is always a tame and tender creature. This is that temper which hardness of heart is opposite to, and therefore sinful.

III. From the attendants thereof. Divers have been already mentioned. I shall instance in some few more. *Hethat hardeneth his heart shall fall into mischief. Who hath hardened himself against God and prospered.?* Crying sins are commonly answered with the Echo of roaring judgments. Hardness being in *genere culpae* one of the greatest evils, there must needs be

mischiefe due unto it *in genere penae*. Hereunto may be added stubbornness; for when hardness is risen to an high degree, both senses of discipline are obstructed; the ear, *They resisted to hearken, and pulled away the shoulder, and stopped their ears that they should not hear; yea, they made their hearts as an adamant stone.* The eye, *He hath blinded their eyes, and hardened their hearts; that they should not see with their eyes, and understand with their hearts.* Also *searedness with an hot iron*, which is the next door to hanging; such as are formerly burnt in the hand, if they fall again into the hands of justice, are commonly denied their book, and sent to the gallows. Notorious malefactors are stigmatized, so are hard-hearted sinners.

Lastly, virulency or bitterness of spirit against the ways and people of God. *When divers were hardened, and believed not, but spake evil of that way before the multitude.* No such bitter enemies to religion as those that after some relentings return to their former frame of hard-heartedness: as the worst travelling is when it hath freezed after a thaw: so the worst conversing is with men of that spirit.

§. 5. I am now to show in the third place, that the providence of God is an actor even in this sin, and that both in partial hardness, which often befalls the elect of God, according to that, *O Lord, why hast thou made us to err from thy ways? and hardened our heart from thy fear? Return for thy servants sake, the tribes of thine inheritance.* And from that which is total and final, found in Reprobates of whom *Paul* therefore saith, *Whom he will he hardeneth;* and again, *The election hath obtained, but the rest were blinded or hardened.* Now this is done divers ways.

I. By way of *Privation*. As when the sun departs, darkness followeth; yet the Sun is no cause of darkness, but the absence thereof: so when God departs in that, be it never so little, suppose but restraining grace, hardness followeth, yet God is not the efficient of it. Time was when *Pharaoh* had restraining grace, while it lasted there were no violent hands laid upon *Moses* and *Aaron*, by whose ministry all the plagues were brought upon him. He is no sooner deprived of that, but his cruelty is let out to the full; *Moses* threatened with death the last time he saw his face, and all pursued with a bloody intent. *Pharaoh's* heart had somewhat of softness, and malliableness in it all the while this fire remained, upon the removal whereof, it returned to it's own hardness and coldness, as metal would. As when a man holds a staff in his hand, let him but take away his manutencencie, the staff falls immediately to the ground by its own poise.

II. By way of *Negation*. As when God either refuseth to give a people softening means, or denieth his blessing upon them. So when *Moses* called to all *Israel*, and said unto them. *Ye have seen all that the Lord did before your eyes in the land of Egypt, unto Pharaoh, and unto all his servants, and unto all his land. The great temptations which thine eyes have seen, the signs and those great miracles: yet the Lord hath not given you an heart to perceive, and eyes to see, and ears to hear unto this day.* In so doing, God himself is said to harden (as *S. Austin* hath it) when he softens not, and to blind when he enlighteneth not. As the Sun freezeth and congealeth the water, not by imparting coldness to it, but by not imparting heat, and shining upon it with fervent beams. So it is (saith the same *Father*) in God's hardening, who doth not do it by imparting malice, but by not imparting grace. Neither doth this denial affix any unlawfulness upon him; as the like would do upon a good man that had to give, and to spare what his neighbor stood in

absolute need of; for it is not the same cause throughout, betwixt God and man: there is a mutual tie of the creatures one to another. All men are made of one blood, (as in the Acts) they are therefore bound by the law of nature to mutual helpfulness. Not so between God and the creature: for the dependence, and consequently the tie is not mutual. We depend upon God, not he upon us; therefore for us not to do what he requireth, is absolutely sinful, but no law bindeth him to give whatsoever is needful for us; therefore not to give, it is no sin. If he please to indulge it, it is grace, and not debt; if not, the clay must not contend and find fault with the potter.

§. 6. III. *By way of Permission.* Hard-heartedness is one of those evils, which God permitteth, but approveth not, and accordingly included in that speech, *God in times past suffered all nationsto walk in their own ways.* Therefore the School-men upon those Texts, *Deus non volens iniquitatem, tu es,* and *Quod non volui elegerunt,* have founded a notable distinction between *Velle, Nolle,* and *Non velle,* which is not inconsiderable here. God is said to *Will* a thing, when he so approves it, as to effect it. To *Nil* a thing, when he so dislikes it, as to prohibit it; *Non velle,* not to will it; when he so dislikes, as not to prohibit, yea, and not to effect it, yet permits it to be for good ends. Of the Lord, it is truly said, *That he wills an heart of flesh, and that he nills a heart of stone;* as for hardheartedness, although he frequently permit it, yet we must say he is not altogether willing to have it, however willing to suffer it. Our temper must be that of *Austin, In a wonderful and unspeakable manner even that which isdone against his will, is not done without his will; for it would not be done, if it were not permitted; neither doth he permit it without, but with his will.* And again, *He is so good as that he would never suffer evil, if he were not so Omnipotent, as to bring good out of evil.*

IV. *By way of presenting objects of which our corruptions make a bad use.* *Isaiah* his Evangelical Ministry made the heart of that people fat, and made their ears heavy, and shut their eyes. The hotter the Sun is wont to shine, the more the dunghill is wont to sent. Men grow hardest under the most Gospel ministry. So under mercies of all sorts. He that observeth the passages of *Pharaohs* story, shall find that his corruptions took many occasions from the carriage of things to harden him yet more and more. After he had been freed from two or three several plagues by *Moses* his prayer upon his hypocritical relentings, he might perhaps begin to think that the God of Israel was such an one as might be deceived with fair shows, and so fear him less. It pleased God not to strike *Pharaoh* himself with any plague by the hand of *Moses;* nor to suffer his people to rise up against him and free themselves by main force. This might happily tend to his further hardening, and put him upon saying,

If he be so great a God, why doth he not smite me in mine own person, or carry out his people without me?

Besides, the same plague was never twice inflicted: he saw that, and might think when one plague was over, that would not come again, and there could not come a worse then that: the God of Israel had surely done his worst already. Come we to the last scene of his Tragedy after Israel was departed, things were so carried as to cram his corruption, andto make his heart fatter then before. The Hebrews are all found in a place with the sea before them, and great mountains on each side. Their being so pent, encourageth *Pharaoh* and his host. The

sea is ere long divided for Israel; the waves stand as walls on either side, the people pass through as on dry land. Why should not the sea, might he think, make way for me as well as for them? The prey is now in view, let go this one opportunity, they are gone forever. If the waves stand up but a while longer (as they have done a good while already) the day is ours. They pass on, and perish.

§. 7. V. *By way of tradition to Satan.* Who although he have not any power of enforcing, yet hath a notable slight of persuading, and by this means of hardening. No doubt but *Pharaoh* being deluded by the Magicians, who were suffered to counterfeit the same miracles which *Moses* did, was thereby hardened through the operation of *Satan*. We read of an evil Spirit from God troubling *Saul*, and after that of many hard-hearted pranks by him plaid, such as never before: and of the devils having put into *Judas* his heart to betray *Christ*, after which he was restless till he had done it; As they must needs go, our Proverb saith, *whom the devil drives.* 'Tis strange how that man's spirit declined into further, and yet further degrees of hardness; but less strange if we consider that the devil was entered into him. *Judas* was first a cunning dissembler; the disciples suspected themselves as soon as him, and therefore said, *Master, is it I?* Afterward a secret thief; for he bare the bag and filched: then a bold traitor, *What will ye give?* and *Hail Master.* In the conclusion, a desperate self-murderer, as the most interpreters judge, in making away himself.

VI. *By way of delivering men up to their own lusts.* Hear God of his own people. *My people would not hearken to my voice: and Israel would none of me. So I gave them up unto their own hearts lusts; and they walked in their own counsels:* how much more is this true of God's enemies? *Pharaoh* by name. See how these three lusts of his, *Idolatry*, *Ambition*, and *Covetousness* concurred to the making of him so hard-hearted towards God; so hard to be prevailed with by *Moses*. As an *Idolater*, he was loath to receive a message from the God of *Israel*, whom he knew not. *Who is the Lord*, said he, *that I should obey his voice to let Israel go? I know not the Lord, neither will I let Israel go.* As an *Ambitious Prince* it went to his heart to have *Moses* control him in his own dominions, and to admit the commands of any superior Lord, *Thus saith the Lord, Let my people go*, was as fire to his bones, and enraged him, who would not hear of any lord over that people but himself. As a *Covetous man*, he was loath to have so fat a collop cut off his flank, to hear of parting with a people by whose pains in making bricks he had such daily comings in.

VII. *By way of infliction and penalty.* One sin is often made the punishment of another, and hardness the punishment of many sins oft reiterated. *When Pharaoh saw that the rain and the hail, and the thunders were ceased, he sinned yet more, and hardened his heart, he and his servants.* The harder they were the more they sinned, and the more they sinned, the harder they were. Affected hardness is frequently followed with inflicted hardness. Men by customary sinning make their hearts as an adamant stone (so the phrase is in *Zechary*) of which it is said,

Incidit gemmas, sed non inciditur ipse;

Hircino tantum sanguine mollis erit.

That is,

It cuts all stones: It self is cut of none;

It softened is by blood of goats alone.

Unregenerate persons of hard hearts usually grieve their godly friends, who are cut at the heart to see their obstinacy, as *Christ grieved for the Pharisees hardness. At non inciditur ipse.* But such an one cannot heartily grieve for himself. His heart till it come to be steeped in the blood of Christ, who is that Scapegoat in *Leviticus*, relenteth not, or not to purpose. It were easy to add much more: but I shall now shut up all concerning this proposition *God hardeneth*, with the saying of *Hugo de sancto Victore* concerning that, *God willeth evil. This is irksome to the ear, and a pious mind doth not easily receive it; but the reason is not because what is said is not well said, but because what is well enough said is not half well understood.*

EXERCITATION 4. Objections against, and Corollaries from the foregoing propositions. *The least things provided for. Luther's admonition to Melancthon. Maximilians address. Pliny's unbelief. The Psalmists stumble at the prosperity of the wicked. His recovery by considering it was not full, was not to be final. The superintendency of Providence over military and civil affairs in particular. The Churches afflictions. Promises cautioned. Duty of casting care upon God. He no author of sin. The attestation of this State, and of this writer.*

§. 1. TWo things are still remaining, viz. Objections against, and Corollaries from the forementioned propositions: to which in their order.

Objection against the first. Some think the extending of divine Providence to all created beings, how mean soever, unsuitable to the perfection of God, whom, they say, it doth not become to stoop so low. *Epicurus* is cited by *Lactantius*, as speaking to this purpose, and after him *Horace*.

Answ. They speak like heathens, not knowing the Scripture, nor the power of God. The Psalmist otherwise, *Who is like unto the Lord our God, who dwelleth on high? Who humbleth himself to behold the things that are in heaven, and in earth. He raiseth up the poor out of the dust, and lifteth the needy out of the dunghill. He maketh the barren woman to keep house, to be a joyful mother of children.* Of his care and providence it is believed and asserted by divines, that it is neither deceived nor tired, & that as the greatest things do not overburden it, so least things do not escape it. That of our Savior to his Disciples is a most express assertion. *Are not fivesparrows sold for two farthings, and not one of them is forgotten before God? But even the very hairs of your head are all numbered.*

Wherefore, by way of Corollary from hence, let God himself alone be acknowledged the Preserver and Governor of all things. Let no man think by his strength of parts, or extremity of pains to take the work out of his hands.

Melancthon was beyond measure solicitous about Church-affairs in that age wherein he lived: insomuch as *Luther* once wrote to his neighbor-ministers that they should do well to give him a serious admonition not to attempt the government of this world any longer.

That of *Maximilian* the Emperor in the time of Pope *Julius* the second, was an honest acknowledgement. *Deus aeterne nisi vigilares,quàm male esset mundo! quem regimus nos; Ego miser venator, & ebriosus ill ac•sceleratus Julius!* O eternal Lord God if thou thyself shouldst not be watchful, how ill it would be with this world, which is now governed by me, a miserable hunter, and by this drunken and wicked Pope *Julius!*

§. 2. Against the second proposition it hath been objected that there is no such thing as the providence of God superintending human affairs, especially considering the great prosperity which is enjoyed by wicked men. *Pliny* the great Naturalist speaketh of it, as a thing to be entertained with laughter rather than belief. And the Psalmists words are these, *As for me, my feet were almost gone, my steps had well nigh slipped. For I was envious at the foolish, when I saw the prosperity of the wicked. Behold,these are the ungodly, who prosper in the world; they increase in riches. Verily I have cleansed my heart in vain, and washed my hands in innocence.*

Answ. That which then satisfied him, should now suffice to answer us. *He went into the sanctuary of God, then understoodhe their end. Surely thou didst set them in slippery places, thou castedst them down into destruction.* Their prosperity was not full, was not to be final. I. Was not full. The places wherein they stood were slippery: their felicity varnished over, but rotten within. That in *S. John* and only that is perfect prosperity, when the inward and outward man thrive together, *I wishabove all things* (saith he to *Gaius*) *that thou mayest prosper, and be in health, even as thy soul prospereth.* With them it is quite otherwise. They have, it may be, fat bodies, but lean souls; full purses, but empty heads and hearts; blest in their estates, *but cursed in their spirits.* Have houses and lands worth many thousands, but hearts little worth, according to that *The tongue of the just is aschoice silver: the heart of the wicked is little worth.* Call you this prosperity? It is in truth nothing less. It is unhappiness rather, and there are those who have not stuck to name it so. II. Was not to be final. *Thou castedst them down into destruction.* The world came in fast upon them one way; and the wrath of God came as fast another. This fair day of theirs is but a weather-breeder; as a calm before an earthquake. *Tome belongeth vengeance and recompense,* saith the Lord, *their foot shall slide in due time: for the day of their calamity is at hand, and the things that shall come upon them make haste.* David expresseth it most emphatically, *I have seen the wicked in greatpower: and spreading himself like a green bay-tree.* (A tree that retaineth its viridity and freshness even in winter when fruit-bearing trees have cast their leaves) *yet he passed away, and lo, he was not: yea I sought him, but he could not be found.* Let such an one be sought in his counting-house, which was wont to be the temple, wherein he worshipped his God *Mammon*; he is not there. At Court where he was so magnified, and almost adored; he is not to be found in the lodgings there. He that would find him, must seek him in hell. For there he is. This is the end of such worldly prosperity as cometh from God, and yet defieth him.

§. 3. The Corollary from hence is, let the superintendency of divine providence over all human affairs, in particular over Military and Civil be humbly acknowledged. I. Over military. Those French-men were undoubtedly to blame, who in their flattering applauses of *Richelieu*, did ascribe the reduction of *Rochelle* solely to him, insomuch, as one of their Chroniclers writeth, That in the taking of that town, neither the king, nor God Almighty had

a share in the action, but the Cardinal himself. How much safer is it for us to follow the tract of Scripture? which to show how effectual the influence of divine providence is upon actions of that nature, is wont to compare God unto whatsoever is necessary to secure a city besieged, for example, unto weapons, walls, fortifications, watchmen and soldiers. To weapons both offensive and defensive. *Happy art thou, O Israel, who is like unto thee, O people, saved by the Lord, the shield of thy help, and who is the sword of thy excellency. To walls, I saith the Lord, will be unto her a wall of fire round about, and will be the glory in the midst of her. To fortifications, We have a strong city, salvation will God appoint for walls and bulwarks. If besides bulwarks a city be compassed about with a river, chiefly if with the sea itself we account it strongly fortified. Hear the same Prophet, The glorious Lord will be unto us a place of broad rivers and streams. To watchmen, Except the Lord keep the city, the watchman waketh but in vain. Lastly to soldiers, The Lord is a man of war: yea the Lord is a whole army of men, both Van and Reer, The Lord will go before you, and the God of Israel will be your re-re-ward.*

II. Over civil affairs. I have been told that during the late treaty of a match between the *Prince of Wales* that then was, and the *Infanta of Spain*, the *Earl of Bristol*,

then Ambassador at *Madrid*, when things went exceeding cross to his designs, fell into a deep perplexity, could not rest for divers nights, till a Gentleman that lay in his chamber took the boldness to speak to him and said, My Lord, I have observed much perplexity, and thereupon much restlessness in you. I humbly beseech your Lordship to consider that the world was well governed five thousand years and more before you were born, and will be so when you are dead. I pray you therefore be not troubled at anything, but refer the issue to God. Whereupon he is said to have fallen to rest.

Our way to be quiet is to do the like upon all occasions; to drive up things to divine Providence, and there to rest. Time was when *Daniel's* head and heart was filled with the visions of God; by which the great changes that were to happen in the government of the world had been newly made known to him: viz. the wheeling about of Monarchy from the *Babylonians* (who then were in the highest of their power) to the *Persians*, thence to the *Grecians*, and thence to the *Romans*; from an head of gold, to a breast and arms of silver, from them to a belly and thighs of brass, and from them to legs of iron, and to feet part of iron, part of clay; yea in the end to a little stone cut out without hands, which brake the whole image in pieces. He notwithstanding quarrelleth not with Providence for intending so notable, so destructive changes to the government then in being; goeth not about to demand any account thereof from God of such alterations, but betaketh himself quietly to the praise & admiration of him, by whose wisdom and power they were all in their seasons to be accomplished. *Then Daniel blessed the God of heaven. Daniel answered and said, Blessed be the name of God forever and ever. For wisdom and might are his: And he changeth the times and seasons; he removeth kings, and setteth up kings.* We should do well, however things go, to make *Austin's* resolution ours; Let the world sink or swim, be ruined or prosper, I will still bless the Lord who made the world. As for the late wheelings of Providence here in this *Island*, and alterations thereupon. I for my part say with *Anselm* once Archbishop of *Canterbury*. If any be able to understand them, let him give thanks to God: if any be not, let

him however bow down his head to worship God; not lift up his horn by way of debate and ventilation.

§. 4. An objection against the third proposition, concerning God's special care and providence over the Church, and the members thereof, may be formed thus. The Church of all Societies, the Saints of all men, are the most in sufferings. Yea some Churches, by name those seven in *Asia*, which we read of in the *Revelation*, have been extinguished. From whence some are apt to infer want of care, and providence rather.

Answ. Be it granted that the militant Church is for the most part in a suffering condition, and that Christ our head, being *a man of sorrows*, typified by the brazen altar upon which the fire was continually burning, a wife of pleasures did not become him, nor members used to overmuch delicacy. That every vessel of mercy must expect scouring in order to brightness; and however trees in the wilderness grow without culture, trees in the orchard must be pruned in order to fruitfulness, and corn-bearing fields broken up, when barren heaths are left untouched; yea that in some particular instances the candlestick hath been removed and the place unchurched, yet the inference is not solid, because first, All afflictions are advantageous to the godly. They often help to make bad men good, always to make good men better. *David* could say, *It is good for me that I have been afflicted*. Of the godly captives of Judah the Lord saith, *He had sent them out of that place into the land of the Chaldeans for their good*. Secondly, because the promises made concerning the Churches preservation (such as I insisted upon above in the second Exercitation of this Aphorism) are for the most part misunderstood, and consequently misimproved. Learn we for the future to embrace them with these three cautions.

§. 5. I. That they do in especial manner concern the Church Catholic, not this or that particular Nation or Congregation. If that in the beginning of *Isaiah* the twenty seventh were to be considered as a National Church, we all know it hath been ruined long since notwithstanding the promise there made, which must therefore be understood of it as a type of the Church universal; that is so watered and kept as to be inexpugnable. Look as by virtue of the Covenant made with *Noah* that the whole earth should never be again overflowed with a general deluge, we may be sure it never shall: yet there have since, and may still be divers inundations, whereby some parts of the earth have been, and may be laid waste: so by virtue of God's promises, we may be confident that the gates of hell shall never prevail against the whole Church of Christ; yet may divers particular Churches be ruined (as those in *Asia* have been). No man knows how many more may have the same line of Desolation drawn over them. Mean while the Catholic Church, still, not only continues, but thrives, because like the sea, it wins in one place, what it loseth in another; like the Sun, it riseth to the Antipodes, when it sets to our Hemisphere.

II. That a particular Church in case it degenerate, cannot challenge such interest in them, as it might, if it had continued pure. There was to be a time when the vineyard in *Isaiah* should afford red wine; then it might look for watering every moment, and being kept from all hurt. But there was also a-time when it degenerated, and instead of red wine, brought forth wild grapes; when instead of keeping it, the Lord threatened to take away the hedge, and pull

down the wall thereof: instead of preserving it from hurt, to let it be eaten up, broken down, and laid waste; instead of watering, to command the clouds that they rain not upon it. Who knoweth but the Lord hath said of us in this Nation, as concerning the old *Jewish Church*? *Their vine is of the vine of Sodom, and of the fields of Gomorrah: their grapes are grapes of gall, their clusters are bitter. Their wine is the poison of dragons, and the cruel venom of asps.* Sure I am, he hath already begun to cut our Vine till it bleed; and if repentance step not in to turn away wrath, may be provoked to say of England as he once did of *Palestine*. *I had planted thee a noble vine, holy, a right seed: How then art thou turned into a degenerate plant of a strange vine, unto me?* May the spirit of Reformation pass through us all! So shall not iniquity be our ruin, as it otherwise may and will.

III. That they use not to be fulfilled all at once, but by certain periods, so as to have their gradual accomplishments. I shall instance in that of *Isaiah* formerly mentioned. *Piscator* and *Scultetus* upon the place interpret it of that preservation which God vouchsafed the Jewish Church under *Ezra*, *Zerubbabel*, and *Nehemiah* in a state of peace and purity, notwithstanding the opposition made against it. Others expect a further accomplishment thereof, when the Jews shall be called in a glorious manner, and *when the deliverer shall come out of Zion, and turn away ungodliness from Jacob*. So *Justus Heurnius* in his Evangelical Embassie to the Indians toward the beginning of the fourth Chapter. And the Author of an English Treatise concerning the calling of the Jews, published by D^r. *Gouge*, in the year 1621. But the fullest accomplishment of it, is reserved for that period, after which, time shall be no more; when all the Israel of God shall be watered with that pure river of life, clear as Crystal, proceeding out of the throne of God, and of the Lamb, spoken of in the last of the *Revelation*. Of this period, I find the place expounded by popish Commentatours, by name *Sanctius*, *Cornelius à Lapide*, and *Tirinus*, the last whereof understands by the vineyard of red wine, *Ecclesiam beatorum*, the Church Triumphant: yea, and by some also of our own writers, *Oecolampadius* in particular, who saith, *The things there spoken of, have respect to the day of judgment*.

§. 6. The Corollary from hence should be that of *S. Peter*, a serious lesson of *casting all our care upon God, for he careth for us*. This hath been by experience found the only best way of obtaining Christian tranquility of mind: witness that of *Wenceslaus*, King of *Bohemiah*, who after the rooting and flight of his Army, being himself taken captive by the enemy, and asked how he did, answered,

Never better; for heretofore when I had all my men about me, I could find but little time to think of God. Now being stripped of all them, I think only of him, and betake myself wholly to his Providence, who I am sure will hear me when I call upon him.

That of Bishop *Hooper* (in a consolatory letter to certain godly Christians) taken in *Bow-Church-yard* at prayer, and laid in the Counter.

Let us (saith he) now we be called, commit all other things to him that calleth us. He will help the husband, he will comfort the wife, he will guide the servants, he will keep the house, he will preserve the goods.

Above all, that of our Father Abraham, who when Isaac had said, *Behold the fire and wood, but where is the sacrifice for a burnt-offering?* readily answered, *My son, God will provide himself a burnt-offering:* and when he beheld a Ram unexpectedly provided, to be offered up in lieu of Isaac, called the name of the place *Jehovah-jireh*, That is, *In the mount of the Lord it shall be seen.* See we imitate him who is the father of the faithful, in casting all our care upon God, both for ourselves, and our posterity.

I. For ourselves. Behold a sure warrant for that from the pen of David, *Cast thy burden upon the Lord, and he shall sustain thee: he shall never suffer the righteous to be moved:* Yea, from the mouth of Christ himself; *The very hairs of your head are all numbered; fear ye not.* Thou (saith Austin) that shall not lose one hair, how comes it to pass that thou art afraid of losing thy soul?

II. For our posterity. There be many that seem to rest upon Providence for themselves, who do yet macerate their hearts with carking and caring for their children, with thoughts what will become of them when they are gone. As Philip once said, *Two hundred peniworth of bread is not sufficient for them, that everyone of them may take a little.* And Andrew, *There is a lad here which hath five barley loaves and two small fishes, but what are they among so many?* So do these men say in their hearts, What is my small estate divided among so many children? I am not like to leave enough for everyone to take a little. O fools, and flow of heart to believe! have ye forgotten what God said to your father Abraham? Read, and recall. *I am the Almighty God: walk before me, and be thou perfect. And I will establish my covenant between me and thee, and thy seed after thee in their generations, for an everlasting covenant, to be a God unto thee, and unto thy seed after thee.* Why may not this God be trusted with thy children too? Sure I am he should. Tell me, Who provided for them before they were born? Who put care and tender affections into their mothers heart, milk into their nurses breasts? Did not God? Is not he that made provision for them all before they came into this world, and hath comfortably maintained them ever since, fit to be trusted with them still, though thou beest gathered to thy fathers, and seest Corruption? Doubtless he is.

§. 7. The better to help us in the performance of so important a duty as this, take along with us the following directions.

I. Get and keep assurance of a peculiar interest in the love and favor of God in Christ. We neither trust known enemies nor doubtful friends with what we account precious. They that know God to be their enemy, they that doubt whether he be their friend or no, cannot with confidence cast their whole care upon him. But he that can groundedly say with David, *I am thine*, may go on as he doth, *Lord, save me.* He that can say with assurance of faith, *The Lord is my shephard*, may confidently add, *I shall not want.* The spouse may go *leaning upon her beloved* with all her weight, when she hath first been enabled to say, *My beloved is mine, and I am his.* I am my beloveds, and his desire *is towards me.*

II. Continue in well-doing. Let them that suffer according to the will of God (saith S. Peter) commit the keeping of their souls to him in well-doing, as unto a faithful Creator. Look how much care a man hath to please God, so much confidence may he have to cast all his care upon him. Whilst the people of Israel went up to the place of God's public worship, all the

males that were of age, thrice in a year, leaving none but women and children at home, so giving the enemy fair opportunity for invasion: God undertakes they shall not so much as desire or think of such a thing. *Neither shall any man desire thy land, when thou shalt go up to appear before the Lord thy God, thrice in the year.*

III. Treasure up the promises, chiefly such as are made on purpose to assure us of God's caring for us: that in particular, *Let your conversation be without covetousness, and be content with such things as ye have, for he hath said, I will never leave thee nor forsake thee.* Where there is in the Original an accumulation of many negatives to make the assertion as strong as may be, it is as much as if he had said, I will never, in no wise, in no case forsake thee. We are wont to call the bills and bonds of able men, *good security*. The promises of God all-sufficient are certainly so.

IV. Reflect upon former experiments, and let them be encouragements for time to come. The Psalmist did so when he said, *I have considered the days of old, the years of ancient times—I will remember the years of the right hand of the most high, I will remember the works of the Lord; surely I will remember thy wonders of old.* Some enquire why David when he asked for a sword, and Abimelech told him there was none at hand but that of Goliath, called for it, and said, *There is none like to that:* it is probable he might have found some of better metal, or as good: and some perhaps fitter for his strength, but yet prefers this above all because of his experiment. God had formerly blest him in the use of that.

§. 8. Against the fourth and last proposition of Providence her activity even in sin; it may be objected, and usually is, that this tenet cannot be maintained without making God the Author of sin, which opinion is an abhorrency to the minds of all sound Divines.

I answer, so it is, and ought to be; neither doth that assertion want the attestation of this State. Witness a modern, but pregnant occurrence, yet not generally known, and therefore inserted here *in perpetuam rei memoriam*. In the year of our Lord, 1645. there was published in London an English book, wherein God was expressly made the Author of his people's sins, though not without some limitations. The Assembly of Divines then sitting at *Westminster*, took offense at this, (though some of them, being acquainted with the man, whose name it bore, were ready to say of him, as *Bucholcerus* did of *Swenckfeldius*, *He had a good heart, yet without a well regulated head*) made complaint of it to both houses of Parliament. They both censured the said book to be burnt by the hand of the common hangman; and the Assembly of Divines agreed upon a short Declaration, *Nemine contradicente*, by way of detestation of that abominable and blasphemous opinion, which was also published under that Title, July 17. 1645. and in which we meet with these among other expressions;

That the most vile and blasphemous Assertion, whereby God is avowed to be the Author of sin, hath hitherto by the general consent of Christian Teachers and Writers, both ancient and modern, and those as well Papists as Protestants, been not disclaimed only, but even detested and abhorred.—Our Common adversaries, the Papists, have hitherto only calumniously charged the Doctrine of the Reformed Churches with so odious a crime (in the mean time confessing that we do in words deny it, as well as they themselves) now should

this book be tolerated, might insult over us, and publish to the world, that in the Church of England it was openly, and impudently maintained, That God is the Author of sin, then which there is not any one point, whereby they labor in their Sermons and popular Orations, to cast a greater *Odium* (though most injuriously) upon the Reformed Churches.—We are not, for the Reverence or estimation of any man's person, to entertain any such opinions as do in the very words of them asperse the honor and holiness of God, and are by all the Churches of Christ rejected.

This premised, I now assert positively and considerately (yet without obliging myself to make good every phrase that hath fallen unadvisedly from the pen of every writer) that what Protestant Churches say in their public Confessions, and allowed Protestant writers in their books, concerning God's having a natural influence into the sinful acts of creatures, but without a moral influence into the sinfulness of their acts; his inflicting hardness of heart as a punishment to former sins; his directing and ordering great sins to great good, as *Joseph's* vendition to the Churches preservation, yea, the crucifixion of Christ, to the salvation of the Elect, do neither really, nor in due construction amount to the making of God the Author of sin. To what hath been elsewhere further said of this copious argument, I refer the capable reader to my *Tactica Sacra*, *Lib. 1. Cap. 1. §. 5. & ibidem cap. 6. §. 4.*

FINIS.

P-JA2-3. England's Eben-ezer, or, Stone of help set up in thankful acknowledgment of the Lord's having helped us hitherto : more especially for a memorial of that help which the Parliaments forces lately received at Shrewsbury, Weymouth, and elsewhere : in a sermon preached to both the honorable Houses of Parliament, the lord mayor and aldermen of the city of London being present, at Christ-Church, London, upon the late solemn day of thanksgiving, March 12 - Arrowsmith, John, 1602-1659.

Die Jovis, 13. Martii. 1644.

IT is this day Ordered by the Lord's in Parliament assembled, that this House doth give thanks to Master *Arrowsmith*, for his great pains taken in the Sermon he preached on the 12 of this instant March in Christ-Church *London*, before the Members of both Houses of Parliament: and giving thanks to Almighty God for his blessing to the Parliament, for their late good success at *Shrewsbury* and *Weymouth*. And that the said Master *Arrowsmith* is hereby desired to print and publish his Sermon, which is not to be printed or reprinted by any, but by authority under his hand.

John Brown, Cler. Parl.

Die Jovis, 13. Martii. 1644.

ORDERED by the Commons assembled in Parliament that Master *Solicitor* and Master *Nicholas*, do from this House return thanks to Master *Arrowsmith*, and Master *Vines*, for the great pains they took in the Sermons they preached at the entreaty of both Houses at *Christ-Church* yesterday (being a day appointed for public thanksgiving) and that they do entreat them to print their Sermons. And it is Ordered that none shall presume to print their Sermons, but whom they shall license under their hands writing.

H. *Elsynge*, Cler. Parl. D. Com.

I appoint *Samuel Man* to print my Sermon.

John Arrowsmith.

ENGLANDS EBEN-EZER OR, STONE of HELP.

Set up in thankful acknowledgment of the LORD'S having helped us hitherto.

More especially, For a memorial of that help, which the PARLIAMENTS Forces lately received at *Shrewsbury*, *Weymouth*, and elsewhere.

IN A SERMON Preached to both the Honorable Houses of PARLIAMENT, (the Lord Major and Aldermen of the City of LONDON, being present) at *Christ-Church* LONDON, upon the late solemn day of Thanksgiving: *March 12*.

By JOHN ARROWSMITH, B. D. *Published by Order of both Houses*.

Hos. 13. 11.

O Israel thou hast destroyed thyself, but in me is thine help.

2 Chron. 14. 11.

Lord, it is nothing with thee to help, whether with many, or with them that have no power. Help us O Lord our God, for we rest on thee: and in thy name go we out against this multitude. O Lord thou art our God; let not man prevail against thee.

LONDON, Printed by ROBERT LEYBURN, for SAMUEL MAN, dwelling in PAULS Church-yard, at the sign of the SWAN. 1645.

To the right HONORABLE, the LORD'S and COMMONS Assembled in PARLIAMENT.

THE *Glorious Temple* had a *beautiful gate*. Such is a Gratulatory Epistle to a Sermon of Thanksgiving. Our Estates and Liberties bless your Honors. Religion and Learning do no less: I shall therefore here mention a few of the many good offices done for them.

Whereas the public worship of God was much embased, you have been careful to take away the glittering *tin* of specious Ceremonies, together with the ugly *dross* of known Superstition. Let popish Spirus bewail the want of *making a fair show in the flesh*, which so many desire; let them cry out, and say, There is not so much State and bravery in the service of God, as heretofore: I dare be bold to tell the World, that much more holiness will be found in your *brazen Serpent*, then ever was in their *golden Calf*. It is not long since Christians of the greatest zeal were injured by certain Sons of *Levi* even as of old the sons of *Eli*, with their *flesh-hock* of three teeth, offered violence to the people, when they came to offer sacrifice. You have wrested from them their flesh-book, and broken the three teeth thereof, which were illegal Canons, ensnaring Oaths, and rigorous High Commission-censures. Not long since Professors in *England*, *Amnon-like*, were *lean from day today*, by reason of the love they bare to Romish fopperies, as he to *Tamar*, (many affecting the garb of *Rome* in their most solemn worship, as *Amnon* pretended to lorg for meat of *Tamars* dressing: Others proceeding, as he did with her; to a carnal knowledge of *that Whore*.) But after your happy assembling, the hand of God wrought an happy change in their hearts, and made them generally hate this *Tamar*, as much and more then ever they loved her. You have now not only turned her out, but boulded the door by an holy Covenant, to *endeavor the extirpation of Popery and Superstition*. Not long, since there were many pens and tongues fully employed in decrying the Lord's day, and disputing against the morality of the fourth Commandment. An employment to be forever abhorred; because as *Noah* took to himself clean beasts by sevens, six for propagation, the seventh for sacrifice, which was accordingly offered up, at his coming out of the Ark: So the Lord who allows us six da•es for civil affairs; would have the seventh sacrificed to himself as an whole burnt offering. Yet, as *Antiochus* took away the *daily sacrifice*, these men had almost taken from us the *Sacrifice of days*; but you have restored it, by a most pious and wholesome Ordinance, according to the good hand of God upon you. And whereas one of the breasts of our common Mother▪ hath been dried up of late, or rather yielded much blood instead of milk; you have already made some, and (we hope) are about to make further provision for

the other, lest the coal which is left us be quenched, as the woman of Tekoah said to David; lest Cambridge become as a cottage in a vineyard, as a lodge in a garden of cucumbers.

After such high and holy services, be it far, exceeding far from you all to dishonor him who hath said *ye are God's*, by an ungodly conversation: If it be not, if any *root of bitterness*, do spring up hereafter in either House, I shall crave leave to represent the danger thereof as in a parable. A certain Priest having to do with a great man that was resolute in sin, yet desirous of absolution, and perceiving he did not understand the latin tongue, instead of absolving him, said as followeth. *Dominus Noster Jesus Christus, te absolvat, si vult; & remittat tibi peccata tua, quod ego non credo; & perducatur te ad vitam aeternam, quod est impossibile*, My Lord's and Gentlemen, the parable be to them that hate you, and the interpretation thereof to the sworn enemies of Jesus Christ. That not so much as one of you, who continue members at this day, will at anytime prove a *stone of offense*, by the errors of his judgment, or irregularities of his life; that everyone will become an *Eben-Ezer, a stone of help*, in that sense wherein *Joseph* is called *the shepherd, the stone of Israel*, is the hope, and shall be the prayer of

A worthless but willing servant of Christ, his Church, and your Honors John Arrowsmith.

A SERMON Preached to both HOUSES of PARLIAMENT, at Christ-Church London, upon the late solemn day of Thanksgiving, Mar. 12. 1644.

1 SAM. 7. 12.

Then Samuel took a stone, and set it between Mizpeh and Shen, and called the name of it Eben-ezer, saying, Hitherto hath the Lord helped us.

Great conjunctions of heavenly bodies are usually attended with notable changes. I am full of hope (right Honorable and worthy Senators of the Kingdom, and of the City) that your present conjunction will operate much to our future advantage. Verily, tis a blessed sight, now when England is melting in a furnace of civil war, to behold the Parliament and London running thus into one wedg, and meeting to magnify God together. It put me in mind of what we read in *Psal. 122. 3, 4. Jerusalem is built as a City that is compact together, whither the Tribes go up, the Tribes of the Lord unto the testimony of Israel, to give thanks unto the name of the Lord*. This is our Jerusalem, hither are the Tribes come up today, the representative Tribes of the Land, and that for no other end but to give thanks; to prepare an habitation for him who is said to *inhabit the praises of Israel, Psal. 22. 3*.

I have pitched upon a Text affording many choice materials for such a structure, if a wise Master-builder had it in hand. But the plain truth is, tis a work more fit for Angels then men: praising of God is their trade; we are all but bunglers at it. Yet because even the *little children* to whom *John* writes have leave to lisp & stammer out the praises of their *heavenly Father*; in obedience to his and your commands I shall set upon the duty, hoping for assistance from him, and attention from you.

Satan's first design is to hinder men from holy duties, his next to create disturbances in them. Israel being here met to fast and reform, Satan stirs up the Lord's of the Philistines, to

bring into the field against them a formidable Army. The Lord of Hosts fights for his people, puts their enemies to the rout, and enables them to pursue the victory.

Then Samuel took a stone, to wit, after the men of Israel had gone out of Mizpeh, the place of their abode when the enemy set upon them, and pursued the Philistines, & smitten them until they came under Bethcar, the place of their retreat: ver. 11. And set it between Mizpeh and Shen, Junius reads it between Mizpeh and that rock, conceiving Bethcar (of which before) to be the proper name of a Rock, and knowing Shen to be elsewhere taken in such a sense, 1 Sam. 14. 4. And called the name thereof Eben-Ezer: Eben, signifies a Stone, Ezer help. To the end, that if Israel should be silent, this stone might speak the goodness of God, this lapis adjutorii, remind them of the mercy received between these two places, Samuel not only imposes the name, but adds the reason of it, saying, hitherto hath the Lord helped us.

So as here we have

- 1 The Monument, a stone set up in a fitting place, and named *Eben-ezer*.
- 2 *The Motto*, Hitherto hath the Lord helped us.
- 3 The manager of the work, *Samuel* the Prophet, and Judge of Israel at this time.

Which three parts, will naturally yield three observations suitable to the present business.

- 1 That the Churches help is from the Lord.
- 2 That the Churches duty is to commemorate help received.
- 3 That principal men, are to have a principal hand in the duty of praising God for his help.

The truth of the first of these observations, viz.

That the Churches help is from the Lord, appears by *Psal. 121. 1, 2. I will lift up mine eyes unto the hills, from whence cometh my help, my help cometh from the Lord, which made heaven and earth.* It comes two ways.

1 *Immediately*, from himself alone. The Lord often raiseth help to his people, as he framed the world, out of nothing; and is therefore said to create it. *Be ye glad and rejoice forever in that which I create: for behold, I create Jerusalem a rejoicing, and her people a joy, Isa. 65. 18.* Whom had Christ to cooperate with him in the work of our redemption? He alone helped us out of hell, of which some understand that in *Isa. 63. 5. I looked and there was none to help, therefore my own arm brought salvation.* This stone which the builders refused is the true *Eben-ezer*, not a monument but an efficient of help, such help as no created strength could have administered; for should all the Angels of heaven bring their perfections into one, it would not make a ransom sufficient for one soul. The Holy Ghost in like manner, *when we know not what to pray for as we ought*, is graciously pleased to *help our infirmities, Rom. 8. 26.* when we stick fast in the mirie dungeon of sin and ignorance, he vouchsafeth to let down drawing cords of love for the helping of us out, as *Ebedmelech* did to *Jeremiah*. The work of conversion

is wholly his. *He first breaths a good will into the soul causing it to be, then breathes upon that will in the soul causing it to move, works it first, and then works by it.* Hence is it that some of those who assert the efficacy of his grace, entitle their books *de Auxiliis*, of helps. Yet, me thinks, the word comes far short of expressing it fully, the Spirits concurrence being such, as is not only assistant to us, but operative of all in us. A consideration that moved *Lactantius* to tax the heathens, for giving the chief of all their gods no higher title than of *Jupiter*, resolving it into *Iuvans pater, a helping father.* *That man (saith he) understands not the influence of God, that looks at him only as an helper.*

But so scant is the language of man, when applied to the things of God (whom to apprehend is difficult, to utter impossible) that for want of a better term, even we Christians, must be forced to content ourselves with this of *help*.

2 *Mediately* by the creatures whether visible or invisible, or of a mixed and middle nature. The Lord helps by all these.

1 *By visible creatures.* As when he rained hailstones from heaven upon the *Amorites*, *slaying more with them then the children of Israel did with the sword: when the stars in their courses fought against Sisera, and the river Kishon swept his soldiers away, that ancient river, the river Kishon.* When the sea gave way, the rock gave water, and the heavens gave bread to Israel. When both fire, and water, and air, took our part against the *Spaniards* in 88, which furnished the General of their forces at his return (after the defeat of that *Armado*, which by themselves was styled *Invincible*) with this excuse, *That his master sent him to combat not with elements but with men.*

2 *By invisible.* Such are the Angels, whom the Lord hath appointed to encamp round about them that fear him, and to become ministering Spirits to the heirs of salvation. O the bowels of our God! *The Father sends his Son to redeem us, the Father and Son send the Holy Ghost to comfort us, and, that whole heaven may be set on work for the Churches help, the Father, Son, and Holy Ghost send the good Angels to watch over us.* Manifold are the good turns which these invisible helpers do us, though we take notice but of few. If *Daniel* be to be rescued from the hungry Lions, an Angel stops all their mouths; *Lot* from the flames of fire and brimstone, the Angels hale him out of *Sodom*. If *Elisha* be in danger of being surprised by a great host of men, a greater host of Angels appears in his defense; *Peter* of having the work of his Ministry at a stand by his being kept in hold, an Angel opens the prison door, and sets him at liberty. If *Jacob* be in his way home wanting protection against *Esau*, the Angels of God meet and guard him; *Elias* in the Wilderness wanting meat, an Angel turns Sewer and serves it in; *Paul* in a storm wanting comfort, an Angel stands by and cheers him. If *Lazarus* give up the ghost, the Angels take his departing soul, and carry it into *Abraham's bosom*. Suppose the son and heir of a King returning from his travel in foreign parts, the Master of the Ceremonies meets him at the Port where he landeth, conducts him to Court, and leaves him in his fathers presence: So it fares with a dying Saint; he hath been travelling in this world as in a strange country, is now returning back to God; 'tis a part of the good Angels helpfulness to meet him at the port of death, so to convey him home from thence to the enjoyment of his Father, and of full beatitude in him.

3 *By creatures of a mixed and middle nature.* Such are men, visible in their bodies, invisible in regard of their souls. Now there is no sort of men that contributes not more or less to the help of the Church; either freely, or against their wills by an over-ruling providence, turning that to the Saints advantage, which was intended for their harm. But two sorts are especially noted in Scripture for their helpfulness.

1 *Godly Magistrates.* When David was set up to be King, his Inauguration is thus expressed, *Psal. 89. 19, 20. I have laid help upon one that is mighty; I have exalted one chosen out of the people: I have found David my servant, with my holy oil have I anointed him.* Before Moses his pious government, *Israel* was as an helpless child without a nurse: he is compared to a nursing Father carrying that people in his bosom as a sucking child, *Numb. 11. 12. Have I conceived all this people? have I begotten them, that thou shouldst say unto me, Carry them in thy bosom (as a nursing father beareth the sucking child) unto the land which thou sawest unto their fathers?* No nursing father ever had a more froward child than *Israel* was, yet *Moses* held out; and might be held forth as a pattern to you, Lord's and Commons assembled in Parliament, had you not made him so already. I remember *Austin* in his Confessions praiseth God for furnishing his nurse with milk; and for giving her an heart to impart it to him, who had perished without it. Well may this whole Assembly join with me upon this solemn day of thanks in blessing God for enabling you to do the work of nursing Fathers so well, & so long: as also for inclining your hearts (though you daily meet with frowardness more then enough) to undergo with so much patience the manifold troubles of Church and State-nursery. May it still be continued to us! may fresh supplies of the Spirit of Christ be vouchsafed to you when ever ye meet! that gasping *Ireland*, trembling *Scotland*, bleeding *England* may all have help from the Honorable Houses.

2 *Godly Ministers.* The Prophets in *Ezra 5. 2.* were Fellow-helpers with *Zerubbabel* and *Ieshua*. *Theu rose up Zerubbabel the son of Shealtiel, and Ieshua the son of Iozadak, and began to build the house of God which is at Jerusalem: and with them were the Prophets of God helping them.* Paul styles himself and his Fellow-laborers in the Ministry, *helpers of the Corinthians joy, 2 Corinth. 1. last.* The request put up to him in a Vision by the man of *Macedonia* was no other but this, *Come over and help us, Acts 16. 9.* When he goes about to draw as it were an Inventory of the Churches goods in *1 Corinth. 3. end.* her well-gifted pious Teachers are made the *Inprimis* of it. *All things are yours, whether Paul, or Apollos, or Cephas.* Time was when such were very highly esteemed in love for their works sake, and had in honor for their helpfulness. Insomuch as when *Chrysostom* was like to be silenced, the people cried out, *We had better want the shining of the Sun than the preaching of Chrysostom.* When *Nazianzen* was taking his leave of *Constantinople*, where he had been Preacher, an old man was observed to fall into passion, and heard to cry, saying, *Go father if you dare, and take away the Trinity with you,* as if God would not stay after he was gone.

Yea, there was a time here in *England* some few years since, when the whole religious party throughout the Kingdom reckond upon their able and conscientious Pastor's as a principal part of their treasure, till some of late began to make it a piece of Religion to throw dirt in the face of our Ministers, even of the most godly among them.

As when *Sfetigrade* in *Epirus* was besieged by the great *Turk*, a Traitor within (knowing how much the Garrison soldiers abhorred the tasting of whatsoever they deemed unclean) threw a dead dog into the well which furnished the inhabitants with water; upon the discovery whereof the soldiers chose rather to die than to drink: and so the City was yielded up. In like manner, now when the Church is so straitly besieged on every side, many otherwise well affected, begin to refuse the water of life held out in the public Ministry; only because of that noisome carrion of exceptions and aspersions, which some have treacherously cast upon the persons, the calling, yea, the Doctrine, of most of our best and ablest Preachers: The good Lord send some happy hand, by which this dead and deadly dog may be removed, and all lovers of truth and peace brought to drink as before; that so the giving up of a goodly City into enemies hands, may be timely prevented.

Having done with the proof, I shall now in the application hereof present you with matter of Encouragement, of Terror; and of Advice.

1 Of *Encouragement* to the people of God. We have an Almighty helper on whom we may rely with confidence how many soever our extremities, how strong so ever our adversaries be, *We may boldly say, The Lord is my helper, I will not fear what man can do unto me. Heb. 13. 6.* The keys of Rome will show themselves more potent than the gates of hell, if ever they finally prevail against the Church. Take a City besieged by Land, if the sea be open it may be relieved: block it up both by sea and land, yet so long as heaven is open, it may receive help from thence. That's the Churches case when she is at her worst. To one that supposed the Emperor would with all his Forces fall upon the Duke of Saxony, (who was the chief protector of Protestants) and demanded saying, *Where will Luther be then?* That man of God returned this quick answer, *Aut in Coelo aut sub Coelo*, either in heaven or under heaven; because he expected protection from heaven so long as he lived, and knew he should have possession of heaven when ever he died.

2 Of *Terror* to the Churches enemies. Know ye (if any such be here) that the league betwixt God and his people is both defensive and offensive, they have the same common friends and foes. If any shall set themselves against God, his people strike in *to help the Lord against the mighty*, if against them, God strikes in, and *appoints salvation for walls and bulwarks*. When *salvation* it self can be destroyed, then may you that are opposers of Christ and his ways, hope to find a successful issue of your undertakings. But if these *walls* be too high for your scaling ladders, these *Bulwarks* too strong for your batteries; then *Malignants* go and get you some other trade, for believe it, you will never thrive upon this: You may for a time like *Samsons* foxes, carry firebrands sufficient to burn the corn in God's field: but remember how it fared with those foxes. Were not they themselves burned together with the come which they set on fire? The course you take will certainly tend to your own ruin. for when you shall have endeavored all you can to undo the people of God, the God and helper of that people will be sure to find out a way of undoing you, according to *Zephan. 3. 19. Behold, at that time I will undo all that afflict thee.*

3 Of *Advice* to this Honorable Auditory in two particulars. If the Churches help be from the Lord, Then

1 Let the Lord be acknowledged in all the help that we of this Nation have received. The holy Ghost speaking of Victories is wont to ascribe them wholly to God, and though mention be made of the instruments, to carry the praise of all to him. Thus *Judge. 4. 15, 23.* it is not said that *Barak and Israel* defeated *Iabin* and his host before the Lord, but *the Lord discomfited Sisra, all his chariots, and all his host, with the edge of the sword, before Barak.* And *God subdued on that day Jabin the King of Canaan, before the children of Israel,* Also in *Judge. 7. 18.* where we read of *the sword of the Lord and of Gideon,* the sword of the Lord is set before the sword of *Gideon,* as that which both gave the commission to *Gideon's* sword, and enabled it for execution. Vain men may imagine themselves able by their prowess and policy to help and save a sinking State: but what saith *Job. Chap. 9. 13.* *If God will not withdraw his anger, the proud helpers do stoop under him?*

Remarkable is that reproof which was fastened upon Pope *Adrian* the sixth. He having built a fair College at *Lovain,* caused this inscription to be written upon the gates thereof in letters of gold, *Trajectum plantavit, Lovanium rigavit, Caesar dedit incrementum* (i.e.) *Utrecht planted me,* there he was born; *Lovain watered me,* there he was bred up in learning; *Caesar gave the increase,* for the Emperor had preferred him. One to meet with his folly and forgetfulness, wrote underneath *Hic Deus nihil fecit, Here God did nothing:* because all three, planting, watering, and giving increase were ascribed to creatures. Beloved in the Lord, take we heed of saying in such successful seasons as this is, the Parliament hath planted by their Counsels, the City watered by their supplies, the Armies given increase by their valor; lest we also be charged with an *Hic Deus nihil fecit, God hath done nothing in all this:* because indeed, beside what he acts of himself alone, whatsoever is well performed is his work, though creatures have a hand in it. *Lord, thou wilt ordain peace for us: for thou also hast wrought all our works in us.* *Isa. 26. 12.*

2 Let the Lord our God be depended upon, and sought to in his own way for the further help we have need of. *Let us come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need.* *Heb. 4. last.*

Here I shall endeavor to show you three things.

1 *That we of this Nation have need, great need of further help.* It appears thus. There would not be so much struggling as there is in the womb of this Kingdom; so much roughnes, both of the sword and of the pen, if there were not *Esau's* in it as well as *Jacob's.* As when the Jews were employed in building the second Temple (*the glory whereof was to be greater then the glory of the former*) though the structure were not so magnificent, because of the personal presence of Christ, who appeared and taught in it) there was a *Sanballat,* a *Tobiah,* and other adversaries to the work: So now at the raising of this second reformation (which is like to have more of Christ in it, though less of outward pomp and state) many thousands are found to oppose it by force of Arms, beside the swarms of pernicious Sects, that like great heaps of rubbish lie in the way, and hinder the setting up of that building which in likelihood would have prevented them, had it been erected sooner.

2 That the help we need, is much more then the best of men are able to afford us. *Well may England cry to God as David doth, Psal. 68. 11. Give us help from trouble for vain is the help of man. The Parliament hath already done what lay in them for the making up of breaches by the faithful endeavors of their Commissioners in the late Treaty. The Assembly doth what they are able towards healing the saddest of all divisions, I mean those that the servants of Christ are engaged in one against another. Yet may it be said at this day, as in Ier. 8. 15. We looked for peace but no good came, and for a time of help, but behold trouble. Trouble not like to be removed by human power and diligence; because all the forces Satan can raise, are resolved to continue it, if they can. Luther preaching upon that in Ephes. 6. 12. We wrestle not against flesh and blood, but against Principalities against powers, &c. hath a passage to this purpose, Were we to deal only with men, though they were all Kings and Emperors, we should quickly overcome them by the Ministry of the Gospel, and be able to convert an whole world in the compass of one year. Divine truth would soon captivate human reason, were it not for those obstructions made in men's understandings and wills, by the workings of Satan, who hath more craft and subtlety in one of his fingers, then the world hath in its whole body.*

3 *That we are to seek help from God in his own way.* Be entreated, right Honorable, to consider the nature of the work you have in hand; and to remember that the grapes of Reformation can never be kindly, and thoroughly ripened, but by beams of the Sun of righteousness: the moon-shine of created abilities is too weak for such a production. Seek we therefore to God for help; and see we do it in that way which Israel in this Chapter took, and whereby they obtained the help in the Text: which I shall not wander from, so long as I fetch all my directions out of the bowels of this Story. Do it.

1 *In away of real amendment. Samuel here verse. 3. exhorts them to that as they hoped for deliverance; they accordingly put it in practice, ver. 4. Then the children of Israel did put away Baalim and Ashtaroth, and served the Lord only.* By *Baalim Sanctius* understands their He-God's, by *Ashtaroth* their She-Deities. Be they hees or be they shees, God's or Goddesses, which had formerly been worshiped, all are now put away. Israel gives them a bill of divorce, saith, *Get ye hence, what have I to do anymore with Idols?* We also have had our *Baalim* and *Ashtaroth*; our prelatical innovations, popish corruptions, Arminian subtleties, Socinian blasphemies. It concerns us so to put them away, as to *serve the Lord only* for time to come: which how any Nation can do that gives an universal liberty to all kinds of worship, is not easy to conceive; though one of late have made his address to both Houses of Parliament in behalf of such a liberty. I must profess for my own part that this proposition laid down by him, *viz. It is the will and command of God, that since the coming of his Son the Lord Jesus, a permission of the most Paganish, Jewish, Turkish, or Antichristian consciences and worships, be granted to all men, in all Nations and Countries,* was to me one of the greatest scandals I ever yet met with in print. O bloody Tenent! O speedy way of embroyling states, of massacring Churches, of erecting a Pantheon in every City! That of *Omnium Deorum* among the Romans, of *Omnium Sanctorum* among the Papists, offended me less than this of *Omnium Sectarum* from the pen of a Protestant. Sure I am *One God, one mediator, one faith,* was Catholic Doctrine in Paul's time; and that Religion is so dainty as not to admit of such mixtures. Be you also well assured, Beloved

Christians, that in this case every variation from unity is a step to nullity: that if ever *England* (which God forbid) came from one Religion to all, she will quickly run from all to none.

2. *Of solemn humiliation.* Such was theirs, *Vers. 6. They drew water and poured it out before the Lord, and fasted that day, and said there, we have sinned against the Lord.* These actions of drawing and pouring out water are by some thought to be hieroglyphicall. Emptie a vessel of any other kind of liquor, it leaves some relish or color or smell behind it; as when honey, wine, or oil is poured out. Not so upon the effusion of water: which is therefore fit to signify the pouring out of men's hearts in such a manner as to leave none of their sins unconfest, unrepented of. To make it more solemn, fasting is added to their humiliation, as that which helps devotion to wings. *Chrysostom* saith, that *Prayer without fasting, is a soldier without a sword; able to do but little service.* And yet of the two, fasting may be the better spared. I shall not be afraid to assert, that fasting ing without prayer is a sword without a soldier, able to do no service at all. With *Israel* here we should confess, as well as fast. A Nation or person become speechless is near unto death. If we desire to have the Lord cover our sins by his pardoning grace, we must discover them in humble acknowledgments.

3 *Of earnest supplication.* *I will pray for you unto the Lord* saith *Samuel* to the people *ver. 5.* and they to him *ver. 8. Cease not to cry unto the Lord our God for us, that he will save us out of the hand of the Philistines.* 〈 in non-Latin alphabet 〉 is the phrase that is used concerning *Elias*, *Jam 5. 17. He prayed in his prayer:* we translate it, *he prayed earnestly:* as if that which is not earnest were no prayer. They in *Jonah 3. 8.* are directed to *cry mightily unto God.* A whispering devotion is seldom answered with a loud echoe from heaven. *Ask* (saith Christ) *and it shall be given; seek and ye shall find; knock, and it shall be opened unto you.* *Ask, seek, knock,* there will be need of all three. Do you want ablessing ask it of God, have you asked, yet still continue to want • seek it out, have you sought, yet cannot find: knock, and the treasury where it lies shall be opened to you. Was there evermore need? hath not peace taken her leave? doth not truth look towards the threshold? It would be most strange and ominous if the Church should not be found upon her knees, now when Rome and hellare conspiring against her: if when three Kingdoms are beleagur'd by Popish confederates, they should not be garrison'd with praying Saints.

4 *Of lively faith in Christ,* without which all the former are invalid. *Samuel* here *verse. 9. took a sucking lamb, & offered it for a burnt-offering wholly unto the Lord*▪ thereby turning both his own and the people's eyes upon the *Lamb of God*, which was to come and to take away the sin of the world. Whensoever you approach the throne of grace let it be your principal care to exercise faith in the *Lord Jesus:* out of whom all our learning is but duncery, all our duties but drudgery, all our devotion but formality; yea idolatry, if *Luther* may be believed. Incense of old was a type of his intercession; blood a type of his satisfaction, one of these was to cover the mercy seat, the other to be sprinkled upon it *Levite. 16. 13, 14. He shall put the incense upon the fire before the Lord, that the cloud of the incense may cover the mercy-seat, And he shall take of the blood of the bullock, and sprinkle it with his finger upon the mercy-seat, &c.* to intimate that from God no mercy is to be expected but through the satisfaction and intercession of *Jesus Christ;* no help to be sought at any time without eying of these.

The second observation, which I am now to undertake, runs thus.

The Churches duty is to commemorate help received. *See it both required and practiced.*

1 Required, *Exod. 17. 13, 14.* Joshua discomfited Amalek and his people with the edge of the sword, and the Lord said unto Moses, write this for a memorial in a book. *Psal. 102. 16, 18.* When the Lord shall build up Zion, he shall appear in his glory. This shall be written for the generation to come, and the people which shall be created shall praise the Lord. *Should Scripture be silent, nature itself would read a lecture to this purpose. Hear one of her high priests;* He is an unthankful man that denies a benefit received; so is he that dissembles it, together with him that requites it not: but of all the rest he is most unthankful that hath forgotten it.

2 Practised. Behold, Saint Paul recording his deliverance, from the teeth of that roaring lion Nero, in *2 Tim. 4. 17.* *The Lord stood with me and strengthened me, and I was delivered out of the mouth of the Lion.* David his preservations, *Psal. 31. 21.* *Blessed be the Lord: for he hath shown me his marvelous kindness in a strong City.* It will be needless to multiply instances out of the Psalms: seeing *Hosanna, and Hallelujah, Benedic, and Benedicatur,* God bless, and blessed be God, prayer and praise epitomize that whole book. I shall rather choose to hint you to some of those courses which the Saints of old took for the registering of mercies.

They had

1 *Their festival days.* Such were the Purim, viz. the fourteenth day of the month Adar, and the fifteenth day of the same; kept yearly as the days whereon the Jews rested from their enemies, and the month which was turned unto them from sorrow to joy, and from mourning into a good day. *These were made by them days of feasting and joy, and of sending portions one to another, and gifts to the poor.* *Hest. 9. 21, 22, 26.* *in memory of what the Lord had done for them, in breaking that snare, which the malice, pride and power of Haman had twisted for the whole Nation.*

2 *Their Eucharisticall Songs.* As in *Exod. 15.* for the overthrow of Pharaoh, in *Jud. 5.* for the defeat of Jabin and Sisera, in *1 Sam. 18.* for the slaughter of Goliath. Out of all which instances if it be noted, that women were wont to bear a part in such songs (for we read of *Miriam* in the first, of *Deborah* in the second, in the third of women out of all the Cities of Israel) that observation will lead us to the right understanding of a place in *Psal. 68. 11.* mistaken by some, as if it allowed women to preach; because the word there rendered Preachers according to the old translation, *God gave the word, and great was the company of Preachers,* is a word of the feminine gender. Whereas the true meaning of God's giving the word is his affording matter of joy and glad tidings in the course of his providence; and the Preachers spoken of are nothing else but the company of women that published the same in their songs: as may be further cleared by a passage in the same Psalm ver. 25. *The singers went before, the players on instruments followed after; amongst them were the damosels playing with timbrels.*

3 *Their significant names.* Which were sometimes imposed upon persons. This course Joseph took to perpetuate the memory of mercies received by him in Egypt, *Gen. 41. 51, 52.* *He called*

the name of his first-born Manasseh: for God, said he, hath made me forget all my toil, and all my fathers house. And the name of the second called he Ephraim: for God hath caused me to be fruitful in the Land of my affliction. The like was afterwards done by Moses in reference to what befell him in Midian, *Ex- 18. 3, 4.* He had two sons by Zipporah, *the name of the one was Gershom, for he said I have been an alien in a strange Land. And the name of the other Eliezer; for the God of my father, said he, was my help, and delivered me from the sword of Pharaoh.* Sometimes upon places. Thus Abraham, when his Isaac had escaped, and a ram been accepted instead of his son, *called the name of that place Jehovah-jireh, as it is said to this day, in the mount of the Lord it shall be seen. Gen. 22. 13, 14.* And Jacob when he saw the Angels of God that met him, said, *This is God's host: and he called the name of that place Mahanaim, i. e. two hosts: either because the Angels appeared in two companies, one on each side of him, for his better security; or because there was now an host of Angels added to that former host of men women and children, which he carried along with him.* Sometimes upon peculiar monuments erected on purpose. Such was Jacob's *El-Elohe-Israel, Gen. 33. 20.* Such Moses, his *Jehovah-Nissi, Exod. 17, 15.* Such also Samuel's, *Eben-Ezer* in my Text.

Enough hath been said to convincemen of this duty, as also to inform them about it. The most proper way (as I conceive) to enforce the practice of it at present, will be to parallel the mercies of this story and Text, with those of this age, and day.

The first mercy we meet with here is *the conventing of Israel at Mizpeh in a National assembly, ver. 5, 6. Samuel said, Gather all Israel to Mizpeh, and they gathered together.* Interpreters are of opinion, that the Philistines whom they were subject to had so tyrannized over them, as to hinder all such conventions; least being ouce gathered together they should consult how to free themselves: that Samuel notwithstanding had now called a Parliament, and got them to meet. What devices have been used in former times, one while to keep off, another while to break off Parliaments here in England, he's a stranger in our Israel that doth not know. I had almost said he's an enemy to it, that is not affected with deep sense of the goodness of God in calling, and confirming (this which you all have the happiness to behold, and I the honor to speak unto) this blessed Parliament; fastened by a late Act, and made as *a nail in a sure place, for the Kingdom to hang all her vessels upon, from the vessels of cups, even unto all the vessels of flagons,* as the Prophet Isaiah speaks. Wherefore here, before we go further, let us set up one *Eben-Ezer* saying, *Hitherto hath the Lord helped us.*

A second mercy which this story acquaints us with, is, *The Lord's hearing the prayers that were then put up for Israel, ver. 9. Samuel cried unto the Lord for Israel, and the Lord heard him.* Hath he not done the like for us? was he ever a God hearing prayers more then of late? Our devotion hath not had a *miscarrying womb*, but been fruitful in deliverances: neither have her *breasts* been *dry*; for three Kingdoms all this while have been nursed up in the bosom of prayer. The Jews were wont to stand when they prayed, and from thence men learned to say, *Sine Stationibus non subsisteret mundus*, The world could not stand but for this standing in prayer. But for it, *Ireland* perhaps by this time had not been at all, *Scotland* had been all in blood, and *England* giving up the ghost. Each of these Nations may say for it self as the Psalmist doth, *Verily God hath heard, he hath attended to the voice of my prayer: Blessed be God that hath not*

turned away my prayer, nor his mercy from me. *Psal. 66. 19, 20.* We may in reference to them all erect a second *Eben-Ezer*; for herein also *the Lord hath helped us*; both helped us to pray, and helped us to speed.

A third mercy is the Lord's defeating their enemies, and that so, as to make Israel instrumental for its own preservation, in the 10. and 11. verses, The Philistines drew near to battle against Israel: but the Lord thundered with a great thunder on that day upon the Philistines, and discomfited them, and they were smitten before Israel. And the men of Israel went out of Mizpeh, and pursued the Philistines, and smote them, &c. *We are assembled this day to praise God for showing the like favor to us in more then one or two places.*

It may be observed out of Scripture that the Lord hath still been delighted in taking to himself a denomination from some fresh and recent mercy. In one of the first ages of the world he is styled *the possessor of heaven and earth*; as having not long before made the one for his throne and the other for his footstool. After he had revealed himself by many promises to the Fathers he is frequently called, *the God of Abraham, Isaac and Jacob*. When he had newly broken the yoke which Pharaoh had put on his people's neck, then, *I am the Lord*, saith he, *that brought thee out of the Land of Egypt, out of the house of bondage*. Having at another time delivered the same people from Babylon, he renews in his style the memorial thereof, *Jer. 16. 14, 15. The days come, saith the Lord, that it shall no more be said, the Lord liveth, that brought up the children of Israel out of the Land of Egypt; but the Lord liveth, that brought up the children of Israel from the land of the North*. After the Word was made flesh, the amiable Title which the New Testament gives him, is this, *The God and Father of our Lord Jesus Christ*. It is not long since he was pleased to crown the endeavors of our men of war with a triple victory, that so with a *threefold cord of love* he might draw us to thankfulness. Let him therefore be styled, at least for this day, *The God of our Parliament and of their forces at Scarborough, at Shrewsbury, and at Weymouth*.

I am not able to parallel our success with theirs in all things. The chapter tells us of a defeat occasioned by miraculous thunder; here was none such: only an artificial thundering on both sides, and that on ours blest to the discomfiting of our enemies. Yea our three Commanders in chief, in those three fore-mentioned places, what were they else, but (to use the Poets expression) *Tria fulmina belli*? yet in two particulars they may be compared.

1 *Israel's* victory, which the Text relates to, was unexpected. They were met together at this time to consult, and not to combat; not to fight and kill, but to fast and pray; to reform, and not to embattail themselves. Yet now doth God give up their enemies into their hands. Tell me, was not the gaining of *Shrewsbury* unexpected by all men here? the regaining of *Weymouth* a thing which but few of us had in our hopes? Hath not the Lord in both these, yea, and at *Scarborough*, done terrible things which we looked not for? Have we not received *Weymouth* especially, as *Abraham* did *Isaac*, even from the dead? may we not say upon this occasion, *mutat is mutandis*, as the man in the parable did of his son, *Luk. 15. 32. It is meet that we should make merry and be glad: for this thy brother was dead, and is alive again; was lost and is found?*

2 *Israel got the victory, though the Philistines had the advantage.* It seemeth by the tenor of the story, that full men set upon such as were fasting; armed men upon such as were naked: *Israel* for ought we read, being furnished with no other weapons but their prayers and tears, and sacrifices. Only when the *Philistines* were discomfited by the thunder they ('tis thought) took up the weapons, that fell from their amazed enemies, and with them did execution in the pursuit. 'Tis easily found which side the advantage was on at *Weymouth*. Were not our numbers inconsiderable? were not the few men we had well-nigh spent, and worn out with watching and other military duties? yet did they prove *more then conquerors*, by getting, not only victory, but booty; recovering what they had lost before, and withal possessing themselves of what the enemy had laid in. Let us therefore bestow another *Eben-ezer* upon this; and say once more, *Hitherto the Lord hath helped us.*

I hasten to the third and last observation, viz.

That principal men are to have a principal hand in the duty of praising God for his help.

Climbe we up to the full explication of this truth by certain steps: which are these. Every creature is made to praise God in its kind; Men are more bound to this duty then other creatures; Christians more then other men; Professors eminent for their places in Church or State more than other Christians.

1 *Every creature is made to praise God in its kind.* Praise ye him Sun & moon, praise him all ye stars of light, praise him ye heavens of heavens, and ye waters that be above the heavens: Praise the Lord from the earth, ye dragons, and all deeps, Fire and hail, snow and vapor, stormy winds fulfilling his word, mountains and all hills, fruitful trees and all Cedars, beasts and all cattle, creeping things and flying fowls. Psal. 148. 3, 4, 7, 8, 9, 10. *They do it accordingly,* Psal. 19. 1. The heavens declare the glory of God; and the firmament showeth his handy work.

2 Men are bound to this duty more then other creatures.

O that men would praise the Lord for his goodness, & for his wonderful works to the children of men. Let them exalt him also in the congregation of the people, & praise him in the assembly of the Elders. Psal. 107. 31, 32. The whole world is a musical instrument; every string is so tuned, as to be fitted for resounding the great Creators praise: But man of all visible creatures is the only musician that knows how to play upon this instrument. The rest can praise God but *Objective*, by being the objects of man's meditation. They do all bring, as it were, their several sacrifices unto him, and lay them down at his feet: he is the Priest that must offer them up for the whole Creation.

3 Christians more then other men.

That place in *Psal. 65. 1.* deserves more then ordinary consideration. *Praise waiteth for thee ô God in Zion.* The Saints pour out their hearts today in thanksgiving to God; the next day, yea it may be the next hour there comes a shoale of new mercies: he must be acknowledged also in them; and therefore praise is said to *wait*, till the blessing arrive, as being at hand, ready to be tendered upon all occasions. According to the Original, *Praise is silent for thee ô God:*

perhaps to imply that when the Saints set themselves to pay this tribute, they are struck into a silent admiratiō of that rich bounty and grace, which supplies all their wants; wondering that the *Sun of righteousness* should vouchsafe to shine upon dunghills, and wanting words to express the goodness of their Master to such unprofitable servants. *Praysewayts, silently wayts, and that in Zion.* 'Tis due from all Quarters of the World, but it waits for God only in *Zion*: None have it in a readiness for him but the members of that Church, whereof *Zion* was a type. *All thy works shall praise thee ô Lord and thy Saints shall bless thee, Psal. 145. 10. Unto him be glory; but where? in the Church, by Christ Jesus, Ephes. 3. 21.* Great reason there is why it should be so. For the Church is more indebted to God, than all the societies in the world. They receive but drops of blessing to her showers. *Ezek. 34. 26. I will make them, and the places round about my hill (meaning his holy hill of Zion) a blessing; and I will cause the shower to come down in season, there shall be showers of blessing.* No wonder then if the Spouse have doves eyes, *Cant. 1. 15. Behold, thou art fair my love, thou hast doves eyes; lifting up themselves to heaven, when ever she either eats a grain or drinks a drop: while the rest of the world have hogs eyes; devouring the acorns that fall from the tree, without so much as looking up, or ever considering whence they come.*

4 Professors eminent for their place in Church or State more than other Christians. I gave them the name of principal men in reference to *Micah 5. 5.* where we read of God's *raising up against the Assyrian seven shepherds and eight principal men*, i. e. a competent number of Office-bearers to withstand the fury of the enemy, under Christ, who was their peace. Such are to have a principal hand in this duty.

1 In regard of the depth of their interests. They as being more concerned in the public well-fare than Christians of a more private station, are bound to observe the wheelings of providence more than others; and to acknowledge the hand of the Lord in every turn. Hence are Church-officers called upon so expressly, with so much importunity, both in the beginning, and in the end of the 135. Psalm. *Ye that stand in the house of the Lord, in the Court of the house of our God, praise ye the Lord, for the Lord is good; sing praises to his name, for it is pleasant, ver 2, and 3.* And again, *in the 19, and 20. verses, Bless the Lord ô house of Aaron; bless the Lord ô house of Levi.* Beza gives a good reason why that clause, *for his mercy endures forever*, is so often repeated; no less then six and twenty times in one Psalm. 'Tis done, saith he, to make it appear that we may not content ourselves with acknowledging mercy in the lump, but should take a distinct view of each single favor: as the Psalmist there begins with the goodness of God in general, *O give thanks unto the Lord, for he is good. Psal. 136. 1.* but afterwards descends to particulars, and to everyone of them annexeth the fore-mentioned clause. For example, it well becomes us at this time, not only to say in the language of that Psalm, *O give thanks to the Lord of Lord's, to him who alone doth great wonders, who remembered us in our low estate, and hath redeemed us from our enemies, ver. 3, 4, 23, 24.* but more distinctly, To him that blest our forces at *Plymouth, for his mercy endures forever; and prospered them at Scarborough, for his mercy endures forever: Who delivered Shrewsbury into our hands, for his mercy endures forever; and gave us our lost Weymouth again, for his mercy endures forever.* This if men of the deepest interests shall neglect, who then will be found to do it? will not God be a looser by this omission? yea, will not they be losers themselves, whose engagements to the

Common wealth, or to the Church, are such as that they must needs stand or fall with it, whatever becomes of other men? The Jews have a saying, *that the world stands upon three things, The Law, holy worship, and retribution.* Now we can make retribution to God no other way but by thankful acknowledgements, which we therefore have cause to be punctual in. *What shall I render unto the Lord for all his benefits towards me? I will take the cup of salvation,* Psal. 116. 12, 13. he alludes to the cup of blessing used in their peace offerings, which were always accompanied with solemn thanks to the most High for his saving health. Have you a mind to take the shortest cut to ruin? be unthankful. Expect showers of blessings from heaven no longer then we continue to send up vapors of praise: for as trumpeters delight to sound where they may be answered with an ecchoe; so doth God delight to give where he is answered with thanksgiving.

2 In regard of the height of their relations.

Who was *the sweet singer of Israel*, but *David the man that was raised up on high?* 1 Sam. 23. 1. The higher he was raised the more sweetly did he sing, and warble out the praises of God, insomuch as, if the penmen of Scripture should come to be differenced by their characters, *Solomon* haply would be styled *The Preacher of wisdom; Jeremiah the Prophet of lamentation. Saint John the Disciple of love, and Saint Paul the Apostle of grace:* but the style of *the sweet singer of praises* must be reserved as due to *David*, more than to any of them all. 'Tis a maxim in divinity, *Beneficium postulat officium.* Those whom God calls to the highest places, he calls withal to the highest services: and such is this of thanksgiving. Prayer is an high and holy duty, but (if it be lawful to compare them) praising will be found to excel it in some respects. As the martyr said when she was at the stake, *Now farewell hope, and welcome love* because she was then going to heaven, where hope being swallowed up in fruition, was to have no longer being (*For hope that is seen is not hope, Rom. 8. 24.*) so may a dying Christian say, *Now farewell prayer, and welcome praise,* for in heaven there will be no use of prayer; because all wants shall be supplied without asking, or rather because there shall be no want of anything the soul can wish: but of praise there will be use to all eternity. *Salvation to our God which sitteth upon the Throne, and to the Lamb* shall be the song even of those, that have obtained salvation to the utmost, by the Lamb with him that sits upon the throne. *David* accordingly seems to have plyed this somewhat more then the other duty, though he was abundant in both. He tells us in *Psal. 55. 17.* of his praying thrice aday, *Evening and morning and at noon, will I pray and cry aloud.* But as on purpose to put his soul in tune here, that in heaven it might make the better music; he multiplies praises even to seven times in a day, *Psal. 119, 164. Seven times a day do I praise thee, because of thy righteous judgments.*

The Application hereof followeth.

What now remains, (O ye principal men, Lord's, Commons, and Citizens) but that you be exhorted to have a principal hand in this duty of praising God for his help; and called upon to do what ye ought, both for the substance of the work, and manner of performing it?

1 For *the substance of the work.* Know and remember that God must be praised with your hearts, your parts, your lips your lives, and your estates.

1 *With your hearts.* Psal. 103. 1. *Bless the Lord, ô my soul, and all that is within me bless his holy name:* The deepest springs are wont to yield the sweetest waters: they are the sweetest thanks that proceed from a depth within. For as *Seneca* well, the value of thanks resolves it self wholly into the frame and disposition of the heart.

2 *With your parts.* You are men of great and vast abilities; ô consecrate them all to God. *The Spirit of man, Solomon* saith, *is the candle of the Lord, Prov. 20. 27.* Suffer not your bright candles to burn downwards; employ not your parts in the things of this world altogether, not at all in the things of hell; lest they sweat quite away, without doing any considerable service to God or man. Great parts are like great Ordnance: if the Fort wherein they are planted be yielded up to Jesus Christ, they'r of excellent use against the Serpent and his seed. But so long as Satan holds the Fort, no men more mischevous to the Church than those that have the best natural and acquired abilities; yea none in so dangerous a condition in reference to their own souls. I must be bold to tell such, as abuse their wits and other endowments in the service of Satan against the truth, that their lightsome candles will but serve to light them to hell; and their large parts to enlarge their condemnation there.

3 *With your lips.* Psal. 51. 15. *O Lord open thou my lips, and my mouth shall show forth thy praise.* The tongue is called a man's glory, partly because speech is a thing wherein men excel beasts; and partly because it is given him to glorify God withal. Praise and thanks should be offered up when ever we draw near to him in any duty, particularly when ever we pray. Phil. 4. 6. *Be careful for nothing: but in everything by prayer and supplication with thanksgiving, let your request be made known unto God, with thanksgiving.* Expect no acceptance of those prayers wherein there is not some spice of that. Prayer without praise is a censer without burning coals, from which there can no sweet savor ascend.

4 *With your lives,* for therein lies the life of thankfulness. He is the most thankful that is the most fruitful Christian. There must be *Gratiarum actio* a doing of thanks. Else if our thanks be not accompanied with obedience, we do but play *Jews-play* with Christ; saying, *Hail King of the Jews, and smiting him.* Physicians judge of the heart by the arm; feel the pulse, that they may know the state of the vitals. How beats the pulse of thy conversation? according to that will God judge of the soundness, or sickliness of thy constitution. Would you render real thanks? Remember what you have lately sworn, namely, *to go before each other in the example of a real reformation.* *The Lord had caused the Land to pass under a rod,* a rod that fetched blood at every lash, before we would be *brought into the bond of that Covenant* Believe it, he that whipt us to it, will whip us for it, if it be not kept. The curses ingrost in that *flying roll Zech. 5.* will be sure to over-take us, for *swearing falsely by the name of the Lord.*

5 *With your estates: Honor the Lord with thy substance, Prov. 3. 9.* Christ will never trust Judas more. The Saints are now his purse-bearers; and from them it is expected that they should willingly disburse, when ever *the Lord hath need* in his members: This is the duty of every day; especially solemn days of thanksgiving. *Eat the fat and drink the sweet, and send portions unto them for whom nothing is prepared; for this day is holy unto our Lord: neither be ye sorry, for the joy of the Lord is your strength. Nehem. 8. 10.* That joy which enlargeth the heart at such a time should take away straitness of hand. Thanksgiving days should be giving days. *Upon the first*

day of the week, let everyone of you lay by him in store as God hath prospered him, saith Saint Paul, prescribing an order concerning the collection for the Saints, 1 Cor. 16. 1, 2. Why upon the first day of the week? Chrysostom hints to this reason▪ because then in the use of those Ordinances that were dispensed on the Lord's day, the spirits of Christians resenting the goodness of God more then at other times, would be more ready to give the Saints a taste of theirs. You that have this worlds good, shut not up your bowels now, from those of Melcomb, Weymouth, and Plymouth, that need so much; and deserve so well. Let the consideration of those late mercies we have received be a means to open all obstructions of heart and purse, and to procure mercy from you, for those persons by whom, and places where we have received them.

2 *For the manner.* This great work of praising God must be performed unanimously and cheerfully.

1 *Unanimously.* We should *all glorify God with one mind and with one mouth, Rom. 15. 6.* which is utterly impossible so long as through difference in opinion and affection, that event is looked at as a cross by one, which appears a rich blessing to another. There will hardly be one mouth, where there is not one mind: God will hardly be glorified, where there is not a sweet conjunction of both. *Cleopatra* dissolved an union of great price, and drank it in an health to *Marcus Antonius*. Divisions are Satan's Drink-offerings: No such drinkers of health to hell as *dissolvers of union*. If my soul might have its wish, I should not desire, what *Austin* did, to see either *Paul* in the pulpit, or *Rome* in its pomp: but the thing I would beg should be Union. Next to a full and clear sight of its own union to Jesus Christ; my soul should long for nothing more in all the world, than union of the King to his Parliament, & of the godly throughout the Kingdom among themselves. Who ever lives to see these things may sing his *Nunc dimittis* with *Simeon*, *Lord, now lettest thou thy servant depart in peace, for mine eyes have seen thy salvation.*

2 *Cheerfully,* Psal. 149. 5, 6. *Let the Saints be joyful in glory; let them sing aloud upon their beds; let the high praises of God be in their mouths.* The birds chirp most in the fairest weather; successful seasons are joyful seasons to thankful Saints.

Yet because, as poison conveyed in flowers is most dangerous, in that it presently takes the brain, so there is nothing more deadly than poisoned joys: to the end your cheerfulness may be kept within Scripture bounds your rejoicing be such and none but such as becomes the Gospel, I shall here present you, before I conclude, with a short character of Christian joy. 'Tis a spiritual affection that hath the Holy Ghost for its Father, Faith for its Mother, Prayer for its Midwife, the Word for its Nurse, Sincerity for its Keeper, and trembling for its Handmaid.

1 *The Holy Ghost for its Father,* we find it called *joy of the Holy Ghost, 1 Thes. 1. 6.* They in *Nehemiah* kept the dedication of the wall of Jerusalem, with gladness, and thanksgivings; they offered great sacrifices and rejoiced, *for God had made them to rejoice with great joy; Cap. 12. ver. 27. 43. Light is sown for the righteous, Ps. 97. 11.* Spiritual joy is a *light shed from*

heaven, it springs not out of ones own bowels, as the carnal joy of worldings doth; but is as seed cast in from without, and the Seeds-man is the Holy Ghost.

2 *Faith for its Mother. Joy of Faith*, so 'tis called, Phil. 3. 25. *Believing ye rejoice*, saith Peter, with joy unspeakable and full of glory. 1 Pet. 1. 8. In the ring of graces, faith is the diamond; joy the sparkle of the diamond. Hear Saint Paul, *We are the circumcision which worship God in Spirit, and rejoice in Christ Jesus*. Holy men have their rejoicing only in Christ; they are made partakers of Christ only by faith. Such as desire to have joy as a flower blown in their hearts, must be careful to water the root of faith; for from thence it springs.

3 *Prayer for its Midwife*. John 16. 24. *Ask, and ye shall receive, that your joy may be full. Rejoice evermore*, 1 Thess. 5. 16. and presently after, *pray without ceasing*. as if he had said, Cease to pray, you will cease to rejoice; pray without ceasing, so shall ye be able to rejoice evermore. The cheerfulest Christians are usually those that are fullest of Prayer. After Hannah had poured out her soul before the Lord, *her countenance was no more sad*. 1 Sam. 1. 15, 18.

4 *The word of God for its Nurse*. Prov. 12. 25. *Heaviness in the heart of a man makes it stoop; but a good word makes it glad*. A soul sick of sorrow is directed by the Word of grace to an able Physician. Upon Philip's preaching Christ, there followed great joy in the City of Samaria, Acts 8. 5, 8. *Then Philip went down to the City of Samaria, and preached Christ unto them. And there was great joy in that City. Where the Priests are clothed with salvation, there the Saints shout aloud for joy*. Psal. 132. 16.

5 *Sinceritie for its Keeper*. 2 Cor. 1. 12. *Our rejoicing is this, the testimony of our conscience, that in simplicity, and godly sincerity, not with fleshly wisdom, but by the grace of God, we have had our conversation in the world*. They are the upright in heart for whom the light of gladness is sown, Psal. 97. 11. It comes up in no other soil. Any kind of sin may nip joy in the bud, hypocrisy kills it at the root. True joy can never breathe in an heart obstructed with by-ends. *In the transgression of an evil man there is a snare* (such a snare as will be sure to strangle his joy; that appears by the opposition there made) *but the righteous doth sing and rejoice*, Proverbs 29. 6. They in 1 Chron. 29. 29. were able to rejoice in the service then in hand; why? *because with perfect hearts they offered willingly to the Lord*.

6 *Trembling for its Hand-maid*. Psal. 2. 11. *Serve the Lord with fear, and rejoice with trembling*. Do you lend an ear to this, who are members of the Honorable Houses; for the Psalmist speaks it to such as are *Rulers of the earth*, Verse 10. Your affections should be proportioned to God's dispensations. His manner is to feed the Church with bitter-sweets: her care should be to mingle trembling with her joy. Be pleased to reflect upon the war which yourselves have managed, and consider whether providence have not seemed to delight, as it were in checkerwork; a white and a black, a success and a blow, whether for the most part, ye have not had a white in the North, for a black in the West; or a black in the North (as at this day) to tremble at, when ever you had a white in the West. Wherefore *rejoice in the Lord* at present; *and again I say rejoice*: but do it with trembling to think of *provoking the eyes of his glory*, whose power is able to confound us in a moment. Tremble, but with rejoicing to think

how many places the Lord of hosts hath appeared for us in of late, as *glorious in holiness, fearful in praises, doing wonders.*

Now unto him that is able to do (and hath done for us) exceeding abundantly, above all that we ask or think, according to the power that worketh in us; Unto him be glory in the Church by Christ Jesus, throughout all ages, world without end. To him that hath helped, and doth help; in whom we trust, that he will still help us more and more, to him be praise, and thanks, and dominion, forever and ever. Amen.

FINIS.

P-JA2-4. Theanthrōpos; or, God-man: being an exposition upon the first eighteen verses of the first chapter of the Gospel according to St John. Wherein, is most accurately and divinely handled, the divinity and humanity of Jesus Christ; proving him to be God and man, coequal and coeternal with the Father: to the confutation of several heresies both ancient and modern. By that eminently learned and reverend divine, John Arrowsmith, D.D. late Master of Trinity-College in Cambridge, and Professor of Divinity there. - Arrowsmith, John, 1602-1659.

ΘΕ'ΑΝΘΡΩΠΙΟΣ; OR, God-Man: BEING AN EXPOSITION Upon the first Eighteen verses of the first chapter of the Gospel according to S^t JOHN.

Wherein, is most Accurately and Divinely handled, the Divinity and Humanity of Jesus Christ; proving him to be God and Man, Coequall and Coeternall with the Father: To the confutation of several Heresies both Ancient and Modern.

By that Eminently Learned and Reverend Divine, *JOHN ARROWSMITH*, D. D. Late Master of *Trinity-College* in *Cambridge*, and Professor of Divinity there.

The Lord possessed me in the beginning of his way, before the works of old.

I was set up from everlasting, from the beginning, or ever the earth was.
Prov. 8. 22, 23.

Quid est Deus? Men's universi. Quid est Deus? Quod vides, totum, et quod non vides, totum. Sic demum Magnitudo sua illi redditur, quia nihil majus excogitari potest. Si solus est omnia, opus suum & extrà, et intrà tenet,
Seneca.

London, Printed for *Humphrey Moseley*, and *William Wilson*, and are to be sold at the *Prince's Arms* in *S^t Paul's Church-yard*, and in *Well-yard* near *S^t Bartholomew's Hospital*. 1660.

TO THE READER.

WHat was said to the highest praise and Commendations, out of the mouth of Truth it self, concerning John the Baptist, *John* 5. 35. may not unfitly be spoken of the Learned Author of this mysterious Treatise, That 〈 in non-Latin alphabet 〉 , *He was a burning and a shining Light*; who by his indefatigable and unwearied study in the sublime mysteries of the Gospel, did spend and waste himself to the socket and utmost end of his last breath, to explicate the darkest places of the sacred Scriptures; that he might give light to others in the knowledge of our Lord and Savior Jesus Christ. And though this Piece be a Posthumus, yet it speaketh the living praise of its departed Author. And cannot but discover its self to be the product of so holy and learned a Divine as the Author was. The matter it self declareth the excellency of his worth, and the largeness of his capacity in the right apprehending and dividing of the word of truth, to the confuting of heresies and damnable errors. It may well be said of him, as of *Athanasius* of old; *Maluit sedem, quàm fidei syllabam mutare*, He had (while he was) rather have lost whatsoever profits and preferments were cast upon him, than to have altered or

forsaken the least syllable or Iota of his Christian-faith: who after he had fought a good fight, kept the faith, and finished his course with joy, is accepted into glory. Our loss, and the Churches deprivation of him, became his gain, his advantage. *For the Prophets do not live forever.* Zach. 1. 5. which may give us just occasion to wish *Jeremiah's* wish, *Oh that our heads were full of water, and our eyes fountains of tears, that we might weep day and night for the Prophets that are taken away from us.* And, amongst them, for this *Prophet* of whom I may say the Poets words, 〈 in non-Latin alphabet 〉 . That he was one of a Thousand. With what diligence, and with what study and pains, with what good conscience, with what integrity and uprightness he did carry himself in the constant course of his life, those that were most intimate with him cannot but testify. All that knew anything of him, knew the truth of all. His manner of Preaching did show indefatigable great pains and labor, being one of the most hard courses that could be undergone, which was by way of Paraphrase, and Explication of the most mysterious and obscure Texts of the Sacred Scriptures. Great dexterity, good judgment, and profound and admirable learning were everywhere manifested in his Ministry. He was noted in the University for one of prime wit, and sharp conceit, plain in the delivery of the word, yet so, that any one might discern there was both judgment, much learning, and wisdom mixed therewith. He had a soul that aspired after much more, than so weak, and sickly a body was able to undergo. He put forth his strength beyond his strength to do good. Even as a Taper, that doth wast itself to give light to others; so did he exhaust himself, & strenght and vital parts to give light to all. Nothing made him, for some time before his death, to give off his Ministry, but weakness, & disability of body. So that he must have this testimony, that he did service to God, and his Church, as long as God would have him to do service to him on earth. And many have cause to weep, though not for him, who is now translated to glory, yet for themselves in the loss of so faithful and careful a dispencer of the word of God. I dare say no more, lest, while I endeavor to declare his worth, and dignity, I should do him wrong. Had he lived to have supervised this work, no question but it would have passed his hand with more politenesse, and authority. I now desire thee, not only to read, but thoroughly to weigh, and consider the worth and excellency of the heavenly matter contained therein; That that God, that causeth light to shine out of darkness, may cause the light of the knowledge of the glory of God in the face of Jesus Christ to shine in all our hearts more & more to the perfect day: Which at the Throne of grace shall be continually prayed for, by him that is,

Thine in the Lord, T. A.

ΘΕΑΝΘΡΩΠΙΟΣ. OR, GOD made MAN.

JOHN 1. ver. 1.

In the beginning was the Word, and the Word was with God, and the Word was God.

ANcient Records tell us, That before the first Writing of this Book, The Churches of God set upon the Work of Fasting, and Prayer, by the Appointment of St. *John*; That so they might seek Divine assistance. How much more need have I, at this time, to beg your Prayers before

I begin (and all the while I shall continue) to expound this Glorious Gospel. It is therefore my hearty and humble request to you all, that your Prayers may neither be denied, nor sparingly put up for me; That, as *Augustine* prayed for himself in reference to the whole Scriptures; *Domine, sint Castae deliciae meae, Scripturae Sanctae. Lord let thy holy Scriptures be my chaste delight. Nec fallar in iis, nec fallam alios ex iis. Let me neither be deceived in them, nor let me deceive others out of them.* So, that you would pray on my behalf; That I may neither myself be deceived in the mis-understanding of the sublime places of this Book, not mis-guide you by giving you either false, or impertinent Interpretations of them. What progress I shall make herein, God only knoweth. But in the Confidence of His assistance, not in mine own strength, (which I acknowledge to be far below many others) I shall enter upon this first Chapter, after I have premised, by way of preface, something concerning

- The *Title*
 - of this sublime book.
- The *Writer*
- The *Occasion*
- The *Scope*

And likewise, something concerning the Difference, between it and the other Three Gospel's.

First for the *Title*. It is a *Gospel*. *The Gospel according to St. John*. 〈 in non-Latin alphabet 〉 . The word signifieth *Glad-tidings*, good news. No tidings in the world so good as those that impart Salvation by Christ. And that Message was never so clearly delivered as under the New Testament; though under the Old it was, but more obscurely. Therefore though there were Gospel in the Old Testament, yet ye do not find it called 〈 in non-Latin alphabet 〉 , but 〈 in non-Latin alphabet 〉 , the *Promises*. But, in the New Testament, this message goeth under a new name of 〈 in non-Latin alphabet 〉 , namely the *Gospel*, *Rom. 1. 1. Paul a servant of Jesus Christ, called to be an Apostle, separate to the Gospel of God*. The four first Books of the New Testament, because they do most lively hold forth to you the History of Christ's Incarnation, and Conversation, and Passion, and Resurrection, and Ascension, and his Sermons, and Miracles; Therefore they are called peculiarly by this name of *Gospel*. All the other Books they do but enlarge, and apply, and illustrate these four *Evangelists*. Even as all the Prophets under the Old Testament, were but as so many Commentators upon *Moses*. Now, if it be lawful to compare Scripture with Scripture, for some kind of difference there is. As in pieces of Gold, though all be pure Gold, yet some have a clearer stamp then others: So all divine truths in Scripture, are divine truths; yet there is a clearer truth in some places, then in others. Therefore you may call this of *John*, *The Gospel of Gospel's*; as *Solomon's Song* was called, the *Song of Songs*. If it be lawful to compare Scripture, with Scripture. He that brings glad Tydings, we say, He may knock at any man's door; Here are glad Tydings indeed! The Gospel, what is that? Certainly, glorious things are spoken of Thee, Oh Thou Gospel of God, as he said of the City of God. *Glorious things, &c.* It is called *the Glorious Gospel of the Blessed God*.

Such a phrase you have, 1 *Tim.* 1. 11. *according to the Glorious Gospel of the Blessed God, which is committed to my trust.* It is called, else where, The Gospel of the Kingdom. There is no coming to Heaven, but by the Gospel, *Math.* 4. 23. *Preaching the Gospel of the Kingdom.* It is called the Gospel of Peace, *Rom.* 10. 16. *How beautiful are the feet of them that Preach the Gospel of peace, and bring glad Tidings of good things?* It is called the Gospel of the Grace of God, *Acts* 20. 24. *That I might finish my Course with joy, and the Ministry which I have received of the Lord Jesus, to testify the Gospel of the Grace of God.* Would you then have Glory, or Peace, or Grace, or Kingdom, listen then to the Gospel. So much for the Title.

Secondly, for the Writer of this Book, The Penman of it; It is *John.* The Gospel according to *John.* *Matthew,* [2] *Mark,* *Luke,* and *John,* these four drew the Chariot in which Christ rid all the World over. And amongst them four, *John* hath a kind of preeminency. The Ancients are wont to compare these four, to those four beasts in *Ezekiel,* who had the faces of a Man, of an Ox, of a Lyon, and of an Eagle: and they make *John* the Eagle, because he soareth aloft more than all the rest in the Contemplation of Christ's Divinity. The Eagle maketh his Nest on high, as it is in *Job.* The Eagle can do that, which the other fowls of the air are not able to do. It can look upon the Sun in its highest beauty. Behold the Eagle of the Gospel looking upon Christ in his Divine nature, and expressing that more then all the other *Evangelists.* They that are given to Divine speculation, know the flight of this Eagle. You that would be heavenly-minded, listen to what *John* telleth you. *John* whom the Lord loveth. That is his Title. *There was leaning on Jesus Bosom one of his Disciples, whom Jesus loved.* The likelier man to reveal secrets; who was in the Bosom of Christ. We are wont to communicate our secrets to our friends, to those whom we love most. You may expect to hear of Christ's secrets from the Disciple whom *Jesus loved.* And therefore, saith *Augustine,* *John* drew out of the bosom of Christ, the very Heart of Christ, what he was about to make known to the World. The King sendeth a messenger to you, and by his Favorite; you expect to know the whole mind of the Prince, because his Favorite is the messenger. Here is the Disciple whom Christ loved. And not only so, but *John* the Son of Thunder, that is a true Title of his, which only he and his brethren shared in, *Mark* 3. 17. *James* the son of *Zebedee,* and *John* the brother of *James.* He nameth them *Boanerges,* which is, the sons of Thunder, to rouse men from security. Here is Thunder in the Gospel. So many Words, so many Thunder-Claps. *John* was now to deal with desperate Heretics, That denied the Divinity of Christ; and here is Thunder for them, enough to affright them all. *Junius* was not able to stand before the force of this Thunder-clap. He himself telleth us, That in his youth he was given to Atheism, and drowned in Cursed principles; and the first thing that brought him to the Knowledge of a God, was the beginning of this Chapter of *John;* He cast his eyes upon these words, and professed, that he was not himself of a long time after; he saw so much Majesty therein beyond all human Rhetoric, that he was not himself of a long time after. This, *Junius* (that Translated the Bible) speaketh of himself. There is a mistake amongst people, as if there were no powerful preaching, but that which is Clamorous preaching. As if the goodness of a man's Sermon were to be made out of the goodness of his Longues, and not out of the matter; by the goodness of the delivery, and not by the sublimity of the Doctrine. Here is *John,* the meekest of the Disciples, the most beloved Disciple of them all, a Man of a meek spirit, as we read in

his Story, yet this *John* hath something of Thunder in him. How? By the effect of his Doctrine, not by the height of his voice. As it is said of *Pericles*, a great and famous Orator in *Athens*; He Thundered, and rattled in his speech. And so *John* in his Doctrine; the son of Thunder in that respect.

Thirdly, you must Consider the *occasion of John's writing this Gospel*. When the Pastor was absent, the Wolves broke in upon the Flock. When *John* was banished into *Patmos* by *Domitian*, *Ebion* and *Cerinthus*, and other Heriticks there were, that denied the Divinity of the Lord Jesus Christ, and this occasioned *John*, as they say, to write this Gospel, wherein he asserteth the Godhead of *Christ*; And so, by the way, occasionally ye see what use even Heriticks are made of to the Church of God. We had lost this Gospel, if *Ebion* and *Cerinthus* had not broached their heresies. God suffereth desperate opinions to be vented for the purging of his own Truth. The Truth of God is compared to Silver. *The words of the Lord are pure, yea, as Silver tried in a furnace of Earth, purified seven times*. Every corrupt opinion that cometh to be vented against any Truth of God, that is a new furnace; and the truth being cast into that furnace, it cometh out the purer for it. *Purified seven times*. As it is with Passengers of quality and note, were it not for some evil inveterate Currs in the street, they might pass, and never be observed; the very barking of the Dogs maketh them to be noted. So these evil inveterate Corrupt Heretics, by their barking, have occasioned the taking notice of that truth of the Divinity of Christ. Had not they barked, *John* had not Written. This was the occasion. And this should encourage you to attention; because the same Heretics are with us now: we have our own *Ebions*, and *Cerinthusses* to this day, that deny the Divinity of Christ, and say, He had no being till he took it from the *Virgin Mary*.

Fourthly, we come to the *Scope* of this Book, which is to hold out the Divine nature of Christ, as the object of our Faith, to set forth Christ as the Son of God, that we believe in Him, so, as to have Salvation by Him. And This *St. John* telleth you, to have been his aim, *Joh. 20. 31*. *These are written, that you might believe, that Jesus is the Christ, the Son of God, and that believing you might have Life through Him*. He desires to set forth Christ to us as our Redeemer, and therefore laboreth so much, both in the beginning of his Gospel, and throughout, to hold forth the Godhead, and Divine nature of Christ, That so it might appear that he is a sufficient Redeemer. If He had not been God, He could not have gone through with the purchase. As the Eagle trieth her young ones, by holding them against the beams of the Sun; and, if they be able to look upon them with a steadfast eye, she owneth such: So *John* bringeth his Readers to the Sun of the Divinity of Christ, and such as will not acknowledge that, are bastard-Christians, and not Saints.

Fifthly, One thing yet remaineth, by way of preface; [5] which is the difference between this and the other Gospel's: which lieth especially in two things.

First, whereas the three former *Evangelists*, insist especially upon things done by Christ, after *John* was cast into Prison; [1] and so principally relate the acts of Christ, in the last year of his Ministry: *St. John* taketh in here the acts of his two former years: what Christ did, and what Christ said, before *John* was cast into Prison: which the other touch but sparingly upon.

Secondly, whereas the other *Evangelists* insist mainly upon what Christ did; *Saint John* relateth especially what Christ said. They are much more large in recording his Miracles, *John* in recording his Sermons, and Prayers, as Chap. 15. Some Miracles indeed he relateth to us, but they are such, as wake may either for his Discourse with the Disciples, or for his disputation with his Adversaries. So still he seemed more to take notice of what Christ said, then what he did.

I now prepare you to be attentive: for I begin to close with the first Chapter, and with these first words of the Chapter, which are of so great importance, That, as I told you before, they had a most extraordinary force upon *Junius* his spirit; and besides, upon one *Numenius*, a Heathen Philosopher. That falling upon this Gospel, cried out in a kind of indignation, This *Barbarian*, saith he; (*for so the Greeks call the Jews*) hath concluded more in a few lines, than our great Philosophers have in all their Books; He was so taken with the mystery of these words! For they are words which the most quick-sighted Christian can be hardly able to see through. And throughout, I shall endeavor to make it as plain, as God shall enable me. Only ye must not take it amiss, if some things shall be left obscure. *Augustine* saith, *I will not defraud those that are able to understand, for fear of being irksome, to them, that are not able.* Do but think yourselves at a feast. When many guests are invited to a feast, They are of several Constitutions, and like several dishes. But now, Shall a man that seeth such a dish before him, to which he hath no stomach, presently rise from the Table? No, he will perhaps think with himself, Other men may like this dish: So it should be taken here. Suppose something be too hard for thee, it may perhaps be clear to another. *Paul* is a debtor to the wise, and to the unwise; therefore let none arise and go away, but let every man expect his portion. Do you hope, that whatsoever difficult passages there are in the Scriptures, yet there will be some full of Light and Comfort. To close then, with the first verse.

In the beginning was the Word, and the Word was with God, and the Word was God.

YE have here the *Subject*, and the *Predicate*, which are laid down in three Propositions. The subject in every proposition is the same, the *Word*. And there are in these three propositions, three things predicated of this *Word*.

First, an eternal *existency*, and that in the first Proposition. [1] *The Word was in the beginning.*

Secondly, a Personal *Co-existency* of Christ with the Father. [2] *The Word was with God*, namely, as a distinct person from God. That is the second Proposition.

Thirdly, a *divine Essence*. *The Word was God*: a distinct [3] Person, indeed, therefore said to be with God; but of the same Nature, therefore said to be God. Mysteries have more need of Adoration than Locution.

The first thing we are to understand, is, a discourse of the Subject of these three Propositions. The *Word*. And for the clearing of that, three *Queries* we shall resolve.

First, what Person is here meant by the *Word*? [Quarie: 1]

I answer clearly, *The second Person in the Trinity*. Of [Respon.] whom; ye shall find him called not only by *St. John*, but by *St. Luke*, and *Paul* too. *Jesus Christ* is called by *St. John*, *The Word*, 1 John 5. 7. *There are three that bear record in Heaven, The Father, the WORD, & the Holy Ghost*. Here the *Word* cometh in, in the second place, between the *Father*, and the *Holy Ghost*, to denote the *second Person*, Revel. 19. 13. *He was clothed in a vesture dipt in Blood, and His Name is called the Word of God*. Neither is *John* the only man that calleth Him so, though, by the way, *St. John* himself, above all the Apostles, got the name of 〈 in non-Latin alphabet 〉, *John the Divine*. (A word too much scorned now a days) 〈 in non-Latin alphabet 〉, why? because he did set forth 〈 in non-Latin alphabet 〉. He is called *Divine*, because he held forth the Divinity of the *Word*, namely of *Christ*. Others did it as well as He. But not so much. Ye shall find *Luke* calling *Christ* the *Word* in that place, though not often, yet worthy your noting, *Luke* 1. 2. *Even as they delivered them unto us, which from the beginning were eye witnesses, and Ministers of the Word*. What is that? not Preachers of the Gospel, but 〈 in non-Latin alphabet 〉 *followers of Jesus Christ*. *St. Luke* had that relation from the Apostles themselves, who were eye-witnesses of *Christ*; and from the Seventy Disciples, who were likewise servants of the *Word*. And, in all reason, this must be the sense, that, by *Word* here, *Luke* should mean the Lord *Jesus Christ*, because it suiteth so well, with what the other Apostles said. As *John* begins his Epistle. He telleth them, he would speak to them, of whom they had heard and seen, of the *Word of Life*, 1 John 1. 1. *That which was from the beginning, which we have heard, and seen with our eyes, and have looked upon, and have handled, of the Word of Life*. So *Luke* telleth them, he spake what he received from the Ministers of the *Word*. Which suiteth with that place, 2 Pet. 1. 16. *We have not followed cunningly devised fables, when we made known to you the power and coming of Jesus Christ, but we were eye-witnesses of his Majesty*.

But if this be not the meaning, then consider, How much wanting doth *Luke* seem to be to his Readers. He intendeth to write of *Jesus Christ*, and to make a Preface of *Christ*, and fully mentioneth him whom he intendeth to write upon. Ye shall find *Paul* calling *Christ* the *Word*, in that fare-well-speech of his to the Church of *Ephesus*, which is recommended, Act. 20. 32. *Now, brethren, I commend you to God, and to the Word of his grace, which is able to build you up, and to give you an inheritance among all them which are sanctified*. I know, this place is commonly interpreted of the Gospel; and, that the Gospel is called the *Word of Grace*, in another place of the Acts of the Apostles: but yet, they question, whether that be the meaning here or no; and that upon this ground, because that *Word* is here meant, to which the Saints are commended. Now, the Gospel is commended to the Saints, but the Saints are not commended to the Gospel. But, some other *Word* is here meant, that is, *Christ*: I commend you to God, namely, to God the Father; and to the *Word*, namely, to *Christ*. Indeed, for the Gospel to be commended to the Saints, is an usual thing; 2 Tim. 1. 13, 14. *Hold fast the form of sound words, which thou hast heard of me, in faith and love, which is in Jesus Christ. That good thing which was committed to thee, keep by the holy Ghost, which dwelleth in us*. And so, in the second Chapter of that Epistle, verse. 2. *The things that thou hast heard of me amongst many witnesses, the same commit thou to faithful men*. Here is the Gospel committed to the Saints. But where do you find the Saints committed to the Gospel? To God, ye find them committed again and again: Act. 4. 26. *Having commended them to the grace of God*. Here are men commended to God.

And so in that sense I take it here. I commend you to God, and to the *Word* of his grace, to Jesus Christ, who is called, *The Word of his grace*, here; because it is Christ, that God is reconciled to us by. He is the Author of all that grace, and reconciliation, and favor, which we have with God. So understand the *Word of grace*, as you understand the *Word of life*, that is *Christ*, clearly: *What we have heard and seen, of the Word of life*; that is, Christ, the Author of that. Ye shall find *Paul* calling Christ by the name of the *Word*, in another place, which is commonly otherwise interpreted; Heb. 4. 12. *The word of God is quick and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart. Neither is there any creature that is not manifest in his sight, but all things are naked and open to the eyes of him, with whom we have to do.* The *Word*, clearly, here is a Person; I say, a Person: for, the *Word* of God is quick. All things are manifest in *His* sight. All things are naked, and open in the eyes of *Him*. *He*, and *Him*, and *His*; these imply, that the Apostle speaketh of a Person: not of the *Word* revealed, but of the *Essentiall vord* of God, which is *Christ*. Not but that something may agree to the revealed *Word*, because it hath the stamp of Christ upon it; but something cannot be given to it. The *Word* is a Revealer of the thoughts of the heart, when it is powerfully Preached. But, Who can properly say of the *word*, that every creature is naked and open before *the word of God*. Before Christ, every creature is open. Christ is called, 〈 in non-Latin alphabet 〉, *the searcher of all hearts*, in a proper sense. Take the end of the thirteen Verse, *All things are naked and open to the eye of him, the word namely, with whom we have to do.* Our Translation readeth it thus, which the Original doth very well bear, *All things are open to the eye of him, to whom we must give an account.* 〈 in non-Latin alphabet 〉; not, With whom we have to do; but, To whom we must give an account: 〈 in non-Latin alphabet 〉 there, signifieth Account, compared to Rom. 14. 12. *So then, everyone of us shall give an account of himself to God,* 〈 in non-Latin alphabet 〉; the same word that is in Heb. 12. To whom must we give account? to the revealed *Word*? No, but to the *Word*, that is, to Jesus Christ: *We must all stand before the judgment-seat of Christ*, Heb. 12. 13. The very word that is in this place, speaks expressly of Christ, *Seeing then we have a great high Priest that is passed into the heavens for us*, let us do so and so. The *Word* is the same with the High Priest.

The second Quere, then, is this. Why is Christ rather [Quaere. 2] called by this term, *The Word*, than by the name of the Son of God, here in the beginning of this Gospel? why doth not *John* rather say, *The Son of God was in the beginning, and was God, and was with God*? But, *In the beginning was the Word*. Why, for this reason probably, because he would not at first alienate the hearts of his Readers. *John* knew, neither *Jews* nor *Gentiles* would endure the term of the *Son of God*; They could not endure to hear of a sonship in the Deity and Godhead: but, with this term *Word*, applied to the Godhead, they were well acquainted, both *Jews* and *Gentiles*. But *John* had often met with it in the Old Testament in this sense, for the second person in the Trinity. I shall show you a place or two. Psal. 33. 6. *By the Word of the Lord, were the Heavens made; and all the hosts of them by the breath of his Mouth.* Here is *JEHOVAH* the Lord, and the *Word* of the Lord, for the Second Person, and the *Spirit* of his Mouth for the Third. The Creation is ascribed to the whole Trinity. So here is *Word*. In the same sense ye shall find Jesus Christ is called the *Word*, 2 Sam. 7. 21. in that speech of *David*; *For thy Word's sake, and according to thine*

own Heart, hast thou done all these great things. What is that? For thy Word's sake, 1 Chron. 17. 19. Compare these two places, O Lord for thy Servant's sake, and according to thine own Heart, hast Thou done all these things. Thou hast done them, for thy Word's sake, saith Samuel. Thou hast done them, for thy Servants sake, in the Chronicles; And who is that Servant, but Christ? My servant whom I have Chosen, and in whom I delight, &c. There is a place in Haggai, that calleth Christ the Word, Haggai 2. 4, 5. Yea, now be strong, Oh Zerobbabel, saith the Lord; and be strong, Oh Joshua son of Josedeck the High Priest; and be strong all ye people of the Land-saith the Lord, and work, for I am with you, saith the Lord of Hosts: according to the Word that I Covenanted with you, when ye came out of Egypt, so my Spirit remaineth amongst you; fear ye not. Here is JEHOVAH, and Word, and Spirit: (according to) ye may see by the Character, is not in the Original, it is in another Letter in our Translation of it. Therefore, thus according to the Original, or more nearly, I am with you saith the Lord of Hosts, with that Word, in whom I covenanted with you. *In quo vobiscum pepegi, I am with you together with that Word, in whom I covenanted with you, when ye came out of Egypt.* So that, God promiseth the Church deliverance in the Name of God the Father, the Son, and the Holy Ghost. Well then, the Jews you see were well acquainted with this term of Word, applied to the second Person in the Trinity; They had it in the beginning, and in the Chaldee Paraphrase, (which is applied to JEHOVAH) it is rendered, the Word of God. What JEHOVAH is said to do, they translate it, The Word of God did it; applying the Word of God to Christ. Yea the very Heathens (whom John would likewise take, and therefore baiteth his hook accordingly) the Heathens had a strong notion of the Word. They said, There was an eternal Mind, from which proceeded 〈 in non-Latin alphabet 〉 a Word, which was the Creator of all things. Ye have it in Plato, Trismegistus, and divers of the Philosophers; yea the very Oracle. Pheuros the King of Egypt, sendeth to the Oracle to know, Who should be the greatest in the World, hoping the Oracle would have named him. But he received this answer, 〈 in non-Latin alphabet 〉, expressing the whole Trinity clearly and expressly: First God, saith the Oracle, then the Word, and together with them, the Spirit. So then this term Word being known, and applied to God, both by Jews, and Heathens; and St. John knowing that Ebion, and Cerinthus were better versed in this Philosophy, than in the Scriptures of God; he, to win them, baits his hook with this expression of the Word: whereas the expression of the Son of God would have angered them. In this sense, John practiseth, what St. Paul confesseth, *to become all things to all men.* He setteth forth Christ under the term of 〈 in non-Latin alphabet 〉, the Word, which they would better receive.

Whence the third Quaerie doth arise, which is the main; How doth it appear, that Christ is fitly called by this [Quaerie. 3] term, *The Word*?

We must distinguish. There is a twofold Word: There [Response.] is 〈 in non-Latin alphabet 〉, A word conceived in the mind. I pray you set you selves to understand it. As, when ye read, *The fool hath said in his heart, There is no God.* Here is what the fool thought, He said; that is, within himself. When the mind speaketh to a man's self, that is a word conceived.

Secondly, there is 〈 in non-Latin alphabet 〉, a word delivered; that is twofold, either *verbum quod*, or *verbum quo*. The word delivered is either that word, which is one's mind expressed;

that is, the thing which he hath spoken. Then it is said, he keepeth his word, when he hath done the thing uttered. And then, there is the *verbum quo*; that is, that thing by which a man's mind is expressed. Yet, more plainly, take it thus.

There is a three-fold word.

<i>Verbum mentale.</i>	A word conceived.
<i>Verbum reale.</i>	A word uttered.
<i>Verbum orale.</i>	A word uttering.

The word *conceived*, *verbum mentale*, is the Apprehension [1] that a man hath in himself, which we call a *Notion*, or a *Conception*.

The word *uttered*, *verbum reale*, is the thing that is spoken. [2] In the Original, see Luk. 1. 37. *With God, nothing can be impossible*; 〈 in non-Latin alphabet 〉 , *with God, no word shall be impossible*. So in the Original. There is nothing that God hath spoken, but it shall come to pass. Ye have a very clear place for that, Matth. 4. 4. *Man doth not live by bread alone, but by every word that proceedeth out of the mouth of God*. As I take it, the most proper meaning of that place is. By *every word that proceedeth out of the mouth of God*, we understand, every creature which God hath ordained for food. And ye will be of that mind, too if you see Deuter. 8. 3. *He humbled thee, and suffered thee to hunger, and fed thee with Manna, which thou knewest not, nor thy fathers before thee; that he might make thee know, that man doth not live by bread only, but by every word that proceedeth out of the mouth of God*. Whatsoever the word of God maketh food, whatsoever God appointeth to be instrumental, as he did *Manna* here; There is *verbum reale*.

Then, *verbum orale*, the word *uttering*, is the expression by which that thing is delivered. That is the end, why God [3] hath given us speech. If we were to deal only with God, we should need no tongue or speech, because God knoweth the thoughts of our hearts. If we were to deal only with ourselves, we should need no speech; for every man knoweth what himself thinketh. But because we are to deal one with another, therefore God giveth us the use of speech, that there might be a word *uttering* and *declaring* to one another, what one another thinks, Psal. 139. 4. *There is not a word in my tongue, but lo, O Lord, thou knowest it altogether*.

Now, Christ is therefore called the *Word*, because he resembleth all these. He resembleth the word *conceived*, as being the express Image of his Father's Person; even as our conceptions are the image of our minds.

Again. He resembleth the word *uttered*, as being that Thing, which is the very substance of all his Father's Revelations and Promises.

And again. He resembleth the word *uttering*, as being the *Interpreter* of his Father's will, in all Ages. In all these three respects, Christ is called the *word*.

First, in reference to a word *conceived*. Look as the word conceived in the mind, is the image of the mind, or conception, or notion; it representeth our understanding to the full: So, the

Lord Jesus Christ, He is the Image, *the express Image of his Father's Person*, Heb. 1. 3. therefore his Father's word. There is no such representation of a man, as his conception. No such representation of God, as Christ, the express image of his Father's Person. Mark that, I pray you. There is a great deal of difference to be put between a *Shadow*, a *Picture*, and a *Statue*. A *Statue*, to which this expression seemeth to refer. *He is the engraven image of his Father's Person*. A *Shadow*, that is a kind of a sleight representation of a body, but not a clear one; and such a representation of God is all the Creatures. We see something of God even in the Grass and Trees, and Beasts of the field. A *Picture*, that representeth him a great deal more lively than a *Shadow* can; it hath usually a man's feature and complexion, which a *Shadow* hath not. And there is a kind of *Picture* of God, drawn upon the Souls of Men and Angels.

But there is a further representation than either of these, that is, in a *Statue*: A Character that representeth further than a *Picture*; a *Picture* may show but half the face, or half the body, to the middle; but a *Statue*, that represents the whole man, *Cap à pe*, from top to toe. Whereas a *Picture*; (though you may have one drawn more fully, yet) is, for the most part, so framed, as to represent, though the whole body, yet not in its full proportion; not the limbs so big as in a living man. That also *Statues* have above *Pictures*, they represent not only the shape, but the proportion of every limb: Christ is the Character of his Father's Person. Thus he doth not only hold forth God, but whole God, altogether. Christ is *Omnipotent*, as the Father; and *Omni-present*, as the Father; and *Omniscient*, as the Father. And thus he is fitly called the *Word*, in reference to the *word conceived*, as being the express Image of his Father's Person.

Secondly, In reference to the *word uttering*, to the *verbum orale*; because Christ is the Interpreter of his Father's will. Look, as we express ourselves one to another, by our words; so God, in all Ages; hath expressed himself to the world, by his Son. The great *Interpreter* of His will, in all Ages, hath been Christ. Matth. 11. 27. *All things are delivered to me of my Father, saith Christ. And no man knoweth the Son, but the Father; neither knoweth any man the Father save the Son, and he to whomsoever the Son will reveal him.* God; that dwelleth in the light inaccessible, had been forever hidden to the eye of the world, and unknown to them, if the Lord Jesus Christ had not been the *word* to reveal him. Joh. 1. 18. *No man hath seen God at any time, but the only begotten Son in the bosom of the Father; he hath declared him.* All the knowledge we have of God in the world, we may thank Christ for it; *He hath declared him.* We should never know one another's minds, if we had not the use of speech to declare ourselves. Christ is the *word*, by which God declareth himself to man. He it was, that was the *word uttering*. The first Promise that ever was, that which was made to Adam in Paradise, *Theseed of the woman shall break the serpent's head.* He it was that delivered the Law to Moses, and that spake by the Prophets, and in them; 1 Pet. 1. 10, 11. *Of which salvation, the Prophets have inquired and searched diligently, who prophesied of the grace that should come unto you; searching what, and what manner of time, the Spirit of Christ, which was in them, did signify, &c.* It was the Spirit of Christ in the Prophets, that signified whatsoever they foretold. And so in the Apostles after them, Christ was the Speaker in them: 2 Cor. 13. 3. *Ye seek a proof of Christ speaking in me, which to you-ward is not weak, but is mighty in you.* This *word* in the Text, as it is the Church's Orator to God, so he is God's Orator to the Church. He speaketh to God for the Church, and to that end

he sitteth in Heaven, at the right hand of God, interceding for us. And he speaks from God to the Church, and in all Ages hath made known the will of the Father. And so resembleth *the word uttering*.

Christ is resembled by the *word uttering*, the *verbum orale*, as being the substance of all his Father's Revelations and Promises; the sum of all that God hath uttered, since the beginning of the world, and the Product, Christ himself to be the *summa totalis* of all God's Revelations. What was the thing promised to Adam in Paradise? *The seed of the woman*. What to Abraham? Christ, who was the seed, *in whom all nations should be blessed*. All the Types of the Ceremonial Law, What was the substance of them? Christ. Indeed, the Ceremonial Law was the Jews Gospel. Every thing pointed to Christ, the *substance* of all those Revelations of God. *To him give all the Prophets witness*. The Prophets and the Law both. It is the speech of Nathaniel, Joh. 1. 45. *We have found him, of whom Moses in the Law, and the Prophets did write, Jesus of Nazareth*. The sum of all Divinity is the Scripture, the sum of the Scripture is the Gospel, the sum of the Gospel is *Christ*: He is the *word uttering* in all. What is the world, but God unfolded? What is the Scriptures, but Christ unfolded? As the Prince of Antwerp, one of that House; a Prince, and yet a Preacher by Profession: It is said to be his expression, *Scripturae sunt faciae, in quibus involutus est puer Jesus*: All the Scriptures are but swaddling-clothes, in which *Christ*, the Child *Jesus*, is wrapped up.

So he is likewise resembled by the *word uttering*, as being the substance of all his Father's Revelations and Promises. For, *in him* (Christ), *all the promises are Yea and Amen*, 2. Cor. 1. 20. This for Explication of that term, [The Word,] which ye have twice in this Verse.

Let us now Apply it, before we come to any of the Predicates.

First, In that Christ is here called the *Word*, in reference [Use 1] to the word conceived, as being the express Image of his Father's Person; as our thoughts are the image of the mind: Let us learn from hence,

First, to be helped here, to understand something of that Eternal Generation, What the Son of God is, who, of himself is inexpressible: *Who can declare his generation?* Isa. 3. This may help us to conceive better of it, than any expression in the world. When we compare Christ with the conception of our own hearts; there is nothing cometh so near the nature of that eternal generation of the Son of God. The understanding that conceiveth a notion, without difficulty, without passion, without agitation and stirring. There is no conception, no procession of anything, so purely *inconcrete*, and *simple*, and *unmixed*, as the proceeding of the thoughts of our Understanding. Such is the generation of the Son from the Father; at least, this, of all things we can take into our imagination, is the fittest to express Him. And indeed, if it were possible for a man to contract all his notions into one; mark it, if it were possible for him to conceive at once, whatsoever he apprehendeth; then that Conceit, that he conceiveth in his understanding, it would be that man's *wisdom*, and that man's *truth*, because it containeth whatsoever he hath in his heart. Such a *word* is Christ, in reference to his Father: Whatsoever there is in the Father, of wisdom, it is expressed there; whatsoever excellency is in God, it is in the Son. Thence it is, that Christ is so frequently called *Wisdom*,

and set forth by that name, *Prov. 8*. And he is called *Truth, I am the way, and the truth, and the life*. And there would be the whole of a man's wisdom in that notion, which will contain all his apprehension at once. So it is in Christ, which is the wisdom of his Father. That is one thing. It may help us something in conceiving, the unconceivable and inexpressible Generation of the Son from the Father.

Secondly, It may help us to conceive of the *Father*, according to what we read of the *Son*; and to conceive of the *Son*, according to what we read of the *Father*; because the Son is the express Image of the Father's Person. Therefore it is of great use for poor penitent sinners, that, with the Publican, stand afar off, and dare not lift up their eyes to Heaven. For howsoever they conceive some hope in regard of Christ, yet they are afraid, God the Father will never pardon them. They look at Christ, as a Savior all of Bowells. Many poor souls have strange apprehensions of God the Father, as if he were altogether a consuming fire, therefore no pardon to be expected from him. But here is for thy comfort:

Christ, whatsoever he is, is the express Image of the Father's Person; therefore, what thou findest in Christ, thou mayest find in the Father. Was Christ so full and free-hearted, as to be ready to help every poor soul, in the days of his flesh? He is but the Father's Image, and thou mayest find the same disposition in the Father. Thou mayest go to God, as to Christ if he were here in the flesh. On the other side, If any man be a stubborn and presumptuous sinner, that dareth go on to walk in the lust of his eyes, and pride of his heart, and flatter himself with these thoughts, [Lord have mercy upon me, will save him on his death-bed: Howsoever there may be some rigor expected from the Father; why, Christ will have mercy upon him, Christ died for him, and will save him: And he needeth make no question of the love of Christ, of his affection, and readiness to help him, though he walketh in the stubbornness of his wicked heart:] Let such a one know, That God, as he will by no means clear the guilty, so nor will Christ too. Mark that place for this, *Exod. 23. 20. Behold, (saith God there) I send an Angel before thee, to keep thee in the way, and to bring thee into the place which I have prepared. That Angel was Christ; for it is said, that they provoked Christ in the Wilderness. Therefore it was Christ. Now mark, Beware of him, and obey his voice; provoke him not, for he will not pardon your transgressions. Why? for my name is in him. Christ is just as I am, saith God the Father here, and as severe to sinners as I am: Therefore provoke him not, he will not pardon. Kiss the Son, lest he be angry. The Son can be angry as well as the Father. Though he be the Lamb of God, yet that Lamb will turn Lion against them that disobey him, and refuse to obey the Gospel of Christ. The Lamb will be so angry, as to make the great ones of the earth to cry, Who shall deliver them from the wrath of the Lamb? Rev. 6.*

Secondly, In that Christ is called the *Word*, in reference [Use 2] to the *word uttering*, because he is the Interpreter of his Father's will, and declareth the Father's mind to the sons of men: Let us learn from hence to bless Christ; for all the knowledge we have of God, and the things of God, it is from him we have it, he is the Word that hath declared it: *The only begotten Son in the bosom of the Father, he hath declared him, Joh. 1. 18*. If men think themselves so much beholding to their Tutors, and School-masters, that discover to them the hidden things of Arts and Sciences; If *Alexander* was so much bound to his Master, his School-master, *Aristotle*, his Instructor; that he made a question, Whether he were more bound to him, for his

teaching of him, than to *Philip* his father for begetting of him: Then, what do we owe to Jesus Christ, the great *Tutor*, to whom we owe all our Learning, *Tutors*, and *Fathers* too? for all Relations meet in him, and all Duty is due to him. And if He be the *word uttering*, let none be ashamed of that work of the Ministry. Some Gentlemen think it scorn to make their sons Ministers; God the Father made his Son a Minister, ye see; and setteth the Lord Jesus Christ, his only Son, to be a revealer of his will to the sons of men. And if so, something else may be learned from it.

Let us all take heed to what we hear. It is Christ that is the *word uttering*. What we find in Scripture, and hear delivered according to the Scripture, it is the word of Christ: *Let the word of Christ dwell in you richly, in all wisdom*, Col. 3. 16. Ye must give me leave to tell you, when men speak Scripture to you, rightly interpreted, and ye refuse to hear; ye do not refuse men, that speak from the Pulpit, but him that speaketh from Heaven, which is Christ himself; according to what we read, Heb. 12. 25. *See that ye refuse not him that speaketh. For if they escaped not, who refused him that spake on earth; much more shall not we escape, if we turn away from him that speaketh from heaven.* Christ speaketh from Heaven in every Sermon, wherein truth is delivered unto you. He saith to the drunkard from Heaven, Become sober; and to the wanton he saith from Heaven, Become chaste; to the unbeliever, Lay hold on Christ. It is said from Heaven, when it is said from the Pulpit. If men will go on in sin in spite of Heaven, God will confound them in spite of the world; they must to Hell in spite of the world: *Though hand join in hand, they shall not go unpunished.* If men will not hear him speak on earth, they must not expect to have him to hear, when they would have Heaven. That is the third thing. Christ is called the *word*, in reference to the *word uttering*; because he is the substance of all his Father's Revelations and Promises.

Let us therefore learn from hence, to grow in the knowledge of what we read, and whatsoever we hear from the word of God, because he is the substance of all. Thus, take any Scripture, gage it, and you will find Christ in the bottom of it: If it be a Precept, it leadeth you to Christ for strength to perform it: If it be a Threat, it leadeth you to Christ for grace to escape it: If it be a Promise, it clearly conveyeth Christ; *In him all the promises are Yea and Amen*, and therefore called, *Pretious promises*; not that they have anymore price in them, of themselves, than any other Truths have; but *precious promises*. That is a precious Box, that hath a rich Jewell in it. Every Promise is precious, that hath Christ in more latitude, than other places of Scripture have. Therefore let us labor to find Christ in everyone. The old World had but one Promise, for a great many years together; from *Adam* to *Abraham*, we read but of one Promise which God made to *Adam* in Paradise; and yet *Adam* a holy man, and *Enoch* a holy man; and yet but one Promise. Now, we that have so many Promises, cannot we find Christ in some of them to rely upon? *Having therefore these promises, dearly Beloved, let us cleanse ourselves.* Let us seek for Christ, and Cleansing, in the Promises. I have done now with the Subject of these three Propositions, The *Word*.

The first thing that is predicated of the Word, is, that [Proposition. 1] which we meet with in the first Proposition, namely, His eternal *Existency*, *In the beginning was the word*. The other Evangelists, especially *Matthew* and *Luke*, they have spoken fully of the temporal Generation

of Christ. So *Matthew* beginneth, *The book of the generation of Jesus Christ, the son of David, the son of Abraham*. Now *John*, whose aim was to insist upon those things, that concern the Divinity of Christ, he beginneth with his Eternal Generation.

In the Beginning was the Word.

Beginning and *was*, saith *Basil*, these two terms are like two Anchors, which the ship of a man's soul may safely ride at, come what storms will come. None of those Heresies that deny the Divinity of Christ, shall be able to shame that man, that layeth hold upon these, *In the beginning*, and *Was*. There was a *Beginning*, when other things received their Being; I, but Christ was in that *Beginning*, and so before the things had received their Being. Much ado there is amongst Interpreters, to little purpose, to find out several senses of this word [*Beginning*]. I will not trouble you with them: That of *Mark* will clearly give you the meaning of it, *In the beginning of the Creation of God*, Mar. 13. 19. *Such as was not from the beginning of the Creation, which God created*. Here is the thing clear. The beginning of the Creation that God created, is the same that *Moses* meaneth, Gen. 1. 1. *In the beginning God created heaven and earth*. It is something remarkable, that *Moses*, with whom God spake face to face; and *John* the Evangelist, who lay in Christ's bosom, should both of them have one *Exordium*; *In the beginning*, saith *Moses*; and, *In the beginning*, saith *John*. It is thought, that *John* doth allude to *Moses*, only with this clear difference; *Moses* speaking of the Creation of the World, saith, *In the beginning, God made heaven and earth*. He speaks of a World that was made. *John* speaking of a Word that was not made, saith, *In the beginning was the word*. He doth not say, He was made, as if Christ were a creature; but, when all other creatures were made, Christ was. Christ had a Being, when they did but begin to be; therefore he was before them. That which was in the beginning must needs be eternal; Why? Why, because, before the creatures began to be, there was nothing but God.

What was before the Beginning? Let that be the question. [Quest.]

It will lead you into the Abyss of Eternity, what may [Answ.] be before the Creation. Here Faith may enter into the darkness of Eternity, where it may lose itself, and can see nothing, but *God before all*, and *God after all*, and *God in all*. Before the Creation, nothing but God. Christ was before the Creation; when they began to be, he was. Therefore Christ was Eternal, there was no beginning before that Indeed, there was God before the Creation, but God hath no beginning. Though there be *principium ordinis*, there is not *principium temporis*; as, the Father first, and Son secondly, and the holy Ghost the third. Here is *principium ordinis*, Order; but no Time, wherein the Father, Son, or holy Ghost began to be. So, Christ was in the beginning, had a being then. There was no beginning till the Creation, Therefore Christ was from all Eternity.

This may be confirmed with more strength, because the holy Ghost, throughout the Scripture, when he would express Eternity, useth to do it thus; Such a thing *was before the world*; that is, it was *Eternal*. Psal. 90. 1, 2. *Lord, thou hast been our dwelling place in all generations. Before the mountains were brought forth, or ever thou hadst formed the earth or the world, from everlasting to everlasting, thou art God*. How proveth he that? Because he was, before

the Mountains or Earth was made. Christ was before the world, therefore God from everlasting to everlasting. Joh. 17. 5. *Now, O Father, glorify thou me with thine own self, with the glory which I had with thee before the world was.* That is, from Eternity▪ Take a clear place (for those that clearly apprehend Christ to be meant by Wisdom, as undoubtedly He is) Prov. 8. 22. and so forward to the 30 verse; a place, to which our *Evangelist* is thought to have alluded here, and it is fully parallel; where Wisdom saith, *The Lord possessed me in the beginning of his ways: Just as in the Text, In the beginning was the word. The Lord possessed me in the beginning of his ways, before his works of old. I was set up from everlasting, from the beginning, or ever the world was. When there were no depths, I was brought forth; when there were no fountains abounding with water. Before the mountains were settled, before the hills were brought forth, &c.* Another testimony ye have of Christ's Eternity: it is in the Type of *Melchizedek*, Heb. 7. 2, 3. *King of Righteousness, and King of Salem, which is King of Peace. Without father or mother, or without descent; having neither beginning of days, nor end of life, but made like the Son of God, which abideth a Priest continually.* What cause have we to adore, as *Tertullian* speaketh (not only to admire, but to adore) the fullness of the Scriptures? The very silence of the Scriptures speaks deep Mysteries. The Apostle arguing from the Scriptures the Eternity of Christ, speaketh nothing of *Melchizedek's* father or mother. *Moses* speaking of the Worthies in Scripture, he is wont to speak of their parentage, when they began, and when they died. But the Apostle, when he speaks of this Priest, saith, He was without father or mother. Another place, of the Eternity of Christ, ye have, *Mich.* 5. 2. where he speaketh both of the temporal and eternal Generation of the Son of God; *Thou Bethlehem Ephrata, though thou be little amongst the thousands of Judah, yet out of thee shall he come forth unto me, that shall be Ruler in Israel: Out of thee shall he come forth.* That is, of his temporal Government. Here he speaketh of his eternal Generation, *Whose goings forth have been from everlasting. In the beginning was the word.* That is, Christ was from everlasting. He had a being, before the greatest began to be. And this may serve briefly, for the Explication of that Proposition.

I now come to the Application, because I intend to be as brief as may be. What ye have heard of Christ's Eternity, of having a being before the creatures were made, will afford you,

- First, matter of Comfort.
- Secondly, matter of Duty.

First, Matter of Comfort from hence: because this lets [Use 1] us see, that our happiness standeth upon an everlasting foundation, upon one who was in the beginning, before any creature began to be: And what shall overthrow that Building, whose foundations are laid in Eternity? Shall the Creatures, which are but of yesterday? What can they do, to undo, what the eternal God hath ordained before the world was? That is the foundation of all, *Ephes.* 1. 4. *According as he hath chosen us in Christ, before the foundation of the world, that we should be holy, and without blame before him, in love.* Our salvation beareth date before the world was; therefore there is nothing in the world shall prejudice it, much less overthrow it. It resteth upon him who was in the beginning, and who will be after the end; upon him, who is *Alpha* and *Omega*; more ancient than the beginning, and more lasting than the end of the creatures.

Alas, poor creatures! time was, when they were not, but then was He, *In the beginning was the word*; and there will come a time when they shall not be; but no time, wherein it can be said, Christ is not. The Devil is a creature, Shall he be able to undo, what the Eternal hath appointed? He was not when Christ was; and though he shall now live forever to be in torment, yet the time shall come, when he shall not be a Tempter. Then Christ shall be a Savior, be sure. *Hab. 1. 12.* See what a spring of consolation doth arise from this consideration of Christ's Eternity; *Art thou not from everlasting, O Lord my God, my holy One, art thou not from everlasting? we shall not die.* Certainly, we that have an everlasting Savior, shall be freed from everlasting death, *we shall not die.* This is the lot of as many, as lay hold on him by faith. Our eternal Savior loveth to do all things like himself. Lest you should fear either want of love or might, both his love and power are eternal, even as Himself is. He hath everlasting kindness in him, and intendeth to show it unto us, *Isa. 54. 8. In a little wrath I hid my face from thee for a moment, but with everlasting kindness will I have mercy on thee, saith the Lord thy Redeemer.* And his Power is as everlasting as his Love, *Isa. 20. 4. Trust ye in the Lord forever, for in the Lord JEHOVAH is everlasting strength.* The consideration of these two, should fill us with everlasting consolation, as *Paul speaks, 1 Thess. 2. 16. Everlasting consolation, and good hope through grace.* He that was in the beginning, will be with us to the end; I, and in the end of our days too. It is a great comfort, when a man cometh to die, to think, Whom my Salvation dependeth upon; why, upon an everlasting Redeemer, that dieth not.

There is a time when we must go out from all the creatures, and have no more to do with those things, that are so pleasing to us in the world. There is a time when we must go into Eternity; and there is Christ. The creatures we delighted in, they remain not; I, but the God we go to, He remaineth; *From everlasting to everlasting, thou art God.* Here is a living Comfort for a dying Creature.

Secondly, Here is matter of Duty, as well as matter of [Use 2] Comfort. If Christ were in the beginning, before all the creatures, then let him not come after any of them in our esteems. That is one Lesson we learn from hence. It is expressly said of Christ, *Col. 1. 17. He is before all things, and by him all things consist.* He is before all things, in regard of his own being: Let him be before all things, and above all things, in our esteem. He was before all the creatures, O let him not come after them in our hearts. *In the beginning was the word,* when no wealth, no profit, no pleasure, no preferment, such as men now dote upon. Christ is before all these things, Why should he go after them in the esteem of men?

As it was amongst the Heathens, they placed their happiness in the exercise of *virtue*; and yet some of them cried, *Virtus post nummos, quaerenda pecunia primùm.* Let virtue come after wealth. They first labored to get a good estate, and then looked after good qualities and dispositions. So it is with many Christians, who, in their Doctrines and Professions, place their happiness and fellowship with Christ after riches; let Christ come after. Which of us doth not wonder, and cry shame of the Gadarenes, that preferred their swine before Christ, rather let him go out of their coasts, than part with their herds. Certainly, we, in effect, do the same, when we prefer our swinish lusts, before the embracing of, and yielding obedience to, our blessed Savior. We are ready to defy the Jews for crying, *Not him, but Barabbas*; and yet

our actions cry as loud, Not *Him*, but the *world*; not *Him*, but the *flesh*. Rather imitate good *Tremellius*, who was himself a Jew born: and after, when he turned Christian, in reference to what his Country-men, the Jews, had once said, *Not him, but Barabbas*; he made this his Motto, *Non Barabbam, sed Christum*; Not *Barabbas*, but *Christ*; to intimate, his having renounced all, for the Lord Jesus Christ. Let it be thine: Not the *world*, but *Christ*; not the *creature*, but *Christ*; not the *flesh*, but *Christ*. He was before all, and shall be before all in my esteem. *Whom have I in heaven but thee?* Psal. 73. 25. That is one Duty we are to learn from hence.

Secondly, Seeing Christ is Eternal, trust him for Eternal things; expect such from him, that is an everlasting Father, *Isa. 9. 6*. Do you think, an everlasting Father will lay up none but temporal blessings for his children? He that was from the beginning, hath provided something that shall be after the end, for everlasting for you, if ye will seek after him. Remember what the Apostle saith, *2 Cor. 4. ult. While we look not at the things which are seen, but at the things which are not seen; for the things which are seen are temporal, but the things which are not seen are eternal*. Oh! look at those eternal things, trust in an eternal Savior, who hath purchased them first, and since provided them for you. He is gone before, to provide heavenly things for you. Grace is a thing, which hath something of eternity in it. The way of holiness, the Scripture calleth it, the everlasting way, *Psal. 139. ult. Lead me in the way everlasting*. Seek to Christ for that. For your everlasting Savior will give you that which hath an influence into eternity; so Grace hath. It is an immortal seed, that begets its glory, and that is everlasting too. Ye have a Promise, *Isa. 45. 17. Israel shall be saved in the Lord with an everlasting salvation*. He that was before the world, hath happiness world without end, for all that believe in him. So much for the first Proposition, namely, *In the beginning was the word*.

The second is that, that concerneth the Personal Coexistency [Proposition. 2d] *of the Word with the Father*; and it lieth in these words, *The word was with God*.

By the *Word*, we still understand the same Person, *Jesus Christ*. By *God*, in this Proposition, ye are to understand the *Father*. For you must know, this term [*God*] is taken two manner of ways in this Verse. Sometimes the term [*God*] is taken *essentially*, and so it is applicable to all the Persons in the Trinity; as when it is said, *God is a Spirit*; *God* there is taken, so as to signify the *Nature* of God, and the *Essence* of God, which is common to all the three Persons. And so it is taken in the last clause of this Verse, *The word was God*.

But otherwhile it is taken *Personally*, and so it signifieth not the whole *Essence*, but someone Person in the Trinity: As when it is said, *God was in Christ, reconciling the world to himself*. The *Father* in the *Son*. When it is said, *Joh. 3. 16. God so loved the world, that he gave his only begotten Son*. Here is God loving the world, and giving Christ. So in the second Proposition, *The word was with God*; that is, with *God* the first Person. This implieth at once, a *Nearness*, and a *Distinction*. A *Nearness* to God, *The word was God*; and yet a *Distinction* from him, for it was but *with him*. Now, that which is with another, doth imply a person distinct. We do not say, a man is with himself, but *Peter* is with *Paul*, or *Paul* with *Peter*. So here, *The word was with God*. Take two or three places to help you to understand this. *Joh. 1. 18. No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, &c.* Here is the Son in the bosom of the Father, that is, the *Word* with God. Here is a *nearness*, and yet a

Personall distinction. Nearness, for it is in the bosom; and yet a *Personal distinction*, it is the Son in the Father's bosom. One more clear, that is fully parallel with the Text; that is, 1 Joh. 1. 2. *The life was manifested, and we have seen it, and bear witness, and show to you that eternal life which was with the Father. Eternal life is a Person here. By Eternal life ye must understand the very self-same Person, who is called the word of life, in the first verse. Eternal life is something that was seen, and born witness to, namely, the Lord Jesus Christ, of whom, saith he, verse. 1. they have seen him, and looked upon him, and have handled the word of life. So that it is no new thing for John to call Christ, the Eternal life. He saith, This is the true God, and eternal life. What doth he say of this Eternal life? Why, that we have seen it, and bear witness: That is, of that Eternal life which is with the Father. Take another, which is parallel to the Text, Prov. 8. 29, 30. where, by Wisdom is understood Christ, which saith of itself, Then I was by him as one brought up with him, and was daily his delight▪ Rejoicing always before him, rejoicing in the habitable part of his earth, and my delights were with the sons of men. Where Christ is spoken of, as a son, in the presence of the Father. He is said to be with him, as here in the Text. Take notice of two Praepositions, there used, in reference to Christ; In, and With; 〈 in non-Latin alphabet 〉 , and 〈 in non-Latin alphabet 〉 . It is said, Joh. 14. 10. Believest thou not? (saith Christ to Philip) He that hath seen me hath seen the Father. And then he saith, I am in the Father, and he in me. Here Christ is said to be in the Father, and, in my Text, with the Father; with this difference, [in] that noteth Unity; [with] that importeth Distinction: [in] that falls upon the Essence, [with] that falleth upon the Person. So as, in plain terms, Christ is in the Father, in regard of the Unity of the Essence, which is the same with that of the Father. Christ is with the Father, in regard of the Distinction of his Person. So as between the Son and the Father, there is *alius & alius*, but not *aliud & aliud*, as Divines say: That is, The Son is another Person from the Father, but not another thing from the Father. The Father and the Son are *Unum*, but not *Unus*; the Father and the Son are one Thing, but not one Person. Ye may truly say, The Son is *with the Father*, as my Text hath it; but ye cannot say, The Son is *the Father*, because there is distinction of Persons, and yet a personal Co-existency, *The word was with God*. So ye have the meaning of that Proposition.*

Let us now make Use of it.

First, Take notice, here, of the distinction of Persons in [Use 1] the Godhead, a distinction without their Divinity. Here is the Son, *the word with God*, and the Son *with the Father*, not divided from him. And yet one Person with another, and so distinct one from another. *With him*, not without distinction; and *in him*, without division. As in the night-time, if a man set up three Candles in a room, all these concur to the lighting of the room; yet there is but one light: So, but one Essence in the Divinity. Yet here are three Candles that give that Light, but no man can say, that this light is peculiar to the First Candle, and this to the Second, for all shine together; and yet the light of the second Candle is with the first, but the light is all one. But O the depth! It is no wading here, farther than a man hath footing out of Scripture, for fear of being past our standing, and be drowned. The *Word of God is with God*, and one Person with another; but, the manner How, as *Basil* said, when he met with some knots of difficulty in this Mystery, I believe, saith he, I do not busy myself in searching over far; what

we cannot make out in plain reason, we must make out in believing, where we have the Scripture for our bottom; only take notice of such a thing. Certainly, there is a distinction of Persons in the Trinity. Here, is One with Another. *The word was with God.*

Secondly, Learn from hence to worship God, according [Use 2] to a distinction of Persons. Learn we to worship, and look at Christ, as a Person distinct from the Father, and the holy Ghost; or else we worship not Christ, but our own fancies. If we conceive him not as he is, as he is distinct. This is the great difference, between the Christian and the Turkish Religion, I might say, the Jewish too; for, the Turks and Jews agree, in that they hold one God, but deny a distinction of Persons in the Godhead. We Christians, according to Scripture, acknowledge that too; *There are three that bear record in heaven, the Father, the Word, and the Spirit and these three are one.* And some kind of necessity appeareth, in a way of reason, which we may take notice of, for the strengthening of our faith in this great Mystery, that there should be a distinction of Persons. God the Father was the Person offended. Reconciliation was to be made. None but God hath enough in him to satisfy God. Therefore it was requisite there should be a Person, to satisfy the Person offended. That, the second Person, the Lord Jesus undertakes, and goeth through with it. But how shall this be made known? Poor man is as far off as ever he was, if he be left here; he hath no power in his own nature to reach this. Therefore there is a Third Person, the holy Ghost, who discovereth this, and applieth it. So that the Salvation of Man, is by the concurrence of the whole Trinity.

But I must here again take off myself, with, *O the depth!* as Bernard did, *Hoc magnum est Mysterium*, This is a great Mystery, a Mystery rather to be adored, than searched into. Well, saith he: *Quomodo esset Pluralitas in Unitate, & unitas in Pluralitate;* How there should be a Plurality in Unity, and how a Unity in Plurality; three Persons, and yet but one Essence; *Scrutari temeritas est*, It is rashness to search too far into it. *Credere pietas*, it is piety to believe it. *Cognoscere vita aeterna*, It is life eternal to know it. We can never have a full comprehension of it, till we come to enjoy it.

Thirdly, This may serve to Answer that Question, which some make, *What was God a doing before he made the [Use 3] world?* [Object.]

It might suffice to Answer them, as Augustine did in [Answ.] the same case, with a short Answer, *He was a making Hell for such as put these Questions.* But there is a fairer Answer in the Text, which telleth you, That the Word that was in the beginning, before the Creatures were made, that *Word was with God.* God was delighting himself in his Word. God and his Word were a contriving the Redemption of Mankind, and had thoughts of peace towards the Elect from all Eternity. That place, *Prov. 8.* speaketh something to it, *When he appointed the foundations of the world,* verse. 30, 31. *then I was by him, as one brought up with him;* or, as a Nourisher, in Intention or decreeing of the Creatures, that were to be made; or out of the Church, that was to be gathered out of the world. *I was daily his delight, rejoicingalwaies before him.* This God was a doing before the world was made, he was delighting in his Son; this Text saith so, clearly. So saith Peter, 1 Pet. 2. 19, 20. *The precious blood of Christ, as of a Lamb without blemish, and without spot; who verily was fore-ordained before the foundation of the world, but was manifested in these last times for you.* Before the foundations of the world, what was God a doing? Plotting

(as I may speak with reverence) the work of man's Redemption; projecting my Redemption and thine. Before we were, he had thoughts of peace and mercy towards us. Therefore we may trust him as long as we live. When we think little of him, he thinks much of us.

The fourth Use we may make of this, is this; It should [Use 4] teach us, and I pray God we may all learn, infinitely to prize the love of Christ; I say, to prize and adore the love of Christ; Who, though he were from all Eternity, the *Word with God*, yet was pleased, in the fullness of time, to become *Emmanuel, God with us*. What an act of respect and love was it in *Moses*, to his Country-men the Jews, poor Hebrews, in sore bondage; and he in *Pharaoh's Court*, brought up in all the learning of the Egyptians, adopted by the King's daughter, full of honor (some say, *Lord Treasurer of Egypt*; and they build their conjecture upon that, because it is said, *He forsook the treasures of Egypt*): It was a great thing for him to leave the Court, and sort himself with poor Laborers at Brick-kilns; yet, that he did. Here is an act of great condescension in *Moses*, of much respect to his Country, and love to the poor Hebrews. But what is this of *Moses* to that of Christ, who was with God in the Court of Heaven, taken up with the mutual delights, which the blessed Trinity had in each other? To leave this, all this, for a time, and to come to be Man with us! To leave his Mansion, which was Heaven, and to pitch his Tent upon Earth, as the word signifieth, Joh. 1. 17. *He dwelt amongst us*, 〈 in non-Latin alphabet 〉 ; that is, as in a Tent or Tabernacle. Do but consider the difference of these two states; that which Christ left, and that which Christ took: The former was a state of incomprehensible glory, *In the beginning was the Word, and the Word was with God*. What was the state of the Word? See, Joh. 17. 5. *Now, O Father, glorify thou me with thine own self, with the glory which I had with thee before the world was*. I had with thee glory before the world was. Here is the *Word with God*, in the state of glory. From this state of glory he is pleased to descend: To what? To take *shame*. It is emphatically said, for that is one half of Christ's sufferings, *Shame is*. Heb. 12. 2. *Looking to Jesus, the Author and Finisher of our faith; who, for the joy that was set before him, endured the cross, and despised [the shame]. He came to be buffeted, and spit upon, and reviled, and called a friend of publicans and sinners, a wine-bibber; yea, the prince of devils. They called Christ Beelzebub*. Before he came into the world, he was in a state of Joy, as well as of Glory. The Text saith, *He was with God*; and wheresoever God is, there is joy; as the *Psalmist* saith, *In thy presence is fullness of joy, and at thy right hand are pleasures for evermore*. What is that Christ took instead of joy? He came to sorrow; sorrow, and deadly sorrow, surrounded his soul on every side. From that eternal joy, he is pleased to descend to those intolerable sorrows, to be *a man of sorrows, acquainted with grief*. Blessed Savior! may we well say, What a change hast thou made, for thy love to us? of being with God, to be with Man; from the Father's Bosom, to the Virgin's Womb; from Heaven, to Earth; from Glory, (as ye have heard) to Shame; and from Joy, to Grief: And all this, for our sakes. *Ye know the grace of our Lord Jesus Christ*, (saith the Apostle) *who though he were rich, yet for your sakes he became poor, that ye, through his poverty, might become rich*. How should this fire and inflame our hearts with love to Christ! He, who was the delight of his Father from all Eternity, had his delight with the sons of men; How should the sons of men have their delight in him? Hath Christ left Heaven for me, and shall not I leave the world for Christ? Hath he thus emptied himself for me, of his Joy and Glory, for a time; and shall not I deny myself for him, in my pleasures, and profits, and ease?

What a poor sorry joy is that, which the world affordeth us, to that which Christ hath first given us? Let us love him, who loved us so, as that he was pleased to become *Emmanuel*, God with us. So, *The Word was with God*.

This is that which concerneth the Personal Co-existency of Christ, with God the Father.

In the Beginning was the Word, and the Word was with God, and the Word was God.

There is hardly any place of Scripture more abused, in a way of superstition, than the beginning of this Gospel. It was a common thing in times of Popery (and I would to God it were abolished wholly at this day) to write these words in certain Characters, and to tie the paper or parchment about people's necks, as a Charm against *Agues*; or as a Spell, to prevent some other mischief. We shall, I hope, make better use of them, by how much this Scripture hath been wronged by others. These words are a Charm indeed, but it is against Heretical Opinions, and carnal discouragements. The Deniers of Christ's Divinity, never had such a Charm as this is, *Joh. 11*. We have made some of them to that end, and hope to make more, as we do proceed.

The Fifth Use from hence, is, that this very Proposition, [Use 5] that *the Word was with God*, holdeth forth Comfort to us: For he that was with God in the beginning, is with him still, and will be with him for everlasting; *with God* then, and *with God* now, and *with God* to all eternity: And that under the notion of our *Advocate*, 1 *Joh. 2. 1, 2. If any mansin, we have an Advocate with the Father* (So the phrase is here, *With the Father*) *Jesus Christ the righteous; and he is the propitiation for our sins*. He is there as an Advocate to plead a cause: And what cause? His own as well as ours. We know, when a Counselor is employed in a Cause, that concerneth himself as well as his Client, he is wont to be exceeding active in that business, more than in other; he will neglect no opportunity in such a Cause. So, Christ is such an Advocate, as to be a Propitiation for our sins. And Christ should lose the price of his own Blood, if our Cause should miscarry before God the Father, with him, where he appeareth for us; *Heb. 9. 24. Christ is not entered into the holy places made with hands, which are the figures of the true; but into Heaven itself, to appear in the presence of God for us*. Observe that, [*With God*] and, [*For us*]. He appeareth there as an Advocate appeareth for his Client; when such a Cause is called upon, he pleadeth that Cause as an Advocate. So, Christ appeareth for us as our *Proctor*; He is *God with us, and for us; and therefore able to save to the uttermost all that come to God by him; because he liveth to make intercession for them*, *Heb. 7. 25*. Never fear, that anything shall be wanting to thy salvation, Christ will be sure to perfect it. He will save to the uttermost, because he liveth forever. Well may Satan's accusations trouble us on Earth, they shall never trouble us in Heaven, for Christ appeareth there for us. He is ever with the Father.

I pass now to the third Clause of this first Verse, which concerneth the Divine Essence of Christ.

The Word was God.

So with God a distinct Person from the Father, as to be God, of the same Essence with the Father. The word, [*God*] is taken *essentially* for the Father, the First-Person in the Trinity. This

is a point of high concernment, that *Christ is God*; so high, as whosoever buildeth not upon this, buildeth upon the sands. This is the Rock of our salvation, *The Word was God*. But there will be frequent occasion in this Gospel of meeting with it, and therefore I shall speak now but briefly of it. Take a few clear places, such as our enemies know not how to evade; that in Rom. 9. 5. *Of whom, as concerning the flesh, Christ came, who is over all, God blessed for evermore*. Christ is here himself called, *God blessed forever*. So, Tit. 2. 13. *Looking for that blessed hope, and the glorious appearance of the great God, and our Savior Jesus Christ*. Who is it that shall appear at the last Day in the Clouds, but Christ, who is called the great God, and our Savior? *God blessed forever*, saith Paul to the Romans; *The great God*, saith Paul to Titus. And lest any Heretic should hope to shift it off (as they are as full of shifts, as the Serpent is of turnings and windings) and should say, Why, Angels are called gods, and Magistrates are called gods. To stop their mouths, St. John telleth you, *He is the true God*; I, and God properly so called, *The true God*.

You know what they use to object against this, as if the [Object.] Father were only called the true God. And the place seemeth to have some color in it, Joh. 17. 13. *This is life eternal, that they know thee, the only true God, and Jesus Christ whom thou hast sent*. Jesus Christ seemeth to be made a different Person from the true God.

I answer, There is no necessity of limiting this phrase, [Answ.] [*The only true God*] to the Person of the Father, the First Person in the Trinity. It is true indeed, that the word *Thee* in the third Verse, referreth to the word *Father*, in the first Verse, *These words spake Jesus, and lifted up his eyes to heaven, and said, Father, glorify thy Son, &c. And, this is eternal life, that we know thee the only true God*. Ye must know, the word *Father* is taken two manner of ways in Scripture: First, Sometimes it is taken for the First-Person in the Trinity. And *Father* is taken for the Divine Essence, or rather for an Attribute that is common to all the Persons in the Trinity: Everyone is *Father*, in this sense. So, Christ is *Father* as well as the First Person. He is called, *The everlasting Father*; and, *The Prince of peace*, Isa. 9. 6. *Father*, in that sense, is no more than, *God in his Essence*. Mal. 2. 10. *Have we not all one Father? hath not one God created us?* There is a concurrence of all the Persons in this great work of Creation, and so in this Relation of *Father*. That, Jam. 1. 27. *True religion, and undefiled before God and the Father. Father here belongeth to all the Persons*. 1 Pet. 1. 17. *We know that all judgment is committed to Christ*. So that *Father* is taken here essentially, and belongeth to all the Trinity. If ye understand it so here, then the Objection is of no force.

But Christ is conceived here as Mediator, and as Man praying to the whole Trinity, under the name of *Father*, and [1] saying, *This is eternal life, to know thee only true God, and Jesus Christ whom thou hast sent*. So that, 1 Tim. 2. 5. is parallel, *There is one God, and one Mediator between God and man, the man Christ Jesus*. Nothing is so familiar in Scripture, as to distinguish Christ as *Mediator* from God, taking the word essentially, for all the Persons in the Trinity.

Secondly, Suppose the word [*Father*] Joh. 17. be taken *Personally*, for the First Person in the Trinity; yet the [2] word [*Only*] is not here to be limited to the First Person. I pray you observe that, *This is eternal life, that they know thee the only true God*. It is not, *Thee only, the true God*, as if the Father only were the true God. Indeed, the 〈 in non-Latin alphabet 〉 is not to be tied to the saying, [*Thee only*] but, [*Thee, God*] is to be tied to the word [*Only*] To know thee

the only true God. So as 〈 in non-Latin alphabet 〉 , the word, [*Only*] is not exclusive from the other two Persons, the *Son*, and the *holy Ghost*; but only exclusive from the *Creatures*, who are improperly called *gods*, as sometimes *Angels*, and sometimes *Magistrates*, are called so; and *Idols* so called, falsely. *The only true God*, excluding *Idols*, but not the *Son* and the *holy Ghost*. You may as well argue from that place, 1 Cor. 8. 5, 6. that God the Father is not *Lord*, as argue from this, that Christ is not *the true God*; for it is said there, *Though there be that are called gods both in heaven and in earth, as there be gods many, and lords many. But to us there is but one God, the Father, of whom are all things, and we in him; and one Lord, Jesus Christ, by whom are all things, and we by him. But one Lord Jesus Christ.* May men from hence argue, and say, The Father is not the Lord Jesus Christ? But many argue and say, That Christ is not God, because he saith, *There is but one God the Father, of whom are all things.* I will not hold you long upon this, because I hope there are not many here, that need solution in this point, though the error be spreading. Consider that place, Matth. 11. 27. *All things are delivered to me of my Father, saith Christ. And, None knoweth the Son but the Father; neither knoweth any the Father save the Son, and he to whom the Son will reveal him.* None knoweth the Son but the Father. Why, doth not the Son know himself? doth not the holy Ghost know the Son? Yes. It is said, *The Spirit searcheth the deep things of God. Neither knoweth any the Father save the Son.* Doth not the Father know himself? and the holy Ghost, both the Persons? Yes. But this *none* excludeth *Creatures*, from the other Persons. So the true God is distinguished from *Creatures* and *Idols*, not from the other Persons in the Trinity.

I will make Use of this, to meet with such Heretics as [Use 1] deny this: Would to God I could say, there were none in this City; but mine ears have heard a man, stiffly to deny the Divinity of Christ, and dispute against it, and blaspheme that great truth, without which, I think, a man may safely say, there is no possibility of salvation. I wonder, that of all the old Errors, swept down into this latter Age, as into a sink of time, this of the *Socinians* and *Arians* should be held forth amongst the rest. Let us beware of their doctrines, shun their meetings and persons, that come to us with the denial of the Divinity of Christ in their mouths. This was *John's* doctrine, and his practice. *Irenaeus* tells us, that after he was returned from his Banishment, and came to *Ephesus*, he came to bathe himself; and in the Bath he found *Cerinthus*, that said, Christ had no being, till he received it from the *Virgin Mary*: Upon the sight of whom, *John* skipped out of the Bath, and called his companions from thence, saying, *Let us go from this place, lest the Bath should fall down upon us, because Cerinthus is in it, that is so great an enemy to God.* Ye see his Doctrine, see his words too, 2 Joh. 10, 11. *If any come to you, having not this doctrine, receive him not into your house, neither bid him God-speed: for he that biddeth him God-speed, is partaker of his evil deed.* What the Doctrine was, ye may see to be the Doctrine of the Divinity of Christ. This is one word to Ministers, to confute the gainsayers; but it is not the main: I will not therefore stand upon it in this *Auditory*. As it is with the *Angels* that are ministering Spirits, for the good of the Church; so it should be with the Ministers, that are called, the *good Angels* of the Church. The *Angels* are fometimes put upon conflicts with the *Devil*, they have many combats with the wicked Spirits, as may be gathered out of *Daniel*. But, this is but in order to their ministering for the good of the *Elect*. They conflict with evil Spirits, that they may be serviceable for the good of the Church. So should

Ministers conflict with evil Angels, but in reference to the good of the Church. *Speak comfortably to Jerusalem*, saith the Lord to the Angel. Therefore I shall pass to another Use of Consolation.

The Word was God.

Beloved, If this be not true (say Heretics what they [Use. 2] can) if this be not true, That Christ was God, our Preaching is in vain, and your Faith in vain; ye are yet in your sins. Who can forgive sins but God? Ye expect forgiveness of sins by Christ. What soul can get to Heaven, if Christ be not God? He hath promised eternal life to all that love him, and believe in him; How shall a man have this Promise made good, if He be not God? If a man that hath never a foot of land in *England*, shall make his Will, and bequeath to thee such and such Houses, and Land, in such a Town and County, whereas he was never the owner of any such Houses or Land: Certainly, this Deed is null, thou art never a whit the nearer enriching thyself with such a Legacy. If Heaven be not in Christ's dispose, how can we have it as his gift? If Christ be not God, we cannot have Heaven. If Christ be not God, we are all still in our sins. For, the Justice of God expects satisfaction to be made, for the sins of men; we cannot make satisfaction, but our Surety must. Christ is our Surety. If Christ be not God, our Satisfaction is null; for, an infinite Justice offended, must have an infinite Price paid. A man may satisfy the Justice of man, but what man can satisfy the Justice of God? *Will God accept the first-born of thy body for the sin of thy soul?* No, he will not. Yet he will accept His *First-born* for the sins of the world, for in him he is well pleased. There lieth a great deal of strength upon that place, it is a special foundation of faith; Act. 20. 28. *Over which the holy Ghost hath made you over seers, to feed the Church of God, which he hath purchased with his own blood.* The Church of God, which he hath purchased with his own blood. This must needs relate to Christ. And Christ is here called God, and Christ's Blood is called the Blood of God. Christ could never have gone through with the purchase of the Church, if the Blood he shed had not been the *Blood of God*. Whatsoever the Justice of God can exact, that the Blood of God can discharge. The blood of man would not have done it; the blood of men or Angels would not have done it. Man sinned, and Man must satisfy. Therefore the Human Nature must be assumed by a Surety, for a man cannot do it. If an Angel should have assumed Human Nature, it would have polluted him; Human Nature was so defiled by sin, that it could not be assumed by any but God. Now Christ being God, the Divine Nature purified the Human Nature, which he took, and so it was a sufficient Sacrifice. The person offered in sacrifice was God, as well as Man. This is a ground whereupon a Believer may challenge Satan to say his worst, and do his worst! Let him present God, as terrible; Let him present me, as abominable in the sight of God, by reason of my sins; Let him aggravate the height of God's displeasure, and the height, and depth, and length, and breadth, of my sins; I grant all. And, against all this, I oppose this infinite Satisfaction of Christ. Though the Justice of God cannot be bribed, yet it may be satisfied. Here is a proportionable Satisfaction; here is *God* answering *God*.

The Word was God.

This *Word* was He that laid down his life, and shed his blood for us. And now let Satan urge the Justice of God as much as he can. The Justice of God maketh me sure of Salvation, Why?

Because his Justice obligeth him to accept of an adequate Satisfaction, of his own appointing. The Justice of God maketh me sure of mine own happiness: because, if God be just, that Satisfaction should be had; when that Satisfaction is made, Justice requireth, that the person for whom it is made, shall be received into favor. I confess, that unless God had obliged himself by Promise, there were no pressing his Justice, thus far, because *Noxa sequitur caput*. There was mercy in the Promise of sending Christ out of mercy, to undertake for us; otherwise we cannot say, that God was bound, in Justice, to accept of Satisfaction, unless he had first, in mercy, been pleased, to appoint the way of a Surety. Justice indeed requireth Satisfaction, but it requireth it of the person that sinneth. Here cometh in Mercy, that a Surety shall be accepted; and what he doth, is, as if the person that offended should have done it himself. Here is Mercy and Salvation surely bottomed upon both. So much sweet comfort floweth from this consideration, *That Christ is God*. I come now to the second Verse.

Vers. 2. *The same was in the beginning with God.*

What the Evangelist had affirmed in the former Verse, *The Word was with God*; he now confirmeth in this second Verse, *The same was in the beginning with God*. There is a Repetition, but with some Illustration. It may be thought, that some, or all of these three things, may be aimed at.

First, it may be thought to aim, at showing us that these words, 〈 in non-Latin alphabet 〉 , *In the beginning*, are to be referred to all the three Clauses and Propositions, in the first Verse, whereas they are there annexed but to one of them; *In the beginning was the Word*, saith he, verse. 1. Now the second Verse, knitteth the same words to the second Proposition, *The same, in the beginning, was with God, and the same was God*. So that ye must put both into that Proposition, which concerneth the eternal *Existency* of Christ, and to that which concerneth the Personal *Coexistency*, *The Word was with God*; and the *divine Essentialnesse* with God, *The same was God*.

Though he were with God in the beginning, may some say, yet it is questioned, whether he were God then. This addition will prevent such mistakes, to show you, the words, *In the beginning*, is to be put to every Proposition. That may be one aim.

Secondly, There may be another: In the former Proposition. [2]The Evangelist had told you of Christ's *Co-existency with the Father*, when he said, *The Word was with God*; and he addeth, *The same was in the beginning with God*. Here he telleth you of his *Co-working with God*, as well as of his *Coexistency with God*. In the beginning, As he was then a Person distinct from the Father, and coexistent with him; So, so soon as the Father began to work, He began to work. *All things were made by him*. He was so with him, as to work together with him, in the work of Creation in all things.

Or perhaps, neither of these are intended. But the Repetition [3] aimeth at a third thing, which is, To show the great necessity of the aforesaid Truth. This ye may take with you, as a rule to help you in the interpretation of Scripture: Repetitions have divers uses in Scripture;

we find them frequent both in Prayer and Prophecy, in Threatenings and Precepts, and in the laying down of Truths. Repetitions have their several uses in all these.

1. In *Prayer*. Repetition serveth to note frequency in the same things, said over again with new affections; as, *O Lord hear, O Lord forgive, O Lord hearken, and do*. Take the instance of Christ; we read of his fervency and earnestness in prayer, especially in his Agony, Luk. 22. 44. *Being in an agony, he prayed more earnestly*. How doth he express this earnestness? Matth. 26. 44. He went away the third time, praying the same words, *Father, if it be thy will, let this cup pass from me*. So the second, and the third time, it is said. This Repetition serveth to note Christ's earnestness in Prayer.

Secondly, in *Prophecies*. Repetition serveth to note the certainty of them, together with their celerity and speed. That reason is given by God himself, Gen. 41. 32. *For that the dream was doubled to Pharaoh twice, it is because the thing is established by God, and he will surely bring it to pass*. The doubling doth note the certainty of the thing.

Thirdly, in *Threatenings*. Repetition noteth unavoidableness, and, perhaps, suddainness. Ye have, Ezek. 21. 27. *I will overturn, overturn, and it shall be no more*. Twice, I will overturn, to show, that their overthrow should be unavoidable.

Fourthly, in *Precepts*. Repetition serveth to note a necessity of performing them. So, Psal. 47. 6. *Sing praises to God, sing praises to our King; sing praises, sing praises*. Four times, to show the necessity of that duty.

And lastly, to our present purpose, in *Truths*. Repetition serveth to show the necessity of believing them, and of knowing them. So, in that great Truth of Regeneration, ye see, Christ repeateth it thrice with one breath, in his Sermon to Nicodemus, Joh. 3. 3. *Except ye be born again, ye cannot see the Kingdom of God*. Vers. 5. *Except a man be born of Water, and of the Spirit, he cannot enter into the kingdom of God*. And, *Marvel not I said unto thee, Ye must be born again*, verse. 17. So here, the *Evangelist* repeateth this great Truth, to show the absolute necessity of our knowing it, and believing it. *In the beginning was the Word, and the Word was with God. And the same that was in the beginning, was God*.

That which we are to note from hence, is this: First, in general, The usefulness and lawfulness of repeating the same things: *To me, (saith Paul) it is not burdensome; for you, it is safe*, Phil. 3. 1. We are all by nature, as Christ said of his Disciples, *fools, and slow of heart to believe this great Mystery of God*, Luk. 24. 25. *Then said he unto them, Oh fools, and slow of heart to believe all that was spoken*. Slow of heart, they had therefore need to be switcht and spur'd again and again; had need to have the goad thrust in, a first, second, and third time. That is the expression, Eccles. 2. *The words of the wise are as goads, and as nails fastened by the masters of the assemblies*. So necessary are Repetitions of Truths. It is in this case, as with *Peter*, in his vision of the Sheet, when all sorts of Beasts came down, clean and unclean. Upon the first letting them down, when it was said, *Arise, Peter, kill, and eat*. *Not so, Lord*, saith *Peter*; he could not think it lawful, when it was prescribed at the first; but the Sheet was let down a second time, and a third time; then he was convinced, which at first he was not. So, a man may hear a truth at first, and may say, *Not so, Lord*; he cannot relish this for a truth: but, it may be, at

the second, or third time, he may relish it. It is not with Truth as with Flowers, which we use to smell at for an hour or two, and so throw them away. But for necessary Truths, they will not die in your hands: they are not like Flowers; they are like Gems, precious Stones, that keep a luster from year to year, they are always shining and bright. Ye may wear them while ye live, and not be weary of them. This in general.

But then in Special: From this Repetition which the *Evangelist* maketh, observe, That the *Eternity*, the *Personality*, the *Divinity* of Christ, are of necessity to be believed. Because we cannot rightly worship God, without the belief of these Truths; namely, *That the Word was in the beginning, and that the Word was then God, and was with God from everlasting to everlasting*. For we must worship the Son, even as we worship the Father; so saith Christ himself, *Joh. 5. 23*. And that, unless we acknowledge the Eternity of Christ, and the Divinity of Christ, the Second Person; as well as of God the Father, the First Person; we honor neither Father nor Son. And this is it that excludeth both Turks and Jews: who, though they both acknowledge one God, yet they deny the Distinction of Persons, deny the Son of God, and so the Divinity of the *Lord Jesus Christ*, as also of the *holy Ghost*. We see now, what miserable case such men are in, as deny Christ thus. It is remarkable, that in *Ephes. 2. 12*. if you compare the beginning with the end, *At that time ye were without Christ, being Aliens from the Common-wealth of Israel, having no hope, and without God in the world*. Without Christ, and without God. He is an Atheist that knoweth not Christ; whatsoever he may hold of God. There can be no true knowledge of God, where there is not a true knowledge of Christ. *Ye were without Christ, and without God in the world*. Wherefore, my Brethren, pray, that ye may understand these things; for, indeed, they are things that depend upon Revelation, therefore they call for prayer. Saith *Bernard*, of the Mystery of the Trinity, The best way of seeking it, and the easiest way of finding it, is, not to enter upon Disputings, but Prayer. To Prayer, add the use of the best Means, reading the Word of God, in which these Mysteries are revealed, that concern the *Eternity*, and *Personality*, and *Divinity* of Jesus Christ, Scripture will help you more then Reason here.

There are two sorts of things. Some things there are which we do first understand, and then believe; Others which we first believe, and then come to understand. If ye go to natural things, first ye understand them, apprehend the inside and outside of them, and then believe them, because ye understand them. But now, in these great supernatural Mysteries, that ye may understand them, you must first believe them. For this there are two rules.

If ye will first set Reason on work, believe no more then [1] ye can find out in these Mysteries; That will hinder Faith; But if, after ye have believed them, ye will set reason a work, that may help faith. The *Arians* of old that denied the Divinity of Christ, they got a great deal of advantage, especially over *Women*, by putting questions for grounds of reason to them: They were wont to come to *Women*, and ask them. Hast thou born a Child, say they? Yes. And art thou not older then the Child thou hast born? why, yes, say they. And yet, say they, our Adversaries, They tell us, that God hath a Son, and that the Son is Co-eternal with the Father. *Athanasius* goeth to work to confute them, thus; I ask you a question. Canst thou build a house without Timber, and Stone, and other Materials? no: yet God made the World without any of these things. If God's building be not as an Artificer's, God made the World

without Materialls. He hath his Son from Eternity, but not as a natural parent, *for who can declare his generation?* If ye will ask a question, Ask the Sun, if ever it were without its beams. Ask the Sun, if it did not shine as soon as it was Created. And ask the Fountain, if ever it was without its streams. As the Sun was never without its beams, nor the Fountain without its streams, so God was never without his Son: *In the beginning was the Word, and the Word was with God, and the Word was God, both Co-existent, and Eternal.*

Vers. 3. All things were made by Him, and without Him was not anything made, that was made.

Who is here meant by *Him*? the fore-going verses tell you? namely, the *Word*. And, who is meant by the *Word*, ye have heard at large, namely *Christ*. Whose Divinity the Evangelist had affirmed, verse. 1. The *Word was God*, confirmed in the second verse, The same was in the beginning with God. And here he proveth it by a new argument, from the Creation of the World.

All things were made by Him, and without Him was nothing made, that was made.

Now the Apostle telleth you, Hebr. 3. 4. *He that built all things is God*, Christ built all things, saith my Text, Therefore Christ is God. The argument lieth fair and undeniable. But whereas, the Apostle *Paul* speaks of a new Creation; we are hinted to think of a double Creation, There is *the old Creation*, and *the new Creation*. Now some *Heretics* make a question, which of the two is here meant, There is the old Creation spoken of by *Moses* in *Genesis*, *In the beginning God Created Heaven, and Earth*. And there is the new Creation spoken of by *Paul*, 2 Cor. 5. 17. *If any man be in Christ, he is a new Creature: old things are past away, behold all things are become New.*

The question is, which of these the Text is meant of, *All things were made by Him*. *Socinus*, who denieth the Divinity of Christ together with his Satisfaction, maketh it to lay hold upon the latter of these, and saith, that in the Text ye must understand the new Creation, As, *In the beginning was the Word*. He understandeth the beginning of the Gospel, not of the World, *All things were made by Him, that is*, all things were made new when Christ was born of the *Virgin Mary*. These are the *all things* meant in the Text, saith *Socinus*.

As this is not true, so it will not serve his turn. It is not true, nor consonant to the Text, which doth not say, that all things were made *new* by Him, *but that all things were made by Him*; and undeniably spoken of the Creation of the World.

Neither will it serve his turn. He hopeth by this evasion to avoid the dint of this argument, taken from the Creation of the World, to prove the Divinity of Christ, but it faileth him; for take that which he granteth. By *all things*, here, we must mean the new things, the new Creature; If this be the thing, we will prove Christ to be God in spite of *Socinus*. For who can turn a heart of stone, into an heart of flesh? who can work faith, and love? faith in an unbelieving heart, love in an hating heart, and meekness in a passionate heart? who, but God! Do not these things declare an Almighty power? This by his own Confession, proves him to be God.

But we are to understand it, of the old Creation of the World, which Moses telleth us of. *All things were made by Him*, that is the proposition. An illustration of it in the following words, *without Him was nothing made, that was made*. In the proposition, observe two things.

- First the *Effect*. *All things were made*,
- Secondly *The Efficient*. *By Him*.

This is an excellent help, and of great Concernment, The making of all things, is the first lesson that God Almighty teacheth us in the Bible; *In the beginning, the Lord made Heaven, and Earth*. Therefore, worthy the dwelling a while upon, and making inquiry into these five things, for the clearing of these words.

- First, *What are the things here meant?*
- Secondly, *In what Order?*
- Thirdly, *In what space of time?*
- Fourthly, *In what manner?*
- Fifthly, *To what end were they all made?*

When these are done, we shall come clearly to show that the Lord Jesus Christ had an influence, as the Efficient cause of all these. *All things were made by Him*.

First, *What things are here meant? All things*. These are words of a vast Comprehension, but you shall find them all reduced to four heads, by God himself. In the fourth Commandment, Exod. 20. 11. In six days, the Lord made *Heaven, and Earth, the Sea, and all things that are therein*. These are the heads of the *All things*.

First, the Heaven: Heaven is a fair building, a glorious Fabric of three Stories, the first, second, and third Heaven. So *Paul* teacheth us to distinguish, when he speaks of his being wrapped up into the third Heaven. Therefore there is a second, and first, as well as a third. And these three Heavens were sweetly resembled, by those three Courts in *Solomon's Temple*. There was the first Court, the outward Court, and the Court of the Gentiles, which was common for all sorts of people to come into; So is the first Heaven here below, Men breathe in the air, birds and beasts they live and breathe in the air, which is the first Heaven. The second Court was something more hidden: In that the golden Candlesticks were, which were the Lights, that lighted the Temple. So are the Sun, Moon, and Stars in the second Heaven. The third Court, was the *Holy of Holies*, into which entered none, but the high Priest. And the third Heaven, is the Heaven of Heavens, into which Jesus Christ the high Priest is entered, to prepare a place for all his Members. All these Heavens were of Christ's making, Hebr. 110. *Thou Lord, in the beginning, hast laid the foundations of the World, and the Heavens are the work of thy Hands*.

The second head, is the *Earth*, the Circle of the World, the pavement of this glorious Fabric, the footstool of the most high God. Of his making it, you have an excellent expression in *Job*,

Job 38. 4, 5, 6. *Where wast thou, when I laid the foundations of the Earth? saith God, there; declare, if thou hast understanding, who hath laid the measure thereof, if thou knowest? or who hath stretched out the line thereof? wherein are the foundations thereof fastened, or who laid the Corner-stone thereof?* God hath so made it, as to make it admirable to our understandings; that such a vast body, as the Earth is, of a round figure, and so fit for motion, should be still immovable! a body so heavy, should yet be able to hang, as it doth, in the midst of the air! Why, God hath fastened it by a Word of his own power, Job 26. 7. *He stretcheth out the North over the empty place, and hangeth the Earth upon nothing.* Which of us can hang a ball in the air, without some support? God, He hangeth the Earth; how? upon nothing, but upon the air without side of it.

Then Thirdly the Sea, Psal. 95. 5. *The sea is his, and He made it,* so, as to make all men rejoice in the thoughts of it, Psal. 97. 1. *The Lord reigneth, let the Earth rejoice, let the multitude of the Isles be glad thereof.* It is with an *Emphasis*: All sorts of men, that dwell in Islands, have much cause to rejoice, because God reigneth. For if He did not Reign, and Rule, and bound the Seas, with which they are compassed, they would quickly be destroyed. If God did not reign, the natural place of the Sea is above the Earth, and how should we in this Island be overflowed in a moment, if He bounded not the seas? Ye shall see an elegant comparison in Job 38. 8, 9, 10. *Who shutteth up the Sea with doors, when it breaketh forth, as if it had issued out of the Womb, when I made the Clouds the garments thereof, and thick darkness a swaddling band for it, and brake up for it my decree'd place, and set bars, and doors.* Here he compareth the sea to a Child, breaking out of the Womb of his Decree; to a Child swaddled, as it were with a Cloud. That is the expression, Thick darkness hath swaddling bands for it. And it is rockit, as it were, in a Cradle of Providence.

The fourth head, is, These *All things*, (as that place in *Exodus* telleth you) are the things that are within this Heaven, and Earth, and Sea. And all things therein. Which *Paul* reduceth to two heads.

- Things *Visible*, and
- Things *Invisible*, Col. 1. 16.

By Him were all things Created that are in Heaven, and Earth, visible, and invisible. *Zanchius* addeth a third branch to this distinction, and maketh it more plain, by saying, That *all things that were made*, are either *visible*, or *invisible*, or *mixed*. *Visible* things, as the *Stars*, and *Fouls*, and *Clouds* of Heaven, the *fish* in the sea, and *beasts* upon the earth. *Invisible* things, as the *Angels*, they also were made. They were not the *Makers* of the World, as some *Heretics* have thought. Then there is a third sort of *Creatures*, which are of a mixed nature, partly visible in regard of their bodies, and partly invisible in regard of their souls, and those are *Men*. And so you have, *The all things*. Not to stand upon that, I will pass to another head.

Secondly, let us Consider. *In what order these things were made*, That so we may learn the more to magnify the Creator. This ye shall have under sundry Considerations. No way more profitable.

First, all things were made so, in such an order, as that Heaven, a place of blessedness, was made before the Earth, the Stage of vanity. In the beginning, God created Heaven, and Earth; To teach us, that we should begin our search, and desires, and love, where God began his Work first, at Heaven; and then at Earth. It is a Praeposterous course, that is taken, to begin with earth: God did not so, He first made the Heavens; *First, seek the Kingdom of God*, Math. 6. 33. And yet, through the Corruption of men's souls, *Curvae in terras animae, Coelestium inanes*, The most are bowed down to the Earth, and few look up towards Heaven. There are in the Militant Church some dead, and some living Children; some true, and some false Professors. Suppose a Woman should have a dead, and a living Child together in her Womb. The dead Child would make no way for his birth, the living would; so it is here, such as are dead Professors in the Womb of the Church, they do not make forward towards Heaven. But every living soul that is born for Heaven, and ordained for Heaven, will to Heaven. Every soul that is baptized with the Holy Ghost, and with Fire, hath a fire in it, that will carry it up Heavenward.

Secondly, as in order to the Creation, Things of less perfection, were made before things that are more perfect, as if ye come to the visible World especially; not, that otherwise the invisible Heavens are more perfect then anything we see. But I say the visible World. God in the work of Creation went from things less perfect, to those that had more perfection in them. First he made the Elements, then the mixed bodies compounded of them; and, amongst them, such as had life, before those that had sense; and such as had sense, before those that had reason. A thing profitable to observe, that so ye may look at God's method, both in Nature, and Grace. His method is to begin with the lowest and so go upward; to begin with less perfection, and so go on to more. Do we aim at the top of Grace? We must climb up by certain steps; The New Creature goeth on as the Old Creature dieth, from the less perfect, to the more perfect. Never expect Love, and Fear, and Joy, and all at the first: God's work will be going on still, from less, to more perfection.

Thirdly, as to the point of order in the making of all things, God he made the Essentiall part of the World before he made their Ornaments. As ye know, he made the the Heaven, and Earth, and Sea, before he made their furniture; before He furnished the Heaven with Stars, and the Earth with Plants and Beasts, and the Sea with Fishes. To teach us to look, in the point of Grace too, for the like proceeding. There are Essentiall Graces, and Graces that tend to Ornament. Essentiall Graces that go to the Constitution of a Christian: Such are Faith, and Love. And accessory graces that tend to his Ornament, and well-being: Such are joy, and assurance. Observe now God's method, He first begins with the most essential happiness: but he that by faith layeth hold on Christ, and by love cleaveth to Christ, it may be God will make him stay some time for his Ornaments, before he furnisheth him with full Assurance; even as a Heaven, before stars to furnish it.

Again, It may be observed in order of God's Creation. That he made some things, which now depend upon others, before the things upon which they depend. For instance, the light ye know dependeth upon the Sun, the Sun being removed, we shall have no light; but yet God made the light before any Sun. The light was the work of the second day, and the Sun not

made till afterwards. The growing of Plants, and Fruits now depend much upon the husbandry of men, and upon showers and rain; yet God made them before any rain, or any man to till the ground, *Gen. 2. 5. Every plant of the field before it was in the earth, and before it grew, for the Lord had not caused it to rain upon the earth, and there was not a man to till the ground.* To teach us thus much, That all the Creatures though they be subordinate one to another, do yet depend more upon God, the first Cause, then upon any second Cause. And to let us understand, That we have reason to depend upon God, though we see no means. He that can maintain a light without a Sun, and cause things to grow without rain, he can maintain grace in thy heart, though thou hast no means, or but small means of thriving in that way. I do but hint these things by the way, as profitable Observations from the Creation of the World.

Lastly in point of order, God made Man last of all. He, ye know, was the workmanship of the sixth day, and that to the end we might see both his wisdom and his goodness; a great deal of wisdom in this, That after God had raised such a glorious Fabric as the world is, he should do as sometimes men are wont to do. A man that buildeth, (suppose) a *Library*, or *Exchange*, or some such Monumentall place; It is usual for such persons to send their Pictures thither, and to have them hanged up therein, that all may know at whose charge that was done. So God made the World, and furnisheth it, and then sendeth his own Picture, and maketh man after his own Image, and putteth him into the World. And at such a time as the Wisdom of God had provided it, and furnished it. That man should be so made as to let him see, that he was made to serve God, as other things to serve him: Therefore he is not created, till the latter end of the sixth day, immediately before the *Sabbath*; that so the first work which he takes in hand, might be the worship of God that made him. Here is wisdom, and goodness, in this, abundant goodness! God would not invite man unto bare walls, but first he buildeth, and furnisheth a house, and then bringeth his guest into the house, that Man at first might taste and see how good the Lord was. And that all men might learn forever to trust him. He that provided for us a being, will he not, now he hath given us a being, maintain us? These things I observe to you, from the Order.

Thirdly, Let us inquire into *the space of Time*; wherein all these things were made. I do it the rather to let you see what Doctrine may be sucked out of these first Principles of Religion. *In six days the LORD created Heaven and Earth, the Sea, and all things therein.* Here are divers Considerations to be deduced from hence.

1. God could have done all things in a moment, yet it pleased him to be six days about this great work. *Days*, and not *Moments*. First, to teach us the necessity of Deliberation in all matters of Consequence. We understand God could have done all in a Moment; but he was pleased to take time about it, that he might thereby inform us, of the necessity of taking time, when we undertake things of Consequence. Many a man doth that in haste, that he repenteth him of at leisure, whereas he should not have had cause to repent, if he would have taken leisure in doing of it: *Dan. 2. 16. He required time of the King*, when he had a hard task.

Secondly, *days* and not *years*. Here is an observable difference between the work of Creation, and the work of Redemption. The one was finished in six days; but it cost Christ three and

thirty years pilgrimage upon earth, before he came to say, *It is finished*. So much more noble is the one work, than the other. So much do we owe more to God for his having Redeemed us, than for his having Made us. There is not one of us, but oweth himself to God for his Creation. If we had a thousand, yea ten thousand selves, we should owe them all to Christ for our Redemption, because that is the greater work; it took God a longer time.

Thirdly in point of time. All things were made in six distinct several days; That so God might help us the better to understand this great work. It is too vast for us to comprehend at once, The making of all things. Therefore God was pleased to cast it into six several days, that so he might follow his work in our meditations. *Moses saith, Such a day was such and such a Creature made; that we might run through all the Creatures, as it were, by these several stages, and let our affections go on, as God went on in working.*

Fourthly. But *six days. De Posse*, God might have done it in a moment. But *defacto*, he did it in six days. We see how great a thing God can do in a short time. That which men and Angels could not have done, though he had given them a thousand millions of years to have perfected it. Thirteen years was *Solomon* a building the first Temple. And forty years were the *Jews* a building the second Temple. Here in six days, Heaven, and Earth, and Sea, and All things therein are made. Therefore trust God, be thou never so low in thy estate, or name, or body, or Soul: He that raised the World out of nothing in six days, how soon is he able to raise thee to a Competencie of these things?

Lastly, *Six days*, and no more. God cast it so, as we may think, on purpose, to limit us a time of working, and a time of resting. He himself wrought six days, and rested the seventh day from all his works. To teach us, That we should have six days to labor in, and keep the seventh as a Sabbath, *Levite. 23. 3. Six days shalt thou labor, but the seventh day is the Sabbath of rest, an holy Convocation: ye shall do no work therein, It is the Sabbath of the Lord, in all your dwellings.* That is the third thing. Ye have heard what these All-things are. In what order they were made. And in what space of time they were created. See now next, In what manner they were created.

Fourthly, *In what manner were they made?*

They were made by the sole word of God, without instruments, without materials, merely by the word of Command, *Psal. 148. 5, 6. Praise him ye Heaven of heavens, and ye waters that be above the Heavens, let them praise the name of the Lord; for he commanded, and they were created. He hath established them forever and ever, he hath made a decree which shall not pass.* You read of no *Instruments*. *Solomon* could not make a Temple, but he must have a thousand of *Tools*. God doth but speak the word, and the earth was made. You read of no *materials* out of which he made the world. What can men make, if you give them nothing to work upon. Let a Smith have Iron, and a Mason Stone, and they can make some Work: but here God maketh all out of Nothing, saith the Apostle, *Heb. 11. 3. Through faith we Understand that the World was framed by the word of God, so that things which are seen, were not made of things which do appear.*

Briefly, God made Something of Nothing, and then out of that Something, made All things, as one well expresseth it. That which (*Gen. 1.*) is called the *earth*, and the *water*, and the *deep*,

that *first matter*, it was made out of mere *nothing*. There is something out of nothing, and then out of that first-Matter were all things framed. There is *all things* out of something; so as, mediately or immediately, all the Creatures come out of Nothing. There is *Non-ens negativum*; And so the first matter, cometh out of nothing. There is, *Non-ens privativum*; And so the other things, they came out of that which is, *Non-ens tale*, a thing that had no natural disposition to receive such a form. And here is the omnipotency of God seen in both. For it requires as much power to produce such and such forms, as to produce that first matter out of Nothing; and yet, This, God hath done. And this should teach us both Obedience, and Humility, The consideration of the manner of making all things. He made them all by his word. Who are we, that we should disobey the word of God, which every Creature was framed by. It is a shame for a man to be the worst thing in his house. All the World is a house made for Man; and man approveth himself the worst thing in the World, if he disobey the Word of God. Fire, Hail, Ice, Snow, fulfill thy Word, saith the Psalmist. He did but say, Let there be light, and the light presently shined; How many words have we had? Ten words of the Law, as the Ten Commandments, all comprised in two Words under the Gospel. *Repent*, and *Believe*, and how many are unbelieving and disobedient still? The Creatures cast shame upon us in this particular, As they were made without Instruments, by a sole word of Command, so they were made of Nothing; This should take down our Pride: shall we be proud of the Creature? That is to be proud of Nothing. Proud of our parts, or gifts? Who art thou? the Son of *Adam*? who is *Adam*? the Son of dust. What is that dust? The Son of nothing. All resolveth itself into Nothing. And certainly he that hath brought something out of nothing, can quickly reduce our something, to nothing again, if we begin to be proud of it. As he did the parts, and power of *Nebuchadnezzar*, when he took away his understanding, and turned him to eat grass with the beasts of the field. Some thing ye have heard about the *Things*, and the *Order*, and the *Manner*, and the *Time*.

Fifthly, See now, *the End for which all things were made*. *Solomon* telleth you in one word, That they were all made for the glory of God, Prov. 16. 4. *The Lord hath made all things for himself. The Heavens declare the glory of God. The firmaments show his handy works*. Therefore this is the great improvement, we should make of all the things that are made, to read something of God in them. And this is a duty that lieth especially upon man. Man as he is the most considerable part of the visible World, so the only Creature that can consider the rest: and it lieth as a more strong engagement upon him, to Glorify God above all, because no visible Creature can do it, if man deny it. And it lieth as a more strong obligation upon Ministers to Preach the Word, because Regularly none but they can Preach. And also upon Kings to govern, and Merchants to trade, because none can govern, none can trade, in such things as they. No, none but Men can consider, and praise God, for what he hath done in the World. Therefore every man should look at this great book of the Creature, as that which is written all over, with something of God.

Beloved, There is many a man cast away for not reading, when he is put to this book: a *Non legit*, here, may destroy a man; for not reading the book of the Creature. Though some of us take it but for a moral fault. Observe that, Psal. 28. 5. *Because they regarded not the works of the Lord, nor the operation of his hands, he shall destroy them, and not build them up*. Why, Should God

set before us such a glorious piece as this is, and shall not we consider it with a Contemplative eye? An Artist thinketh himself neglected, when he hangeth forth a Picture to be viewed, and nobody give it the beholding. All creatures are active upon the stage of the world; but Man is a *Spectator* as well as an *Actor*; therefore they should observe, not themselves only, but whatsoever God doth in other creatures; and towards other creatures, as well as in and towards themselves.

To this end, God hath fitted them with Sense; to let the consideration of him into their Understandings; and set them in such a place of the world, as that they are compassed about, both with lasting works of Creation, Sun, Moon, Stars, Beasts, Plants, and the like; and also with transient works of Providence, that pass over their heads daily. *O therefore, that men would praise the Lord, and glorify him in and for all these things that he hath made!* That is the Use we should make of it. Rev. 4. ult. *Thou art worthy, O Lord, to receive glory, and honor, and power; for thou hast created all things: For thee they are, and were created.* Rom. 1. 20. Therefore give him the glory of his power. Who, but God, could have created such a Palace as Heaven? and Pond, as the Sea? and Pavement, as the Earth? Give Him the glory of His wisdom: *O Lord, how manifold are thy works? In wisdom hast thou made them all.*

It requireth wisdom to manage a great Family; much wisdom to martial a great Army. What wisdom is it in God, not only to make, but to govern all the host of all the Creatures? *In wisdom hast thou made them all, in wisdom dost thou govern them.* Let all therefore give Him the praise of his Goodness; for the next words there say, *The earth is full of thy riches;* namely, of his goodness to the sons of men; because, for us were all these things made, and we were made for God, as ye heard before. And therefore made after his own *Image*.

Now, my Brethren, What doth God expect from us, in a way of requital for all these things, but that, as they serve us, so we should serve him? That seeing we are made after his own Image, we should represent him in our dispositions and carriages towards the sons of men, in being holy, and meek, and loving, even as God himself is. Whose image and superscription is this, (will God ask one day) that is upon thy soul? Is it God's, after which thou art made? or is it Satan's? If the Devil's, give to Satan that which is Satan's. God will give the Devil his due, one day. If he findeth his own Image spunged out of us, and the Devil's stamped upon us, woe be to us. As it is said of Queen *Elizabeth*, that, passing by the streets, and seeing some of her Pictures hang for Signs, that were not made like her, she was angry, and caused them to be pulled down, and thrown into the fire. Brethren, I speak it with trembling: Should any of you carry souls about you, that do not look like God, they must be thrown down, and cast into the fire. Thus have I run over a sort of Considerations, from the great and glorious work of the Creation. The next thing is to discourse of Christ, as the *Maker*, the *Efficient*.

Vers. 3. All things were made by him, and without him was made nothing that was made.

Vers. 4. In him was life, and the life was the light of men.

The Divinity of Jesus Christ, under the term of the *Word*, hath been asserted in the former Verse, *In the beginning was the Word, and the Word was with God, and the Word was God.* And this our Evangelist proveth, by an Argument taken from the *Creation*.

First, Generally, from the Creation of *all things*, *All things were made by him, and without him was not anything made that was made.*

Secondly, More Especially, from the Creation of living things, living Creatures; *In him was life.*
And Particularly from the Creation of Man; *The life was the light of men.*

That part of the Argument which is most General, lieth in the third Verse.

Where ye have two things.

- The Argument, first, *Propounded.*
- And secondly, *Illustrated.*

Propounded, *All things were made by him.*

Illustrated, *Without him was not anything made that was made.*

In the Proposition are two things.

- Here is the *Effect*, *All things made.*
- The *Efficient*, *By him.*

Of the Effect, I have spoken already.

I proceed now to the *Efficient*. Christ, the *Eternal Word*, was the Maker of them, *All things were made by him.* The *Eternal Word* was the Creator of all things.

Ye shall have this truth established in the mouth of two or three witnesses. Ephes. 2. 9. *Who created all things by Jesus Christ.* The Epistle to the *Hebrews* will afford two pregnant testimonies, Heb. 1. 2. *He hath in these last days spoken to us by his Son, whom he hath appointed heir of all things; by whom also he made the worlds.* This may seem something difficult, because he speaketh of *Worlds*, whereas we acknowledge but one. Let it be considered whom he writes to, the *Hebrews*, whose custom it was to style God, *Rabboni, Dominus mundorum*; The Lord of the Worlds. They were wont to speak of three Worlds, the lower World, the higher World, and the middle World. The lower World containeth the Elements, Earth, and Water, and Air, and Fire. The higher World, that containeth the Heaven of the Blessed: And the middle World, that containeth the Starry Heaven. We now being acquainted with this Language, and the Apostle writing to them, he saith, *That God by Christ made the Worlds*, those worlds, which they were wont to speak so frequently of.

And whereas one scruple might arise from this expression in the Text, *By him were all things made*; that, in the *Ephesians*, *God created all things [by] Jesus Christ*; this, to the *Hebrews*, *By whom he made the worlds*. As if Christ were only an *Instrument* in the Creation, and not the *principal Efficient*.

Therefore another place in this first Chapter will clear it, which speaketh of Christ as the principal *Efficient* of all things, Heb. 1. compare the 8th. and 10th. Verses together, *To the Son*

he saith, *Thy throne, O God, is forever and ever. And, Thou, Lord, verse 10. hast laid the foundation of the earth, and the heavens are the work of thy hands.* Namely, thine; that is, the Son, which he spake of before. There is no great distinction here in all Objections; for this Praeposition 〈 in non-Latin alphabet 〉, doth not always signify an *Instrument*, but sometimes it noteth a principal *Agent*. It is said of God, *Of him, and through him, and to him, are all things:* 〈 in non-Latin alphabet 〉, Rom. 11. 36. *by him*, which we render, *through him*. Ye will have a more clear place, Gal. 1. 1. *Paul an Apostle, not of man, neither by man, but by Jesus Christ, and God the Father;* 〈 in non-Latin alphabet 〉. Who was the principal *Efficient*? not Paul the Apostle, then certainly Jesus Christ, and God the Father; he is said to be an Apostle, by Them. So then, Christ is the principal *Efficient* of the Creation. And in this sense it is said, *By him were all things made*, not as by an *Instrument*, but as by the chief *Efficient*. No more of the Proposition, *By him*, till I come to make Use of it.

I come now to the Illustration of this, *And without him was not anything made that was made.*

These words are considerable three ways.

- First, as an *Hebraism*, a manner of speech, borrowed from the course of the Hebrews, in their Writings.
- Secondly, As an Addition to what Moses had said, concerning the works of Creation.
- Thirdly, As an Explication of the former Clause, *By him were all things made.*

First, Look at them as an *Hebraism*, which this *Evangelist* is full of. Ye must know, that, amongst the *Hebrews*, there was nothing more usual, for the heightening of an expression, then to join an *Affirmative* and *Negative* together in one sentence; when they had first affirmed a thing positively, then to join another clause, that should deny the contrary. I will give you an instance or two, to make it clear; that in Isa. 39. 4. *Hezekiah answered, All that is in mine house have they seen; there is the Affirmative. There is nothing in my treasures that I have not shown them; there is the Negative:* and both make up one complete sense. Jer. 42. 4. *And it shall come to pass, that whatsoever thing, the Lord shall answer you, I will declare it to you, there is the Affirmative. I will keep nothing back from you, here is the Negative.* And the sense is enforced by it. Just as it is here. *All things were made by Him, and without Him was not made anything that was made.*

Secondly, If ye look at them, as an Addition, to what Moses had mentioned concerning the Creation. He had [2] made an express mention of all things visible. Our *Evangelist* intending to carry the *Efficiency* of *Christ*, to the making of all things that receive a being, whether visible, of which Moses speaks, or invisible; therefore, he contenteth not himself by saying, *By Him were all things made*, but addeth further, *without Him was not made anything that was made.* The former clause hath reference to what Moses said: The latter carrieth it further, *All things visible, and invisible*, Colos. 1. 16. *By him* (speaking of *Christ, who is the Image of the invisible God, by Him*) *were all things created, that are in Heaven and Earth, visible and invisible, whether Thrones, or Dominions, or Principalities, or Powers; All things were created by Him.*

Thirdly, These words are considerable, especially as an [3] Explication of the former clause. *By him were all things made*, wherein are two things to be noted; The *Efficient*, and the *Effect*. Here is something to explain both.

The *Effect*, first. These words, *without him, was not anything made, that was made. Any thing that was made*, [1] helpeth to explain, That these words limit *All things* in the former clause, to all created things; all things that receive a being: whereas, otherwise, God himself, God the Father, the Lord Jesus Christ, and the Holy Ghost, these are in the number of all things. The three Persons in the Trinity, have the most excellent Being. But some have brought desperate arguments from this Text, *That Christ is a Creature*, because in the number of *all things*. Now, say the next words, *without him was not anything made, that was made*. Ye must limit the first words, *All things*, that receive a being, not that have a being. As the Apostle argueth in another Case, so we may reason in this, 1 Cor. 15. 27. *He hath put all things under his feet, but when he saith, All things, are put under him, it is manifest; That he is excepted, that put all things under him*. So, all things are created by Him. But when He saith, All things are Created by Him, it is manifest, that he is excepted, by whom all things are Created.

Secondly, Here is something to explain the *Efficient*, from these words, *without him was not anything made*. It implieth a kind of Co-partnership in the work of Creation. Christ alone, doth not make all things. But Christ, together with the Father and the Holy Ghost, yet so as without the *Word*, without *Christ* was nothing made, by any of the other Persons. This wisdom challengeth, as the Prerogative of the Son of God, *Prov. 8. from the 27 verse. to the 31. When He prepared the Heavens, I was there; when He set a compass upon the face of the deep, and stablished the Clouds above, when He gave to the Sea his decree; then I was by Him, as one brought up with Him, and was daily His delight, rejoicing always before Him*. It excludeth only Creatures, not the Co-operation of the other Persons in the Trinity, to what was made, *without Him was not anything made*. It is an usual distinction amongst Divines, God hath two sorts of works, some *Opera ad intra*, works terminated upon some Person in the Trinity, *works within*. And these are done by someone person, not by another. So the Father *begetteth*. That work is terminated upon the Son, he is begotten, the son begetteth not. The Holy Ghost proceedeth, the Father doth not. That is a proper work, *Ad intra*. But works *Ad extra*. Works without God. And these are all common to all the three Persons. The Father createth, and the Son createth, and the Holy Ghost createth, and yet but one *Creator*, because it is a work that proceedeth from the Will of God, and the will of God is the same in all the three Persons, and accordingly, though the work be ascribed to every Person, yet they make but one Creator, because all Three have but one Essence. But because, they have different Subsistencies, the Father a distinct Person from the Son, and the Son from the Holy Ghost, therefore, they have a distinct manner of working, even in this business of the Creation. In all things, the Father works. All matters of *Inchoations* are ascribed to the Father, of *Dispensations* to the Son; of *Consummations*, to the Holy Ghost. But I will no longer dwell upon that: you see the meaning of these words.

Let us now come to apply them. *All things were made by him*, that is, by *Christ*, and *without him was not anything [Use] made, that was made*. To pass from more knotty difficult matter, to what may, I hope, come home to the conscience: Here are both Instructions and Consolations, and

Directions to be borrowed from hence. Three Instructions, four Consolations, and five Directions I shall give you from this truth, That Christ is the Creator of all things, and *without him was made nothing, that was made.*

First, It instructeth concerning the Divinity of Christ, which is the very end for which they bring this argument. The builder of all things is God: *Heb. 3. 4.* Christ was the builder of all things, saith my Text. Therefore Christ is God.

In the beginning, God Created Heaven and Earth, and Sea, and all therein, saith Moses.

Christ created Heaven, and Earth, and the Sea, saith my Text.

Therefore Christ is God.

To bring things together that are infinitely distant requireth an infinite power.

The distance which is between Being and No-being is infinite.

Therefore, He must needs be God that can bring all things out of nothing; and he that Createth, doth so.

This exalteth God above all Idols. None of them can make a World. So the Apostle argueth, *Act. 14. to turn them from Idols to the living God. 15. verse. We are men of like passion with you, and preach to you, that you should turn from these Idols to the living God, which made Heaven, and earth, and all things therein. Justin Martyr* quoteth two Greek verses out of *Pythagoras*, to prove there is but one God, 〈 in non-Latin alphabet 〉, &c. saith *Pythagoras*. If any will assume to himself, and say, *I am God*, except only one, let him lay such a World as this is to stake, and say, *This World is mine*; then I will believe him, otherwise not. He is God that made the World. Christ made the World. Therefore he is God.

Secondly, It instructeth us concerning the Excellency [2] of Christ above all things. *By him were all things made.* Therefore he himself must needs be better then all things, for he made them. The *cause* is better then the *effect*. The *Carpenter* better than the *house*, and the *Shipwright* then the *ship*. Look whatsoever excellency is in the Creature it came from Christ. Therefore he hath a greater excellency, than the Creature hath. Yea whatsoever are in the Creatures, they meet in Christ. Therefore it is, that there are names borrowed from all the most excellent Creatures, to decipher Christ by, in Scripture; to show that all their excellencies are eminently in Him, from whom they have their being. Amongst things in earth, that have barely a being, the most excellent are *Jewels*, and precious *Stones*; Christ taketh a name from thence. He is called the *Corner-stone*, *elect*, & *precious*, 1 Pet. 2. So, Isa. 28. he is *the great precious stone*, the Jewell of Jewels. Amongst Vegetables, Plants, and Trees, the most excellent is the *Vine* and *Olive*: *Christ is the true Vine*, Joh. 15. and *the good Olive-tree*, Rom. 11. Amongst Beasts that have sense, the most excellent amongst wild Beasts is the *Lion*, and amongst tame Beasts the *Lamb*: Christ taketh name from these; *The Lamb of God, that taketh away the sins of the world*, Joh. 1. *The Lion of the tribe of Judah*, as in the Revelations.

And so, if ye look up into Heaven, the most excellent Quality is the Light, the most excellent Luminary is the Sun: Christ hath names from both these, *This is the true light, that lighteneth every man that cometh into the world.* And, *The Sun of Righteousness, with healing under his wings,* Mal. 4. So as it showeth to us, in the second place, the excellency of Christ above all things.

Thirdly, It instructeth us, concerning the primitive good of all the Creatures; they are all of Christ's making, and therefore must needs be good; good in themselves, and good to us. For he is so good, as that he can make nothing ill. He beareth such affection to us, as that he will do us no harm. He that in fullness of time, was made for us of a Woman, made under the Law, will make all things useful for us that he undertakes to create. It is true, many things are now become hurtful to man; Whence cometh this? Not from Christ. It is said by Moses, in the end of the Creation, *God looked upon the works of his creation, and behold they were all good.* If anything be evil now in the end of the world, we may thank ourselves and the Devil for that; for they came all good from Christ. Therefore let not us play the Balaam, and beat the Ass, when we are in the fault, as he did. Jude telleth you, verse. 15, 16. of a generation of men, (and the world is full of them) that are Murmurers and Complainers, men that always find fault with what God hath made their lot. This very consideration might help us to complain of ourselves, not of God, not of the Creator. As Physicians sometimes do, when a man bleedeth excessively at the nose, they open a vein in the arm to divert the blood. If we will be complaining, here is a diversion: we should complain of our sin, that hath brought all this misery; kill sin, and all is good. Nothing more frequent, then for a man to deal with God, as Hiram did with Solomon. 1 King. 9. 11, 12, 13. It is there said, *that Solomon gave Hiram twenty Cities in the land of Galilee, and he came out from Tyre to see the Cities which Solomon had given him, and they pleased him not; and he said, What Cities are these, which thou hast given me? and he called them, the land of Cabul to this day;* which signifieth, *Dirty.* Solomon had bestowed Cities upon Hiram, and in all likelihood they stood in very fertile places: only they had this Inconveniencie with their fertility, they were *Mire* and *Dirty*, therefore he was displeased at them. God hath bestowed many blessings upon us; and yet, if there be any dirt goeth along with the fruit, (many times the fattest soil is liable to that,) we are apt to call them *Cabul*, never looking at God that gave them. Let us remember that all creatures, as they came from God, are good. Therefore if we will be finding fault, find fault with ourselves.

I now come to the Consolations. [Use]

First, here is matter of Comfort in case of the want of the Creatures. When men are destitute either of temporal blessings, or spiritual blessings that belong to the new creature, Let them solace themselves in this, Though the creatures be wanting, if faith be not wanting, they have Christ that made them all, and they may have the comforts of all in Him. Thus the Psalmist comforteth himself in such a case, Psal. 146. 5, 6. He had said before, *Put not your trust in princes, nor in the sons of men, in whom there is no help. His breath goeth forth, he returneth to the earth: in that very day his thoughts perish.* Here he speaketh against the creatures, the greatest men, *Princes*, they are gone. What followeth? *Happy is he that hath the God of Jacob for his help, whose hope is in the Lord his God, who made heaven, and earth, and the sea, and all that is therein.* When creatures fail, and men are wanting, Happy is he that trusteth in God, saith the

Psalmist. Beloved, God himself is All-sufficient, and needeth not the help of any creature; therefore he never made all these things for Himself: that is clear. For, if he had need, How could he have endured to be without them, till within these 5672 years. I say, If God had needed them himself, he would not have been without them till then. Therefore, certainly, he made them for some other end. Not for his enemies; his friends have an interest in them. If Christ made all these things, he made them with a special reference to them, that have the greatest interest in his favor. Therefore despair not. For God hath promised to withhold no good thing from them, that walk uprightly. I speak now of temporal blessings: It is much more true of spirituals. That which is good, and good for me at this time, I shall have it, God will not withhold it. He may indeed withhold something that is good, but, it may be, it is not good at this time, or in this estate I am in. Water is good, one of the most useful Elements; but not for a man in the height of a Feavour, though good for him at another time. None of those things that God hath made, will he withhold from his servants, when they are fitted to receive them. Ye have a great experience of this, how God provided for his Apostles in this case, in the want of the creatures, Luk. 22. 35. Christ saith to the Disciples, *When I sent you without purse, or scrip, and shoes, lacked ye anything? And they said, Nothing.* Here were men as poorly provided for, as one could imagine, sent to travel without any shoes upon their feet. Here is want of apparel without. No meat they could carry along with them. When I sent you without scrip, and without any money to buy any food or raiment with; I sent you without purse, as well as without food or shoes: And yet, lacked ye anything? And they said, Nothing. The Maker of all things so disposed, that though they carried nothing with them, they had some that bestowed all things upon them, that were necessary. As that reverend Divine, *Vrfine*, whose *Catechism* you have amongst you at this day, was frequently heard to use this expression, being a poor youth, *I had many and many a time lain in the streets, if the Providence of God had not been mine Hoste, taken me in, and given me a lodging.*

Well; But are they spiritual blessings that thou wantest? All these thou mayest have from the Creator of all things, if thou believest. Dost thou want Grace? Fetch it from him: *Create in me a clean heart, O Lord, and renew a right spirit within me*, Psal. 51. 10. Dost thou want Peace, peace of Conscience? Have ye that? Whence cometh it? Christ, who is the Creator of all things, is the Creator of that; *I create the fruit of the lips, peace, peace, to him that is afar off, and to him that is near, saith the Lord.* Go then to Christ, as the Centurion did, when his servant was sick, and say, *Speak the word, and my servant shall be whole:* Lord, speak the word, and my soul shall be whole. It is but as at the Creation, *He said, Let there be light, and there was light:* Lord, let there be light in my understanding, and there shall be light: Let there be peace in my conscience, and there shall be peace there. It is as easy for him to make thee righteous, as to make thee at first. Therefore trust Him.

Secondly, Here is comfort in case of Scruple, about right to the Creature, which is a very usual case, and that many times with the dearest servants of God. They think, they have no right to the least bit of bread they put into their mouths; and therefore some have starved themselves, out of scruple. Who is the maker of all these things? Is not Christ? and art not thou his? *All are yours, if you be Christ's, and Christ is God's.* The Apostle resolveth that case clearly, 1 Cor. 3. latter end, *Whether Paul, or Apollos, or Cephas, or principalities, or powers, or*

things present, or things to come; all are yours, and ye are Christ's. If ye be Christ's, all are yours. Whatsoever question may be made, of what right unregenerate men, out of Christ, have to the creature; yet, it is out of all question, thou, that art a Believer, hast a right. The ungodly have the right of a servant, but thou hast the right of a son. Take this comparison. A maid-servant, while she liveth in a family, hath a right to the good things of that house; but now, put case, (as it often happeneth) that the Master of the family marry that Maid, and make her his wife; she hath a farther right now to the same things, an higher right, and a more comfortable right than before. So, when a soul cometh once to be married to Jesus Christ, to have a sanctified use of all the creatures, as part of her Joynture; *All is yours, and ye are Christ's.*

Thirdly, Here is Comfort, in case of fearing harm from the Creature. Are they not all of thy Savior's making? are they not all thy Father's servants! Shall a son and heir be afraid to converse in his Father's own family, and fearful of those that serve him, whom he calleth Father? The creatures are more; they are not only servants to Christ, but they owe their being to Christ. Ye see, great men, when they raise men, they are wont to call such a one their *Creature*. What are the servants of the family? have they been raised up from nothing by the Master of the family, and shall the son fear to be amongst them? *I will lift up mine eyes to the hills, from whence cometh my help. My help standeth in the name of the Lord, who made heaven and earth.* He speaketh nothing of help from the creatures, because he trusted in the Lord that made them. Ye have it, *Isa. 54. 16, 17.* God himself suggesteth this consolation to his people, *Behold, I have created the smith, that bloweth the coals in the fire, and that bringeth forth an instrument for his work. And I have created the destroyer to destroy. No weapon that is formed against thee shall prosper.* Therefore fear not. He that made all these things, hath them at his command; and if he speaks the word, they shall do thee no harm. *Without him was nothing made, and without him can nothing hurt.* If God speaketh a word in a dream to *Laban*, and saith concerning *Jacob*, Hurt him not; *Laban* shall have no power to do him mischief, when God rebuketh him. If God say to the creatures, even when they are armed against us, as *David* to the Captains, when they went out against *Absalom*, See ye do the young man no harm; Plague, Fire, Sword, see ye do no hurt to him, they shall not be able to do any.

Lastly, here is comfort in case of parting with the Creatures, as we must all do at death. Consider, how mean they are. I do but go at Death, if I am a Believer, from inferior beings, to the superior Being; leave the creature, but go to the Creator of all things, to Him that putteth all the goodness, all the sweetness, into the creatures, which I find in them, or can expect from them; and hath infinitely more goodness and sweetness in himself. Shall I then complain of a *Loss* by death? No, I shall be a *Gainer*: I leave the Stream and Rivolets, and go into the vast Ocean of all bliss and comfort. Shall a man that hath wandered and travelled all night by Star-light, which can hardly help him to see his way, complain, when the Sun ariseth, that is a better guid? All the creatures, they are but Stars, they cannot all make a day; put them altogether, it is but a dimn light you have from thence. Let no man complain, that he is hardly dealt withal, that dieth in Christ; then the Sun riseth, and he shall go to a higher light; from the fruition of the creature, to Him that made him, even to God himself. Therefore he may comfortably commit his soul to God, as to a faithful Creator, as *Peter* saith.

Because God will find his own Image upon that soul, and accordingly will own it for his own. He may comfortably commit his body to the grave, in assurance of the Resurrection, upon this ground, because Christ made all things; and he that made the body of man out of the dust, can raise the body of man out of the dust. Our remainders after death cannot be so little, as our being was before the world. Cannot that God, who fetched all things out of nothing, repair our bodies out of something, out of ashes, out of dust? Therefore when a man most needeth comfort, here is consolation from hence, even in case of parting with the creatures at death. Ye have had the Instructions and Consolations.

I come now to the Directions, in point of Practice; and of them briefly.

First, Seeing Christ is the Creator of all things, and not [Direct. 1] any one thing was made without him, Learn we from hence, First, to stand in awe of him, upon this ground. Psal. 33. 6, 7, 8. *By the word of the Lord were the heavens made, and all the hosts of them by the breath of his mouth. He gathereth the waters of the Sea together as an heap, he layeth up the depths in a storehouse. Let all the inhabitants of the world fear him.* All must fear him, because he made all. If they were at his making, then they must be disposed of by him. As we carry ourselves to Christ, so shall the creatures carry themselves to us, serviceably; or, if we walk contrary to him, no wonder if we find the creatures walking contrary to us. Amos. 3. 12, 13. *Thus (saith he) will I do to thee, O Israel. And because I will do this to thee, prepare to meet thy God, O Israel. For lo, he that formed the mountains, and created the winds, that dwelleth upon the high places of the earth; the Lord of hosts is his name.* He created all, therefore prepare to meet him in a way of fear and reverence; because, if the Creator of all things be offended at us, he will arm all things against us; it is but giving the creature a commission, and how soon is man destroyed? If Christ say, Take him, Plague, and consume him; take him, Fire, and burn him; take him, Water, and drown him; Earth, open, and swallow him; Hell, be enlarged, and dispatch him; it must be so. Therefore stand in awe of him.

Secondly, Learn we from hence, to commit our souls [Direct. 2] to him in well-doing, as to a faithful Creator. That ye have, 1 Pet. 4. ult. *Let them that suffer according to the will of God, commit the keeping of their souls to him in well-doing, as to a faithful Creator.* If a Watch had understanding, doubtless, it would commit the keeping of itself to none, but to him that made it; because when it is out of frame, he best knoweth how to set it right again, because it is his own workmanship, therefore he will have more regard to it, than any other man will have. Christ hath been the Creator of our souls, let him have the keeping of them; *Cast all your care upon him, for he careth for you, saith Peter.* Shall not he that made thee, be able to keep thee? Doth not the Artificer love the work of his own hands? He that hath given so much power to many creatures (as to the Angels) hath he not reserved much more power to himself, who is able to keep, and to keep to salvation? *Ye are kept by the power of God, through faith, to salvation.* How secure do men think themselves, if some excellent creatures do but take care of them? Suppose a great Prince should say to any of us, that have a great many children, Take no care for such and such a child, send him to me, I will take care for him; How would such a person think himself at rest concerning that child? With what security

may we build upon the love of God in Christ, if we commit our souls to him in well-doing, as to a faithful Creator.

Thirdly, Learn we to get an interest in him, as a Redeemer; otherwise, we shall have no more show for Salvation, [Direct. 3] than the brute beasts have, for he is their Creator as well as ours; *All things were made by him*. He gave life to other creatures as well as to man. Believe it, whosoever thou art, an Ox or an Ass may be saved, as well as a Man or a Woman, if that Man or Woman will not believe in Christ. Thou art the workmanship of his hands; true, so is the brute beast. It is not enough to be Christ's creatures, we must be Christ's Members before we can get to Heaven. Do not say, He that madens will save us. What saith the Prophet? Isa. 27. 11. *It is a people of no understanding, therefore he that made them will not have mercy upon them, and he that formed them will show them no favor*. It is not our being framed creatures by Christ, but his framing the new creature within us, to help us in the way to Heaven. Give up yourselves to Prayer, as David doth, Psal. 119. 73. *Thine hands, O Lord, have made and fashioned me; give me understanding, that I may learn to keep thy commandments*. He resteth not in his being made by God, but, *Give me understanding to keep thy commandments*.

Fourthly, seeing all things were made by Christ, Learn [Direct. 4] from hence to consider the works of the Creation. It is a dishonor to Christ, to have the works of the Creation neglected, and no man to look after them in a way of Admiration. As it would be a dishonor to a curious Poet, that hath framed an excellent Comedy, and brought it upon the Stage, to have no spectators. God hath laid out a great deal of his Wisdom in the works of the world, and calleth upon men to behold the works of his hands; How ill will he take it, if we consider them not. If he hangeth out such a *Master-piece* as the world is, and we go as swine, and never behold it, we do much neglect the Lord. See how ill the Lord taketh it, and how ill men fare, and from this very sin, Psal. 28. 5. *Because they regard not the works of the Lord, nor the operations of his hands, he shall destroy them, and not build them up*. He will destroy them for want of considering the works of his hands.

Lastly, Seeing Christ is the Maker of all things, Let all be improved in his service to his praise; that is the end he [Direct. 5] made them for. Rev. 4. ult. *Thou art worthy, O Lord, to receive glory, and honor, and power, for thou hast created all things*. He is worthy to receive honor and glory, because he created all things. Col. 1. 16. *All things were created by him, and for him*. Not only *by him*, as the *Efficient*; but *for him*, as the *End*. Therefore we should employ our strength, and parts, and means: whatsoever we have, employ it to the service of Christ, because from him we had it. Take along with you this Rule, *That is a vain thing that misseth its end. That is a cursed thing that crosseth its end*. That which misseth its end, which it was made for, is a vain thing. For instance, Christ hath given me a tongue to glorify him withal; I have my tongue in vain, if I do not speak of Christ with it; as David did, who made his tongue as the Pen of a ready Writer. But, if I shall not only speak of Christ, but against him, blaspheme him, deny his Divinity, and Satisfaction, as the *Socinians* do; here is a curse upon my tongue, here it crosseth the end of its creation. And so it is, when a man employeth his wits to scoff against God and goodness with it; when he groweth proud of his wealth, or parts, or apparel, or anything that God hath given him; when he abuseth his strength to intemperance or

luxury. Here the end of his Making is crossed, and here is a curse upon his parts and all other gifts; his blessings are a curse to him. I conclude with Col. 3. 17. *Whatsoever ye do in word or deed, do all things in the name of the Lord Jesus Christ, giving thanks to God and the Father by him.* So I have done with the third Verse, and proceed to the fourth.

Vers. 4. In him was Life, and the Life was the Light of Men.

An Argument of Christ's Divinity, taken from the Creation, considered in general, in the making of all things. He cometh now to speak more specially, of things that have life; and then more particularly of Himself, and Man, *In him was life, and the life was the light of men.*

Three degrees of Communications there are from Christ, as a Creator, *Esse, Vivere, Intelligere.* To some things he giveth a being, as to *Stones and Stars*; to other things he giveth life as well as being, as to *Plants, and Birds, and Fish, and Beasts*; some whereof have the life of *Vegetation*, others, both of *Vegetation* and of *Sense*. And then there is a third degree of Communication, that is, *Intelligere, Understanding*; that God giveth to men and Angels. Of the first degree, he had spoken before; of all things that are made in general: now he speaketh in special manner of the second degree of communication, which is giving of life to all the creatures; that is in these words,

In Him was Life.

In Him; namely, in the *Word*. For he had spoken, that in Christ, life was two ways, *Formaliter*, and *Causaliter*. Life was Formally in Christ, as in the *Subject* of it. Life was Causally in Christ, as in the *Fountain* of it.

Ye may give me leave to speak of both, though the second, haply, be principally intended. *In him was life*, as in the *Subject* of it. Take from hence an Observation, *That Christ ever liveth, and is the giver of all life.* He ever liveth, life is in him, as the *Subject*. He is the giver of all life, life is in him as the *Fountain*.

First, *He ever liveth*; that is, He is the living God; according to that, Joh. 5. 26. *As the Father hath life in himself, so hath he given to the Son to have life in himself.* There was no time wherein Christ did not live, he liveth from all eternity, had life in himself, even as the Father had. If any question be, it must be at that time, wherein his Soul was parted from the Body, when the Body lay in the grave? Yet even then, Christ lived. One of his last words upon the Cross, was to the Thief, *To day shalt thou be with me in Paradise.* He had his Soul and Divinity in Paradise, even while his Body lay, and was housed in the Grave. Christ lived in Heaven, though his soul parted for a time from the Body; neither was the *Hypostatical union* dissolved. So, the life was not lost.

But the main thing intended is the Second, *In him was life (Causally)* as in the *Fountain* of life. When he created all things, life was originally in him, and from him derived to certain creatures, which he then made. Hence it is, that Christ is called, *The Word of life, The Prince of life, The Life of life.* Because, as he is the End, so he communicates life to all things that partake of it. He is called *The Word of life*, 1 Joh. 1. 1. *which we have looked upon, and our hands have handled of the Word of life.* He is called, *The Prince of life*, Act. 3. 15. *They killed the Prince of*

life, whom God raised from the dead, whereof we are witnesses. He calleth himself, *The Life*, Joh. 14. 6. *I am the War, the Truth, and the Life*. And because his is not only life in himself, but life to us, therefore he is called, *Our Life*, Col. 3. 4. *When Christ, who is Our Life, shall appear, then shall we also appear with him in glory*. All this is to show, that whatsoever life is communicated to the creature, it cometh from Christ, it is in him as in the Fountain, *With thee is the fountain of life*, Psal. 36. 9.

So as here now, in consideration of this, it may be of Use to us diverse ways; as,

First, Take it to pieces again, *In him was life*, as in the *Subject*. This should serve as a Canon to fear, which we find called for in *Daniel*, in this respect, Dan. 6, 26. *I make a decree, saith Darius, that in every dominion of my kingdom, men tremble and fear before the God of Daniel, for he is the living God*. Let all fear and tremble before Christ, for in him is life, he is the living God. What saith *Paul*, Heb. 10. 31. *It is a fearful thing to fall into the hands of the living God*. O therefore, tremble before him. There are hands of God, into which it is a comfortable thing to fall. There are merciful hands of Christ, which he stretcheth forth to poor sinners, to invite them, and call them in to himself: but if we refuse the Call which he now maketh to us; if all the benefits, which those bountiful hands of his spread out amongst us, scattered in our Congregations, and in our Houses; if all these allure us not, then remember what followeth, *It is a fearful thing to fall into the hands of the living God*: one will follow upon the other. If this merciful hand cannot win us, this destroying hand will be sure to reach us. This maketh it fearful, because His is the living God. Every death is the more fearful, by how much the more terrible the immediate Executioner of it is. For a man to be drowned is more gentle, than to be burnt; Why? Because Water is not so operative, and active, and quick, as Fire; Fire is a more raging element. The wrath of God is the immediate Executioner of damned souls. And what so terrible as that is? If God live, such souls must die. And because God liveth forever, such souls must die forever, as fall into his revengeful hands. Fear and tremble to offend Christ, because such as fall into the hands of the living God, must be miserable as long as he is happy; and die, as long as he liveth.

Secondly, The consideration of this truth, That in Christ is life, as in a Fountain, from whence all sorts of life are derived to the creatures, according to their several kinds, may serve as a ground of faith.

First, to put us upon trusting in Christ, and seeking to him, and depending upon him for all kinds of life: Psal. 36. 7th. and 9th. verses compared together, *The children of men put their trust under the shadow of thy wings*, verse. 7. and the reason is rendered, verse. 9. *For with thee is the fountain of life*. Therefore our trust should be in him, because life is in him, as in the Fountain. Whither should he, that wanteth water, go, but to the Fountain? Carry Faith, as the Bucket; and then, according to the bigness of thy bucket, shall be the proportion of thy water thou drawest from thence. Life cometh in, as Faith draweth from Christ. Trust him for temporal life, when we are sick, and in dangers; though means may be used, and ought to be used, there is no relying upon Physic. Our utmost confidence must be in him, from whom all life cometh. Deut. 32. 39. *I, even I am he, and there is no god with me. I kill, and I make alive; I wound, and I heal; there is none that can deliver out of my hand*. And so for spiritual life: when the

pulse of Grace beateth slowly, and unevenly, Who shall we then depend upon for life, but upon him that is the fountain of it, the second *Adam*, whom God hath made a quickening Spirit?

Secondly, as it may be a ground of Faith at all times, so a ground of Martyrdom at any time, when a man is called, to seal the truth of his profession with his blood. Now this being considered, that life is in Christ as in the Fountain, and derived from him to us; this is a special ground to prevail with the soul, to suffer itself, even to be laid down for Christ. Now he calleth for that life, which he himself first gave; we had it from him, and now we are called to restore it to him: the best husbandry that can be. But to be provident of our lives in this case, and to be over-thrifty, is the way never to thrive, as Christ saith, Mar. 8. 35. *Whosoever will save his life shall lose it. Whosoever will lose his life for my sake and the Gospel's, the same shall save it.* It is no such great matter: Life is as common to brute beasts as to men; and therefore when Christ calleth for it, there is reason to part from it, because he gave it. It must be given up as a tribute to Nature. What is it to part with it a little sooner, as a sacrifice to Christ, as a seal of our profession, and as a pledge of our thankfulness? It is not so much parting with it, as restoring it to the Owner.

Thirdly, it may serve as a ground of Encouragement. Life is in Christ as in the Fountain, therefore let all that wait upon Christ be encourag'd to expect life in abundance. A great deal of complaining there is of dead hearts, and dull spirits; no life in the soul, in duty or service. Exercise Faith, go to the Fountain for all, and you shall have life, and have it in abundance. Christ doth not use to give niggardly, when he is sued to. It is said of *Araunah*, *All these things Araunah gave as a King. Christ giveth as a Savior*, in this very particular, Joh. 10. 10. *I am come that they might have life, and that they might have it more abundantly.* He giveth so, as to give it in abundance. It will not be amiss to spend some time, in clearing of that, that Christians may go away with encouragement. Whether we speak of the several sorts of life, of Spiritual life, (for I will not speak of Natural) or to the several blessings, that accompany every sort of spiritual life, which is all derived from one fountain. I take them together, that I may speak the more briefly of them.

There are five sorts of Spiritual life, which are proper to Saints; besides a Natural life, which is common to all men.

First, There is a life of *Reconciliation*, which standeth in opposition to the wrath of God. The wrath of God, that killeth, *but in the favor of God there is life*, saith the Psalmist, Psal. 30. 5. *Thy anger endureth but for a moment, but in thy favor is life.* This life is from Christ, because it is he in whom he is well-pleased, and through whom he is well pleased with us: *God was in Christ, reconciling the world to himself.* If any Reconciliation, it is in Christ. Here is one sort of spiritual life that Christ giveth, and that in abundance; *I came that they might have life, and have it more abundantly*; because, where God is reconciled, he beareth abundance of good-will to such a soul. *In thy favor is life*; and that favor aboundeth so much, as that God loveth every reconciled soul with the same love, wherewith he loveth Christ himself; Joh. 17. 23. *That the world may know that thou hast loved them, as thou hast loved me*, faith Christ. That showeth

abundant love. All love falleth first upon Christ, as the head, Divine love doth; and so descendeth to the skirts of his garments. It falleth upon us from Christ, and through Christ.

Secondly, there is a life of *Justification*, which standeth in opposition to the guilt of sin; and of this the Apostle speaketh, Rom. 5. and telleth you, what abundance of righteousness accompanyeth it, Rom. 5. 15, 17. *If through the offense of one many be dead, much more the grace of God, and the gift by grace, which is by one man Jesus Christ, hath abounded unto many. For if by one man's offense, death reigned by one; much more they which receive abundance of grace; and of the gift of righteousness, shall reign in life by one, Jesus Christ.* It is called, Justification of life, there, verse. 18. *Even so, by the righteousness of one, the free gift came upon all men to Justification of life.*

Thirdly, There is a life of *Sanctification*, that standeth in opposition to the power of sin, as that of *Justification* did to the guilt of sin. This is likewise from Christ; and of it *Paul* speaketh, Gal. 2. latter end, *I through the Law am dead to the Law, that I might live to the Lord. I am crucified to the world, notwithstanding I live; yet not I, but Christ that liveth in me.* This cometh in from Christ in great abundance. Hence are those expressions, 2 Cor. 8. 17. *Therefore as ye abound in everything, in faith, and utterance, and knowledge, and all diligence, and your love towards us, see that ye abound in this grace also.* Rom. 9. 8. *God is able to make all grace abound towards you.* This is that that Christ saith, That he giveth life, and more abundantly.

Fourthly, There is a life of *Consolation*, which standeth in opposition to the discouragements that arise, both from the power of sin, and the guilt of sin, that strike the soul dead. And therefore a soul that is glad, is said to live; Psal. 69. 32. *The humble shall see this, and be glad, and your heart shall live.* So you see, that to be glad, and to live, is all one. This is founded in Christ, and there is abundance of this communicated to believers. See that 1 Cor. 2. 15. *As the sufferings of Christ abound in us, so our consolation also aboundeth by Christ.* Here is consolation, abundant consolation, and both by Christ.

The last thing is a life of *Glory*, which standeth in opposition to that misery, that ariseth from all the former, from the wrath of God, and the guilt and power of sin, and the discouragements that arise from thence; all these bring misery after the soul's death. Now, there is a life of *Glory*, that freeth the soul from this, that is hid in Christ: *You are dead, but your life is hid with Christ in God. When Christ, who is our life, shall appear, then shall we also appear with him in glory.* There is a glorious life for believers, but it is now hidden, like the sap in the root in the winter-time. It is hidden in Christ, who is their glorifi'd Head already. This they shall have, and have it more abundantly, because of that abundant happiness, which accompanieth this life of *Glory*, *They shall be abundantly satisfied with the fatness of thy house, and made to drink of the rivers of thy pleasures. For with thee is the fountain of life,* Psal. 36. 8, 9. When there is but a little small Brook, and a whole Army cometh to drink at it, they are ready to emulate one another, because there is not enough to serve them all. As he said, *Xerxes's Army drunk up whole Rivers.* But where there are Rivers of pleasure, there is enough for all comers; there needs be no emulation, all shall be satisfied: They shall be abundantly; and, Thou shalt cause them to drink of the Rivers of thy pleasures. Thus ye see,

what strong Encouragement ariseth from hence, that life is in Christ as in the Fountain. So I have done with that Clause of the fourth Verse, *In him was life*. The next is,

And the Life was the Light of Men.

Vers. 5. And the Light shined in Darkness, and the Darkness comprehended it not.

We proceed to that which concerneth the Creation of Men in particular, *The life was the light of men*. That is, as I take it, The Life which was originally in the Eternal Word, and conveyed to the creature, according to their several ranks and degrees, was a life of Vegetation in Plants, and a life of Sense in Brutes, and a Life and Light of Men. It was so in the Angels as well as in Men. But the *Evangelist*, because the Scripture was made for the use of Men, and not of Angels, contenteth himself only to mention them; *The life was the light of men*.

By *Light*, I am soath to understand only *Knowledge*, as some do; or only *Grace*, as other some: I rather take in both, and add a third thing, which is the result of both, namely, *Joy*. For all these three come under the notion of *Light*. Then make this our Observation, *That man was created by God at first in a state of light: The life was the light of men*.

Do but compare this place with that, Joh. 8. 12. for the understanding of the phrase; *Then spake Jesus again to them, saying, I am the light of the world. He that followeth me shall not walk in darkness, but shall have the light of life*. The light of life, and the life of light, is all one, and both come from Christ, without any great difficulty. Next the life, was the light of men, *And he shall have the life of light*, saith Christ here; but that he speaketh of Conversion. My Text confineth me to what was in the Creation. Christ is presented to us, as the Maker of all things. So then, Man was created by Christ at first in a state of light; that is, in a state of Knowledge, of Holiness, and of Joy; for these three things come under the notion of Light in the Scripture.

First, *Knowledge*. See in that 2 Cor. 4. 6. *God, whocommanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God, in the face of Jesus Christ*. This light of knowledge was eminently in Man, at his first creation. Therefore the light of God is said to stand in knowledge; *Having put on the new man, which is renewed in knowledge, after the image of him that created him*. And whereas there are three sorts of beams of light, by which the understanding seeth things; and these were all eminent in Adam at the first Creation. There are *Direct* beams, and *Reflect* beams, and *Refract* beams, so they are wont to call them. Thus, a man seeth another man, whom he looketh upon face to face, by a *direct* beam. The same man, when he seeth his own face in a glass, it is by a *reflect* beam. Let him look into the water, see a staff in the water; that is by a *refract* beam, because the *species* is broken, by reason of the thickness of the water, through which he seeth. Now, Adam saw by all these, and, by them, in a way of perfection: He looked, by a *direct* beam of light, upon all the creatures; he saw the inside and outside of them; he knew all their Natures so plainly, as that he was able to give them all names, according to their several kinds. He looked upon himself by a *reflect* beam of light, he was able to apprehend all his own notions and apprehensions, and all the duties God required at his hands, and that without any oblivion; which, since the Fall, we cannot do. We have power to reflect, indeed, upon ourselves; but

what we do one day, we forget another. But now, with *Adam*, in this state of light, he could neither forget evil, nor forget good. He could forget no evil, for there was no evil to forget; and he could forget no good, for it had been evil to have forgotten it, for he was without all evil. And then, for a *Refract* beam of light, he looked upon God with such a beam, because he saw God in them through a thick *Medium*. He could not see God in his *Essence*, but through the *Medium* of the creature, and through those Revelations, which he was pleased to make of himself before the Fall. Herein stood that light of knowledge, wherewith *Adam* was at first created.

Secondly, Man was created in a state of *Light*; that is, in a state of *Holiness*: 1 Joh. 1. 6, 7. *If we walk in the light, as he is in the light, we have fellowship one with another; that is, in Holiness. Ye were sometimes darkness, but now are ye light in the Lord: that is, holy, and sanctified persons.* Holiness was stamped upon *Adam* there, in an eminent measure; it was a deep stamp, and a clear one, because the Image of God was not only in *knowledge*, as before, but in *righteousness and true holiness*, Ephes. 4. 24. insomuch as there was no irregularity in *Adam's* soul. He was an Instrument, new made by the finger of God himself, well strung, and well tun'd, not a jarring string in the whole Instrument. A Glass filled with pure crystall-water, no mudd at the bottom, no defilement in the water, stand it never so much. His Body was subject to his Appetite, his Appetite subject to his Will, his Will subject to his Reason, his Reason subject to God. One Faculty sweetly subordinate to another, and all to the *Divine Majesty*. *This I have found, (saith Solomon, Eccles. 11. ult.) that God made man upright, and that he hath sought out many inventions.* If man would have contented himself with that happiness, that God made him in at first, he might have been happy. He was at first created in light of Holiness.

Thirdly, Man was created in a state of *Light*; that is, of *Joy*, which cometh under the notion of Light in Scripture; Hest. 8. 16. *The Jews had light, and gladness, and joy, and honor. Light is sown for the righteous, and gladness for the upright in heart, saith the Psalmist.* There was nothing wanting, to make *Adam's* condition comfortable to him. For his Body, he had a *Paradise*; all the delights and pleasures, that are found in all the several places of the world at this day, put together, they could not make such a Garden as *Eden* was, nor such a pleasant place as *Paradise*. For his Soul, he enjoyed the chiefest good; the more he knew God, the more God loved him; and the more he loved him, the more he praised him; and the more he praised him, the more he delighted in him. There was overflowings of joy in *Adam's* soul. Then, in reference to God, and so the Creatures; It could not but add exceedingly to the light of joy in *Adam's* heart, that all the creatures were willingly subject to him. God had made him Master of them all, and not one of them that refused to be subject. Indeed, afterwards, since the Fall, the creatures became formidable to him. *Moses*, when his Rod was turned into a Serpent, he fled from it, and was afraid; but so was not *Eve*, when the Serpent came to her in *Paradise*. The Image of God was so perfectly stamped upon *Adam* then, that every creature bare him reverence, and stood in awe of the face of Man. And so they did to *Jesus Christ*, in whom the Image of God was fully renewed. That is a passage observable, though, haply, not much heeded, Mar. 1. 13. it is a clause brought in by St. *Mark*, which the other *Evangelists* (as I think) have not spoken of; *Christ's* being in the Wilderness, *He was there forty days tempted of Satan, and was with the wild beasts of the field.* The other tell you of his being tempted, but St. *Mark*

only putteth in these words, *And he was with the wild beasts*, which was as great a miracle as any of the other. It was a miracle, that Christ fasted forty days and nights; but it was as great a miracle, that all the beasts did homage, and gave reverence to him, even as they had done to *Adam* in *Paradise*. Thus ye have heard, for Explication of this Truth, That Man was created at first, by Christ, in a state of Light; that is, in a state of *Knowledge*, of *Holiness*, and of *Joy*.

First, The Use shall be general, to all the sons and daughters of *Adam*, that they would seek to Christ, that they may be restored to this state of light. He, who himself is the Image of God, the express Image of his Father's Person, *Heb. 1.* who at first made man after that Image of God; He only it is that can restore him. He, from whom life was the light of men, he it is, that must give that light of life; and he hath promised to give it to such as follow him. Certainly, this is worth the seeking after, *Joh. 8. 12. I am the light of the world, he that followeth me shall not walk in darkness, but shall have the light of life.* That which we lost in the first *Adam*, we shall have restored in the Second; there is no other way to come by it, but this. The *Mint*, in which *Knowledge*, *Holiness*, and *Joy*, are coined, it goeth in Heaven, and nowhere else: *Christ* is the *Master* of that *Mint*.

That you may be encouraged to seek to Christ for this, set me tell you, *Beloved*, That if the *Lord Jesus Christ* be pleased to renew this Image in you, and restore you to this state of *light*, you shall have a sweeter *Knowledge*, ye shall have a surer *Holiness*, and a more lasting *Joy*, than *Adam* himself had in *Paradise*. The light that the second *Adam* giveth, is better, in some respect, than the light which the first *Adam* lost.

Ye shall know that which *Adam* never knew, the heighth, and depth, and breadth, and length, of the love of God in Christ. That which did not come within the compass of *Adam's* knowledge, to know what belonged to a Redeemer; but that is made known to the Saints, in whom the Image of God is renewed: *Ephes. 3. 17, 18, 19. That Christ may dwell in your hearts by faith, that ye being rooted and grounded in love, may be able to comprehend with all Saints, what is the breadth, and length, and depth, and heighth; and to know the love of God which passeth knowledge, that ye might be filled with all the fullness of God.* *Adam* knew much of the love of God, as a *Creator*; but now, we know the love of God as a *Redeemer*. This must needs be a sweeter knowledge, because this second is a greater love. The misery of the person to whom love is shown, heightneth the love. That which God, in Christ, showeth to man fallen, is love in mercy; love, joined with mercy, is greater love, therefore the knowledge of this is sweeter knowledge.

And as ye shall have sweeter *Knowledge*, so surer *Holiness*; I do not say, a purer *Holiness*: *Adam* was more pure in the state of *Innocency*, than any man on this side Heaven; he had no corruptions stirring in him. But surer *Holiness*. That *Holiness* which *Adam* had, he was capable of losing it, and did lose it. That which Christ restoreth to them, in whom this Image is renewed, it is not left to their own keeping, He himself keepeth it for them, *and no man shall take them out of his hand, Joh. 10. 28. They shall never perish, neither shall any man pluck them out of my hand.* As it fareth sometimes with a man that hath broke his leg or arm, if he light upon a good *Surgeon* that setteth it well again, the arm or leg is stronger, than before the breaking

of it; and we say, He fell into the hands of a good *Surgeon*. So, we were broken in *Adam*, but we have by Christ a stronger Holiness, than we had at first.

And so you shall have a more lasting *Joy*, than you could have in the first *Adam*: It was a joyful state, as ye have heard, but how long endured it? The Psalmist saith, *Sorrow endureth for a night, but joy cometh in the morning*. Here, joy endured for the morning, and sorrow came at evening. Some think, *Adam* did not stand in his integrity a whole night; sure, he did not stand long, but lost his joy presently. That joy which is given, to whom this Image is renewed, is such, as no man or devil can take from them: Joh. 16. 22. *You all shall rejoice, and your joy shall no man take from you*. Bernard saith, *Gaudium est in fine, sed Gaudium sine fine*. It shall be joy in the end, but it shall be a joy without end; which *Adam's* was not. This is the General Use.

There is another more Particular, that is to such, as are restored to this Image of God, and a new state of life, from which *Adam* fell, that they might walk as children of the light. How is that? The Exhortation ye have, Ephes. 5. 8. *Ye were sometimes darkness, but now are ye light in the Lord; Walk as children of the light*. That is, Walk knowingly, walk piously, walk cheerfully; for light includeth all these three.

Hath Christ restored you to what ye fell from?

First then, *Walk knowingly*, have a care to see your way before you; whatsoever ye do, it upon warrantable and good grounds; take up no Opinion upon trust, follow no Principles, without a warrant from the Scripture: *He that walketh in darkness*, faith Christ, Joh. 12. 35. *knoweth not whither he goeth*. And so, Prov. 4. 19. *The way of the wicked is as darkness*, they know not at what they stumble. So long as a man is in the dark, he knoweth not whither he goeth, nor at what he stumbleth; he reeleth sometimes this way, and sometimes that way, runneth his head against a post, or falleth into a ditch, into this error, or that. He stumbleth now upon a mad Principle, and then upon a bad Principle, because he knoweth not whither he goeth. In the dark there is no discerning of colors, all things are alike fair. So it is with men in the state of unregeneracy; there is no difference between civility and grace, between formality and truth, between faith and fancy. He that will walk as a child of light, must discern of things that differ; for, *It is light that maketh manifest*:

Secondly, As he must walk knowingly, so *Piously*: *Put on* (saith the Apostle) *the armor of light, and let us walk honestly as in the day*, Rom. 13. 13. Would you know how? Cast your eyes upon Ephes. 5. 8, 9, 10. *Walk as children of light. For the fruit of the Spirit is in all goodness, and righteousness, and truth; proving what is acceptable to the Lord*. This place showeth you, that the light of holiness, which is in the souls of the Saints, it is a *Prolificall Light*, which bringeth forth fruit: *Walk as children of the light. For the fruit of the Spirit is in all goodness, and righteousness, and truth*. It is the light of the Sun that begeth creatures, which the light of a Candle doth not. Many Creatures have no other father, but the Light, as *Philosophers* say, *Putredo mater, Sol pater*; Putridity is the mother, and the heat of the Sun, that is the father of them. So it is with all inferior Lights, they are like the light of a Candle; the natural light of Reason, and the utmost improvement of natural abilities; this light, make the best of it, till it come to be supernatural, and to have infusion from Christ, it hath no quickening power in it,

it will not reform a man's life, it begets no work truly good. Whereas the light of *Holiness*, like the light of the Sun, it engenders, and bringeth forth good works: *The fruit of the Spirit is in all goodness.*

Then there will be a proving of what is acceptable to the will of God. Men will not go blind-fold to work, but will prove what is acceptable. The word in the Original is, 〈 in non-Latin alphabet 〉, which is a *Metaphor* taken from *Goldsmiths*, that prove their Mettle by the Touchstone, not by the color only, or *tinnitu*, by the jingling of the Mettle only; but bring it to the Test: if it will not bear that, they disallow it. Many things have a fair color to the eye, that seem good and beautiful, fit to be practiced by a Christian; and some things that sound well to the ear, as of good report in the world: but here is not enough, bring them to the Test; believe neither color nor sound, if they will not bear the touchstone of the Word; A man that walketh holily will endure the proof it.

Thirdly, He that walketh as a child of light, must *walk Cheerfully*, for there is a light of Joy too. Such a phrase ye have in the Psalms, *Blessed is the man that heareth the joyful sound, they shall walk in the light of thy countenance.* Here is now one walking as a child of light, that walketh in the light of God's countenance *cheerfully* and *joyfully*. *Serve the Lord with gladness, and come into his presence with singing*, Psal. 100. 2. This is acceptable to God, and creditable to Religion. God liketh it well, that his servants should walk in the light of his countenance *joyfully*. The Apostle telleth you, this is acceptable to God, Rom. 14. 17, 18. *The kingdom of God standeth not in meat and drink; but in righteousness, and peace, and joy in the holy Ghost.* He that in these things serveth Christ, is acceptable to God, and approved of men. This is one of the things wherein we must serve Christ; *joyfully, in the holy Ghost*. Christ doth not like to be served uncheerfully. They that make conscience of serving Christ in righteousness, and of serving Christ in peace, dare not be the Authors of division. Why do not people make conscience of serving Christ, in joy too? He that in these things, namely, in righteousness, and peace, and joy, serveth Christ, is acceptable to God, and approved of men. The Saints of God like it well, when they see men go cheerfully on in the way to heaven; otherwise, they bring a bad report upon the good Land, and make men to suspect, that the service of Christ is not so acceptable, when men walk so droopingly, that stand in relation to him. You know what *Jezebel* said to *Ahab*, who had a mind to *Naboth's Vineyard*; and because he could not compass it, *he walked droopingly*. *She came to him, and said, Why is thy spirit so sad? Dost thou now govern the Kingdom of Israel, and be so sad?* Implying, how ill it became a *King*, that hath the world at will, to walk *droopingly* and *uncheerfully*. Everyone in whom this Image is renewed, is made a *King*; Christ hath made him a *King* to God, and his Father. What! a *King*, and droop! One that hath such a nearness, and so near a relation to God, and yet so full of discontent! Let me yet say to every child of God, as the Apostle, Phil. 5. 4. *Rejoice in the Lord always: and again I say, Rejoice.* So I have now done with that Verse, *In him was life, and the life was the light of men.*

Vers. 5. And the light shined in darkness, and the darkness comprehended it not.

Ye have heard in what estate man was created, it was in a state of *Light*; and the next news ye hear is of *Darkness*, *The light shined in darkness, and the darkness comprehended it not.*

First, here we find man fallen, and Christ's demeanour [1] towards him in that estate.

Secondly, his inability to receive that light, which Christ [2] shed abroad.

Thirdly, Here is a supposition of the Fall, intimated by [3] that word, *Darkness*.

Fourthly, Here is a declaration, what Christ did to man [4] thus fallen; He still sendeth forth light, *The light shined in darkness*.

And fifthly, Here is a manifestation of man's carriage towards [5] Christ, in reference to this communication of his, *And the darkness comprehended it not*.

The first thing to be observed from hence, is, *That Man*, [Observ. 1] *by his fall from the state of light, became dark, yea, darkness itself*.

The second Observation is, *That light from Christ hath* [Observ. 2] *continued to shine, ever since the Fall. The light shineth in darkness*. It is something *emphatically* uttered; for it is not in the *Praeter perfect Tense*, as before; it is not, *The light shined in darkness, or, hath shined*: but it is, *The light shineth*, 〈 in non-Latin alphabet 〉 ; to show, that the light continueth to shine. There is no time since the Fall, wherein it could be said, *The light shined not*. This was always an approved Proposition, ever since man became dark: *The light shineth in darkness*.

Thirdly, We must imagine, *That it is natural to man*, [Observ. 3] *since the Fall, not to comprehend the light of Christ. The light shineth in darkness, and the darkness comprehendeth it not*.

Here ye have a supposal of Man's Fall, and a declaration, both of man's carriage towards him, and of his carriage towards Christ since the Fall. I shall but touch upon the first, which is this.

First, That Man fell from a state of light, and became dark, yea, darkness itself. Light was the life of men, by Creation, and since, the light shineth in darkness.

By *darkness*, understand the persons of *unregenerate* men; all the world, before the Lord Jesus Christ enlighteneth them savingly, with the light of life, come under this notion of darkness. Therefore Satan, who is elsewhere called, *The prince of the world*, is said to be *the ruler of the darkness of this world*; that is, of *unregenerate men*, Ephes. 6. 12. Ephes. 5. 6. *Ye were sometimes dark, but now are ye light in the Lord*; therefore ye were sometimes *unregenerate*, but now ye are *sanctified*. Ye were sometimes dark. That which predominateth, useth to give the denomination: that is the reason, why the natural man is called *darkness* in the *abstract*, because darkness hath a predominancy in their minds. As, when a man is extremely vicious, we call such a man, *Vice: Non est invidiosus, sed invidia*; He is not envious, but envy and malice itself. *Non est vitiosus, sed vitium*; He is not vicious, but vice itself. The Papists call the Pope, of *Holy His Holiness*, in the *abstract*, because they would have the world to believe him to be exceeding *holy*. *Dark*, in the *abstract*, is exceeding *darkness*, in regard of the dominion of a threefold darkness: the darkness of *Ignorance*, opposed to the light of *Knowledge*; the darkness of *Sinfulness*, opposed to the light of *Holiness*; the darkness of *Misery*, opposed to the light of

Joy. This three-fold darkness accompanieth the state of nature, even in all men, as long as they continue in it.

First therefore, that of *Ignorance*, Ephes. 4. 18. *Having the understanding darkened, being alienated from the life of God, through the ignorance that is in them, because of the blindness of their hearts.* Some natural men may have a deep reach in the things of the world, but there is a darkness upon the face of the deep, a spiritual darkness upon the deepest wits of natural men; something they know, but nothing as they ought to know, as the Apostle saith, 1 Cor. 8. 2. *If any man thinketh he knoweth anything, he knoweth nothing yet as he ought to know.* They may perhaps know, that God is a *Spirit*, but as long as they do not worship him in spirit, they know him not as they ought to know him.

Secondly, A darkness of *Sinfulness* lieth upon them: 1 Joh. 1. 6. *If we say that we have fellowship with him, and walk in darkness, (that is, in sin) we lie, and do not the truth. He that hateth his brother is in darkness,* which is an expression in that Epistle. How easily are men cheated in the dark, having bad wares put into their hands? They vent falsities instead of truths, they vent formalities instead of holiness, they put off anything to men in the dark. So, the deceitfulness of sin comes to rule over them, because they are in a state of darkness.

Thirdly, Darkness of *Misery*; ye shall find that called darkness, in Lament. 3. 1, 2. *I am the man that have seen affliction, by the rod of his wrath; he hath put me into darkness, but not into light.* Darkness there, is *misery*. Such is the condition of all natural men, though all be not alike sensible of it. *Adam*▪ no doubt, was exceeding apprehensive, after his fall, of the change of his condition; but his posterity are not so. It is in this case, as it fareth with a Nobleman, punished with banishment into a foreign country, and there forced to live in a mean condition; he himself will be exceeding sensible of his alteration, from the Court, in which he lived before, to the Cottage, in which he liveth now. But his children, that were born in that condition, would not be sensible of the misery they were in. *Adam* found what it was, to enjoy communion with God in Paradise, and what it was to be in a state of life; therefore his fall went to his heart. But we, that are born in a state of misery, are not sensible of it, because we know no better. Enough hath been said, to cause everyone to make haste out of the state of *Nature*, because it is a state of *darkness*. How formidable is darkness? It is said of *Abraham*, there fell upon him the horror of a great darkness, Gen. 15. 12. *Lo, a horror of great darkness fell upon him.* Darkness useth to be accompanied with horror. And so it is with *Nature*; and yet this darkness of nature is not formidable. How miserable would men be, if they knew their condition? how much more miserable, because they do not know it? That in *Egypt* was palpable darkness, which might be felt; here is that which aggravateth this darkness, it keepeth itself from being felt; men feel not their *ignorance*, and *sinfulness*, and *misery*. Ye know the story of *Jeremiah*, when he was in the dark dungeon, and his feet stuck fast in the mire; *Ebedmeleck* letteth down cords to draw him up: What a mad-man had he been, if he would not have fastened the cords under his arm-holes, and suffered himself to be drawn up. Yet, so are the most in the world; the Ministers of the Gospel find them dark and filthy, in a darkness of ignorance, and mire of lust: Now God, by the Ministry of his Word, letteth down cords of love, to draw them up; so senseless are men, as to refuse these

offers, and there to lie and die, before they will come to Christ, that they might be saved. This being supposed, I pass that, and go to the second thing.

The Light shineth in Darkness.

Shineth, in the Present Tense, because there was no moment [Observ. 2] of time, wherein this was not true, *The light shineth*. The Point then is this, *That light from Christ hath continued to shine in all ages, since the Fall*. Look, as there are for the body two great Luminaries, which God hath made, *The Sun to rule by day, and the Moon to rule by night*; so are these two Luminaries for the soul, the *Sun*, and the *Moon*; the *Works of God*, and the *Word of God*: Christ, by the light of these, hath shined in all Ages, since the fall of *Adam*.

First, He shineth in the works of *Creation* and *Providence*, and therefore these works are said to witness for God, Act. 14. 17. *Notwithstanding, he left not himself without witness, in that he did good, and gave us rain from heaven, and fruitful seasons, filling our hearts with food and gladness*. The heavens have declared the glory of God, ever since they were made, and the firmaments have shown his handyworks. The beauty and bigness of those vast Bodies, show to the world, that none but the hand of a God could make them. Every creature is a kind of *Professor*, that readeth man a Lecture concerning God, of his Wisdom, and Power, and Goodness. Man is the *Master* of all the creatures, and yet man is become a *Scholar* to all the creatures; the Serpent may teach him wisdom, and the Dove innocence; and the Ant industry, *Go to the Ant, thou sluggard*, Prov. 6.

There is a light besides this, that shineth from Christ in the *Word*; that is called his *Testimony*, as the former is called his *Witness*, 1 Cor, 2. 1. *I, brethren, when I came to you, came not with excellency of speech, and wisdom, declaring to you the Testimony of God*; that is, the *Word of God*, because that testifieth what God is, and what he hath done, and what he requireth. It is true, there was not always a written *Word* since the *Fall*, but a *Word* there was. God revealed his *Will* by *Visions*, and *Dreams*, and other *Intimations*, in a way of *Revelation* to *Adam*, and so to *Noah*, and to *Abraham*, and to the rest of the *Patriarchs*. It was a *Word* unwritten till *Moses* his time. And then, as at the *Creation*, *Light* was the first thing that was made, and yet ye read of no *Sun* till the third day. But all the light which was scattered throughout all the great frame of the *Universe*, upon the third day, was gathered together, and united in the body of the *Sun*. So here, *Truths* were scattered before, now a little and then a little, by *Dreams*, and *Revelations*, and *Visions*; but in *Moses* his time, all the *Truths* that had formerly been revealed this way, God gathered together, and united them in a written *Word*; then began the *Scripture*, and from that time forward it hath been enlarged. After *Moses*, came the *Prophets*; after them, the *Evangelists* and *Apostles*. So as this Age enjoys the benefit of all the light, that former times have had. Thus you see it is made good, that a light from Christ hath continued to shine in all Ages, ever since the *Fall*. This letteth us see, that ignorant persons, in all Ages, have been inexcusable; they cannot say, but that God sent them light, more or less. Rom. 1. 20. *The invisible things of him, from the creation of the world, are clearly seen, being understood by the things that are made, even his eternal Power and Godhead; so that they are without excuse*. No age can plead anything for itself, by way of excuse, if it looketh not after God; and this age least of all; for Christ, who hath continued to shine in all

ages, shineth out most gloriously now. They had but, as it were, the *Star-light* before *Moses*; afterwards (I will take in all that under *Moses* too) it was but a *Star-light* in comparison. In *John the Baptist's* time, they had, as it were, the light of the *morning peeping out*; he was the *Lucifer*, the *Morningstar*, that came before the *Day*. Then came the *Day-spring* from on high to visit us, the *Lord Jesus Christ* himself, in the Ministry of the Gospel, he being both the Subject and the Preacher of the Gospel. Then, the Sun arose, and so *the light shined more and more to the perfect day*. He sent forth his *Apostles*, and endowed them with infallibility of spirit, And *the holy men writ, as being moved by the Spirit of God*. So as in the ages since, God hath been pleased to make good that, which was Prophecied of old, by *Isaiah* first, and afterwards by *Habbakuk*, *The time shall come, when the earth shall be filled with the knowledge of the Lord, even as the waters cover the sea*, Isa. 11. 9. Former times had but poor *Ebb-tydes*, in comparison; there are now *Spring-tydes* since the coming of Christ into the world. *The earth is full of the knowledge of the Lord, as the waters cover the sea*.

You may see, if you will, a little, by what degrees Light came in: *Heb. 1. 1*. God revealed himself 〈 in non-Latin alphabet 〉 〈 in non-Latin alphabet 〉 , *in several ways, and at several times*: 〈 in non-Latin alphabet 〉 , by piece-meals, in many parts, which the word implieth.

As for instance, He first made known to *Adam*, that he would send Mankind a Mediator, that should be born of a Woman; there is the light with him, *The Seed of the Woman shall break the Serpent's head*. And that manifestation goes no further. After, cometh a further light, that is to *Abraham*, where he telleth him, *In thy seed shall all the nations of the world be blessed*. And to him is given Circumcision, as a seal of this covenant of Grace. A further light came in *Jacob's* time, and discovered the time *when Shiloe should come into the world*, Gen. 49. 10. After him, the Prophetical Office of Christ is revealed to *Moses*, *A Prophet liketo me will God raise up to you, of your brethren, him shallye hear*, Deut. 18. 18. Then cometh in another Sacrament, the *Passover*, and all the Ceremonial Law, which was the Jews Gospel; everything there pointed at Christ. Afterwards clearer manifestation still: *Isaiah* telleth you, what kind of Mediator he shall be, not descended of a pompous way, but as a man of sorrow. He telleth you of whom he shall be born, *A Virgin shall conceive and bear a Son*. *Micah* telleth you the very place where he shall be born, *Thou Bethlehem, out of thee shall come forth to me, him, that shall be the Ruler in Israel*, Mich. 5. 2. And so by degrees light came in. How much is this Age of the world bound to God, for the enjoyment of all the light of former Ages; so as if still we are ignorant of Christ, we are of all men most inexcusable. It was but a little that our forefathers enjoyed, in comparison. Look but back a few years to *Henry the Eighth's* time, and to *Queen Mary's* days; the *Protestants* then had but little light, in comparison of what they have now.

As it is in Reason, our Reason should answer our Light; so it is in Nature, when the Sun appeareth at noon-day, then it is hottest. *Naturalists* say, *Calor & Lux concrescunt, Light and heat increase together*. But alas, notwithstanding the light in our heads, what a coldness is there in the most of our affections? Let me say this to you, Our fathers, in those days, they walked to Heaven, as it were, by Candlelight: But Oh! if we shall now post to Hell by daylight, What will become of us? how inexcusable will our guilt, and insupportable will our

condition be? I have done with the second Observation, *The light shineth in darkness*. It followeth,

The Darkness comprehended it not.

The Point from hence is this, *That it is natural to man, [Observ. 3] since the Fall, not to comprehend the light of Christ*. The Apostle speaketh in plain terms, 1 Cor. 2. 14. *The natural man perceiveth not the things of the Spirit of God, for they are foolishness to him; neither can he know them, because they are spiritually discerned*. It is not with this *Metaphoricall light*; as it is with the *Natural*; the natural light scattereth the darkness where it cometh: Let the Sun arise, Darkness giveth way. But here, the *Metaphoricall darkness* will not give way; that resisteth the light when it cometh, and prevaieth against it. Thus, in St. *John's* language, *It comprehendeth it not*. Job 24. 13. *These are they that abhor the light, they know not the ways thereof, nor abide in the paths thereof*. They are of those that rebel against the light. For the light that shineth in the works of God, darkness comprehendeth it not. God hath gloriously appeared in the works of Creation, but with what issue? 1 Cor. 1. 21. *Seeing the world by wisdom knew not God, in the wisdom of God, it pleased God, by the foolishness of preaching, to save them that believe*.

There was a great deal of wisdom appeared in the works of Creation, *In wisdom hast thou made them all*, saith the Psalmist, of the works of God; and yet the world by wisdom knew not God. All that appeared of God by the creatures, could not bring man to a *taking knowledge* of him. Therefore you see, God is put upon another way of saving man, (*viz.*) *The foolishness of Preaching*, as this place telleth you. Something men did apprehend of this light, but they comprehended it not fully: *The light shineth in darkness, but the darkness comprehendeth it not*.

Again, This light shineth in another light, a better and higher light, *The light of the Word*. How speedeth that? Why, darkness comprehendeth not that neither. See what the Prophet *Hosea* saith of the Law, Hos. 8. 12. *I have written to them the great things of thy Law, but they were counted as a strange thing*. If a Master shall deliver his will to his *Servant*, he expecteth obedience if he do but speak the word; but if he should give the servant his mind in writing, then he taketh it extremely ill, if the errand be not done, the servant's neglect is inexcusable. God hath not only declared his will, manifested his Law, but written his Laws; and they were counted as a strange thing, people regard them no more, than if they were things that nothing concerned them, strange things, which they had nothing to do withal.

It may be, the Gospel had better entertainment, surely It deserved better: Why, no; Darkness comprehended not the light of the Gospel neither: Rom. 10. 16. *They have notall obeyed the Gospel, for Isaiah saith, Lord, who hath believed our report? Isaiah complaineth, Paul complaineth, both in the same words, Who hath believed our report, or to whom is the arm of the Lord revealed?* Not, but that some did entertain the Gospel in all ages; but that doth not invalidate the truth of the Point, because it was not by Nature that they did it, but by an over-powering work of Grace. The darkness is said, not to comprehend it, because there were very few in all ages that entertained the Gospel, in comparison of them that refused it. It is said by *John*, *What he hath seen and heard, that he testifieth, and no man received his testimony*. None? Yes, some received his testimony; the *Apostles*, and the *Virgin Mary*, in those days received it; yet it is

said, No man received it: that is, few, or none, in comparison. Thus, in all ages, though the light did shine in darkness, yet *the darkness comprehended it not*. If so, let not Ministers be discouraged to find it so at this day, *It is bred in the bone, and it will never out of the flesh*. It is natural with man so to do, not to comprehend the light, though it shine upon him never so clearly. If *Isaiah* complaineth, and *Paul* complaineth, *Who hath believed our report?* what wonder is it, if Ministers have the like occasion to complain nowadays? Are they more *Evangelical* Preachers than *Isaiah*? and more wise than *Paul*? Nay, did not *Christ* himself complain, *I have spent my strength in vain?* they are his words, Isa. 49. 4. Yet, if any such be here, let me speak to them for encouragement, If thou art a Minister of Christ, imitate Christ, continue to let thy light shine, though the darkness comprehend it not; so did Christ. As a late faithful Minister said, If men repent not upon my Preaching, however, it shall not repent me that I have preached to them: though my Doctrine be not a sweet savor of life to them, I myself shall be a sweet savor to God, even in their damnation. I have done with this Verse, and pass to the next that followeth.

Vers. 6. *There was a man sent from God, whose name was John.*

Vers. 7. *The same came for a Witness, to bear witness of that Light, that all men through him might believe.*

The *Evangelist* beginneth to confirm, what before he had asserted, namely, That the *light* of man was originally in *Christ*, and derived from him, *the true Light*: And this he doth by the testimony of *John the Baptist*, whom he describeth here,

1. From his *Nature*, *There was a man.*
2. From his *Calling*, *sent from God.*
3. From his *Name*, *whose name was John.*
4. From his *Office*, *The same came for a witness, to bear witness of that Light, that all through him might believe.*

In all likelihood, some of these are hid in this very term of *Man*. There was an opinion amongst the Jews, that there should come some *Angel* to be the *Fore-runner* of the *Messias*, which was grounded upon that place in *Malachi*, Mal. 3. 4. *Behold, I send my Messenger, and he shall prepare thy way before thee*. The same word signifieth both *Messenger* and *Angel*. Therefore they looked for an *Angel* to come, before the *Messias* came. When *John the Baptist* came, Men that understood what Circumcision was, and saw him circumcised; men that considered the austerity, and strangeness of his course of life, began to imagine, there was something in him more then man: They knew not what to make of him, as ye may see by their questions, Joh. 1. 21, 22. *When they had heard him say, I am not the Christ, they asked him, What then? Art thou Elias? He answered, No. Art thou that Prophet? He said, No. Who art thou, that we may give an answer to them that sent us? What sayest thou of thyself?* He telleth them what he was. *There was a man sent from God whose name was John.*

Let us not pass it without some Observation, namely, *That God hath ordained the ministry of men to be used amongst [Observ.] men.* An Observation of some use, and worthy of our consideration. It is the great Ordinance of God, that men should teach men, that men should bear witness to Christ. And this God hath done, partly in respect to his own Glory, and partly in respect to our Necessity.

First, Partly in respect to his own Glory, which ye have the Apostle clearly telling you, 2 Cor. 4. 7. *God shineth in our hearts, to give the knowledge of the glory of God in the face of Jesus Christ. But we have this treasure in earthen vessels, that the excellency of the power might be of God, and not of us.* If God should teach men by Angels Language, Creatures more noble than themselves, the Messengers would go near to shame them they are sent to. But *God hath put treasures purposely into earthen vessels, that the excellency of the power might be of God, and not of us.* Poor earthen vessels, crasie men! a feavour cometh, and breaketh the earthen vessel in pieces. Such is the best of men, *earthen vessels.* Yet, how much treasure doth God put into some of them, whom he intends to make instruments for his glory? Why? *That the excellency of the power may be of God.* It is God's carriage to make use of weak vessels, that the praise may be for himself. As men that have a Jewell, they put it into a box of Crystall, that it may be seen through the Case, that the radiancy of the Jewell may appear through the transparency of the Glass. So, God putteth his Word into earthen vessels, that the excellency of the power may appear through the meanness of them: He therefore purposely maketh choice of such Instruments. If the Devil be to choose an instrument to work by, he will commonly choose one of the subtlest, some cunning-pated man, some *Machiavel*, to be his instrument; if he choose another creature, it shall be a *Serpent*. But, when God chooseth, when God hath a mind to confute *Balaam*, What creature doth he choose? An Ass, the silliest of all the creatures, because he would have his power to appear, in the simplicity and silliness of the instrument. That is one reason, He doth it in respect to his own Glory.

Secondly, In respect to our Necessities. The truth is, we were not able to bear the Ministry of Angels, much less to hear God himself speaking to us from heaven. It was the usual preface of the *Angels*, when they appeared to men, *Fear not, Fear not;* because their very appearing was always formidable to them that had Visions. Ye know the story of *Manoah's* wife, and *Zacharias*, and the *Virgin Mary* herself; they could not bear the presence of God without horror. Therefore the *Israelites* said to *Moses*, *Speak thou to us and we will hear, but let not God speak to us, lest we die.* Therefore he is graciously pleased to make choice of men, to speak to us by them, that are flesh and blood like ourselves. Let us learn, not to despise this Ordinance of God, to content ourselves with it; not to talk of voices from heaven, when God hath ordained the voices of men, like ourselves, to be the instruments of our conversion. There is a voice indeed, but what voice? the voice of the *Teacher*, Isa. 30. 20, 21. *Yet shall not thy Teachers be removed into a corner anymore, but thine eyes shall see thy Teachers, and thine ears shall hear the word behind thee, saying, This is the way, walk in it:* Namely, the Word from the mouth of the *Teacher*. It is true indeed, there is a motion made, *Luk. 16.* of sending of some from the dead to teach the living; but the motion was made in hell, it was the motion of the *Rich man* in hell, to desire of *Lazarus*, that he would beg of *Abraham*, to send somebody from

the dead. *God hath put this treasure in earthen vessels, that the excellency of the power might be of him, and not of us.*

There was a Man sent from God.

His *Calling* next offereth itself. That is a main thing, a thing that the men of God have been careful to make good; they first-showed their Commission, before they began their business, for the most part: *Isaiah* telleth you of a *Coal from the Altar, wherewith his lips were touched.* And *Jeremiah* telleth you, how *God touched him with his hand.* And *Paul* telleth you, in every beginning of his Epistles, *Paul an Apostle of Jesus Christ, by the will of God.* And so *St. Luke the Evangelist* telleth you, *John was a man sent from God.* Then take this Observation, *Such as have a [Observ.] lawful Calling to the Ministry, are sent from God. Howcan they preach except they be sent.* Ye know the Gradation, *Rom. 10. How can they call upon him on whom they have not believed? and how can they believe if they have not heard? and how shall they hear without a Preacher? and how can they preach except they be sent?* The Ministers are *Christ's Ambassadors, We are Ambassadors of God, and beseech you, as sent from God. Let men so account of us,* saith the Apostle, *as the stewards of God, dispencers of the mysteries of God,* 1 Cor. 4. 1. Shall any man thrust himself into a Nobleman's house, to be his Steward, that hath not a calling to it? *Let no man take this honor upon him, but he that is called of God.*

Three things concur to a lawful Calling.

- 1. *Ability.*
- 2. *Inclination.*
- 3. *Separation.*

First, *Ability.* It is not every man's work to be a Witness of Christ, in such a way as *John the Baptist* was, in a way of *Office.* He that is *Un-gifted,* I dare be bold to say, he is *Un-sent.* 2 Tim. 2. *The things that thou hast heard of me amongst many witnesses, the same commit thou to faithful men, who shall be able to teach others also.* Ability fitteth men. It is not enough for a man to be godly, but he must be able to teach others. Not that there is the same measure of ability required of all: God proportioneth men's gifts and parts, to the places he calleth them to. Ye shall have a Skiff do as well in a River, as a larger Vessel, perhaps better. God giveth ability, suitable to the places he calleth men to, when they are sent of God.

Secondly, There must be *Inclination* to that, above all other works, that must go to make a *true Calling.* 1 Pet. 5. 2. *Feed the flock of God which dependeth upon you, taking the oversight thereof not of constraint, but willingly.* There must be a *willingness* as well as *skill;* not for filthy lucre, but out of love to Christ, whose sheep the Minister is sent to feed. *Peter, lovest thou me? Feed my lambs. Lovestthou me? Feed my sheep. God is my record,* saith *Paul,* *how much I long after you all in the bowels of Jesus Christ.* And, *My hearts desire is, that Israel might be saved.*

Thirdly, To all this, there must go a *Separation.* Act. 13. 2. *As they ministered to the Lord, and fasted, the holy Ghost said, Separate me Barnabas and Saul, for the work whereto I have called them.* Here is a *Calling,* but it is with a *Separation,* which is sometimes made immediately by God

himself, so *Paul* was called from heaven by God in Christ; and sometimes mediately by the ministry of men, so *Titus* was called by *Paul*, and others by *Titus*, *For this cause left I thee in Crete, to ordain Elders in every City, as I had appointed thee* Tit. 1. 5. Now, that the *Man* in the Text, *John*, was sent of God, it appeareth in all these three respects: he had *Ability*, and *Willingnesse*, and *Separation* to the work. His *Ability* and *Willingnesse*, both appear in that expression, which Christ himself giveth of him, Joh. 5. 35. *He was a burning and a shining light. Shining*, in regard of his *ability*; *burning*, in regard of his *zeal* and *desire* to do good to the souls of men. And for his *Separation*, he had an immediate Call by God himself, in an extraordinary way, Luk. 3. 2. *Annas and Caiaphas being the high Priests, the word of God came to John the son of Zachariah in the wilderness*. As it was wont to do to the Prophets of old, who were extraordinarily called to that service. Thus ye see, why a *Man*, and in what respect, *he was sent of God*.

I come now to insist upon the Duties, that concern People from hence.

First, Seek God, in case you want Ministers; for they must be of his sending. The Stars, they are in Christ's right hand, and therefore they set in one place, and rise in another, even as he disposeth and appointeth them. This lesson Christ teacheth you, Matth. 9. ult. *Pray the Lord of the harvest, that he would send forth Laborers into his harvest*.

Secondly, Bless God in case you have them, for they are tokens sent from Heaven. *Hezekiah* thought himself exceedingly honored, that the King of *Babylon* should send him *Ambassadors*: What an honor is it then for people, to have a *Minister* sent from God? It is an act of high expression, *The Lord God of their fathers sent to them by his Messengers, rising up betimes, and sending, because he had compassion upon his people*.

Lastly, Entertain them as men sent from God. Trample not the gifts of God under your feet. The Galatians had learned this, and accordingly *Paul* saith of them, Gal. 4. 14. *My temptation which was in my flesh ye despised not, but received me as an Angel of God, even as Christ Jesus*. Remember, they are Messengers, and let them have their errand; give them audience, and then give them dispatch. The errand God sends them about, is, to stir men up to repent and believe. No more of that point.

There was a man sent from God, whose name was John.

He is here named, to add some honor to his testimony, because he had this name imposed upon him by the Angel, before he was born; which is an honor done to few in Scripture, Luk. 1. 13. *The Angel said to him, Fear not, Zachariah, thy prayer is heard, and thy wife shall bear a son, and thou shalt call his name John*. It is the rather added, because of the sense of the name, which is from *Jochen*, which cometh of *Chen*, which signifieth Grace, The grace of God, which the name importeth. And it well became that person: both because he was given to his parents as a favor from God, for *Elizabeth* was barren, they were both old, and had no children; God giveth them *John*, as an act of grace and favor to them. And because he was to be a Preacher of the grace of God in Christ; therefore he carrieth grace in his name, because he came to point at the Lamb of God, that came to take away the sins of the world. Because he was endowed with grace from the womb, yea, and in the womb, therefore might well

have the name of the grace of God given him then, before he was born. Or, because he himself received a great deal of grace and favor from God, even in that which he was sent about, to be the Fore-runner of Christ. *The voice of one crying in the wilderness.* Here is the *Voice*, the Fore-runner of the *Word*. *John* was the Morning-star, which was the fore-runner of the Day. As the break of day is the fore-runner of the rising-Sun; so was he of the Sun of Righteousness. As it is in Trees, the blossom is the fore-runner of the fruit; and by the sweetness of the blossom, the expectation of man is raised to look for deliciousness in the fruit. So were men's expectations raised, to look for something in *John* more than in others, because of his grace and favor with God. I I go on.

The same came to bear witness of the Light, that all men through him might believe.

Here ye have his Office described to you directly, from the proper Act of it, and the End of it.

The proper Act, *He came to bear witness of the Light.*

There are two special ways of bearing witness to Christ, the one by *Teaching*, the other by *Suffering*.

First, By *Teaching* Christ. And thus all the Apostles were his Witnesses, Act. 26. 16. *Arise and stand upon thy feet, for I have appeared to thee for this purpose, to make thee a minister and a witness; even a Witness and Minister to teach Christ.*

Secondly, there is another Witness-bearing, that is, by *Suffering* for Christ, sealing his witness with his blood; and those are properly called Martyrs, 〈 in non-Latin alphabet 〉 is the Greek word, that signifieth *Witness*. This name is given to *Antipas* under that notion, Rev. 2. 13. *I know thy works, and where thou dwellest, even where Satan's feat is; and thou holdest fast my name, even in those days wherein Antipas was 〈 in non-Latin alphabet 〉, my faithful martyr and witness.* Now *John the Baptist* bore witness to the truth, in both these ways, in *Teaching* Christ, and in *Witnessing* too, in *Suffering* for him, he was beheaded; and so there was something of *Martyrdom* in his death. The Observation from hence is this, *That men sent from God, as John was, will bear witness to the Light, as John did.* God and Christ never left themselves without witness, *God hath not left himself 〈 in non-Latin alphabet 〉*, (saith *Paul* to the men of *Lystra*, Act. 14. 17.) *without witness, in that he giveth rain and fruitful seasons.* As he hath witnesses in his works all the world over. So, Christ hath not left himself without a witness in his Word, ever since there was a written Word in all ages. The Fathers before the Flood, the Patriarchs after the Flood, the Prophets after them, under the Law; the Apostles under the Gospel; they all bare witness to the *Light*. *Noah*, he received the doctrine of the Gospel from the Fathers before the Flood, and transmitted it to the Patriarchs after him; and him ye will find called by the name of a *Preacher* of righteousness, 2 Pet. 2. 5. *He spared not the old world, but saved Noah the eighth person, a Preacher of righteousness.* The very righteousness of Faith, which we preach in these days, *Noah* preached in those, sent forth by the Messiah to come, and righteousness to be by him. And after him, cometh *Moses* the Law-giver. And whom does he bear witness unto? Surely, to Christ, as it is clearly said in *John*; He bore witness to me, saith Christ, Joh. 5. 46. *There is one that accuseth you, even Moses, inwhom ye trust. For had you believed*

Moses, you would have believed me, for he wrote of me. After him, came the Prophets, and witnessed of Christ. After them, the Apostles, Act. 1. 8. *Ye shall be witnesses to me, both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost parts of the earth.* So they all witnessed to the light, though not all with the same clearness, As, a Light carried in the midst of a company of men, they that go before the light see something of it, but not so much as they that come after. The *Fathers, Patriarchs, and Prophets*, they went before the *Light*, and so saw things less clearly; the *Apostles*, they came after it, and so are able to speak more distinctly of his Passion and Resurrection, and the things that concerned him. So as, to this day, it is the work of God, that *Ministers* should bear witness to the *Light*; therefore they are called *Witnesses*, *Revel. 1.* that is the name given to them, that publish the truth of the Gospel, against the incroachments of *Antichrist*. They are called two *Witnesses*, two *Olivetrees*, two *Candlesticks*. But *two Witnesses*, to import, that those that bear witness to the light in the days of *Antichrist* are but few, if ye compare them with them that went the wrong way. And yet, *two Witnesses*, that is, a sufficient number in all ages, to hold forth the truth, because two witnesses would serve to give testimony under the Law, *In the mouth of two or three witnesses shall the truth of everything be established.* Though but two, yet two in the worst times. And thus, *Two Olive-trees*, because God, by them, conveyeth the oil of grace into the hearts of his people. And *two Candlesticks*, because they hold forth the light of the truth.

Now, this may serve as a touch-stone, to discern between true and false Churches, and true and false Ministers. They that are sent of God, they bear witness to the light, they set up Christ in their Ministry; they are content themselves to stand in the crowd, and to lift up Christ upon their shoulders; content, not to be seen themselves, so Christ be exalted. They lift him up, as the Serpent of old was lifted up upon the Pole, in the Wilderness. Men, in this respect, are like Trees, that receive their influence from Heaven, and raise up their tops towards heaven in a way of acknowledgment, whence they had their growth. Men sent from God, and having received all from Christ, return all to Christ in their dispensations.

But now, look into false Churches, for instance, that of *Rome: Popery* is, in effect, nothing else, but an *under-hand close witness-bearing* against Christ. *Antichrist* opposeth Christ in all his Offices; under show of witnessing for him, he doth indeed witness against him, both as *King*, and *Priest*, and *Prophet*.

As *King*, because the Pope maketh himself the Head of the Church, which is proper only to Christ. One that sat in that Chair, was not afraid to call himself, *Sponsum Ecclesiae*, the Husband of the Church.

As *Priest*. In that Office to which belongeth Satisfaction and Intercession, see how they go against Christ, who offered himself once for all; their Priest must offer him up daily in the Mass, and unbloody Sacrifice. So in his Intercession, they bear witness against him too, because they join other witnesses with him (as they acknowledge them) Saints.

As *Prophet*. In that Office, they add Traditions to the Word; and the Council of *Trent* saith, they are to be received, *eâdem devotione*, with the same devotion, that Scripture is to be received with. This touch is but by the way, to fill your hearts more and more with

detestation, against that way of Popery. If it be a dangerous thing for a man to bear false witness against his Neighbor, What is it then to bear false witness against his God?

Now the End why he was sent, is, *That all men through him might believe.*

There is no more in the Original, but, 〈 in non-Latin alphabet 〉, *That all might believe;* but *[men]* is put in into the Translation. How should all men be saved by *John's* Ministry, if it did not extend itself to all men? His Ministry was confined to the Land of *Judea*, he preached only to the Jews. Therefore *Men* not being in the Text, certainly the universal term is to admit of some restraint. I shall interpret it unto you, in that of *Matth. 21. 26.* which is something parallel, where the debate was concerning the Baptism of *John, Whether from heaven, or of men. If we shall say, From heaven, he will say to us, say they, Why did ye not then believe him? But if we shall say, Of men, we fear the people; for all hold John as a Prophet.* What, All the world? No, there were millions, and millions of millions, that never heard of *John.* But, All that were acquainted with his Ministry, *they all held him as a Prophet. That all through him might believe,* that is, All his hearers. *All believe, and, through him:* not, *in him,* as the Object of their faith; but, *through him,* as the Instrument of their faith. *That all.* The meaning is, That all his hearers, through him, might believe in Christ. *Through him,* but *In* the other. You have it clearly expressed, *Act. 19. 4. John verily baptized with the baptism of repentance, saying to the people, That they should believe on him which should come after him; that is, on Jesus Christ.* Here is *through whom,* and *on whom; through John the Baptist, and on Jesus Christ. John the Baptist's* Office was, to make a way for Christ. As the custom is amongst great Princes, when they are to go to any place, they send before them their Harbingers to prepare the way, to tell the people who it is, that cometh to them, and what is expected at their hands, *Gen. 45. Joseph,* when he was advanced, and went in the streets, a man went before him, crying, *bow the knee,* And so *Hester 6.* There was a man went before *Mordecai;* and proclaimed before him, *What shall be done to the man, whom the King delighteth to honor?* So it was done to *Christ by John,* And so shall it be done to him, whom God delighteth to honor, To the Mediator, whom God delighteth to seal. He came, thus preaching Christ, that all hearers might believe through him in their Stations: which affords us this observation, *That the end of good Ministers witness-bearing to the light, is, that all the hearers through them might believe in Christ.*

That was the end of the Prophets-Ministry in the place afore cited, *Acts 10. 43. To him give all the Prophets witness, that, through his Name, whosoever believeth in Him, should receive remission of sins.* That was the end of the Apostles both Preaching, and Writing, *Joh. 20. ult. These things are Written that ye might believe, that Jesus is the Christ, the Son of God, and that ye might have life through his Name,* That is the end of our Ministry to this day.

Me-thinks, Our work is something like that of *Abraham's* servant, when he was sent to get a Wife for his Master's son. He goeth on his errand, and telleth them of the family he came to, and where he found *Rebecca,* that his Master was a great potent Prince, that he had an only son *Isaac,* whom he made heir of all his Estate, and that he was sent on purpose to persuade *Rebecca* to come over, and be espoused to this son. Such is our work: we are sent to woo souls for Christ. We tell you, What God is, and how glorious in himself, and all his attributes; and that he hath an only Son, the Son of his Love, the Lord Jesus Christ, who is the heir of all

things, The Father hath committed all judgment to the Son; And our errand is, to beseech you, to go over, and leave your own father's house, and forsake all your lusts, and worldly Correspondencies, and be married to this Jesus. This is the end of our Ministry, to persuade men to believe in Christ; because we know, *there is no other Name under Heaven, by which we can be saved*, Acts 4. 12. *Neither is there salvation in any other*, No, there is no other Name given under Heaven, by which men must be saved.

We might tell you, as they do in the Church of Rome, of *Pardons, Indulgences, and Pilgrimages*; but this is, but to still Children with rattles. We might tell you of your own works, of *praying, and reading, and giving of Alms*: but this is, but to send you to *Hop•er, and Arpad, the Rivers of Damascus*; for there is no salvation to be had, but by Him. Therefore the end of our Ministry is, that all might believe in him; because, As there is no other Name but his, by which we must be saved; So no other way to lay hold upon him, but by believing. *The just they live by faith. The Righteousness of God is revealed from faith, to faith.* Ye know how it was with the Woman in the Gospel, that came to Christ in the crowd, and got healing from him. No question, in such a crowd, many touched Christ, (for He was in the midst of the throng) as well as that Woman. But none received healing, but that woman, because she believed, that if she could but touch him, she should be healed. So it is here, There is a crowd of Professors, that seem to come to, and follow after, Christ; but none receive healing, but those that believe indeed; and to them cometh a healing virtue. Well then, if this be the end of all Ministers witness-bearing; that through them their hearers might believe in Christ.

First, learn from hence, to look at these Ministers, as public blessings: here is one, *John the Baptist*, A man sent from God, that all through him might believe. All that were within the compass, and reach of his Ministry, if they were not wanting to themselves, might be the better for him. *That all through him might believe.*

It is no small matter, this, whatsoever people may make of it, the Apostle happily setteth a high price upon it. *All are yours, who?* in the first place, *whether Paul, or Apollos, or Cephas.* He reckoneth up the Minister as a great part of their goods there. *Ephes. 4. 11, 12.* speaking of the Ascension of *Jesus Christ*, and setting Him forth as a great Prince, he telleth you, what gifts He gave. Princes are wont in the days of their Coronation, to give largely to their Subjects, Christ was Ascended, and Crowned with Glory, He led Captivity Captive, and was in his Triumph, *He ascended up on high, and gave gifts to men, what gifts? He gave some Apostles, some Prophets, and some Evangelists,* these were gifts indeed. They were men of infallible spirits; But, *he gave Pastors, and Teachers, and Ministers, for the edifying of the Body of Christ.*

Secondly, seeing this is the end of their witness-bearing; learn to give heed to their Testimony, because they are sent by God, on purpose, that you through them might believe. They are Instruments, as of your faith, so of your happiness. *Faith cometh by hearing, and hearing by the Word of God*, Rom. 10. 14. The Philosophers, make hearing the sense of *Discipline*. The Apostles make it, the sense of *faith*. Faith cometh by Hearing. Those that cry out of too much preaching, are as if they were afraid of too much faith. *Faith cometh by hearing, and hearing, by the Word of God.* It is the great ordinance that God hath appointed, to beget faith in the hearts of men. Unbelief came by hearing, by *Eve's* harkening to the Serpent. So God will

have faith come by hearing, that we might beat the Devil at his own weapon. Eve heard the serpent, and was drawn aside from God. We by hearing of the Ministry of the Gospel, are brought home to God. As Calvin saith, sweetly, That, *we who were deceived by the subtlety of the serpent, might be saved by the foolishness of God;* (so the Scripture calleth the preaching of the Gospel) 1 Cor. 1. 21. *It pleased God, by the foolishness of preaching, to save them that believe.* This is not an arbitrary business, that ye may take or leave, without danger, or loss to them that teach you rightly. It must cost you dear. For out of the witnesses mouths cometh fire, to devour their Enemies, Revel. 11. 5. *If any man would hurt them, fire proceedeth out of their mouths, and devoureth them.* These Sermons which are so slighted at present, may be as fire in your consciences another day.

It was the manner under the Law, for the Witnesses, before a Malefactor was stoned, to lay their hands upon his head; they were the first men that stoned him, Levite. 24. 14. *Bring forth him that is to be stoned without the camp, and let all that heard him lay their hands upon his head, and then let all the congregation stone him.* This the Witnesses did, to make it appear, that they translated all the guilt from off themselves, and laid it where it ought, upon the head of the Malefactor. So may Ministers do, that come to be Witnesses to the Light; they may say as Paul did, *I have declared to you the whole counsel of God, I am free from the blood of all men.* They that have faithfully preached Christ in any place, may safely say, We have delivered our own souls, and done what in us lieth to deliver yours, if you would believe. We come to bear witness to the truth, that all men, through us, might believe. So I have done with his Office, as it is directly laid down.

Secondly, It is laid down in opposition to a false conceit, that the Jews had of John, as if he had been the *Messias*. To meet with this, *He was not that light*, saith the Evangelist here. This conceit of theirs ye shall find, Luk. 3. 15. *As the people were in expectation, and all men mused in their hearts of John, whether he were the Christ or no.* Now to meet with this, and to clear it, saith the Evangelist here, *He was not that light.* He was a light indeed, but not *that light*. He was, as Christ himself saith, *a burning and a shining light;* he said so of John the Baptist, Joh. 1. 7. *He was a burning and a shining light, and ye were willing, for a season, to rejoice in his light.* There may be a Candle that is not lighted; a Candle may be lighted, and burn, and yet give but a small light: But here, John was a *burning light*, and a *shining light* too. Therefore the greater wonder, perhaps, why it is said here, *He was not that light.* But the wonder will be over, if ye consider, that though these two are eminent lights; yet, to be *that light* was a farther business. John was the *light enlightened*, but Christ was the *light enlightening:* *In him was light, and the light was the life of men.* John had light by *participation*, Christ had light, and was light *originally.* John shined for a while, then his light was put under a candlestick, when he was beheaded; but Christ shineth forever, he hath shined in darkness, and will shine to the end of the world. John was a light, *Instrumentaliter*; Christ a light, *Efficienter*: John, *Instrumentally* conveyed light into others by Christ; but Christ, the light *Efficienter*. Who of himself, and by himself, by his own power, conveyeth light by way of infusion into the hearts of his servants. Therefore, to put the difference, it is purposely said, *He was not that light.* We may note from hence, *That God cannot endure to have that ascribed to any man, which is proper to Christ.* Therefore I will here show, Where the *holy Ghost* setteth himself to advance John the Baptist, yet he would not have

him raised too high; he would not set him in the Throne: He doth purposely prevent all imaginations, of his deserving what is Christ's due. *He was not that Light.*

Look through *Scripture* and *History* in all ages: Ye shall find how ill God taketh it at the hands of men, whensoever they come to usurp anything out of the hands of Christ. As in old time, where there rose up a *Seducer*, an *Impostor*, that gave himself out to be *that Star*, which *Balaam* prophesied of, which was a prophecy of Christ; Now this fellow called himself, *Ben-chomar*, *The son of a Star*; this man professed himself to be Christ: but he was slain with thunder and lightning from heaven. And then the Jews called him, *Ben cosmar*, which signifieth, *The son of a Lie*. Ye have it said, *It is the voice of God*. It is proper only to God. *Never man spake like this man*, as they said true of Christ. But if *Herod* will take this to himself, when the people cry out, *The voice of God, and not of man, Herod shall pay for it*, it cost him his life, Act. 12. *He was eaten up with worms*. If ye look into the beginning of that chapter, *Herod* had, before this, imprisoned *Peter*, and slain *James* with the sword. God putteth up this, but if he will come to usurp what is proper to Christ, God will put it up no longer, *then the worms devour him*. *Herod* might safelier take-away the liberty of one, and the life of another, than the glory due to the Son of God. This is to be considered by them, that take too much upon them; and by them, that ascribe too much to men. Some take too much upon them, even so much, as Christ himself can take no more. It is said of the man of sin, that *he sitteth in the temple of of God, as God*; and some of the Popes sat down so, as *Pope Martin* the fourth. When the people of *Cicily* had given some offense to the *See of Rome*, and in an humble manner sent their Ambassadors to make their peace, it is frequently known in History, that those Ambassadors deprecated in these very words, *Thou Lamb of God, that takest away thesins of the world, have mercy upon us*. Was not this a wicked, cursed, blasphemous thing, for the man of sin to have this spoken to him? *All power, saith another Pope, is given to me in heaven and in earth*. It is wonderful patience, that God should suffer the man of sin so long, now he hath usurped what belongeth to Christ.

On the other side, some there are that ascribe too much to men, even that which is Christ's due, and ought to be reserved for him; as, when people, in trouble of conscience, go to this or that godly Minister, or Friend, and do expect they shall have peace spoken to them from such a mouth. Here is a great deal of dishonor done to Christ. That man, whatsoever he be, is *not that light*; therefore they that go with this expectation, ascribe too much to man. God, many times, sendeth men away without comfort, because they come in expectation of more than is in man: They come (as *Mr. Greenham* was wont to say) not as to *Ministers*, (who have nothing but what is derived) but as to *Magicians*, as if men could conjure for comfort. Who is it that hath the *keys of David, that shutteth, and no man openeth; and openeth and no man shutteth*? This is Christ's prerogative. If he open the conscience, all the devils in hell cannot shut it; and if he shut the conscience, all the Angels in heaven cannot open it. As for *Ministers*, they are Instruments through whom ye believe, yet they are but Instruments; therefore are ready to say to all men, upon such occasion, even as *Peter* and *John* said to them, when they had healed the lame man, Act. 3. 12, 13. *Ye men of Israel, why marvellye at this, or why look ye so earnestly on us, as though by our own power and holiness we had made this man to walk? The God of Abraham, and of Isaac, and of Jacob, the God of our fathers, hath glorified his*

Son Jesus; it is He that hath done it. Look not on us, but look to Christ. We are not that Light. I conclude this, with that of the Apostle, purposely, 1 Cor. 3. 5, 6, 7. Who then is Paul, or Apollos, or Cephas? but ministers, by whom ye believe, even as the Lord giveth to every man. I have done with the declaration of John the Baptist's Office, save only for what followeth in the end of the Verse, which is nothing else but a repetition of what went before; namely, He was sent to bear witness of that Light.

Vers. 8. He was not that Light, but was sent to bear witness of that Light.

Vers. 9. That was the true Light, which lighteth every man that cometh into the world.

Let us consider what is said of this eighth Verse, *He was sent to bear witness to that light.* Amongst other diverse ends of Repetition in Scripture, this is one, to set on a commendation: Exod. 6. 26, 27. *These are that Moses and Aaron, to whom the Lord said, Bring up the children of Israel from the land of Egypt. These are they that spake to Pharaoh King of Egypt. These are that Moses and Aaron.* Here is thrice, *These are they, these are that Moses and Aaron.* The Repetition heightneth the Commendations. So, *The same came to bear witness of that light. And, Was sent to bear witness of the light.* To teach us this, *That to bear witness of the light, and to testify of Christ, is a most [Observ.] honorable employment. Of all that are born of a woman, as our Savior telleth us, there was none greater than John; excepting Christ, who had not a natural generation; Matth. 11. 11. Verily I say unto you, Amongst them that are born of a woman, there hath not risen a greater than John the Baptist. This great John, the first.*

What is his Employment? Certainly, so honorable a Person, must be called to some honorable service. It is, *To bear witness to the light,* than which, no service is more honorable: It is that, which Angels have not disdained; They, ye know, bare witness to Christ's Incarnation; they tell the shepherds, *That to them is born in the City of Bethlehem, a Savior, which is Christ the Lord.* And then they bore witness of his Resurrection, to women at the Sepulcher. God the Father, and the holy Ghost, thought it no disparagement to them, to bear witness to Christ; God the Father at his Birth, *This is my beloved Son, in whom I am wellpleased;* and at his Transfiguration in the Mount. And it is the great work of the holy Ghost, in all his negotiations to the sons of men, to testify of Christ: Joh. 15. 26. *When the Comforter shall come, whom I will send to you from the Father, even the Spirit of truth; he shall testify of me.* There is his work. I will not insist long upon this. Let us learn only from hence, everyone in his and her place, to bear witness to Christ; Ministers by preaching Christ, as Paul did, who desired to *know nothing amongst his people, but Christ, and him crucified;* therefore he is called a Chosen vessel, Paul is. But to what end? Act. 9. 15. *The Lord said to him, Go thy way, for he is a chosen vessel to me, to bear my name before the Gentiles, and Kings, and children of Israel.* Here is the Minister's work, to bear Christ's name before the people, like those Pitchers of Gideon, Judge. 7. earthen pitchers indeed, and so *earthen vessels,* as Paul calleth them; but they have a Lamp in them, and are chosen vessels to bear the name of Christ, to witness to this truth. And so, *Believers,* in their conference, should bear witness to Christ, by telling one another, what great things he hath done for their souls; discoursing of him, as the Disciples in the way to *Emmans,* their talk was of Christ. As people, when they come from Market, they tell of their penny-worths. When people come from Sermons, they speak what they have heard, and

what a good bargain Christ is. *All*, of all sorts, are called to witness for Christ, by their living; and if they be called to it by their dying, living to him, dying for him; there is witness born to Christ both these ways. All are not, indeed, called to Martyrdom, and so to testify of Christ by their death; but all are called to Testifie of Christ by their Life. As ye read of some that professed God in their works, so some confess Christ in their lives, those that show forth the grace of Christ, as *Peter* speaketh, *who are called out of darkness, into his marvelous Light*. Those that can carry themselves *meekly* towards the *malicious*, and *humbly* towards the *proud*, they may hereby, by their Carriage, bear witness to that meekness, and humility, which they receive from Christ, as the head and fountain of it. *Whosoever hath received Christ Jesus the Lord truly, he will walk in him*; not only talk of him, but confess him, not only with his mouth, but his life. Here is a way of witnessing to him! That ye may be encouraged to witness for Christ, take two Considerations.

First, If we do not witness for Christ now, Christ will one day witness against us, *Mal. 3. 5. I will come near to you in judgment, and I will be a swift witness against such and such sinners, as he there mentioneth*. Christ himself will be a witness against us, if we be not witnesses for him, and a swift witness too. And now beloved, Consider with yourselves, what astonishment seized upon the souls of *Joseph's* brethren, as soon as he stepped up to witness against them, and said, *I am Joseph, whom ye sold into Egypt. And yet he did this merely to inform them, and not to affright them*. Who can tell the horror, and amazement, which will fall upon the souls of men, when Christ will, at the last day, say, *I am Jesus, whom ye Crucified, and whom ye refused to believe, and whose Word, and Gospel, ye have trampled under your feet*.

Secondly, Consider, That if we do witness for Christ, we shall have *Three*, witnessing for us; in whose Testimony we shall receive abundance of Comfort.

First, We shall have a witness without us, and a witness within us, and a witness above us. Without us; That is the Testimony of men, that fear God. If we witness for Christ, They will witness for us, even the Consciences of wicked men will be enforced many times to witness for us, when their words witness against us. But though they should not, yet *by faith the Elders obtained a good report*, *Hebr. 11. 2*. The Saints will have a good report amongst them that are Saints, like themselves. *Jonathan* will witness for *David*, though he incur *Saul's* displeasure for so doing.

Secondly, We shall have a witness within us. That, is the Testimony of our Consciences. Though there should be storms without, yet there will be a calm within. And it is the wind within that maketh the Earth-quake. And the wind within, that maketh the soul to quake. Conscience is a witness within us.

Thirdly, God is greater then our hearts. He is a witness for us: so saith *Job*, *Job 16. My witness is in Heaven, and my Record is on high*. Though men upon earth should witness against him, and though he should not at all times have the peace of his Conscience, speaking good things for him, yet he hath a witness above all, His witness is in Heaven, and his Record on high. As *Augustine* saith, *Deus major Conscientia; & pro nostra Conscientia testator*. That is one end, why God will have men witness for him, because he might have occasion to witness for them, if

time serve; what a comfort is here to have him witness for us, who is our Judge, whose sentence will never Certainly go against his Testimony. I have done with that, and proceed now to another argument, which the *Evangelist* useth to prove, That *Christ* is the *Fountain of Light*, namely, from the effect of Illumination, general Illumination.

Vers. 9. That was the true Light, which lighteth every man that cometh into the World.

Here is both the *Agent*, the *Act*, and the *Subject*. The *Agent*, *Christ*, under the name of *true Light*. The *Act*, *Lightning*. The *Subject*, *Every man that cometh into the World*.

That was the true Light. *Light* ye know was the first distinct Creature that God made. And as it was the first, so it is the most Excellent of the visible Creatures, and putteth an excellency into other things. What is it that maketh precious stones and Jewels, of so much value; but because they are so light-some, above other things? The Sun, Moon, and Stars, differ one from another in glory, but all are glorious, because all *Lightsome*. Therefore light is fit to set forth *Christ* by, who is Excellently super-Eminent. He delighteth to compare himself to such things, as, to the Sun, to the bright Morning-star, to precious stones; and is often called *the Light*, in scripture. Only in this place, there is an Epithite given to the *Light*, That is, *The true Light*, 〈 in non-Latin alphabet 〉 . *The true Light*, in four respects.

- First, because *Undeceiving*
 - *Light*.
- Secondly, because *Real*
- Thirdly, because *Underived*
- Fourthly, because *Supereminent*

First, *The true light*, because *undeceiving*, in opposition to *false*, and *deceitful*. In that sense, ye find the word used by *Joseph's* brethren, when they came into *Egypt*, and were taken for spies, Gen. 42. 11. *Joseph had said, ye are spies; to see the nakedness of the Land, ye are come. No, say they, we are all one Man's sons, we are true men, thy servants are no spies. True*, in opposition to *deceitful*. So *Christ* is called the true light, in opposition, to all the false lights of the *Gentiles*. They had their *Idols*, and *Balaam's*. And so all natural men to this day have their *Lights*, but they be false ones. The natural man's light is, the *Ignis fatuus*. It is lightsome indeed, but he that followeth the light of it, is lead into ditches, and bogs, such is false light which the *Creatures* afford, it leadeth to sorrow. Man may hope for cheering, but he shall lie down in sorrow for all that, *Isaiah* 5. ult. *Behold all ye, that kindle a fire, and compass yourselves about with sparks, walk in the light of your fire, but ye shall lie down in sorrow*, because these are *deceitful lights*. But *Christ* is the true *Light*, because, whosoever followeth him, is lead to everlasting happiness, *Joh.* 8. 12. *I am the Light of the World, he that followeth me, shall not walk in darkness, but shall have the light of Life*.

Secondly, *True light*, because a *Real light*. True in opposition to Ceremonial types, and shadows; As, *true*, that is, *undeceiving*, in opposition to the false light of the *Gentiles*: So, *true*,

that is, *real*, in opposition to the Ceremonies of the Jews. So it is opposed to Ceremonies, 1 Joh. 17. *The law came by Moses, grace and truth by Jesus Christ.* Where it is commonly thought, that Grace is opposed to the Moral Law, and Truth to the Ceremonial. The Jews had their light; much light shined in Ceremonies and Types of old. But *Christ was the true light*, because he was the Substance of all these, Col. 2. 17. *which are all shadows of things to come, but the body is Christ.*

Thirdly, *The true light*, because *underived*. True is sometimes opposed to *Borrowed*, *Communicated*, *Participated* from another. Thus, Christ is called, *The true God*; and so God. The true God, in opposition, not only to *Idols*, that have no *Deity* in them; but to *Magistrates*, who are called gods, by derivation of their Authority from another. 1 Joh 5. 20. *We know that the Son of God is come, and hath given us understanding, that we may know him that is true; and we are in him that is true, even in his Son Jesus Christ.* This is the *true God*; but *Magistrates*, they are gods, but gods by *derivation*, and so not *true gods*. But *Jesus Christ* is the *true light* in this respect, because he borroweth not his light. Some of authority, they say, are *light*, *Ye are the light of the world*, Joh. 5. Ephes. 5. *Ye were darkness, but now are ye light.* How? *Light in the Lord.* Christ hath light in him. You are a borrowed light, he is an underived light; and so, *The true light*.

Fourthly, *True*, because *super-eminently true*, in opposition to *ordinary* and *common*. So he saith, Joh. 6. 55. *My flesh is meat indeed; it is, 〈 in non-Latin alphabet 〉, truly meat: and my blood is 〈 in non-Latin alphabet 〉, truly drink;* that is, not *ordinary*, not *common*, but *super-eminently meat and drink*. Joh. 15. 1. *I am the true Vine*, not an ordinary common Vine, but a super-eminent one, because his Blood is more cherishing than Wine. And so, *The true Light*, a *super-eminent light*, more excellent than the *natural light* in many respects. If the natural light be cheering, why, Christ is so much more; light refresheth the eye, Christ refresheth the soul more abundantly. Doth the natural light penetrate, and search into the most secret corners? Christ doth more search into the heart and spirits of men, to discover what is hidden there. *The hidden things of darkness are made manifest by light.* The hidden things of God are manifested by Christ, even the great mysteries of the Gospel. Is the light of the Sun able to shine upon dunghills, and not receive defilement from them? Christ doth so much more: He searcheth into filthy hearts, and receiveth no defilement from them. Therefore *the true Light*, because not *ordinary*. What shall we learn from hence? Why, to make out after Christ, and that upon this ground, because he is *the true light*. Who is there, that is not desirous of light? *Truly* (saith Solomon, Eccles. 11. 17.) *the light is sweet, and a pleasant thing it is for men to behold the Sun.* Christ is light, true light. Christ is sweet, truly sweet. A pleasant thing it is for men to lay hold upon the Sun of righteousness; no true pleasure can be had anywhere else. If we find a dark room in a house, we say, This is a melancholy room. It is the saddest condition in the world, for men to want this light, nothing is worth the grieving for, in comparison of this, being out of Christ, or having lost fellowship with Christ. A sad condition it was for the *Egyptians*, to be three days in a palpable darkness; and for *Paul* and his fellows, to be diverse days and nights, without the light of the Sun, and Moon, and Stars. What is it for men and women to continue for many years, without God and Christ in the World? Suppose a room were never so full of the most curious Pictures, if there be not windows to let in light, the Pictures lose their luster: So, let men have beauty, strength, and never so good parts; all

these, without the light of Christ in their souls, are neither beautiful nor lovely, nor of any worth at all.

Ye should therefore learn to thank God for this great Gift, that he hath bestowed his Son upon us, that we might not sit in darkness, but wait for him, as *they that wait for the morning*. Men that have most business to do, and cannot do it without light, How do they watch for the morning? Ho! the morning! ho! they cry out. *Phosphore, red diem*. Jesus Christ is that *morning Star*, and yet gave himself; therefore wait upon him for him. It is observable, that Rev. 22. 16. he calleth himself the morning-Star, *I Jesus have sent mine Angel to testify these things to the Churches. I am the root and offspring of David, and the brightmorning-Star*. And Rev. 2. 26, & 28. He promiseth to give the morning-Star, *He that over cometh, and keepeth my word to the end, I will give him the morning-Star*. What is that? I will bestow myself upon him. Other Commanders, they give their soldiers some little pay; other masters, they give their servants some little wages: But, he that overcometh, and keepeth my word, I will give him My self, I will give him the morning-Star.

That was the true Light, that lighteth every man that cometh into the World.

Some difficulty is in this Clause: therefore, for the fuller explication of it, there are two Conclusions to be cleared, and two Queries to be resolved.

First, two Conclusions to be cleared.

The first is this, *That whatsoever any man receiveth, he [Conclus. 1] hath it from Christ. That was the true light, that lighteth every man*. Indeed, in this sense, many take it; as if one should say, Such a Schoolmaster, he teacheth every boy in the town. This were true, though every boy in the town did not go to school. The meaning is this, That everyone that is taught, is taught by such a Master. And so, though every man, and every mothers son, should not be enlightened; yet, it may truly be said, that *Christ enlighteneth every man that cometh into the world*, because every man that is enlightened, hath his light from him. There is truth in that, but that is not all the truth. Thus far it is undeniable, that whatsoever light any man hath, he hath it from the Lord Jesus Christ, who is therefore called, *The Sun of righteousness*. The Sun, that is the well-head of light; whatsoever light is in the Moon, or Stars, or inferior Orbs, it is derived from the Sun. So, all light, whatsoever it is, it is derived from Christ. [Conclus. 2]

The second Conclusion is this, *That every man and woman that is born into the world, is enlightened by Christ some way or other*. Not only everyone that hath light hath light from him; but, Everyone hath some light from him. I say, everyone that cometh into the world, is some way <1 page duplicate> <1 page duplicate> or other, enlightened by Christ. But that is the importance of the expression in the end of the Text, *Every man that is born into the world; therefore [every man] cannot be restrained, because born into the world is too large an expression. Every man that cometh into the world*. Ye may say, *What meaneth coming into the world?* Joh. 18. 37. *To this end I was born, and for this cause came I into the world. Born, and coming into the world, is all one. And so, dying, and going out of the world, is all one: Naked came I in, and naked shall I go out. We brought nothing into this world; namely, when we were born: and we*

shall carry nothing out, namely, when we die. So that man's coming into the world, is, Every man and woman that cometh by natural generation into this world, is born into it.

Come we now to resolve two Queries, of more importance.

First, Whether the same measure of light be communicated [Quaerie. 1] from Christ to all men, yea, or no?

To that, the Answer must be Negative; He doth enlighten every man that cometh into the world, but not every [Response.] man alike. To that end ye must know, there is two sorts of light, a *Natural*, and a *Supernatural Light*; and each of these comprehend three several things under it.

The Natural light, that comprehendeth the light of the *Sun*, the light of *Reason*, the light of *Conscience*.

First, The light of the *Sun*, that makes all other things visible, Psal. 74. 26. *Thou hast prepared the light, and the Sun.*

Secondly, The light of *Reason*, a natural light; *In him was light, and the light was the life of men*, Joh. 1. 4. where the meaning is, That the light of Reason cometh from Christ to every man.

Thirdly, The light of *Conscience*, which is to be found even in every man by nature, by which he is prompted to good, and taken off from evil, and able to discern between right and wrong, more or less. And thus I understand that of Prov. 20. 27. *The spirit of man is the candle of the Lord, searching all the inward parts of the belly.* The spirit, it is often put for conscience; *The things of a man knoweth noman, but the spirit of man which is in him.* Now this is called the Candle of the Lord, because it lighteth and directeth all men. We all, by our Fall in *Adam*, lost not only our Supernaturalls, but forfeited even our Naturalls. All the light we had, was blown out by that Fall; therefore, what we have now, we owe to Christ. The Natural light we have, it is the Candle of the Lord.

Supernatural light, that comprehendeth three things.

- The light of the Word.
- The light of Grace.
- The light of glory.

The light of the *Word*, *Thy Word is a lamp unto my feet, and a light to my paths*, Psal. 119. 105.

The light of *Grace*, Ephes. 1. 18. *The eyes of your understanding being enlightened, that ye may know what is the hope of his calling, the riches of his glory.*

The light of *Glory*, Col. 1. 12. *He hath made us partakers of the inheritance of the Saints in light.* One of these maketh way for the other, the light of the Word for the light of Grace, and the light of Grace prepareth way for the light of Glory. The light of Grace, that is the fruit of the Word engrafted; and the light of Glory, that is the crown and reward of Grace.

In all, there are six sorts of Light, three *Natural*, and three *Supernatural*. The First and Last of these, cannot be understood in the Text; the light of the *Sun* is the first, and the last is the light of *Glory*, which is not understood here. Though it may be affirmed, that the world continueth for Christ's sake. That cannot be understood here, because the Evangelist speaketh of a *Sun* proper to man; whereas that is common to all the world, to brute beasts as well as men; *It enlighteneth every man*. The last of these, the light of *Glory*, cannot be understood here, because no man partaketh of that, till he be gone out of the world; and, here, is light spoken of, given to them which come into the world. But the other four sorts of light that remain, they are all taken in, the light of *Reason*, the light of *Conscience*, the light of the *Word*, and the light of *Grace*. These are the several Lights that come from Christ.

But I must show you, That these are not divided amongst mankind, nor communicated in a like measure to all; that so I may answer the first *Query*.

It is true, That all do partake of the light of *Reason*, and [Resp.] the light of *Conscience*: but yet there is a difference, and inequality, even in that light, because *Reason* and *Conscience* are more vigorous in some, then in others. What shall we say of *Infants*, and of *Idiots*; we must say, Even these have some light from Christ, but not like to other men. *Infants* have the gift of *Reason*, though not the use of *reason*; that gift they have from Christ. *Idiots* have the use of reason in some lower degrees, I, and of *Conscience* too, in some lower acts, though neither *Reason* nor *Conscience*, be so vigorous in them, as in other men.

To go on. The light of the *Word*, that is not equally dispensed to all, as appeareth, Psal. 147. two last verses. *He shown his word to Jacob, his statutes, and judgmentsto Israel, he hath not dealt so with any Nation, as for his judgments, the Heathens have not known them. Israel had the word, when the Heathens had none. He that causeth it to rain upon one City, and not upon another, sendeth the word to one City, and Nation, and not unto another. He causeth the Word plentifully in some places to dwell, as in this City, at this day; but in other places, there is a famine of the word. So as the light of the word is not equally dispensed now amongst them, that do enjoy the light of the word. The light of grace is dispensed, but not in a way of equality. Many enjoy the light of the word, that never enjoyed the light of grace, both before, and since the Incarnation. Before the Incarnation, The Hebrews in the wilderness had the light of the word, yea, and confirmed to them by many miracles, and yet the light of grace withheld from them. Therefore, it is said, Deut. 29. 3, 4. The great temptations which thine eyes have seen, the signs, and those great miracles; yet the Lord hath not given you an heart to perceive, and eyes to see, and ears to hear unto this day. Here were means, but no grace to improve them. They had not an heart to perceive, nor eyes to see, nor ears to hear. And since the Incarnation, ye have Christ testifying, Matth. 3. 11. He answered, and said unto them, namely to his Disciples. It is given to you, to know the Mysteries of the Kingdom of Heaven, but to them it is not given; given to some, not given to others. So have you the resolution of the first *Query*.*

The second *Query* is. Whether sufficient light be given [*Query*. 2] to everyone, yea, or no?

Here we are to distinguish both of *Sufficient*, and of *Light*.

Sufficient, is Considerable two ways,

- First, in reference to *Inexcusable*,
- Secondly, in reference to *Salvation*.

Light is twofold.

- Convincing Light.
- Converting Light.

Now the Resolution of the *Query*, will lie in these two [Response.] Propositions.

- First, *That Christ doth dispence convincing light, sufficient to leave everyone without excuse.*
- Secondly, *Christ doth not dispence converting light to everyone, sufficient to bring him to salvation.*

First, Christ doth dispence *Convincing light* to everyone, sufficient to leave him without excuse. So much the *Apostle* saith: Among the heathen which had no other light, but that of nature, no other knowledge of God, but that which flowed from the works of *Creation*, and *Providence*, Rom. 1. 20. *The Invisible things of him, from the Creation of the World are clearly seen, being understood by the things that are made, even the eternal power and Godhead;* So that they are without excuse. If the very *Gentiles* had enough to leave them without excuse; then much more such, as live under the dispensation of the Gospel; because there goeth a Clearer light with the word, then doth accompany the works of darkness. As the Sun-beams discover a great deal more, then the Moon shine, because it is a stronger light; so the light of the *Gospel*, and *Word*, being stronger then the light of nature, are more convincing then the other; so as everyone, be he *Jew*, or *Gentile*, be he *Heathen* without the Word, or a *Professor* of Christianity under the word, hath light enough to convince him, and to clear God in his proceedings against him. I say, not only to convince him; but to clear the Justice of God: because there is no man that walketh up to the utmost of his Life. No man may go to God, saying, I have done all I was able to do, and therefore, I challenge a reward at thy hands. This to be sure; He hath enough to convince him, and to leave him without excuse.

Secondly, Christ doth not dispence to everyone *Convertinglight*, sufficient to bring him to *Salvation*. There is no light sufficient to bring to salvation, but that which Christ calleth the light of Life, John 8. 12. *I am the Light of the World; he that followeth me, shall not walk in darkness, but shall have the light of Life.* Every man by nature, is not only blind, but dead, dead in sins and trespasses; and therefore, must not only have life, but such a life, as may quicken him, *The light of life*. Indeed, if light alone will serve the turn, any kind of illumination; then, acceptation of the will, and illumination of the understanding, and moral persuasion might prevail, to bring a man to God. *Hic opus est medela, suadela non sufficit.* Here is need of quickening, therefore light will not serve the turn. It must be a *quickenning light*, that sufficeth to Conversion; This, Christ doth not dispence to everyone; for if He did, everyone would come home to Christ. No man can have possession of Christ, that is not over-powered to

believe. *Sufficient* grace, and *over-powering* grace, is all one. Till a man be over-powered, he can never close with Christ for salvation, Now because, this over-powering grace is not bestowed upon everyone, therefore it is clear, that sufficient grace, *the Life of light* is not dispensed to everyone that cometh into the World. Without Christ no salvation, without faith, no closing with Christ. *All have faith*, saith the Apostle. That is, all might have faith if they would, say some, Therefore God doth to everyone give sufficient light, remotely sufficient; because, say they, He giveth them such light, as, if they would follow it, He would give them faith. This is commonly said. But I could never yet see it proved. Wheresoever there is an improvement of natural life, men say, there shall certainly be an addition of super natural discoveries of Christ, and so power to believe. If there be no such thing, the connection between the improvement of what a man hath, and the donation of what he standeth in need of, for to bring him to salvation, must depend either upon the merit of man, that doth so improve his nature, or upon the promise of Christ, that whosoever doth improve his natural abilities, shall have grace vouchsafed to him. But it dependeth upon neither of these. Therefore no such thing.

First, it doth not depend upon the merits of man, nor upon his utmost improvement of natural abilities; so long as we are out of Christ, all our abilities are but natural, they cannot deserve the grace of Christ. No creature can raise itself to an higher kind, by improving of what belongeth to it in a lower sphere. As for example. Take creatures that only have sense in them, it is possible, by art and industry, to bring them to a great exactness, in the exercise of their science; as, an Horse to dance, an Elephant to write, and a Parrat to speak; but none can bring them to Reason, because that is a thing of an higher sphere. So, take a Man, that is natural; by the improvement of nature, he may go on a great way: but he cannot, by all the improvements of nature, deserve grace at the hands of God. The Papists call this the Merit of Congruity; if a man improve what he hath, he deserveth, *ex Congruo*, that God should give him more. But, if so, then the heavenly Call, upon which Salvation dependeth, to such a man it will be of works, and not of mere mercy; contrary to that of the Apostle, 2 Tim. 1. 9. *Who hath saved us, and called us with an holy calling; not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world was.* Thence followeth Calling from Election, not from improvement of our abilities in our own works. Might such a man say, I am called; and why? why, according to my works and improvements. How then shall that of the Apostle, Rom. 9. 15, 16. be overthrown? *I will have mercy on whom I will have mercy, and compassion on whom I will have compassion.* According to this way, in the merits of Congruity, it will be of him that willeth, and runneth, and not of mere mercy. Then it cannot follow from the merits of man. But perhaps it followeth from the promise of God, That is the *Arminian* way. Let such a promise be produced, and how gladly will men submit to it? That which the *Arminians* pitch upon, is this, *To him that hath shall be given*; a speech of Christ, which is annexed to two several Parables, to the Parable of the Sower, and to the Parable of the Tares: *To him which hath shall be given.* Therefore, say they, if a man improve his Naturalls, he shall have Grace; if his Reason, he shall have Christ. But there is a great mistake in this; for the utmost that this Promise will bear, is, a reward for them in the same kind, for an improvement of what one hath, and useth aright. He that useth his natural wit aright, shall

have more natural wit; he that useth his parts, shall have more parts; and he that useth his graces, shall increase his graces. And in this sense, *To him that hath, shall more be given*. A man may as well say, He that useth his wealth well, to him health shall be given; and he that useth health well, to him wealth shall be given; as to say, He that useth his reason well, to him grace shall be given; for here is a transition, or passing into another kind of thing; whereas the promise runneth, for the increase of a thing of the same kind. This may suffice to clear that second *Quary*, namely, Whether sufficient light be given to everyone. In these two Propositions, Christ doth dispense to everyone light sufficient, to leave him without excuse. Christ doth not dispense to everyone Converting-light, sufficient to bring him to Salvation. I have done with the Explication of the Point.

For the Use of it, briefly. If Christ doth thus lighten every man that cometh into the world, let us learn from hence these four Lessons.

- 1. *To see Him.*
- 2. *To seek Him.*
- 3. *To serve Him.*
- 4. *To bless Him.*

First, Learn to *see Christ*, and to acknowledge him in [Use 1] all the light, which we ourselves and others have, even as ye see the cause in the effect; in Christ, as the Author of all that light. When ye see men, knowing men, men of great understanding, there is much of the light of *Reason*; strict men, there is much of the light of *Conscience*; holy men, there is much of the light of *Grace*. Admire Christ in all these, for all cometh from him. Think, how holy, and how understanding Christ is, in whom all the treasures of wisdom and knowledge are. We are many times apt to admire men, and to overlook Christ; this should not be. Suppose a man, that were kept in a deep dungeon all his days, and were brought out at midnight, when the Moon shineth; this man would be apt, when he looketh upon the Moon, to think it to be the most glorious creature that he seeth, to be the spring of all light; for it is the most glorious creature that ever he saw. But, let him but stay till morning, when the Sun ariseth, and he will be ashamed of his mistake. If we see men that shine as the Moon, think how much more glory there is in Christ. This is the way to see him, in all the light dispensed by him to the creatures.

Secondly, We should learn hence *to seek Him*, for the [Use 2] increase of light; for, *He is the Father of lights*, so saith James, Jam. 1. 17. *Every good and perfect gift is from above, and cometh down from the Father of lights*. Some men are of a foolish conceit, that men derive their understandings from such Constellations at their birth, and that maketh them wise. No, it is not the *light of heaven*, but it is the *Father of lights*. It is Christ that conveyeth all understanding to men: He is not only the *Author* of all the light we have, but the *Father* of it. He is the *Author* of many things, that bear his Image; He is called the *Father* of lights, because all the light we have, hath a clear impression of the night, of and upon it, even, that of Reason, which is like *Mephibosheth*; it is lame, but yet it is of the Blood-Royal. There is much

in the light of Reason, much more in the light of the Word, and of Conscience, and of Grace. Do we want light, as who doth not? Seek to him that is the Father of light; he is the Father of Supernatural light as well as of Natural. Seek him, but in a way of humility and sincerity; otherwise, little hope of finding him. It is an excellent speech of *Bernard*: saith he, *Superbo oculo non videtur veritas, sincero patet*; Truth is not seen by a proud eye, it openeth itself to a sincere one. Humility sitteth lowest in the School. Take out thy Lesson in the School of Christ, seek it sincerely. Painted Glasses hinder the light from coming into the room. He that will too much paint, that is, play the hypocrite, hinders the light from entering his soul. It is the sincere heart that receiveth the light of the truth.

Thirdly, Let us hence learn to *serve him*; for all light tendeth to some work. *The Sun ariseth*, saith the Psalmist, [Use 3] Psal. 104. 22, 23. *and man goeth forth to his work and labor till the evening*: God showeth man light to work by, and that is the end of the light; that, Christ scattereth abroad in the world, not to loiter by, but to do service with. *The spirit of a man is the candle of the Lord, searching the inward parts of the bowels*. Christ hath set up a candle in everyone of our hearts, not to play by, as children use to do, to play by the candle that they should go to bed by, and go to bed in the dark, when they have done. Many men misspend their time which God hath given them, and so lie down in darkness. Some men, God giveth wit to, and they employ it to the dishonor of Christ, and the reproach of the Gospel: for the true end of the light is, that we may do service. If ye give light to your servants to work by, ye expect, they should do more and better work, than they that go to work in the dark.

Fourthly, *Bless him*, for he it is from whom we have all our light, those four lights, I told you of. *The light of* [Use 4] *Reason* is that, that distinguisheth us from beasts; it is that, which, though it cannot find out the deep things of God, yet, when they are revealed, it may help to confirm them. As, when men go to plant a Vine, first, they take out the earth, and make way for the root; but when they have planted the Vine, they put in the earth again, and that better confirmeth the growth of the Vine. There are some kind of mysteries of faith, that a man must take away his reason before he goeth to believe them, he must not first dispute, and then believe; but when faith is once planted, lay to it reason, and it helpeth to confirm the excellency of faith itself. If so much in the light of Reason, how much more in *the light of Conscience*, which God hath set as a *Schoolmaster* in every man's bosom, to teach him, what is good, and what is evil. It is said to be a bridle to keep from evil, to restrain a man, that is to commit evil, from the evil. And for *the light of the Word*, it is the crown of a Nation. The Church is represented to us, *Rev. 12.* as a Woman, with a Crown of twelve Stars upon her head; the Doctrine of the twelve Apostles is the Crown of the Church. And *the light of Grace*, *Peter* telleth you what that is, *1 Pet. 2. 9.* *It is a marvelous light*. Therefore may every true Convert say, *Bless the Lord, O my soul, and all that is within me bless his holy name*.

I now proceed to the tenth Verse of this Chapter.

Vers. 10. He was in the world, and the world was made by him, and the world knew him not.

Let me give you first the Connection of these words, and then the Explication of them, and so come to some Observations.

Look back a little into the fourth and fifth Verses, there ye shall find these three Assertions laid down by the *Evangelist*.

- First, That Light cometh from Christ, *Light was the life of men.*
- Secondly, That this Light from Christ shineth in darkness.
- Thirdly, That the darkness comprehendeth it not.

Now the Verse that followeth, serveth to make good all these three Assertions.

First, That light cometh from Christ. That is proved two ways.

First, By the testimony of *John the Baptist*, who was a man sent from God, to bear witness of this light.

Secondly, By the effects of general Illumination, *That was the true light, which lighteth every man that cometh into the world.*

Our *Evangelist* goeth on to prove the two other Assertions, namely these, *Light shineth in darkness, and it comprehended it not.*

- First, in reference to the *Gentiles*.
- Secondly, in reference to the *Jews*.

In reference to the *Gentiles*, in this tenth verse. *He was in the World, and the World was made by Him; There is the light shining in the World. And the world knew Him not.* There is the light, not comprehended of darkness.

In reference to the *Jews*. Light shined there in darkness, but the darkness comprehended it not, *for his own received him not.*

For the meaning of the words, let us take them as they lie.

He was in the World, He was present in the World.

There is a threefold presence of Christ.

- 1. A general presence
 - of Christ.
- 2. A special presence
- 3. And a singular presence

First, a general presence of Christ, by which he is with all the Creatures, preserving them, and upholding them; according to what is said, *Hebr. 1. 3. Who being the brightness of his glory, and express Image of his person, hath upheld all things by the word of his power.* Which is likewise spoken to, *Col. 1. 17. He was before all things, and by Him all things consist.* He was in the World,

which He himself made, as a Carpenter is in a house, which he himself hath built. A Carpenter buildeth an house to dwell in, and then keepeth it in repair. Christ so made the World, not as to leave it, but so as to keep in it, and preserve it, as well as to make it. As suppose a man, that were both a Ship-wright, and a Ship-master: He first maketh the ship, then goeth to Sea in it himself. Christ hath so made the World, as to preserve the World, which he made; as to look after it, and everything in it. *He was in the World, and the World was made by Him.* These words are added, to show that he was not in the World, as *part* of the World, but as the *Maker* of it. He was not in the World, as a *Creature*, but as the *Creator* of all things. According to what the *Evangelist* hath taught us before, *By Him were all things made, and without Him was nothing made, that was made.* He was in the World, and the World was made by Him; and the World knew him not. Ye have here the *World* in another sense. The world in the beginning of the verse, is taken for the whole Fabric of Heaven, and Earth, as *Aristotle* saith, *The World is a Mass, made up of Heaven, and Earth.* In this sense it is said, *He was in the World, the World was made by Him.* Now in the latter Clause of the verse, *The world knew Him not,* The *World* there, is put for the *Inhabitants* of the earth, for the men of the World, *Rom. 5. 12.* The World, and Men, are all one. *By one man's disobedience, sin entered into the World, and death by sin, and so death passed over all-Men.* Here is the *World, and all men.* The world was made by Him, and the world, that is, the men of the world, knew him not. It is a Rule in Divinity, *Verba Cognitionis, affections important, &c.* Words of knowledge, import affections, and operate suitably. So, to know, carrieth more then mere speculation. When Christ is said to know us; The *Holy Ghost* telleth us, It is more then barely to take notice of us: It is to take care for us, *Joh. 10. 14.* *Christ knoweth his sheep,* that is, he taketh care of his *Elect.* *And he is known of his,* that is, He is served, and obeyed, and worshipped, and believed on by them. *So the world knew him not,* that is, the World worshipped him not, as *God;* The world did not own Him, and serve Him, as became their Creator. So as now, the words thus opened, The observation lieth clear before us, namely. *That, notwithstanding Christ's [Observ.] being in the world, and the world being made by Him, the men of the world knew him not.* Take a place, or two, to clear up this, especially in reference to the *Gentiles*, for to them properly it belongeth. I should have told you, that the word, *World,* is sometimes confined to them. If the fall of them be the diminishing of the world, and the fall of them the riches of the *Gentiles.* *He came to his own, and his own received him not.* That is, did not know him, *1 Joh. 2. 1.* *Therefore the world knoweth us not, because it knew not him.* There is yet a clearer place, *1 Cor. 1. 21.* *After that, in the wisdom of God, the world by wisdom knew not God.* All the wisdom the *Heathens* had, could not raise them to a due knowledge of God; The world by wisdom knew not God. *Christ was in the world, but the world knew him not.* A threefold ignorance of Christ was found in all the *Gentiles.*

First, They knew him not, as the second person in the *Trinity.*

Secondly, They knew him not, as *Mediator.*

Thirdly, They knew him not, as *Creator,* which is properly here spoken to. *He made the world, and the world knew him not.*

Let me run over these briefly: first, They knew him not as the second person in the *Trinity;* so they are said to have been without Christ, and without God in the world, *Ephes. 2. 12.*

speaking there of the Gentiles, saith he; *At that time ye were without Christ, being aliens from the Commonwealth of Israel, and strangers from the Covenants of promise, having no hope, and without God in the World.* They had the great book of the Creatures to read, but that did show them nothing of Christ, as the second person in the Trinity. Natural reason could never find out that Mystery in it self. Therefore men, when they go to find out this great mystery of the Trinity, they are at their wit's end; They might find out a God, and that he was Good, and Great, and that he was One: but to find out a Trinity of Persons, a *Father, Son, and Holy Ghost*, This they could not. Take a curious piece, a well drawn Picture, he that seeth it may be able to say, that he that drew it, was a skillful, and exact *Painter*. But whether an *English man*, or a *Spaniard*, or a *Dutch man*, or an *Italian*, that he cannot tell by the Picture, why? because he made this piece, as an *Artist*, but not as a *German*, or *English man*. Therefore he discovereth his *Art* by the piece, but not his *Country*. So God made the World, not as *Father, Son, and Holy Ghost*. *Three in one, and one in three*; All the works towards the Creatures, works *ad Extra*, are common to all the persons in the Trinity. God, as God, made the world. Therefore by the sight of the world, men may be able to know, that it is a God that made it, and that this God is good, because he made so many things useful in the world; & this God is wise, because of the variety of the creatures; and this God is One, because of the order of things: But to say, This God is *Three in One*, the Creation of the world doth not bear this. If the works be *ad Intra*, as *Generation*, these are the works of someone Person; but the works *ad extra*, they represent the *Godhead*, but not the *Persons*.

Secondly, They did not know Christ as *Mediator*, therefore they raised up many *Mediators*: 1 Cor. 8. 5, 6. *Though there be that are called gods, whether in heaven or in earth, as there be gods many, and lords many: But to us, there is but one God; the Father, of whom are all things, and we in him; and one Lord Jesus Christ, by whom are all things, and we by him.* The *Apostle* doth here clearly allude to the custom of the *Heathens*, who had two sorts of gods, they had their *dii Coelestes*, their supreme heavenly gods, which they worshipped, as the *Sun, Moon, and Stars*: and then, besides these, they had their *dii Terrestres*, inferior gods, gods on earth, who were men that lived upon the earth, which were afterwards canonized, and made *gods*. That is the true meaning of this, *There be many that are called gods, whether in heaven or in earth.* So, *there be gods many, and lords many; gods many*, those are their supreme gods; *lords many*, those are their inferior gods, *Baalim*, as they called him, who was the first King of *Babel*, and the first that was made a god; and all those kinds of gods therefore after him, were called *Baalim*; as *Caesar*, being the first Emperor, all *Emperors* after him were called *Caesar's*. Now, saith the *Apostle*, *To us is but one God, not many; but one Lord, not many; but one Mediator, Christ Jesus.*

Thirdly, They knew him not as *Creator*; therefore *Paul*, when he came to *Athens*, found them ignorant of this. *Greece* was the Eye of the world, and *Athens* was the Eye of *Greece*; yet, even at *Athens*, *Paul* found an Altar, *To an unknown God*; and that same God was the God that made the world, God the *Creator*, Act. 17. 23, 24. saith *Paul*, *For as I passed by, and beheld your devotions, I found an Altar, with this inscription, TO THE UNKNOWN GOD; Whom therefore ye ignorantly worship, him declare I unto you. God that made the world, and all things therein, seeing that he is Lord both of heaven and earth, dwelleth not in Temples made with hands.* No wonder if the *Heathen* did not know Christ as the *Creator*; for the *Jews*, after Christ was come in the flesh,

and began to put forth a creating power in their sight, yet would not own him as Creator of the world. To make him see that was born blind, and to raise him that was dead, requireth no less strength, than the same power that made the world. This Christ putt forth to the Jews. *Lazarus* cometh out of the grave, even as the world came out of the *Chaos* at first, at the commandment of Christ. He then said, *Let there be light, and there was light*; He now saith, *Let there be life, and there is life*: And yet he was not owned as the Creator. The world knew not him as the *Second Person* in the *Trinity*, neither as *Mediator*, nor as *Creator*.

I now proceed to the Application of this.

First, By way of Admonition. It teacheth us all to take [Use 1] heed of being ignorant of Christ. You see, it is laid to the charge of the *Gentiles* here, that they knew him not; and how much more heavy will the charge be against us, that enjoy other kind of means than the *Gentiles* had: They, indeed, had he works of *Creation* and *Providence*; We have them too, and a greater light than so: we have the Word *to be a light to our feet, and a lamp to our paths*.

They had the Oracles of the *Sybbils*, we have the Writings of *Moses* and the *Prophets*, of the *Evangelists* and *Apostles*. Therefore, such as refuse to use the means of knowing Christ as a *Savior*, they must certainly expect to know him as an *Avenger*: For, *He will come ere long, saith the Apostle, with his mighty Angels, in flaming fire, to render vengeance, to whom? to them that know not God, and obey not the Gospel of Jesus Christ, 2 Thess. 1. 8.*

Indeed, God will not reckon with men for their Negative Ignorance, that is, for their bare not knowing, what they are not bound to know; but for their Privative knowledge, for not knowing what they ought to know, and what God giveth means to them to know; for that, he will be sure to reckon with them: And those that continue willfully ignorant in such things, must be miserable against their wills. Wherefore, to the end ye may all thirst after the knowledge of Christ more and more, I shall propound to you two things.

- The *Excellency* and
 - of this *Knowledge*.
- The *Necessity*

First, Consider the *Excellency* of the knowledge of Christ, of which ye read, *Phil. 3. 8. I eount all things but loss for the excellency of the knowledge of the Lord Jesus, my Lord, for whom I have suffered the loss of all things, and account them dung, that I may win Christ.* All is but dross and dung to *Paul*, in comparison of the knowledge of Christ. How is it, that amongst us, men run after dross and dung, and neglect the knowledge of Christ, as preferring that before him? *For the excellency of the knowledge of Jesus Christ my Lord.* Nothing in the world so excellent as knowledge, no knowledge so excellent as that of Christ. Other knowledge may, perhaps, make a man famous, this only can make him holy and happy; other knowledge can give him the esteem of a learned man, this only can make him to be a Saint. Therefore an excellent knowledge.

Secondly, There is a necessity of this knowledge, whether you look to

- *Justification*,
 - There is a necessity of the knowledge of Christ.
- *Sanctification*, or
- *Salvation*.

First, If ye look to *Justification: By his knowledge shall my righteous servant justify many*, Isa. 53. 11. *His knowledge*, that is, not *cognition suâ*, but *cognition suî*; not by that knowledge which is inherent in Christ, but by that knowledge which we have of him. *By his knowledge*, that is, by the knowledge of Him, *shall my righteous servant justify many*. Here knowledge is put for faith, which justifieth; because there is such a necessary connection between faith and knowledge. Amongst men, some are better known than trusted; it is not so with God, for according to our knowledge of him, so there will be a proportionable trusting in him: Psal. 9. 10. *They that know thy name will put their trust in thee*. No knowledge, no faith; and according to the measure of our knowledge, so will the measure of our faith be. Thus, you see a necessity of knowledge, in point of *Justification*

Secondly, In point of *Sanctification*, which may be gathered from that of the *Apostle*, 1 Joh. 2. 3, 4. *Hereby we know him, if we keep his commandments. He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him*. Where there is a fatherly knowledge, there will be obedience; for this knowledge of an Object so amiable, will ingender love, and that love will be the fulfilling of the Law.

Thirdly, It is necessary in point of *Salvation*. Not to insist long upon these things, Hence it is, that all these three things, namely, the *state of salvation*, the *ministry of the Gospel*, and the *knowledge of Christ*, come under one and the same notion in Scripture, under the notion and name of *Eternal life*. The everlasting state of Happiness, that is called *Eternal life*, Matth. 25. ult. *They shall go away into everlasting punishment, but the righteous into life eternal*. The *Ministry of the Gospel*, that is called *Eternal life*; Act. 13. 46. *It was necessary (saith Paul to Barnabas there) that the word should first be spoken to you; but seeing you put it from you, and judge yourselves unworthy of everlasting life, we turn to the Gentiles*. They that reject the *Ministry of the Gospel*, are said to account themselves unworthy of everlasting life. Thirdly, the *knowledge of Christ* is called so, Joh. 17. 3. *This is life eternal, to know thee the only true God, and Christ Jesus whom thou hast sent*. What is the reason of this? Because these make way for the other; the *Ministry of the Gospel*, that maketh way for the *knowledge of Christ*; the *knowledge of Christ* maketh way for the state of Bliss and Glory. Therefore all cometh under the notion of *Eternal life*.

We come to a second thing. Notwithstanding *Christ's being in the world, and the world being made by him, the inhabitants of the world knew him not*.

Secondly, This lets us see, by way of *Information*, the *unthankfulness of the world*, the *patience of Christ*, the [Use 2] *happiness of Christians*.

First, See the *unthankfulness of the world*. If one should build an house for a man, then furnish it, and afterwards put the poor man, that was harbourlesse before, into it, and put a

stock into his hands to trade withal, and keep his house in repair for him, and require no other Rent, but some small acknowledgment: Would not all the world cry shame of this man, if he should not be thankful? It is our case: God hath made a world for man, and furnished it before he brought man into it; Jesus Christ, he hath been in the world ever since the Creation, upholding all things by the word of his power. And yet such is the unthankfulness of men, that they know not Christ: *He was in the world, the world was made by him, and the world knew him not*, therefore did not acknowledge him as their *Creator* and *Preserver*. Such is the madness of men, that they are over-apt to bestow divine honor upon *those* it belongeth not to, and to deny it to *Christ*, to whom it appertaineth. When *Paul* and *Barnabas* had cured the Creeple, Act. 14. 11. they had much ado to stave off the people from making gods of them; *Now when the people saw what Paul had done, they lifted up their voices, saying in the speech of Lycaonia, The gods are come down to us in the likeness of men. And they called Barnabas, Jupiter; and Paul Mercurius.* The Priests of *Jupiter* offered sacrifice to them. Christ doth a great deal more than this cometh to, and yet men own him not. *Do ye thus requite the Lord, (as Moses said) O foolish people and unwise?*

Secondly, It helpeth to clear God, and to magnify the *patience* of *Christ*. He made the world, the world knows him not; and yet he letteth the world stand for all this. He hath let the world continue almost six thousand years, notwithstanding all this ingratitude of the world. We may well, upon this occasion, call to mind that which the Prophet *Hosea* recordeth, Hos. 11. 8, 9. *How shall I give thee up, Ephraim? how shall I deliver thee, Israel? how shall I make thee as Admah? how shall I set thee as Zeboim? My heart is turned within me, my repentings are kindled together. I will not execute the fierceness of mine anger, I will not return to destroy Ephraim. For I am God, and not man, the holyOne in the midst of thee, and I will not enter into the City. For I am God, and not man.* Here is a great evidence, that *Christ* is God, and not man; otherwise, the world had been made as *Admah* and *Zeboim*, long ere this. Suppose *Moses* himself, (the meekest man upon earth) to be endowed with that power, that *Christ* had in his hands from the beginning of the world; and suppose him to have hated sin, as *Christ* doth: It would have been impossible, even for *Moses*, to have held his hands. He that cried out at the Rock, *Ye rebels, shall I bring water out of this Rock to you?* would certainly have cried out, *Ye rebels, I will send down fire upon you from heaven, to consume you.* What an high provocation is this, when *Christ* hath done so much, to have all slighted? Men take it ill, when there is any competency of worth in them, to be neglected. Not to speak of the worth of *Christ* as *Redeemer*, look to his works of *Creation*; see what glorious Attributes shine in them; do but compare them with the works of men: If a workman doth many things, surely they are not great; for one great thing will take up a great deal of time: If he produceth a great piece, he doth not make many such; if many and great, commonly they are but great *Torrasses*, things of no worth, or, both botchingly and bunglingly done. Now here, in the work of *Creation*, is both *Mercy* and *Greatness*; here is *Comeliness* and *Usefulness* kissing each other: And yet all this slighted by the sons of men, and that for so many years together; and yet the earth standeth. Oh! the *Patience* of God, notwithstanding all this provocation.

Thirdly, Ye may see the happiness of Christians. Though the world knoweth not God, there is a certain sort of Men in the world that do: 1 Tim. 3. 16. *God manifested in the Flesh, justified of*

the Spirit, seen of Angels, preached to the Gentiles, believed on in the world. Believed on in the world! This is the great privilege of us *Christians*. The poor *Gentiles* knew there was a God, and might come to the knowledge of some of his Attributes; but when their consciences flew in their faces, they were then at a great stand: They had learned that God was, and was merciful, and that he would pardon sin; but they had not the knowledge of a *Mediator*, nor how to make a friend to God. This God hath made known to them, that live under the means of grace, and hold the Ministry of the Gospel. He hath let them see what ways they have, to make to God. The Lord Jesus Christ hath held forth the ways of Truth, and Life. *No man goeth to the Father, but by Him.* Therefore, if that *Philosopher*, of whom we read, thought he had so much cause to bless God, that had made him not a *Barbarian*, but a *Grecian*, and amongst *Grecians*, an *Athenian*; amongst *Athenians*, a *Philosopher*. Certainly, we have cause to magnify the grace of God, that we are born not *Pagans*, but *Christians*, in regard of an outward Covenant; and not *Papists*, but *Protestants*, and amongst *Protestants*, *English men*. Because this Island of ours, hath by the grace of God been the *Goshen*, wherein this light of the Gospel hath shined, more than in any Kingdom of *Christendom*. I have done with that verse, and proceed to the Eleventh, which concerneth the Jews especially.

Vers. 11. He came to his own, and his own received him not.

He came, two ways. There are many sorts of Christ's coming, which will be needless to repeat to you. *He came*.

- First, *In his Ordinances*.
- Secondly, *In the Flesh*.

First, Christ is said to come amongst a people, whom He blesseth with his Ordinances, according to that, Exodus 20. 24. *In all places where I record my Name, I will come to thee, and bless thee.* The Gospel never cometh to a place, but Christ cometh with it.

Secondly, He came in the flesh. *This is a faithful saying, and worthy of all men to be received*, saith Paul, 1 Tim. 1. 15. *That Jesus Christ came into the World to save sinners.* Thus he came, He came to his own, 〈 in non-Latin alphabet 〉, the word is, and may be rendered thus. *He came to his own home.* So the word is rendered, Acts 21. 6. *When we had taken leave of one another, we took ship, and they returned home again*, 〈 in non-Latin alphabet 〉. The same word in the Text. He came to his own home, Though the earth be the Lord's, and the fullness thereof; yet the Land of *Judea*, was *Christ's home* in a special manner, He dwelt there, in a more remarkable way. As it is said, Psal. 76. 1, 2. *In Judah is God known, his Name is great in Israel, in Salem also is his Tabernacle, and his dwelling place in Zion*; where Christ's home was. And accordingly it is said, Isai. 31. ult. *He shall pass over to his strong hold for fear, and his Princes shall be afraid of the Ensign*, saith the Lord, *whose fire is in Zion, and his furnace in Jerusalem.* It is a Metaphor taken from them that keep fire in their dwelling houses. It is a sign that the house standeth not empty, where fire is kept; Now saith he, *The Lord's furnace is in Jerusalem, He dwelleth there.* Therefore he is said to come to his own, when He came to them, He came to his own, that is, the *Jews*, who are said to be his own in a special manner, Psal. 33. 12. *Blessed is the Nation, whose God is*

the Lord, and the people, whom He hath chosen for his own Inheritance. Here it is spoken of the Nation of the Jews. *And his own received him not.* That is, believed not in him. So the word is interpreted in the very next verse, *To as many as received him,* that is, believed in his name. *Received him not,* that is, believed not in his name; so as here, that which we are to observe, is briefly this. Though Christ came to his own, he was not received, no, not by them.

First, He came to them, in his Ordinances; They had the Ministry of the word. *He hath not dealt so with every Nation,* Psal. 147. ult. *Neither have the Heathen knowledge of his ways, but he showeth his word to Jacob, and his statutes, and judgments to Israel.* Christ came in his word. The Scripture is but the shell, Christ is the kernel; The Scripture is the Cabinet, Christ is the Jewell. *Scripturae sunt fasciae, in quibus involutus est puer Jesus.* This the *Prince of Antwerpe* was wont to say. The Scriptures are the swaddling Cloaths, in which Christ is wrapped. So Christ came in the word, in a great many personal types, that did fore-signify him. He came in *Melchizedek.* He himself being the true King of Righteousness, the King of peace. He came in *Joshua,* he being the true *Leader* of men into the heavenly Canaan. He came in *Isaac,* he being the true Son of Laughter; The cause of his people's joy, bearing his own Cross, as *Isaac* bore the Wood. So in all other personal Types, He came in the Sacrifices under the Law, they all signified Him. Therefore they offered the Morning, and Evening Sacrifice. The Evening sacrifice was offered at the same hour, in which Christ was after nailed to the Cross. And he did so purposely to make it appear, that He came to fulfill all those Sacrifice. He came in the Sacrament, the Lamb slain. The pass-over was a Type of Christ. *Christ our pass-over, was sacrificed for us.* Manna, was a Type of him. And so the water in the Rock, that was Christ. So he came in his Ordinances to the Jews, but they did not receive him. Let two *Prophets* answer that, Isa. 8. 12. *I have written to him,* speaking of Ephraim, *the great things of my Law, but they were counted as a strange thing;* Christ came in the Word, and they looked at the word, as if it concerned not them, they accounted it as a strange thing: this for the Law. And for the Gospel, whereof *Isaiah* was a *Preacher* in that age, the most *Evangelical* of all the *Prophets,* see what he saith, Isa. 53. 1. *Who hath believed our report, and to whom is the arm of the Lord revealed?* Here is Christ, comes to his own in his Ordinances, and not received; the report of him, not believed; his Law accounted, a strange thing.

Secondly, *Christ in the flesh, The word was made flesh, and dwelt amongst us;* He conversed in the land of *Judea,* This was an act of special favor. For one to receive a man into his house, is a favor: What was it for Christ to become *man himself,* to assume the *Manhood* into one and the same Person, into the *Godhead?* yet this he did. He came to his own, did they receive him? Search the Scriptures, some kind of reception there was, when He was born. But what? Here is a *King* born, where is his *Palace?* The stable for beasts, is his Court. His Chamber of presence, a *Manger.* Before He can go, He is forced to fly to *Egypt* in his Mothers arms; and at his return, what entertainment findeth he? The *Gadarenes* prefer their swine before him, the Jews cry out, *Crucify him, crucify him: Not him, but Barabbas:* Which is excellently set forth in that Parable of the Master of the Vineyard, wherein Christ telleth us, How the Master of the Vineyard, after other Messengers sent, sendeth his own Son; *And the husbandmen said, This is the heir, let us slay him.* This was the entertainment Christ found, when he came to his own. This, for the Explication of it.

In the first place, it hinteth us to a considerable Parallel between *Christ* and *Antichrist*, in regard of their Entertainment: *Christ* came, and was to be received; *Antichrist* was to come, and to be shunned. The Scripture had foretold, that *Christ* should come, when the Scepter should depart from *Judah*. Therefore, about that time, they began to look for *the Consolation of Israel*, as *Simeon* and the rest did. 2 Thess. 2. 7. *When that which withholds is taken out of the way, then the man of perdition shall be revealed.* Accordingly, *Christ* came at his time, and *Antichrist* came at his time; and yet neither was *Christ* received, nor *Antichrist* shunned, as he should have been: and all upon a false surmise. They looked not at *Christ* at that time, but as a temporal *Monarch*, therefore they received him not, because he came in a mean condition. *Antichrist* came in his time: up-starts the *Pope*, when the *Emperor* went down. But they looked for *Antichrist* as a Tyrant, that should with fire and sword over-run the world; but he came in sheep's clothing, as a *Lamb*; therefore they shunn'd him not, upon this mistake only. As some godly *Jews*, when *Christ* came, gave him entertainment as the *Messias*; so when *Antichrist* came, some believers were stirred up to cry out, that the *Pope* was *Antichrist*, and so to write against him from his first rise. After *Antichrist* had been in the world a while, people began to smell him out, and discover him; and whole Churches fell from him, as many of these Western Churches have done. So, a time is coming, that *Christ* shall be discovered to the *Jews*, and they shall mourn over him. Thus the Parallel, you see, runneth throughout. That, by the way.

Secondly, We may here see our own Pictures, in the *Jews* carriage towards *Christ*: As *face in water answereth face, so the face of man to man*, saith *Solomon*. Just such are we to *Christ* as they were. He is come to us, and we have not received him; he comes in his Ordinances, and we receive him not. We cry shame of the *Jews*, and we ourselves are as bad. We have our *Gadarenes*, that prefer their swine before *Christ*, their base swinish lusts before our Savior. We have them that cry out, *Not Christ, but Barabbas*; not *Christ*, but the world. Never let men, that walk in ways of disobedience, pretend their receiving of him. They say, perhaps, What would you have? We are baptized in the ways of *Christ*, and come to the Lord's Table, and hear the Word Preached. But what do we more than many of the *Jews* did, who are said, not to have received him? They flockt after *Christ*, but it was to see his Miracles; whole troops flockt after *Christ*, and yet they received him not: Why? Because they obeyed him not, nor believed in him. It is not all our formalities and profession, that will make us to pass as receivers of *Christ*, if we do not obey hit Gospel. If a Sovereign Prince shall send his Agent or Ambassador into some part of his own dominions, he will expect, that this Agent of his should have a fair acception: It will not be enough for the people to suffer him to land, to provide a fair house, and to make good entertainment for him, and give him respect; no, they are not said to receive such an Agent from the King, unless they obey the commandments that he bringeth them from his Sovereign. So, we are not said to receive *Jesus Christ*, unless we yield obedience to him. As a man taketh adultery a great deal worse in his wife than in his kinswoman, than in his daughter, because she is married to him, and because he is nearer to her. The Churches that profess *Christ*, they are the Spouse of *Christ*; and for a Spouse to play the harlot is far worse, than for them that are at a greater distance from him. *If Israel sin, yet*

let not Judah transgress. If Spain and France commit Idolatry, and sin, yet let not England play the harlot. Let us not act the parts of the Jews with Christ.

There is a word of Comfort also here, to such as are rejected by their own for Christ's sake; that is an usual case, it is that which Christ foretold, Matth. 10. 35, 36. *I am come to set a man at variance against his father, and the daughter against her mother, and the daughter in law against her mother in law, and a man's foes shall be they of his own house.* Here is a division made by Christ's coming. Whence it cometh to pass, that those of his own household, many times, do not receive him, after he hath received Christ. It is the case of many a poor soul to be frowned upon, and to meet with hard usage, because of his going after the Lord Jesus Christ in his Ordinances. Here is comfort, It is that which befell Christ, His own received him not. Therefore if thy own reject thee, it is no such wonder. It is said of our Savior's friends, and near kinsfolk, Joh. 11. 5. *Neither did his brethren believe on him.* They were those of his nearest kinsmen; *Mary's sister's sons, James and John,* they were believers indeed; but the rest of his kindred, many of them, even his very brethren, believed not in him. Nay, so far were they from believing in him, that, as we read it, they were mightily mistaken about him; *When his friends heard of it, they went out to lay hold on him, for they said he was besides himself.* The words well bear another interpretation; but, according to this, his very friends had a conceit, that Christ was mad, as many nowadays. Saith the unbelieving husband, I think my wife is mad; and saith the unbelieving wife, I think my husband is besides himself, when he goeth after the ways of God. Let us be content to lose ourselves, to be conformed to Christ. As *Bernard* said, *Risu ludentes, & joco, &c.* Those that spend their time in laughing and jollity, they cannot accompany the tears of Christ. They that affect the high places, cannot be accompanied with the humility of Christ, for his humility comforteth the lowly. And he being not received of his own, comforteth those which are comfortless for Christ's sake.

I have done now with this Verse. The next cometh in by way of an Answer to an Objection, thus: If the world knew him not, and his own received him not, then Christ came in vain. No, saith the Evangelist, there were some that received him, and to purpose too; for they became the sons of God by receiving of him.

Vers. 12. But as many as received him, to them gave he power to become the sons of God, even to them that believed on his Name.

Three things you have in this Verse.

- First, the *Benefit, Power to become the sons of God.*
- Secondly, the *Benefactor, The Lord Jesus Christ;* He giveth them this power.
- Thirdly, *The Persons gratified,* they upon whom this benefit was bestowed, *As many as received him:*

Who are described two ways.

By their *Believing,* in the end of this Verse;

And by their *Birth*, in the next.

By their *Believing*, Even to them that believe on his Name.

And then by their *New birth*, Which are born, not of blood, nor of flesh, nor of the will of man, but of God.

First, For the *Benefit*, 〈 in non-Latin alphabet 〉 . The *Papists* catch at this, and from hence they would gladly infer *Free-will*, which they contend so much for, as the great *Diana*, both of *Papists* and *Arminians*; *He gave them power to become the sons of God*. And therefore, say they, they have power to become or not become, to receive Christ or not receive him. If they will receive him, they have power to become the sons of God. But this I shall have occasion to include in the next Verse, *Born, not of the will of the flesh*; for the Text shall show you, it will not serve their turn.

First, If the Holy Ghost had meant to lay a foundation here for *Free-will*, he would not have said, *He gave them power to become*, but, to make themselves the sons of God; not, *Potestatem fieri*; but, *facere scipsos*.

Secondly, There is no necessity of translating the word 〈 in non-Latin alphabet 〉 , by this English word *Power*; for it rather signifieth, as the Margents of your great Bibles have it, *Right*, or *Privilege*; or, as the *Geneva* hath it, *The Prerogative*.

What is this to the Point, of the *Power* against *Free-will*? Read it so, and the color for their pretence is taken off; and so the word 〈 in non-Latin alphabet 〉 often signifieth *Right* and *Privilege*, as in that, 1 Cor. 9. 5, 6. 〈 in non-Latin alphabet 〉 , *Have we not power to eat, and to drink, and to lead about a sister a wife as well as other Apostles? and have not we power to forbear working* (that is, *right* and *privilege*) *as well as the rest?*

Thirdly, Suppose we should read it, *Power to become the sons of God*, as our Translation hath it; yet this *Power* will imply no more, than the word *Privilege* doth. As if a man should say, That the Pope had a special eye to those Bishops, that wrought for him in the Council of *Trent*, and gave them all power to become *Cardinals*; that is, he gave them this *privilege* to be so. What is this to *Free-will*?

Lastly, read it *Power*, and suppose it to imply some liberty of will; yet it serveth not their turn neither: For the power here spoken of is a power received by those, that formerly believed in Christ. What is this then to the power of of them, that are yet in the state of nature? *To as many as believed in him, to them gave he power*. It is not *Free-will*, if not set free by Christ. But, to avoid all ambiguity, we shall take it for a *Right*, or *Privilege*, or *Prerogative*, which indeed is the better reading. And so I ground this Observation from hence, *That for the sons of men to become the sons of God is a very high privilege. To as many as received [Observ.] him, to them gave he this privilege, this right, this prerogative, to become the sons of God*. When God would set forth his favor towards *David* to the height, in that goodwill which he would bear to his son *Solomon*; mark, 2 Sam. 7. 14. *I will be his father, and he shall be my son*; he could not promise him a greater *prerogative* than this. When *Saul* would encourage some of his Army,

to undertake the Duel with great *Goliath*, that defied the Host of the living God; What is the motive? *I will give him my daughter to wife, and he shall be the King's son in law.* When God will encourage men to fight it out against the world, and to separate from the sins thereof, he useth this motive, *I will make them sons, and daughters, if they do so, and so.* He holdeth that forth as the great prerogative, 2 Cor. 6. 17, 18. *Come out from amongst them, and separate yourselves, saith the Lord, touch no impure thing, then will I receive you, and I will be unto you instead of a Father, and ye shall be to me instead of sons, and daughters, saith the Lord, that is Almighty.* This will appear to be a very high prerogative, If we consider, first, The estate from which we are raised to become sons; secondly, The state to which we are raised, by becoming sons.

First, this Sonship will appear to be a great privilege, if we consider, from what estate we are raised, That we may become sons; from a state of bondage, and death, misery, and slavery, from being sons of perdition, Children of wrath, as the Apostle calleth it, Ephes. 2, 3. *We are by nature the children of wrath, even as others.* For God to take children of wrath, and make them children of love; Heirs of perdition, and make them heirs of Heaven, what a rise is here? It was a great matter for *Pharaoh's* daughter to cast an eye upon poor *Moses*, when he lay in the Bullrushes, ready to be drowned in the water, and to adopt him for her own son; The Scripture speaketh of it, as a great privilege, and therefore raiseth the commendations of *Moses*. *By faith, Moses refused to be called the son of Pharaoh's daughter;* yet this Adoption of hers, would not have made him heir to the Kingdom. Here is an higher privilege: men are taken, not out of the water, but out of Hell-fire, that is our portion by nature, and deputed to be heirs to the King of Heaven, and so as that they are made heirs to a Crown of Glory; for all deputed children are heirs of the Kingdom, Matth. 13. 38. *The good seed are the children of the Kingdom. If sons, then heirs, heirs of God, joint-heirs with Christ,* Rom. 8. 2. It will appear to be a high privilege, if ye consider that estate to which we are raised, by being sons. It is a wealthy, and honorable, and free, and sweet, and safe estate; All this raiseth the price of it in our esteem.

First, It is a wealthy state, God doth not adopt us to a poor Inheritance, but to a rich, as the Apostle speaks, Ephes. 1. 18. *That you may know what is the hope of his Calling, and what the riches of the glory of his Inheritance in the Saints;* Here is riches in this Inheritance. So, many times, riches, when there is no honor. Ignoble spirits scrape a great deal of Wealth together, in which they place their happiness: but here is not only wealth, but Glory to, and he Glory of a Kingdom. There is not such an honorable incorporation in the World, as this, to have God the Father, for his Father, and Jesus Christ for his Head and Governor, and all the Saints for his Members; a body politique, that hath the eternal spirit of God, for the soul of it. The society of Saints, is an honorable Society. Here is both wealth, and honor, which may sometimes be, where there is no liberty. It is but *Splendida servi-us*, a glittering slavery for men to be rich, and honorable, and yet in slavery. But here ye read of, *a glorious liberty of the Sons of God*, not only riches, and honor, but a glorious liberty, Joh. 8. 31. *If the Son hath made us free, we shall then be free indeed,* from the service of sin, and bondage of Satan; free from Temporal afflictions, and free from the danger of eternal wrath. There may riches, and honor, and freedom, meet in someone person; who yet cannot have content, nor doth he live

a Comfortable life for all that. Therefore, this in the fourth place is a Sweet state, as well as wealthy, and honorable, and free. There lieth a great deal of sweetness in the name of a Father; when the soul can say, howsoever things go in the World, I can look up to Heaven, and say, *doubtless, Thou art our Father*: there is so much sweetness to be found in this Relation, as to take away the bitterness of all other dispensations, and providences, though in other respects very averse. Our Chronicles tell us of King *Edward* the first, when he was in foreign parts, news was brought him at once both of the death of his father, and of his son. The King was exceedingly struck into sadness at the relation, but especially at the death of his father. For, saith he, I may have more sons, but never another father. We may have more friends, and more estates, if we lose our friends, or estates: but we can have no more fathers; if we once lose our God, we shall never have such a Father as he; lose him once, and all is gone. *Am not I, (said Elkanah to Hannah) better to thee, then ten sons?* Well may God say to us, *Am not I better to you then ten thousand sons, and ten thousand times ten thousand estates?* All sweetness centers in this Relation, *God is our Father, we are his Children.*

But there may be a great deal of wealth, and honor, and freedom, and sweetness, and yet no safety may attend this condition. This is a safe estate: that is the commendations of it. This honor, and riches, and freedom, and sweetness, they shall all continue. *The servant he abideth not in the house forever, but the son abideth ever*, saith our Savior, *Joh. 8. 35. Therefore fear not little flock*, saith Christ, *It is your Fathers pleasure to give you the Kingdom.* Nothing shall intervene, so as to hinder a son from the Inheritance. It is his Fathers good pleasure, and his will shall stand, to give them a Kingdom in the issue. So it is clear, that this is an high privilege.

What use shall we make of it?

First, examine whether we be thus preferred, yea, or [Use. 1] no. It is that, which almost everyone in the visible Church pretendeth to be, a son, and daughter of God. It is therefore, worth the while to try, whether the Lord Jesus Christ hath made us partakers of this privilege. It is a use both for the assurance of the Saints, and for the discarding of Hypocrites, that are but pretenders to it. They favor even those men, of whom Christ saith, *You are of your father the Devil.* They pretend sonship to God, *Joh. 8. 41. We, say they, be not born of fornication, we have one Father, even God.* And yet Christ saith to them, *ye are of your father, the Devil.* We are of God, say they: ye are of your father the Devil, saith Christ. One way to try this, and the only one that I will name, is by the spirit of adoption. *If we be sons, then God hath sent forth into our hearts the spirit of adoption, by which we cry Abba, Father.* This ye have expressly laid down in so many words, *Gal. 4. 6. Because ye are sons, God hath sent forth the spirit of his Son into your hearts, crying, Abba father.* Wheresoever there is sonship, there will be crying, *Abba Father.* Crying implieth *fervency of spirit*; as, *Why criest thou to me?* faith God to *Moses*, when he was in a great strait at the Red-sea. Because both the profane persons, and formal professors, will put on for a share; before we can break the children's bread, we must discard them from the comforts of this. If crying, Father, and if praying, argue my sonship, then I am a son, saith the profane person; for I say my prayers ever and anon. Alas, what is this to the purpose? Thy praying is but craving, yea, thy praying is but houlung in

God's esteem, Isa. 7. 14. *They have not cried to me with their hearts, when they howled upon their beds.* How irksome is the howling of dogs to the ears of men? such is that, which profane persons call Praying, in the ears of God. The truth is, their praying is but a driving of contradictions, because their life, all the while, giveth their tongue the lie. *Our Father* (saith the profane person) *which art in heaven;* and in the mean while, he serveth his father the devil which is in hell. *Hallowed be thy Name;* so say his lips, but in the mean time, he dishonoreth God in swearing, and lying, and whoring, and drinking, and profaneness. *Thy kingdom come;* and in the mean while, he opposeth the Kingdom of Christ in his heart, and in the lives of his Saints, and doth what he can to hinder the coming of it. *Thy will be done in earth as it is in heaven;* and in the mean while, he doth the will of Satan, that will which the damned do in hell. *Give us this day our daily bread;* seemingly acknowledging, that he receiveth all, even his outward mercies, from God; and in the mean while, perhaps, sacrificeth to his own net, commending his own skill for the estate he hath gotten. *Forgive us our trespasses, as we forgive them that trespass against us;* and in the mean while, he goeth on in malice and envy, sinning to his very hour of death, as it were. *Lead us not into temptation;* in the mean while, he tempteth the devil to tempt him. He crieth, *Deliver us from evil,* and delivereth himself up to evil while he saith so: He layeth the reins upon the neck of his lusts, that run away with him into all mischief. Call you this praying? I but, saith the formal professor, I pray, and that frequently; not in distress only, but, haply, keep a constant course of prayer. Surely I must go for a child of God.

That we be not deceived, let us consider, It is one thing to draw nigh with the heart, and another thing to draw nigh with the lips. You know the complaint of *Isaiah*, compare two places together, Isa. 1. 15. *When ye so read forth your hands, I will hide mine eyes from you; and when you make many prayers I will not hear you.* And yet he complaineth of them by *Isaiah*, Isa. 4. They make many prayers, and yet none heareth that prayer: Why? Because, Isa. 29. 13. *This people draw near to me with their mouths, but remove their hearts far from me.* Therefore they pray, and their prayers are no prayers, because their hearts are not in them. I will not deny, but many a formal professor may have attained to the gift of prayer, but that which I make an argument of Sonship, was a spirit of prayer, the spirit of adoption, by which we cry, *Abba Father.* What that is, ye may see, Zach. 10. 12. *I will pour out upon Jerusalem the spirit of grace and supplication.* How worketh that? *They shall look upon me whom they have pierced, and mourn for me, as one mourneth for his only son.* Wheresoever the spirit of prayer is, there will be a looking up to Jesus Christ in all our devotions. The spirit of Adoption, that cometh from the Son, guideth to the Son, and taketh us along with him in all our addresses to God. They that would have their voices to resound, will make choice of Rocky places, which send forth the best Echo. This Rock, the Lord Jesus Christ is he, that maketh our prayers to return with a blessing into our own bosoms. You shall have many men that go to devotion, and leave Christ behind them; What a poor devotion is here? The spirit of prayer is always accompanied with Evangelical humility, with a mourning that floweth from our looking to Christ. I know, there is a great deal of legal sorrow in formal professors. Men may go blubbering to hell, without true repentance. But here is a mourning, that floweth from a looking up to Christ. Where there is a spirit of Adoption, men will speak from feeling, which

floweth from the apprehension of Christ, and the certainty of God's grace in him. Now, this spirit of Adoption argueth Sonship.

But then cometh in the poor weak Believer, and saith, [Object.] I am undone. The other plead for themselves without a cause, and he pleadeth as much against himself without a cause. I cannot find such enlargement in prayer: Surely the Spirit of Adoption is not in me; if it were, I should cry *Abba Father* with more importunity.

All Believers are not alike gifted, there may be a gift of [Answ.] prayer, where there is not a spirit of prayer; and a spirit of prayer, where there are but poor gifts. Haply, thou canst only chatter with *Hezekiah* like a Crane and Swallow; yet consider, whilst thou canst not speak, there are two Spokes-men for thee, the consideration whereof, may render thee confident of success, even in thy devotions, how weak soever they be. The lispings and stammerings of a child, God liketh better, then all the Oratory in the world. The Spirit of God is in thee, and the Blood of Christ is for thee. *We know not what to pray for as we ought, but the Spirit maketh intercession in us.* And God knoweth the meaning of the Spirit, and heareth the least whispers of his own Spirit, in the soul of a poor Believer. And then, *The Blood of Christ, that speaketh better things than the blood of Abel.* As Christ saith of himself, it may be said of this Blood, *Father, I know thou hearest me always.* But I pass now from matter of Trial, and

I come now to matter of Exhortation. All Dignity, ye [Use 2] know, calleth for Duty. Such as are partakers of this Privilege of being the children of God, they are obliged to certain Duties that flow from hence.

First, *Obedience.* The sons of *Jonadab*, they were obedient to the commandment of their father, Jer. 35. *I set before the sons of the family of the Rechabites, pots full of wine, and cups; and I said unto them, Drink wine. But they said, We must drink no wine; for Jonadab, the son of Rechab, our father, hath forbid us, saying, Drink no wine, you nor your sons forever. Neither build houses, nor sow seed, nor plant ye vineyards; but dwell in tents all your days, that ye may live all your days upon the face of the earth, where ye are inhabitants. So we have hearkened to the voice of Jonadab, the son of Rechab, our father, in all that he commanded us. So we drank no wine all our days, we, nor our wives, nor our sons, nor our daughters.* When God hath said, Drink not of the world's cup, taste not of the world's dainties, lest you surfeit on them; it becometh an obedint child to say, My Father hath commanded me, I dare not drink, when he is tempted to the enjoyment of any unlawful pleasures. *Mal. 3. 17.* Ye read there of a son that serveth. Indeed, the best service God hath done him, is by his sons; all other services are little worth in comparison. *I will spare him, as a man spareth his own son that serveth him.* The son goeth naturally and ingenuously about his father's work; he doth it kindly, much more kindly than a servant will, that doth it only for his wages. Therefore of old, they were wont to set their children to the work. The chief work lay in husbandry. We read of *Rachel's* keeping her father's sheep, and so of *Jacob* keeping his father in law's sheep. Would we approve ourselves children of God, we must do the works of God. Our Savior beateth off the *Pharisees* from their plea, upon this ground; *We are the children of Abraham, say they. If ye were, saith Christ, then would you do the works of Abraham. Abraham believed in me.* No man can ever approve himself the child of God, that doth not abound in the work of the Lord.

The second Lesson is for Imitation, Ephes. 5. 1. *Be ye followers of God, as dear children.* It is natural to children to imitate their parents; look what the father doth, the child is apt to learn the same. If we be dear children, *we must be followers of God, and walk in love, as Christ hath loved us. Blessed are the merciful, they shall be called the children of God.* Why? Because that maketh it appear, they follow God. And so, *Be ye holy, saith Peter, 1 Pet. 1. 15, 16. As he which hath called you is holy, so be ye holy in all manner of conversation. Because it is written, Be ye holy, for I am holy.*

Thirdly, We should learn from hence this Lesson, that is, of Dependency. Children hang upon their parents, so should we upon God, if we will carry ourselves as becometh sons. This Argument Christ useth, Matth. 6. 22. *Take no thought, saying, What shall we eat, and drink, and becloathed with, for your heavenly Father knoweth you have need of all these things.* Leave the care of all these to your Father. If ye were *Orphans*, and had no father; or if your father were not willing, or not able to supply your wants, then ye might be careful; but seeing you have an heavenly Father, that knoweth all these things, cast all your care upon him, for He careth for you. Doth not he tell us, *That he that provideth not for his own family, is the worst of Infidels?* Ye are of God's family, therefore be sure, He will provide for you, if ye trust Him.

Fourthly, It teacheth us a lesson of Patience, Hebr. 12. 5. *Forget not the exhortation which speaketh to you, as Children. My son despise not thou the Chastisements of the Lord; For whom the Lord loveth, He chastiseth.* Faint not under the correction of a Father, and, because it is from a Father that will lay on no more, no longer, than the Child standeth in need of it. Herein, that of our Savior should be often in our thoughts, Joh. 18. 11. *The Cup which my Father hath given me, shall I not drink it?* Why, every affliction that befalleth me, is a Cup out of my Fathers hand, and from Him I should take it, and drink it, because it is mixed by Him, who will be sure to put no poison into his Children's Cup.

Fifthly, It should teach us a lesson of reverence, *If I be a Father, Mal. 1. 6. A son honoreth his father, and a servant his master; If then I be a father, where is mine honor?* The children that will be playing the waggis happily together; if the father come into their presence, he husheth all the noise; and the respect they bear him, taketh them off from their vanity. The Reverence we owe to God, should take us off from all unseemly Carriages. It was a report made of *Luther*, by one that lived much with him, and observed his devotion; *Tanta reverentia cum Deo, & Tanta fiducia cum Patre.* He goeth to God, saith he, with so much reverence, as a man that cometh to a Lord above him; but with so much confidence, as a man that goeth to a Father,

Lastly, It should teach us a lesson of separation from the folly, and iniquity of the World; This ye have in that place, 2 Cor. 6. and the two last verses. *Come out from amongst them, and be ye separated, and touch no unclean thing, and I will be a father to you.* God expecteth a great deal of holiness in his Children, that they should nor run into the like excess of Riot, with the men of the World. We should all be separatists in this sense, namely, from the pollutions of the world; we should not behave ourselves unbecoming the sons and daughters of God. It was an excellent advice given by a *Philosopher* to a young *Prince* under his Tuition, and Care. The Prince was to go abroad into a place, where he knew he should meet with some naughty Company; he desired his Tutor, to teach him how he should govern, and behave himself. He

giveth him this rule. *Memento, te silium esse Regis*; Remember, Thou art a King's son: when thou comest there, do nothing but what becometh the son of a King. Could we always carry this *Memento* along with us, how pure would our Conversations be? Thou art a son and daughter of God, be sure to do nothing unbeseeming this relation, and thou wilt do well enough. Is this thy son's Coat, say they to *acob*, when they brought it home imbrew'd with blood? When we see a man's Carriage defiled with lust, and scurrility, and bitterness, is this the Coat of a Son? is it the badge of an heir of Heaven, and Child of God? He that will do nothing unworthy of this relation, must be sure to walk unspotted of the World. Thus, I have run over the Observations, that flow from the first particular of the Text, namely, *The benefit; The power, or privilege, or prerogative to become the sons of God.*

Secondly, The next thing is, The *Benefactor*, that is *Christ*. *He gave them power to become the sons of God*. Sons of God, in a special way, not only sons by *Creation*, so all men are, Mal. 2. 10. *Have we not all one Father? Hath not one God created us?* Nor only sons by *profession*; so all the members of the visible Church are, Gen. 6. 2. *The Sons of God saw the daughters of men*. Nor only sons by *Deputation*; So all Magistrates are, according to that, Psal. 82. 6. *I have said ye are God's, and all of you sons of the most High*. But sons of God by *adoption*. That which the Apostle telleth us of, Gal. 4, 5. *That we might receive the Adoption of sons.*

Of which there are two sorts;

- *A natural Adoption.* and
- *A personal Adoption.*

A natural adoption. That belonged properly to the *Jews*, who were in that respect called the first-born sons of God, Exod. 4. 22. Thou shalt say to Pharaoh, *Thus saith the Lord. Israel is my son, my first-born*. Therefore the Adoption is said to belong to Israel, Rom. 9. 4. *Who are Israelites, to whom pertaineth the Adoption, namely this natural Adoption.*

Secondly, There is a *personal adoption*, that of which I told you, out of Gal. 4. 6. *As many as received Him, gave He the privilege to become the sons of God*. Here is the *benefit*, and the *Benefactor*. He gave it, it is the gift of Christ, He made us adopted Sons.

Thirdly, The Persons on whom the Father doth bestow the gift of Christ, being described by their faith. I shall wrap up all in this one Observation, which will take in all the remainder of the verse; namely that, *It is given to all such, as truly receive Christ by faith, to become the sons of God, by adoption*. For the explication whereof, four things are to [Observ.] be demonstrated.

First, That Christ should be received. *To as many as received Him.*

Secondly, That to the true receiving of Christ, there must be a special concurrence of Faith, *Even to them that believe in his Name*, saith the Text.

Thirdly, That all such as do receive Christ by faith, are adopted ones. *To them gave He power to become the sons of God, as many as received Him.*

Fourthly, That this sonship is a free gift. *He hath given them power to become the sons of God.*

These all lie clearly in the words: when I have explained them, I shall come to apply them.

First, Jesus Christ should be received, Col. 2. 6. *As ye have therefore received Christ Jesus the Lord, so walk ye in him.* Walk in him, but receive him first. Therefore it is, that Christ is compared to such things in Scripture, as do import a receiving of him, conveying of him to men's souls. He is called the *Bread of life*, Joh. 6. 35. If bread be not eaten, it nourisheth not; if Christ be not received, he saveth not. We are said to put him on as a garment, *As many as have received Christ, have put on Christ.* A garment must be taken and applied to the body, or it cannot warm it, to sense it from the weather. He is said *to come with healing under his wings*, Mal. 4. 2. Christ bringeth medicines with him, salves for sores, medicines for diseases. But the salve must be applied to the sore, else the salve healeth not; and the medicine to the disease, else it cureth not. Christ is the husband of our souls, *Thy Maker is thy husband.* By marriage, there must be a mutual receiving of each other, else it is no marriage. All these expressions imply the receiving of Christ; and not to receive him, is the greatest folly and madness in the world. As, Who would not think that man besides himself, that, having a violent disease upon him, when the best medicine in the world shall be offered him, and which will infallibly cure him, shall refuse to take it? That is our case. We are all sick, sick to death; and the Lord Christ is offered to us in the Gospel? Is it not madness to refuse him? If a poor woman, that were deep in debt, should have a Serjeant come upon her, and arrest her, and be dragging of her to prison; and, at the same time, should have a good march offered to her, a rich husband, that will pay all her debts; Were not she an unwise woman, if she would not take him for her husband? It is our case: We are all deep in God's debt, ready to be dragged to the prison of hell, there to lie and die, and rot forever. Now the Lord Jesus offereth to take us, and to be married to us: And for us to refuse him, who will pay all our debts, and advance us to an high and glorious condition; Is it not madness? And yet there is no greater, and more common and frequent sin in the world, than this. The not receiving Christ, it is the great damning sin. It is this that argueth the profaneness of man's heart, as *Esau* is called profane; Why? Because he sold his birth-right for a mess of pottage; the brand of profaneness is fastened upon him in this respect. So, profaneness is in the hearts of all the ungodly, they sell their birth-right for some mess or other of the devil's pottage, for pleasures or profits. They let Christ go, *Not him, but Barabbas*; not Christ, but credit; not Christ, but wealth and estate. Therefore still the Lord hath occasion to complain of men, that they would not receive him: *Ye would not come to me, that ye might have life, and sonship.* This is laid for the first ground, Jesus Christ should be received. If he be not, it proceedeth from the folly of men.

Secondly, To the true receiving of Christ, there must be a special Concurrence of Faith. *As many as received him.* Who are they? Believers, *That believed in his Name.* In his Name. *Name*, in the Scripture, is often put for *Person*, as, Rev. 3. 4. *Thou hast a few names in Sardis, which have not defiled their garments*; that is, a few men and women, a few persons. The Receivers of Christ are said to believe in his name, because the direct object of their faith is the Person of Christ, for this or that purpose. That Christ died for all, or for me, or for the elect only, It is not the believing of any of these Propositions, that saveth; but in Christ. The Person of Christ, his Name is the object of faith. *Believed in his Name*, 〈 in non-Latin alphabet 〉 . It is a known distinction amongst Divines, that of *Credere Deum*, *Credere Deo*, & *Credere in Deum*. It is

one thing to believe that there is a God, that is, *Credere Deum*; so the devils believe, and tremble. And another thing, *Credere Deo*, to believe God, that is, what God saith, to be true. But that which saveth is, *Credere in Deum*, to believe in God. That is, *Cedere credendo in Deum*; By believing to pass into God, and cleave to him, and close with him. So the same may be said of Christ, It is one thing, *credere Christum*, to believe that Christ is; and another thing, *credere Christo*, to believe what Christ hath said in the word of truth; but another thing, *credere in Christum*, to believe in Christ. Joh. 14. 10, 11, 12. ye shall find all these, *Believest thou not that I am in the Father, and the Father in me?* Here is *credere Christum*, to believe that Christ is, and what he is; that he is in the Father, and the Father in him. Vers. 11. *Believe me, that I am in the Father, and the Father in me.* That is, *credere Christo*, because he hath said it. Vers. 12. *Verily, verily I say unto you, He that believeth on me, the works that I do shall he do also.* Here is *credere in Christum*, that is the faith in the Text, that is required to the true receiving of Christ,— *believed in his Name.* Believing on him, that is, relying upon him. Faith lieth in recumbency, therefore faith, the act of faith, is often expressed in Scripture by acts of relying, and staying ourselves upon God; 2 Chron. 16. 7. 8. *because thou hast relied on the King of Assyria, and not on the Lord thy God; therefore is the host of the King of Assyria escaped from thy hands. Were not the Ethiopians and the Lubims a great host, with very many chariots and horsemen? Yet, because thou didst rely on the Lord, he delivered them into thy hands.* Here is believing expressed by relying on the Lord. That in case of a temporal deliverance, faith exerciseth the same kind of act, as, towards God, in spirituals: Isa. 10. 20. *It shall come to pass in that day, that the remnant of Israel, and such as have escaped of the house of Jacob, shall no more again stay upon him that smote them, but shall stay upon the Lord, the holy one of Israel, in truth.* Here is believing in his Name, relying upon, and staying on Christ. And God hath been pleased to make faith the instrument of receiving Christ, for two reasons, intimated by the Apostle, Rom. 4. 16. *Therefore it is of faith, that it might be by grace, to the end the promise might be sure to all the seed.*

First, Faith is chosen out from all other graces, to be the instrument of receiving Christ, to Justification, and to Salvation, that it might be of grace, that the free grace of God might more appear in this way of dispensation. If God should have chosen Love, or Zeal, or Hope, or any other Grace; this would carry some show of worth and merit in it, and bring something to God with it: Whereas Faith is an emptying Grace, bringeth nothing but an empty hand, that God might fill it. And therefore it is of faith, that it might be so much the more of grace; because faith is a mere naked Receiver. In point of Sanctification, faith is a purger and worker; but in point of Justification, it is a mere receiver: And that magnifieth the grace of God so much the more, that it might be of grace.

Secondly, That the Promise might be sure. Should God have hanged our Salvation upon any other Condition than of faith, Believers could never have attained that assurance, which they may now arrive at, by the help of the Spirit of grace: Why? Because God requireth nothing of us now, but the taking of Christ, as to point of Justification. Should the Condition have been our *Obedience*, as under the first Covenant of works, *Do this, and live*; Though God had treated with us upon very low terms, Never be drunk in thy life, and thou shalt be saved; Forbear adultery and murder, and thou shalt be saved; the Promise would not have been sure, no man durst have trusted himself, no, not in this thing. We know how *David*, and other

servants of God, have been seduced and fallen. But take and receive Christ, and he will be thy Savior; here is the way for assurance. As, put case you come to a beggar, and say, Do such a piece of service for me, and thou shalt have such a reward; there ye put him upon a greater difficulty, than to give him so much money. So God dealeth with us. Believe, and thou shalt be saved; Receive, and thou shalt be saved.

Thirdly, All that truly receive Christ by faith, are adopted ones; *To as many as received him, gave he power to become the sons of God:* Not by *Creation* only, as all men are; nor by *Profession* only, as all the Members of the visible Church are; nor by *Deputation* only, as all Magistrates are, *I have said, Ye are gods, and the sons of the most high:* But by *Adoption, that ye might receive the adoption of sons.* All that receive Christ are thus adopted: For which ye have a clear place, Gal. 3. 26, 27, 28, 29. *For ye are all the sons of God in Christ Jesus. For all ye that are baptized into Christ, have put on Christ. There is neither Jew nor Grecian, there is neither bond nor free, there is neither male nor female; for ye are all one in Christ Jesus. And if ye be Christ's, then are ye Abraham's seed, and heirs by promise.* It is said by the Apostle, Rom. 9. speaking of the Jews, that to them belonged the adoption, speaking there of a *National* adoption, that belonged to the Jews, the only peculiar Nation of the world, that God had then picked out, to glorify himself among. But hereupon the Jews were apt to conceive, that none had right to be the sons and daughters of God, but those of their Nation. What was true of *National* adoption, they used to apply it to *Personal*, and called themselves the children of God, because they had *Abraham* to their father. Now, saith the *holy Ghost* here, *All, without any difference, that have received Christ, they are sons, as well as the sons of Abraham by a natural generation, because they are all of Abraham's faith, and so come to be heirs of Abraham's seed. He telleth them here, There is neither Jew nor Greek. A believing Greek is as true a child of Abraham, yea, of God, as a believing Jew; and much more than an unbelieving Jew, that braggeth so much of being Abraham's seed. There is neither Jew nor Greek nor bond nor free.* Christ findeth men in a state of bondage, and leaveth them so, haply, in worldly respects, but he maketh them free in respect of God: *If the Son maketh you free, then are ye free indeed. There is neither male nor female.* In some Common-wealths, Females are excluded from the chief Dignity, as by the *Salique Law* in *France*, no Woman can inherit a Crown. In all Common-wealths, they are secluded from many Offices, which are proper only to men. But when you come to speak of the Dignity of Adoption, *Females* come in as well as *Males*. Every Believer is a partaker of this high privilege, of being the child of God. That is the importance of this word in the Text, 〈 in non-Latin alphabet 〉 . *As many as received him. All, and everyone that receiveth him, become the sons of God.*

Fourthly, The Adoption of sons is a free gift: *As many as received him, to them it is given to become the sons of God;* 〈 in non-Latin alphabet 〉 , *He gave them power to become.* It's an Ingredient into the very essence of *Adoption, It must be free.* So the civil Law defineth Adoption, *Gratuita est assumptio, non habentis jus;* It is a free Assumption of a person, that hath no right to an Inheritance, to the partaking of that Inheritance. As, what right had *Moses*, a poor Hebrew child, that was thrown out in an Ark of Bulrushes, ready to perish; what right had he to that Estate that belonged to *Pharaoh's* daughter, till she adopted him, and gave him that? So *Mordechai* adopted *Hester*.

There are three things that go to make up a *Civil Adoption*, and you shall find them all in this *Divine Adoption*.

First, There must be an Inheritance, which the party is adopted to; It is a vain thing to adopt one to nothing. To take one, and leave him to the wide World, when he hath done. Adoption supposeth an inheritance. That is here, even the Kingdom of Glory, *an Inheritance with the Saints in light*. Hence it is, that, that blessedness, which the Saints shall enjoy in the state of Glory, is called by the Apostle, *The adoption*, because it is that, which we are adopted to. And so I understand that phrase, *Rom. 8. 23.* where Adoption is taken in that sense, waiting for the Adoption; *We which have the first fruits of the spirit, we ourselves groan within ourselves, waiting for the Adoption.* That is, for that glory, we are adopted to, for that Inheritance, which God hath promised us. Otherwise, men which receive the first fruits of the spirit, they receive Adoption in this sense. But here is a further thing, which they have not yet, but wait for, which is called *Adoption*, even the Consummation of all their hopes, the Inheritance in glory.

Secondly, As in every adoption there must be some Inheritance; so adoption must be of a party, that hath no right to that Inheritance. A man is not said to adopt his own son, because nature giveth him a right to his father's estate. But if he adopteth, it is a stranger. *Moses* was a stranger to *Pharaoh's* daughter. *Hester*, though she were akin to *Mordecai*, yet was not his natural daughter, and therefore was adopted by him. We are all by nature strangers, and a great deal worse, enemies to God, as well as strangers, we have no right, no show of right to the Inheritance, *for we all have sinned, and come short of the glory of God*, *Rom. 3. 23.*

Thirdly, It must be *Gratuita Assumptio*. A free assumption of a person that hath no right, and the having no right, showeth it to be free. And that we are sure, is to be found in this Divine Inheritance. It is an act of God's free grace, nothing moved him but his own free love. God loveth, because he loveth; and hath mercy on whom, he will have mercy. See this proceeding from free grace, *Ephes. 1. 5, 6. Having predestinated us to the adoption of Children, by Jesus Christ to himself, according to the good pleasure of his Will.* Here is the good pleasure of God's will, the only ground of our adoption. Thus I have run through the four things, which I undertook for the explication of this point.

Come we now to apply it. [Use.]

First, let us all learn from hence to extol, and magnify, and adore the goodness and bounty of our Lord Jesus Christ; in giving the poor sons of men, so great, so excellent a gift as this of adoption is. *To them that receive Him, to them gave He power, dignity, privilege, prerogative, to become the sons of God.* You see it is a free gift. Look to all the progress of salvation, from first to last, and you shall find free grace running through every passage of salvation, even as blood runs through every vein in the body of a man. Christ himself is the great gift of God, and all other things are the gift of Christ; God together with him, giveth us all things else. Have we any newness of heart in us? It is He that giveth it. He taketh away the heart of stone, and giveth an heart of flesh. Have we Ministers after God's own heart? It is God that giveth the increase. Have we anything to suffer, or to do? *To you it is given to believe, and to*

suffer. To the first, This great privilege of Adoption. What but free, and undeserved love could have moved Christ, to bestow such a favor upon us? He himself was the only begotten Son of God, and might have contented himself with this dignity forever, and yet He is pleased to become *the first begotten of many Brethren*. The natural Son of God made way for the poor sons of men, that they might receive the adoption of sons. It is a greater favor than any *Adam* had, to thank God for, this, that we receive from Christ; *Adam* was rather in the condition of a *servant*, then of a *Son*. He lived under the Covenant of works; *Do this, and live*. And therefore it was, that *Adam* was in a possibility of falling from his happy Condition, as ye know he did, and of being turned out of the house, *The servant abideth not in the house forever, but the son abideth forever*, Joh. 8. 35. If ye will say, he was a son, as indeed he was, it was but a son by Creation. He bore the Image of God, had the divine stamp upon him, but here is a further sonship by adoption. There is a mystical union of believers to Christ, as their head; which *Adam* had not. But if ye will distinctly see the height, and excellency of this privilege, that so we might know, what we have to bless, and magnify Christ for, so much the clearer; Let us compare this *Divine adoption* with *Civil adoptions*, which are in use amongst the sons of men. And see how far this Excellency reacheth, in four or five particulars.

First, in Civil adoption, there is always some need on the Adopter's part. No man will go, and take a stranger's son; and adopt him, unless he want a son of his own; or unless his own son be so unworthy, as he thinketh him not fit to be trusted with an estate. But it is seldom done, but in case of *Orphan*y, where there wanteth Children. The law saith, That adoption is, *Actus lega is, naturam sequens, &c. A legal act, Imitating nature, Invented for the comfort of them, that have no Children of their own*. But now look to this spiritual adoption, and ye shall find God had no need, he had a son of his own. The Son of his bosom, the Son of his love, the Son of his delights, in whom he did take pleasure from all Eternity, and might have taken pleasure to all Eternity; though there had been no such Creature as Man, made in the World. And yet He was pleased to adopt the sons of men, not because He wanted a son, but because we wanted a Father. And therefore, in this respect, we have great cause to say as the Apostle doth, *Behold, what manner of Love, the Father hath shown us, that we should be called the sons of God?* 1 Joh. 3. 1.

Secondly, there is commonly on the Adopted his part, some worth. As there is some need on the part of the Adopter, so some worth in the Adopted. When men make their choice, either they have regard to some excellency, or some relation, or something that is a motive to their affections, to pitch upon such a child, rather than another, to adopt for an heir. When *Pharaoh's* daughter adopted *Moses*, it is said, *Moses* his beauty moved her; the Text giveth you that hint, Act. 7. 20. *Moses was exceeding fair. When he was cast out, Pharaoh's daughter took him up, and nourished him for her own son*. The very beauty of the *Child* had an operation upon the *Lady's* heart. So *Mordechai* adopted *Hester*: What was the reason? First, she was near akin to him; then, very beautiful, Hest. 2. 7. *He brought up Haddassah (which is Hester) his uncle's daughter, for she had neither father nor mother; and the maid was fair and beautiful, whom Mordechai, when her father and mother were dead, took for his own daughter*. So, here is something in the Adopted, that moveth the Adopter: But what is in us to move God? unless we speak of moving him to indignation. Beauty we have none, for we are defiled all over with sin, over-spread with a leprosy; all our faculties are in sin, and all sin is in our faculties; our very

Righteousness is as a menstruous clothe, What then are our Abominations? Our Civilities and Formalities are but as dung, as the *Apostle* accounts of all for *Christ*: If they are but as dung, What then are our oaths, and lies, and prophanenings of the Lord's day? The truth is, we have nothing lovely in us, and yet behold, we are called the sons of God: What love is here?

Thirdly, The adopting father may leave an Estate, but he cannot convey a disposition to him, whom he adopteth, to enable to manage it aright; therefore is there often mistakes: they think they pitch well, and it proveth ill. Such as are adopted, they come leightly by their estates, and they set leightly by them. But herein lieth a further and higher excellency of this divine Adoption, God, together with an Inheritance, conveyeth a Disposition, that rendereth one fit for the managing of such an estate. Ye have an expression that soundeth that way, Col. 1. 12. *Giving thanks to the Father, which hath made us meet to be partakers of the inheritance of the Saints in light.* He doth not only give us an inheritance, but maketh us meet to be partakers of that inheritance. Our adopting Father stampeth his own Image upon every adopted son. He maketh every believer *Patrizare*, to imitate his Father which is in heaven, which the other cannot do.

Fourthly, In Civil Adoption, the Adopted son cannot enjoy his father and the inheritance both at once; till the adopting father be dead, what is left him by the Adoptor doth not come into his hands. But now, herein lieth another excellency of this Spiritual Adoption, Every believer may at once enjoy both the Inheritance and the Father, because he that adopteth him liveth forever; yea, because his Father is his Inheritance. So the truth standeth. He that adopteth us to an Inheritance, Himself is that Inheritance which he adopteth us to; for we are adopted to the fruition of our God. Psal. 16. 5. *The Lord is the portion of mine inheritance.* So that here is Father and Inheritance joined both together, because the Father is the Inheritance.

Lastly, In Civil Adoption, it is but some petty Inheritances which men are adopted to, by their adopting fathers, some poor things; it may be, a Farm, or Lordship, or Manor; What if it be a Kingdom? It is, in comparison, but a poor thing, to that Inheritance which Christ hath adopted us to, which we shall find described to the life, 1 Pet. 1. 4. *To an inheritance incorruptible, undefiled, that fadeth not away, reserved in heaven for you.* Here are the super-excellent properties of that Inheritance, the consideration of which, will exceedingly inhaunce this privilege of Adoption.

First, It is 〈 in non-Latin alphabet 〉, *an incorruptible inheritance.* Whatsoever Inheritances we have here below, they are liable to corruption. If a man's estate lie in Mony, that may rust, or the thieves may break through and steal it; If in Cattle, they may die; if in Houses, they may be burnt; if in Lands, an enemy may invade them. But here is an Inheritance that cannot be corrupted, because it lieth in God: For the Father is our Inheritance, and the immortal God is not liable to any corruption.

Secondly, It is 〈 in non-Latin alphabet 〉, *an Inheritance undefiled.* There are few inheritances here below, but some defilement sticketh to them; they are either ill got, or ill

kept. An Inheritance may be got by oppression; or, if not so, yet there may be defilement in the keeping of it. He that cometh to inherit it may behave himself oppressively. If, when riches increase, the heart cometh to be set upon them, there will be defilement with the inheritance. But here is an Inheritance undefiled. *No unclean thing shall enter into heaven*, not so much as a Serpent, to tempt in that Paradise that is above. *Mahomet* telleth his followers of a defiled inheritance, wherein there shall be a great deal of filthiness: But Christ hath provided another kind of *Inheritance* for his, which is without sin, *undefiled*.

Thirdly, It is 〈 in non-Latin alphabet 〉, an *Inheritance thatfadeth not away*; a *Metaphor* taken from flowers: The beauty of a flower, and the sweetness of it, is quickly gone, withereth in a moment, and fit for nothing then but to be cast away. So it is with all other temporal Inheritances, they lose their glory after a while; they cease to minister that content, which a man hoped to have found in them, which may be had at the first possessing of them; yea, all the glory of the world is like the flower of the field, that fadeth away. But herein lieth the excellency of this Inheritance, *it fadeth not away*. It is a flower that never withereth, their joys are always flourishing: a continual spring of flourishing consolations, ariseth from the enjoyment of God, and every day sweeter and sweeter.

Fourthly, It is 〈 in non-Latin alphabet 〉, an *inheritancereserved*. We cannot say so of temporal inheritances, they may be gone. A trick at Law may put a man out of his estate, he may be wrangled out of it by some device or other, an enemy may come and spoil him of it, he can have no assurance. Though men purchase houses and lands, for themselves and their heirs forever; alas, how soon are some men dead and gone? and, it may be, the next generation knoweth no such houses or lands, nor no such men. But here is an inheritance reserved: All the Devills in hell shall never wrangle a man out of This Possession reserved.

Lastly, It is 〈 in non-Latin alphabet 〉, an *inheritancc reservedin heaven*; which is still a farther addition. Whatsoever is in Heaven, is excellent. Many fading things are on earth. The least thing in heaven is above the best things in the world. And it is a consideration that addeth much to the sweetness of the Inheritance, to consider where it lieth: As, Who would not rather desire to have a small competency of land in *England*, amongst his own *friends*, where he was born, than to have much in the *Indies*, amongst *strangers*. It is an Inheritance reserved in heaven, which is our Country, the Believer's home; *Every man is born from above*, 〈 in non-Latin alphabet 〉; his kindred live in Heaven, his Father is there, and his Mother there. We are strangers upon earth, therefore our inheritance is in heaven, which is much more worth than our inheritance below. So excellent is this Inheritance. Therefore how great is this love of Christ, in giving us this privilege, *to become the sons of God?*

Secondly, Let us learn from hence to judge of our estates, how things stand between God and us, whether we be sons and daughters, yea or no; nothing concerneth us more. Therefore time spent in this scrutiny will be profitable. Our Sonship is evidenced two ways.

- By way of *Testimony*, and
- By way of *Inference*.

First, By way of *Testimony*. So we come to know our selves to be sons and daughters, by the witness of the Spirit, which ye read of, Rom. 8. 16. *The Spirit itself beareth witness to our spirits, that we are the children of God.* This Spirit it is, that keepeth the Records of Heaven. The holy Ghost is conscious to all the secrets of God, knoweth what names are written in the book of life; therefore he is able to make them known to us. None but the *Son of God* can Redeem, and none but the *Spirit of God* can Assure, so as to make your Evidences clear, and infallible, and above all doubt and fear. But this doth not now lie so clear in my way.

Secondly, It is therefore evidenced by way of *Inference*, Vers. 8, 9. Our Sonship dependeth upon our receiving Christ. It may be inferred from hence, *As many as received him, to them gave he power to become the sons of God.* Therefore every son of God hath received him; and everyone that hath received him, may know himself to be the Son of God. This I shall insist upon, hoping you will excuse me, though I be a little large in it. To help you in your search, I shall endeavor to show, what it is to receive *Jesus Christ* aright, because your sonship hangeth upon the having, or not having, *Jesus Christ*.

Give me leave therefore to tell you,

- First, *What it Supposeth.*
- Secondly, *What it Includeth.*
- Thirdly, *What it Produceth.* That by laying all together, ye may come to some estimate of your own condition.
- First, It Supposeth certain Acts of the Understanding.
- Secondly, It Includeth certain Acts of the Will.
- Thirdly, It produceth certain Effects, to bear witness to the truth of the former Acts.

First, Receiving Christ supposeth certain Acts, of men's understanding their Graces. *Father, sanctify them through thy truth, thy Word is truth.* I say, certain acts of the understanding; namely, certain due apprehensions concerning diverse particulars I shall name to you, which, in an ordinary course, we come to have the knowledge of, before we come to receive Christ. I speak not, what the work of God hath in the souls of Infants, when he conveyeth Christ to them; but in an ordinary course, when men and women come to years, there are certain precedent apprehensions of the understanding.

First, Concerning the Person and Office of Jesus Christ. No man receiveth he knoweth not what. We receive not Christ till we desire him, *Ignoti nulla cupido*; and we desire him not, till we know him. The soul first cometh, by the Spirit of Christ, to have some apprehensions wrought concerning the Person of Christ; to know him as *God-Man, the Word made flesh.* The Man-God, only Suffering as Man, Satisfying as God. There lieth much in this, in the right apprehension of Christ's Person, which is the object of our faith, as it justifieth. As they say of marriage-contracts, If there be a mistake of the person, the Contract is not valid; as, if by some way of deceit, when the Contract cometh to be made up, another woman be brought in

the habit and room of that party, to whom the man intendeth to contract himself, here is an error of person. As it was with *Laban*, that gave, to *Jacob*, *Leah* under color of *Rachel*, and that made void the marriage. How can a soul be married to Christ, and mistake the person? and not know what Christ is, nor acknowledge his Godhead? Here is an error of the person. Christ is another kind of person, than they take him for. As there must be knowledge of the person of Christ, so of his office too.

We must know him as the great Priest, our sacrifice. No other sacrifice would have served our turn, and none could have offered that sacrifice but himself. *The Eternal spirit offered himself without spot to God.*

- The Priest sacrificing, and
- The Priest interceding.

These are the two great parts of his Priestly office.

And so know him as our Prophet, guiding us by the Word. *This is my beloved Son, hear him*, guiding us by his spirit, *We shall be all taught of God.* And as King, ruling us, and subduing our Enemies under his feet.

Secondly, It supposeth due apprehensions about the nature, and danger of sin. For till men have some consideration about this, they do not use to look out for a Savior. Therefore the first thing the spirit of God doth, when he cometh to convert, is to convince, *He shall convince the World of sin, because they believed not on me.* To let men see sin, as for its nature extremely odious. That there are two great evils in it, *Aversion from God, and Conversion to the Creature*, Jer. 2. 13. *Ye have committed two great evils; by forsaking Me, the fountain of living waters, and hewing to yourselves Cisterns, yea broken Cisterns, that will hold no water.*

And for the danger of it; It is such as exposeth men to eternal death. And till this be seen, there will be no looking out for Remedy; *where Justice is, wages must be paid.* Now God is just, therefore sin is dangerous.

Thirdly, It supposeth due apprehensions about the necessity of a Savior, which followeth upon the sight of sin, Acts 16. 30. The convinced Gaoler cried out, *Sirs, what shall I do to be saved?* Till men come to be sensible of their spiritual drought, they never look out for the waters of life. It is not every cut-finger that causeth a man to send to the Surgeon; nor every head-ache, that maketh him to go to the Physician; but when he is wounded, when he is sick to death, then send for the Surgeon, for the Physician; when sin lieth heavy upon the soul, then they make out for Christ. Those that scoffed at *Noah*, all the while he was building the Ark, when the Deluge was come indeed, when they saw no other shift; then they cried out, *A World for an Ark.* When we are ready to be turned over the Ladder, pardon then, is pardon indeed.

Fourthly, It supposeth some due apprehensions about the utter impossibility of obtaining salvation by anything, or by any person, but by Christ alone. That which Peter taught, Acts 4. 12. *Neither is there salvation in any other, for there is no other Name under Heaven, given amongst*

men, by which we must be saved. If there were another way open for salvation, then there were no such necessity of receiving Christ; but seeing this is not only a way, but the only way of God's appointment: seeing, as *Naomi* once said to her daughters in Law, when they would needs follow her. Why, saith she, *Ruth*. 1. 11. *Have I anymore sons in my Womb, that they may be your Husbands?* So, Hath God anymore sons in the Womb of his Eternal decree, but *Christ* alone, that they may be *Mediators* for us; Seeing there is no Savior, but He, therefore there is an utter impossibility of obtaining salvation by any other person, or thing besides. When the soul cometh to see this, it maketh way for the receiving of *Christ*. As for all the Creatures, *David* saith, *No man can by any means redeem the soul of his brother from death, he must let that alone forever.* There is no man, or means, or ordinances, but all say of salvation, as *Job* bringeth them in, speaking of wisdom, *Job* 28. 13, 14, 15. *Where shall wisdom be found? where is the place of understanding? Men know not the price thereof, nor is it found in the Land of the living. The deepsaith, It is not in me, and the sea saith, It is not with me; It cannot be got for Gold, neither shall Silver be weighed for the price thereof.* So may I say of Salvation, Who knoweth the price thereof? where shall salvation be found? where is the place of happiness? The Law saith, It is not in me. Duties say, It is not in us. Ordinances say, We cannot give it. Why? It must come only from *Jesus Christ*. Therefore the spirit of God usually letteth souls see an utter impossibility of salvation, by any other, than by *Christ*.

Fifthly, It supposeth after all this, a due apprehension of a probability of obtaining pardon, and grace, in and through *Christ*. And this setteth the soul a moving towards him, and is an inducement, as to the humble soul, *Lament*. 3. 29. *To lay its mouth in the dust; if so be, there may be hope.* As to those Mourners in *Joel*, *Joel*. 2. 14. *Who knoweth, if God will return, and repent, and leave a blessing behind him?* Here is endeavor arising from probability. So the Ninevites in the prophesy of *Jonah*, *Jonah* 3. 9. *Who can tell if God will turn, and repent of his fierce wrath, that we perish not?* Faith putteth it to the venture, and putteth it self upon the free grace of God in *Christ* for mercy; as having a probability, founded upon these four grounds of obtaining pardon.

First, *Upon the abundant goodness of God*, of which you read, *Psal*. 130. 7. *Let Israel hope in the Lord: Why? for with the Lord is mercy, and with him is plenteous redemption.* There is abundant mercy, and plenteous redemption with God, therefore *Israel* may hope. This appeareth to be the mercy of an Infinite God, therefore he can pardon, and take away the sins of a finite Creature; here is one ground.

Secondly, Probability of success: It is founded upon *thepowerfull Mediation of Jesus Christ*, *Hebr*. 7. 25. *He is able to save to the uttermost, those that come to God by Him, seeing he ever liveth, to make Intercession for them.* His blood like a mighty Ocean, is able to overflow, as it were, the mighty Rocks, as well as the lowest Sand. The Sun of Righteousness is able to scatter the thickest Clouds, as well as the slenderest mists.

Thirdly, *Upon the free and gracious breathings of the Holy Ghost*, *Joh*. 3. 8. *The wind bloweth where it listeth, thou hearest the sound thereof, and knowest not whence it cometh, nor whither it goeth.* So it is with the *Spirit*. It hath breathed in others, and may breathe in thee, when it pleaseth him. And therefore the soul resolveth hopefully to wait on God, till the *Spirit* shall be pleased to

breathe upon him; and to that end, it seeketh him in all the means, wherein he is wont to breathe; because the soul knoweth, it is just that the Spirit of God should not breathe in any, if he be not sought in all. If they neglect someone means, the influence of Grace may be withheld. If any one of the Pipes be cut, the water cometh not home to the Cistern. And God is wont to convey grace to us, by so many Ordinances, as by so many Pipes; if one Ordinance be neglected, it is just with God to withdraw his grace. If a soul will hear, but not pray; if he neglecteth any one Ordinance, God may refuse to breathe. Therefore the soul groundeth probability upon the free breathings of the Spirit.

Fourthly, *Upon the example of many that have been converted before.* It seeth the example of the perishing of a multitude of sinners, in the story of the *Ninevites*; and of a multitude of sins, in the story of *Mary Magdalene*; and knoweth the story of mercy, *Such were some of you; but ye are washed, and cleansed, and sanctified, by the Lord Jesus Christ, in the Spirit of God.* These are the apprehensions which our Savior Christ supposeth. All these, more or less, in an ordinary course, taken with limitation.

Secondly, *There are certain acts of the Will,* which the receiving of grace includeth, which are specially these two: First, a present choosing of *Christ*, upon Conjugall terms. Secondly, a trusting on him forever after.

First, *Receiving of Christ includeth in it a present chusing of Christ for our Husband, upon Conjugall terms.* I take that *Metaphor*, as most easy to express it by, because he is received under many notions, and under this amongst others. As a Wife receiveth the Man in marriage, so the Soul receiveth Christ. It is a Choice, and present Choice, and a present Choice upon Conjugall terms. This is an act of the *Will*; Choosing belongeth to the *Will*. When the *Will* is enabled by the *Spirit of Christ*, to choose him for his *All in all*, and to make a present choice of him; they are terms, not of the Future, but of the Present Tense, that make a Marriage. It is not, I promise to make thee my Wife in time to come, that maketh a Contract; but, I do take thee to my Wife, this is to make a Marriage. It is not to take Christ when I am rich, or older; but it must be a present choosing of him, that maketh the Match: And it must be upon honorable terms, such as a woman taketh the husband upon, so as to forsake father and mother, and cleave to the husband. Christ did so for us, and we must do so for Christ. Christ forsook his Father, in some sense, and came and emptied himself; forsook Heaven, and came down to us. *The Word was made flesh, and dwelt amongst us,* that so he might be wedded to his Church upon earth. There is something like that, we have to do for Christ; the Soul must forsake all for Christ. As it is said of the Spouse, Psal. 45. 10. *Hearken, O daughter, and consider, and incline thine ear; forget also thine own people, and thy father's house. So shall the King desire thy beauty.* There must be a forsaking of our former lusts, and former ways, and former carelessness; a leaving of all to cleave to Christ. That you may understand it better, allude to that of Hos. 14. 3. *Ashur shall not save us, we will not ride upon horses, neither will we say anymore to the works of our hands, Ye are our gods. For in thee the fatherless findeth mercy. Ephraim shall say, What have I to do anymore with Idols?* So, when the Soul cometh to close with Jesus Christ, The Law shall not save us, we will not rest upon our own *Duties*, our services shall not be our *Savior's*, the means of grace shall not be our *Mediators*: What have we to do anymore with *Idells*? and the lusts of

our former ignorance, and intemperancy, and wantonness, &c? Here a choosing of Christ supposeth a separation from all things else, and a cleaving to him: *Being joined to the Lord, we are one spirit*, as the Apostle's phrase is; cleaving to him, so as to be subject to him, that is, on conjugal terms, on which Christ is to be received. Ephes. 4. 24. *Therefore as the Church is subject to Christ, so let the wives be to their own husbands in everything*. We should choose his Yoke as well as his Crown; his Spirit to guide us, as well as his Blood to redeem us; to be subject to him, as well as to be protected by him. This is the first thing included in the receiving of Christ, namely, a present choosing of Christ upon Conjugal terms.

Secondly, Trust in him forever after, as our God; so saith the Text, 〈 in non-Latin alphabet 〉 , *to trust*, that is, *Continue to believe in his name*; because everyone that hath received him, continueth to believe, continueth to trust, and to rely upon him, and stay himself upon his God, and to lean upon his Beloved, as the phrase is in the *Canticles*. As a woman that hath got an husband, hath one to trust to for provision, and direction, and protection. If *David's* wives be taken away, he will rescue them; if *Ahasuerus* his wife be in danger of *Haman's* plots, her husband will relieve her. The Soul, before marriage to Christ, was liable to all old debts, the Law had a saying to her, the Devil had a plea against her; but now she is married, all is laid upon Christ. No action lies against the wife. Now the soul hath an husband, and accordingly she trusts in Christ, and sendeth the Devil to *Christ her Husband* for an answer. Thus you see what it Supposeth and Includeth.

Thirdly, See what it Produceth, namely, Certain Effects, that bear witness to the truth of the former Acts, to make it appear, there were true Apprehensions in the Understanding, and true Acts in the Will; and they are diverse.

First, The true receiving of Christ, wheresoever it is, *it produceth a Prizing Love*, in the first place. It is impossible, but that the soul which hath received Christ indeed, should prize him and love him, because of the beauty and excellency in him, 1 Joh. 4. 16. compared with verse. 19. *We have known and believed the love that God hath given to us*. Then followeth, *We love him, because he first loved us*. Where there is a knowing and believing of God's love to us, there will be a reciprocal love from us to God. *To him that believeth in Christ, Christ is precious*. It is not only a love, but a prizing love. 1 Pet. 2. 7. *To you therefore which believe, he is precious*. They that have received Christ indeed, will set a price upon him, howsoever others value him. *Judas*, though he did converse with him, not having received him by faith, What a price setteth he upon him? the price of a *Slave*, thirty pieces of silver, the very price that was to be given by a man, that had bought a slave to be his servant: a goodly price. The *Jews* that bought him, and *Judas* that sold him, make no more of Christ but thus. Now take the Soul, which hath indeed received him, and knoweth what is in him; such a soul will not set Christ to sale, no, not upon any terms. Offer her Preferments, Estates, and Kingdoms, and Worlds; A goodly price for Christ, the soul will say! No, he is infinitely more worth then all these. *To you that believe, Christ is precious*, because ye have received him.

Secondly, *It produceth a watchful Fear*. Whenssoever the soul receiveth Christ, it will be afraid to lose him. *Having received a Kingdom that cannot be moved*, saith the Apostle, Heb. 12. ult. *let us*

have grace to serve God acceptably, with reverence and godly fear. One would think, all fear were now over. No, fear so much the more. The Gospel, that is the Kingdom of Heaven, which is often so called in Scripture; and it is a Kingdom that cannot be moved. The Law, that was taken away; but the Gospel, that cannot be moved, no alteration of that: We must never look for another Gospel, than what is evidently laid down in Scripture. A man that hath received this Gospel, hath received Jesus Christ in it. For this Manna cometh down in the dew of heaven, Christ in the ministry of the Gospel. And having received this Kingdom, we shall not be moved. Having received Jesus Christ, let us serve him with reverence and god'y fear, saith the Scripture. There will be a fear, where there hath been a receiving of Christ; Kiss the Son. Serve him with fear, and rejoice with trembling, Psal. 2. 11, 12. I will allude to Act. 3. 11. ye read there in the foregoing Verse, of a Creeple, that was healed by Peter and John, And immediately his feet and ankle bones received strength, and he stood up and praised God. What doth the man mean now, to leave his leaping and skipping, and come and clasp about Peter and John? In all likelihood, because he was afraid, when they were gone, his lameness would return again to him. Such a disposition there is in every soul that receiveth Christ, it is sensible of its having received health, and strength, and comfort from him: Now, lest his former lameness should return, lest the lusts of his former ignorance should again prevail, and those terrors of conscience under which it lay, should come again; the soul is desirous to hold Christ so, as never to let him go. Not that a soul that hath once received Christ, can lose him forever; but because, though it cannot wholly lose his presence, yet it may lose a great deal of its comfortable communion, which it had with Christ, and God in him. Therefore there will be a watchful fear, lest we should lose those sweet embracements which we have had from Christ.

Thirdly, This receiving of Christ in truth, produceth a spirituall life. He that hath the Son hath life, he that hath not the Son hath not life, 1 Joh. 5. 12. Men are now other kind of creatures than before, they have motion from another principle then they had before. As, where there is life, the soul setteth the body a working. So, when the soul hath Christ, it receiveth life, and motion, and appetite, and sense, and growth from him. This, true receiving of Christ, produceth.

Fourthly, As there is a prising Love, a watchful Fear, and a Spiritual life; so, It produceth fruit to God. Every soul that hath received Christ, is more or less a fruitful soul; and doth not render fruit to itself as formerly, but to God, aiming at him and his glory in what it doth. And this followeth upon the former. I told you, It was receiving of Christ upon Conjugall terms, as a woman receiveth an husband. And this you must know, that Christ hath always issue by his wives; The Lord Jesus hath no barren Spouse. Everyone that receiveth Christ for an husband, he hath issue by her; that soul bringeth forth fruit to God, as the Apostle's phrase is; and it followeth upon the marriage, in that expression, Rom. 7. 4. Wherefore ye also are become dead to the Law in the body of Christ, that ye should be married to another; to God, in that marriage.

Again, It produceth society with Christ, Conjugall society, when he hath been received upon Conjugall terms. Husbandsdwell with your Wives, saith Peter, 1 Pet. 3. Christ dwelleth with such a soul, such a soul converseth with Christ. As it is said of Isaac and Rebecca, Gen. 26. 8.

Abimelech King of the Philistines looked out at a window, and saw, and behold Isaac was sporting with Rebecca his Wife. And he concluded from thence that she was his wife, because he saw her sporting with him, in private. The soul that hath truly received Christ, will solace it self with Christ in private; not only enjoy him in public Ordinances in the sight of the World, but in private Communion with him, even in the private duties of his worship. There will be a society with him.

Lastly, *There will be an expectation producing all goodthings in him, and through him, and from him. For he that hath not spared his own Son, but gave him to death for us all, how shall he not, together with him, give us all good things? Rom. 8. 32. He that hath Christ, hath got the Fountain, His blood is a fountain opened, in Zacharias. He that hath the fountain, may have what water he standeth in need of; be it more, or be it less, be it a dish full, or a paille full, or a Cistern-full: as long as he hath the fountain, he may have what he wanteth. So it fareth with the soul that hath Christ, the soul expecteth all things from him, for this, and a better life, only with this caution; That she must make account to him. Expectation implieth a waiting that foll weth upon belief, Isai. 28. 16. Behold, saith the Lord, I lay in Zion a corner stone, a precious stone, a sure foundation: he that believeth shall not make haste; Christ now being received, is full of grace. In Him are all treasures, both of wisdom, and knowledge, and of grace, and pardon; suppose some of these be not immediately communicated, he that believeth maketh not haste. It is in Him, in Christ, therefore I may be content to wait, I shall have it when he seeth his own time; Waiting is a spiritual expectation of believers; as believing is, of having received. As put case, a place is void at Court, and two men are suitors for it. One rideth, Day and Night, and tireth Horse after Horse, and maketh more haste than good speed, for fear the place should be gone. The other he taketh his leisure, goeth to the Court, but slowly, Why? because he hath had the Prince's promise before, and he knoweth he hath such, and such friends at Court, that will put the King in mind of it; Which of these two hath the better hope? Not he that maketh the most haste, but the other. He confideth, the place shall be his, because he trusteth to the Prince's promise, and relieth upon his friends at Court. I see at length, we have got to an end of this particular; I beseech you, bring your souls to this touch-stone. Try yourselves, whether you have received Christ, or no, and whether ye be sons, and daughters or no, by what ye receive of Christ. Suppose, we say. Hast thou ever had any due, and serious apprehensions of the person, and office of Jesus Christ? Hast thou been convinced of the nature and danger of sin? and, upon such conviction, made to see the necessity of a Savior? The utter impossibility of obtaining salvation, by anything, or person, but Christ alone? And hast thou after this, seen a probability of having pardon and grace from Christ, because of the abundant goodness of God, the Father, and the powerful mediation of God the Son, and the free and gracious breathings of God the Holy Ghost? Hast thou now thrown thyself into the arms of Christ, or laid thyself at his feet, and sayest, if I die, I will die there: as the poor Lepers said, when they went to the Camp of the Assyrians. *If we stay here, we must perish; if we go thither, we can but perish.* Certainly, if we stay in this condition, we must be damned, we will put it to that, to go to Christ, he can but damn us. *We have heard, that the Kings of Israel, are merciful Kings, and therefore, Benhadad saith, we will put ropes about our necks, and go to him?* Hast thou acknowledged, that it is just with God to damn thee, and yet hast hope in*

Israel's God? Hast thou said with *Hester*, *I resolve to go to him, and lay hold upon the golden Scepter, and if I perish, I perish?* Better perish in a way of expectation, then to do, as I do. Try it, by what this receiving of Christ includeth. Was there not a time, wherein thy Soul made choice of Christ for her Husband, with resolution in the attendance on Christ to forsake all, and cleave to him; and subject to him in all things? To receive Jesus Christ, as Lord, not only as *Jesus*, to deliver thee from the wrath to come, but as Lord, to be ruled and governed by him? Hast thou learned to trust in him for the payment of all thy debts, and discharge of all thy sins? to send *Law*, and *Devil* to Christ for an answer? Try, what this receiving of Christ is, by what it produceth. Where is thy prizing love to Christ? Is it more to thee, then thousand worlds? where is thy watchfulness? If thou hast a Jewell about thee, thou wilt take heed, what Company thou comest into. A man that hath treasure about him, will be more careful to avoid the society of *Robbers*, then such as have no money in their purses; If thou hast received Christ, thou hast a Treasure. Oh take heed of coming into such company, as may occasion the with-drawing of Christ from thee. Where is thy spiritual life, if thou hast received him? Dost thou grow, as living things do? Hast thou an Appetite to the word? Dost thou desire the sincere milk of the Word? What fruit doest thou bring forth? Is it fruit to God? Hath Christ any Issue by thy soul? what society hast thou with Christ? Is there any solacing thyself in Meditation, and Prayer, and secret Communion between Christ, and thy soul? And then, doest thou expect all things from him? And canst thou wait till God's time cometh, to make good all his promises, which are all yea, and amen, in Christ? I shall leave these things with you, Consider them, And the Lord give you understanding in all things.

Let us now go on to a further use of *Consolation* from hence, and after that, to the next verse. As there were no going to sea for any man with Comfort, if there were not some Havens, and Harbours to strike into, in a storm; so no living in the World, if there were not some comfort to be fetched from Heaven. Look through all the Scriptures, and ye will hardly find a safer harbor than this, *The relation between God, and believers*. He is their *Father*, they his *Children*. They receive Christ, and so become sons. This will afford comfort to us in several Cases, which I shall briefly run over.

First, *In case of weak abilities and performances*, when they shall think that God is their Father, and therefore is willing to bear with them, though their performances be but weak, and their abilities small; according to that, *Psal. 102. 13, 14. Like as a father pitieth his children, so the Lord pitieth them that fear him. For he knoweth our frame, he remembereth that we are but dust.* God consider; what mould we are made of, that we are *Men*, and not *Angels*; *sinful men*, and not men in a state of *Perfection*. Therefore when we follow on to know him, and go lamenting after the Lord, as it is said of the men of *Israel*, *Jer. 9.* though God discover a great deal of *weakness* in our services, yet we find a great deal of *acceptance* in him, when he looketh upon us as children. The truth is, though our faith be weak, our God is strong; and from thence cometh our safety. As, when a father carrieth his little child in his arms, the Infant, with his little feeble arms, layeth hold upon the father; but the safety lieth in the father's holding him, and not in his clasping about the father. So, we hold Christ by the feeble arm of our faith, but Christ holdeth us more strongly by his Spirit, and our safety cometh from thence. It is true, our faith is weak, and so our services are accordingly weak; but still look at God as

a *Father*. Suppose a man have a son in foreign parts, sent abroad for his education; before he hath well learned the Language, he writeth a Letter home to his father. He is but a scribler, what he writeth is written but in broken language, and badly writ. But it cometh from a child, and therefore the father taketh it well, and passeth by all the faults. The father biddeth the child shoot at such a mark; the child draweth the bow, and letteth go; the arrow falleth a great deal short of the mark; yet he is encouraged by the father, because he hath done his best. As men are in a condition of belief, so accordingly in a condition of comfort. If I can but go to God as a *Father*, though with a great deal of infirmity, I may hope to find success. Indeed, *Lord, Lord*, is often sent away without a blessing; they cried, *Lord, Lord*, and had no blessing. But, *Father, Father*, that always proceedeth from the Spirit of Adoption, by which we cry *Abba, Father*; that is never sent away without an answer. *Deus non negavit sua petentibus*, saith *Augustine* sweetly; God, that freely offereth himself to those that ask not for him, will be sure to give his good things to them that ask him, because he is their *Father*.

Secondly, As in the first place; it ministereth comfort thus, in case of weak abilities and performances; so, *In case of sinful failings*. We are not only weaklings, but sinners in what we do. But yet, Look at God as a *Father*, and consider that, Mal. 3. 13. *I will spare them, as a father spareth his own son that serveth him*. If we be sons, *servicing-sons*, that go on to serve our *Father*, according to what we have received from him; he will spare us, as a man spareth his son that serveth him. Doubtless, many are here, that know the bowels of parents; let those that do not, consider *David's* carriage towards his sinful son *Absalom*. *Absalom* taketh up arms against his father, and endeavoreth to deprive him of his Estate, Crown, and Life. An Army cometh against him, and messengers come and tell *David*, that *Absalom* is overthrown. What enquiry doth *David* make? *How fareth it with the Host?* No, but, *Is the young man Absalom well?* And when a second messenger came, and told him, *Absalom* was slain, How do his bowels break out at his mouth! *My son Absalom, my son, would God I had died for thee*. Let us judge, by this, how God looketh at a failing child, whose bowels are infinitely much more large, than those of *David's*. Ye know the Parable of the *Prodigal*, Luk. 15. he had run a wild course; but resolving with himself to take up, *I will go to my father*, saith he, and say unto him, *Father, I have sinned against heaven, and before thee*. He doth so. And this word [*Father*] breaketh the heart of him, to whom he made his address, as ye know the story, *He fetched the robes, and the ring, and killed the fatted calf*. Though a *prodigal*, yet a son still. Our Savior knew the comfort of this Relation, and therefore directeth us to make use of it in his Prayer, *Our Father which art in heaven, for give us our trespasses*. That is a melting word, and therefore this must needs be a comfortable Relation.

Thirdly, This affordeth Comfort to Believers, *In case of temporall sufferings, and want, and losses, and dangers*. Whatsoever our sufferings be, they come from a *Father*. And the holy Ghost calleth upon us again and again to consider that, Deut. 8. 5. *Thou shalt also consider in thy heart, that as a man chastiseth his son, so the Lord thy God chastiseth thee*. The father will call for a rod to correct his son, but will not turn him out of doors. Ye have it at large, Heb. 12. from the 5th. verse to the 11th. *Ye have forgot the exhortation which speaketh to you as unto children, My son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of him; for whom the Lord loveth he chastiseth, and scourgeth every son whom he receiveth. For they verily for a few*

days chastise us at their pleasures, but he for our profit, that we might be partakers of the holiness of God. All chastisements tend, to make men partakers of the holiness of God. As for the wants of Believers, whatsoever they be, here is comfort for them, they do not want a *Father*. It is the great consolation that Christ gave to his *Disciples*, when he was to depart from them, in regard of his corporal presence, Joh. 14. 18. *I will not leave you comfortless, but I will come to you:* That is, 〈 in non-Latin alphabet 〉, as the word in the Original signifieth; I will not leave you *orphans*, or *fatherless*. A child, though he be a son and heir, yet in his minority is often kept short; a servant, haply, the steward of a family, hath as good allowance as he. The children of Christ here are in *minority*, therefore they are in some wants; but here is their comfort, *they have an inheritance laid up for them*, and that is a rich one. They are now in their *nonage*, when they come to heaven, they shall have enough. In all dangers let it be considered, what care their *Father* taketh for them, because they are his children. *Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?* An heir of a great family, what shall he need to fear, so long as he is conversing among his fathers servants? All the creatures are such to God; and thou being a child, thou art amongst thy *Father's* servants, and therefore needest to fear no danger from them.

Fourthly, *In case of spiritual faintings*, and fears, and desertions. The soul of a believer sometimes fainteth away for fear; *David* saith, *My heart and flesh fail me*. Here is now a swoounding child, consider what fathers are wont to do in such cases, how they send out for help presently; all the house is little enough to look after a child in such a condition. God himself pitieth his swoounding children, and sendeth his Ministers, yea, his own Spirit, to speak comfort to such, and to administer some *Aquavitae* to them, some water of life, that he may fetch them again out of their faintings. Sometimes fear possesseth a child of God, perhaps of falling into desertion, as, it is possible, such may befall the dearest of God's Saints, as with *Heman*, who thought himself *free amongst the dead*. God sometimes doth this, but still as a *Father*. As a father, that seeth his child ready to run into a river, or into the mire, he will take the child, and make him believe he will throw him in, but it is to make him fearful of being thrown in. So, God makes his children believe, that he will throw them into hell itself; but it is for this very end and purpose, that they may never come there, for this fear will keep them from the ways of hell. Yea, sometimes God is pleased to desert his own children, *Zion* saith, *My God hath forgotten me*, as it is in *Isaiah*; but then it is no more, but as when a father goeth behind a door, and suffereth his child to cry after him, and hideth himself on purpose to try the affections of the child, to make him the more eager in the pursuit of his father; which done, then he discovereth himself. Just so it is with God, He withdraweth the light of his countenance, not on purpose to keep it so forever, but to make it more endeared to his children. As the Prophet speaketh, *In a little while I hid my face from thee for a moment, but with everlasting kindness will I have mercy on thee, saith the Lord thy God, and thy Redeemer*.

Lastly, *Here is comfort in case of approaching death*, a time when men stand much in need of comfort, when they are to leave all their outward comforts in this world; therefore they had need of better. Now if a man can say in assurance of faith, as Christ did, *Father, I commend my spirit into thy hands*; Here is an everlasting consolation, a Fort that all the devils in hell cannot

batter. A man that in his life-time hath got acquaintance with God, may, with confidence, commend his soul to God as to a *Father*, when he dieth. Other people may leave an estate behind them, and men may look after that. A man may commend his estate to his friend, and his body to the grave, and some may have so much charity as to interr that: But whom shall he commend his soul to? It is not for every man to think, to commend his spirit to God with confidence: Upon what acquaintance, will God say, can you do this? Will we trust our Jewels to any, but our best friends? will we put them into the hands of those, that we never saw in our lives? No. But a man that hath known God for his *Father*, he will with confidence say, *Father, into thy hands I commend my spirit*; I do not only lay my Jewell at thy feet, but put it into thy hands, that so it may be safe in thy custody. I commend it into thy hands, out of which, all the devils in hell shall never be able to pull it. With this confidence, *Paul* believed. Happy is that soul that is able to say, as our Savior did, before his Ascension, to his Disciples, *I go to my Father, and to your Father, and to my God and your God*. When a man is able to look his friends in the face, though with a dying look, and shall say, Be of good comfort, I shall be no loser; *I go to my Father, and your Father. Blessed are the people that are insuch a case. Blessed are the people whose God is the Lord*. Blessed are the people that have received Jesus Christ aright, and so are become sons of Adoption. I have now done with that Point, and shall go on.

Vers. 13. Which were born not of blood, nor of the will of the flesh, nor of the will of man, but of God.

This verse containeth a further description of them that received Christ. They were described in the 12 Verse by *their faith*. And in this 13 Verse, they are described, by *their birth*. *To them that believe in his Name, which were born not of blood, nor of the will of the flesh, nor of the will of man, but of God*.

Their birth: concerning which, we are here told,

- First, *what is not the efficient Cause of it*.
- Secondly, *what is*.

First, what is not the efficient Cause of it.

Three things are here removed.

- 1. *Blood*.
- 2. *The will of the flesh*.
- 3. *The will of man*.

Secondly, what is: God, and God only. I shall take the Clauses, as they lie in order.

- First, I shall show; That Believers, as such, *are not born of blood*.
- Secondly, That they are born, *not of the will of the flesh*.

- Thirdly, *not of the will of man*. But,
- Fourthly, *they are born of God*.

First, Believers, as such, *They are not born of blood*, what is that?

Ye know in our ordinary manner of speech, we are used to make mention, of *base blood*, *Noble blood*, *blood Royal*; and accordingly, they are said to be born of blood, to intimate, that they have not grace from their *Ancestors*. It doth not come to them by descent. We say of many diseases, that such, and such, come of a blood, because they are derived from parents. *They are not born of blood*; to show that the work of grace is not derived from one's *Ancestors*.

Therefore the word in the original is, 〈 in non-Latin alphabet 〉, *we are not born of bloods*. We may think it on purpose to be put in, to meet with that mistake of the bragging of the *Jews*, who still boast to be the sons of *Abraham*, Joh. 6. Now because, they did not so much bear themselves upon their immediate *Progenitors*, as upon their *Fore-fathers* far remote; Therefore the *Apostle* saith, *not of blood*, of immediate parents, nor of parents long before born: It came from neither of these. It is an usual manner of speech. As he speaketh of a man, that bragged of his birth, *Longo sanguine sincere*, To fetch Commendations from the blood of our *Progenitors*, of the blood of many generations together. So that the meaning of this phrase is, *That the new birth cometh not by propagation, Grace cometh not by descent, Not of blood*. If it had gone along with the *Kindred*, Certainly, so holy a *Virgin* as *Mary* was, yea, the holy One himself, *Christ Jesus*, would not have had any unholy people of his *Kindred*. And yet such there were, John 11. 10. *Neither did his Brethren believe in Him*.

I shall give you three Demonstrations to make it appear That believers, as such, are not born of blood.

First, *Because many good parents, have bad Children, as well as good ones*. *Adam* had *Cain*, as well as *Abel*. And *Abraham*, *Ishmael*, as well as *Isaac*. And *Isaac*, *Esau*, as well as *Jacob*. And *Jacob* had *Simeon* and *Levi*, as well as *Joseph* and *Benjamin*.

Secondly, *It appeareth, because sometimes good parents have bad Children, and bad parents have good Children, in a line*. Look into the *Chronicles*, ye shall find that bad *Ahaz* had good *Hezekiah*, good *Hezekiah* had wicked *Manasseh*, so he was for a great part of his life. And wicked *Manasseh*, had good *Josiah*; and good *Josiah*, had wicked *Jehoaz*. Good parents, bad Children, and bad Children, good parents.

Thirdly, *It appeareth, because the younger many times hath the greater share in spiritual things*, whereas, if grace were a natural privilege, the greatest share would go to them first. The first-born in all natural privileges, hath a double portion. But the Scriptures, and many times our own experiences will show, that the *first-born* hath the least share here; therefore, this is not a natural privilege. God accepted *Abel* the younger, and not *Cain*. *Isaac* findeth more acceptation than *Ishmael*. God loved *Jacob* the younger, and hated *Esau* the elder, and so in many other instances. Grace doth not come by propagation, *Believers are not born of blood*.

Whereas, it may be objected, that Parents beget Children [Object.] after their own Image, It is said of Adam, Gen. 5. 3. *He begot a son in his own Likeness, after his own Image.* Therefore it should seem, that godly Parents must needs have godly Children; otherwise, how do they beget them, after their own Image?

The answer is easy. They beget Children, as men, not, [Answ.] as *Saints*. It is a certain Rule, *Personalia non propagantur*. Things that are personal, are not propagated. Now grace is a personal thing, not a natural thing. A learned, and a godly man, begetteth a son, that is a man; but neither learned, nor godly, because learning is an acquired habit, and godliness is infused. And a man conveyeth what is natural, not what is acquired. He that is begotten of him, is not a Scholar, much less a Saint; because holiness is supernatural, beyond him. As it is with the Corn; it is threshed, and severed from the Chaff, before it is sown, but then it bringeth forth the blade, and husk, and afterward the ear of Corn. The *Circumcised* parent begetteth a Child, that is born *uncircumcised*, because his *Circumcision* is not propagated. So it is here, a father that is free from the power of sin▪ and guilt of sin, by the work of grace upon his heart; yet begetteth a Child, that is contrary to both these.

How then is it said, *That if the Root be holy, the branches [Object.] are holy?* That is a further Objection, that ye have, Rom. 11. 16. *If the first-fruits be holy, the lump is also holy.* If the root be holy, so also is the branches?

This is to be understood not of a personal holiness, [Answ.] which is an inherent quality; But of a federal holiness, which is of Relation, for that the root was holy. The Jewish parents were in the outward Covenant of God, being members of the visible Church, therefore their Branches were partakers of a faederall holiness; but it doth not follow as to personal holiness. A man may at once be a child of wrath, in regard of the common condition of man in Adam; and yet be holy, in regard of the Covenant made in Abraham, *That God would be his God, and the God of his seed.* Well then, if it be thus, that believers, as such, as are not born of blood; Let it serve to take men off, from their boasting of their *Ancestors* and *Descent*, of coming of this or that Family and Blood: It were worth the bragging of, if Grace came by *Propagation*. But seeing it doth not, *Non sanguine, sed virtute nitamur*, Let us not rely upon Blood, but upon Virtue, saith the *Heathen*. Let me say, Upon Christ, and, in that sense, upon Blood, There is one Blood we may rely upon, but it is the Blood of Christ, the Blood of the everlasting Covenant; otherwise, there is no great difference in point of Blood, between men and men. Act. 17. 26. *God hath made of one blood all nations of men, that dwell on all the face of the earth.* All men out of one blood. The poorest *Beggar* cometh from Adam, who was Lord of all the world, as well as the greatest *Potentate* upon earth; so as there is no glorying in any blood, but in the Blood of Christ; he that hath a conscience sprinkled with that, he hath cause of glorying; *He that glorieth, let him glory in this, that he knoweth me.* Saith *Prudentius*, *Sanguis Christi facit hominem esse nobilem*; That which maketh a man noble; is, to have Christ's Blood in him, it is to be one of Christ's followers. It was that that ennobled the *Beroeans*, Act. 17. 11. *These (speaking of the Beroeans) were more noble than those in Thessalonica, in that they received the word with all readiness of mind, and searched the Scriptures daily.* The word in the Greek is, 〈 in non-Latin alphabet 〉, *These were better born than those of Thessalonica.* He is

well born that is new born. Here is a Blood to confide in. This is a Blood that cannot be tainted. The best blood may be tainted, Great men may become *Traitors*, and so taint their blood. Here is a Blood without possibility of tainture, that washeth white wheresoever it cometh.

Secondly, Believers, *They are not born of the will of the flesh*. By the *will of the flesh*, I understand, the will of a man in the state of corruption, as long as he is nothing but flesh; *That which is born of the flesh, is flesh*, Joh. 3. And then the meaning is, That no man can attain Grace, or the Newbirth, by the utmost improvement of his own *free-will*, while he is yet in the state of corruption. No man, by the utmost improvement of nature, can raise himself to grace. No man, that is yet in the flesh, by the improvement of the will of the flesh, can become a spiritual man. No creature can raise itself to an higher rank of creatures; a Stone cannot make itself a Tree, to have *growth and life*; nor can a Tree make it self a Beast, to have *Sense*; nor can a Beast make itself a Man, to have *Reason*; nor can a mere Rationall man make himself a *Saint*, by the improvement of his own Free-will, as the holy Ghost telleth us, Rom. 9. 16. *So then, it is not of him that willeth, nor of him that runneth, but of God that showeth mercy*. Not of him that willeth, by *desiring*; nor of him that runneth, by *endeavoring*; but of God that showeth mercy. *He will have mercy on whom he will have mercy*. He will have mercy on Zion, therefore he putteth forth grace to make it free, otherwise it would be in bondage forever. This is the great question between the *Arminians*, at this day, and us *Protestants*. The will of man doth never attain grace by its own liberty, but the will of man attaineth liberty by grace. It is so far free, that the grace of God will make it free; otherwise, it hath no freedom at all to God, much less is it free to raise itself to a state of grace. *As we are not born of blood, so not of the will of the flesh*.

That man is not able to do anything that is good, by the power of his own free-will, I shall demonstrate it, by an argument taken from the impotency of the will of the flesh. The Apostle saith expressly, *While we are without Christ, we are without strength*, and so unable to do any spiritual good, Rom. 5. 6. *When we were yet without strength, in due time Christ died for the ungodly*. No supernatural strength in a natural man. The will of the flesh can but follow the guidance of the wisdom of the flesh; now, *the wisdom of the flesh*, saith Paul, *that is enmity against God*. Therefore the will of the flesh never riseth to friendship with him. Rom. 8. 7, 8. *Because the carnal mind, 〈 in non-Latin alphabet 〉, the wisdom of the flesh is enmity against God, for it is not subject to the law of God, neither indeed can be*. So then, they that are in the flesh, cannot please God. This is a deep mystery, this of the free-will of man: but I am not willing to wade into the depth of the Controversy; only I shall say something by the way to you.

Know therefore this, that at the first, the freedom of the will in intelligent creatures, *Angels* and *Men*, stood in an Indifferency to good and evil; yet so, as look what way the will betaketh itself, to that it shall be confined for time to come. If it choose good, it shall be permanent in choosing good; if evil, it shall be able to choose nothing else. The *good Angels* chose that which was good, and the bent of their hearts will continue the right way; therefore now they are confirmed in goodness, and are free to nothing else. The *bad Angels*, they chose what was evil; therefore they are now left to the obduration of their own hearts, and can do nothing,

nor will nothing, but what is evil. *Man*, who though made in an holy state, yet was *mutable*; and having a will subject to change, fell upon the worst part, chose evil, whereas he might have chosen good; and ever since, all his posterity by nature are able to do nothing else. *Radix peccati, libertas*; this freedom of will was the very root, from whence the first sin sprung. Therefore, ever since the first fall, the *will* hath been deeper in evil than the *understanding*. The *will* is more a verse from choosing good, than the *mind* from defiring good; as she said,—*video meliora, proboque Deteriora sequor*—Many things which our judgments are against, our affections are inclined to. So that now, no man hath farther freedom of *will* to do good, than his *will* is made free by grace; so much free grace as is communicated, so much *free-will* a man hath, and not a whit more. The flesh contributeth nothing to the free-will, to do good. *Not of the will of the flesh.*

True indeed, in natural things, as eating and drinking; and civil things, as buying, and selling, and marrying, and giving in marriage; there is a freedom of will to do this or that. It is true also, that in the outward acts of Religion, the free-will of man, assisted by common-grace, may choose what is good. A man may will to go to Church, rather than stay at home; and when he is there, he may listen to what is said, and meditate of what he hath heard; and when he is come home, repeat it. A great deal of use men may have of this freedom, as to the outward act of Religion. It is for want of improving that power, which God giveth to men in such acts, that they perish. But neither have men abilities, by the improvement of them, nor free-will, to do any of those acts, (when a man, by nature, cannot turn himself to to any spiritual duty) in a spiritual way; That requireth an assistance of special grace. Neither have they abilities to do those more supernatural acts, which immediately accompany salvation, in any measure, by the power of their own free-will; they cannot do any outward act of Religion well: The *Bonum* and *Bene* cannot be done, without special grace. As, Take an Hatchet that is sharp; this, in the hand of a common man, will cut, because it hath a capacity that way; but to make a Table, or Stool, or Statue, that, requireth *influentiam Artificis*; it is not a common hand that can do that, there must be the hand of an Artificer. So, though the *free-will* of man may do an outward act, in the worship of God; yet, to do this act well, requireth a further influence, than the common providence of God, assisting all his creatures. So it will be found much more, if we come to those acts upon which salvation dependeth. Turning to Christ, and believing in the Lord Jesus Christ, and loving God for himself; these, the will of man improved, cannot rise to. No man can repent, till he be turned, Jer. 39. 19. *After that I was turned, I repented*; first turned, and then repented; not, I turned myself first, and repented afterwards. As it was in the first Creation, ye know what is said of *Adam*, Gen. 2. 23. *The Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life, and man became a living soul.* Here is a *dust-heap*, Can that become a man? No, unless God breathe the breath of life. Here is an *unregenerate* man, Can that man become regenerate? No, unless the same power goeth forth, to make a new creature here, that went forth in the first Creation. Ephes. 2. 10. *We are his workmanship, created in Christ Jesus unto good works.* Creation was out of nothing, nothing in corrupt nature will serve for the new building. There are the faculties and substance of the soul, that God makes use of; but the qualities, not one of them will serve. *Old things are done away, all things are become new*, saith the *Apostle*, 2 Cor. 5. 17. So as,

when God createth grace in the soul, he doth something answerable to what he did, when he breathed life into that dust. Only with this difference, God made *Adam* at first in his full stature, a perfect man; whereas, when the new creature is framed, there must be a growing up to perfection. There is a perfection of parts indeed, in the first draught of the new creatures; not only a new *heart*, but a new *tongue*, a new *hand*, and a new *understanding*, and *will*, but there wanteth a perfection of degrees, which was in *Adam*. Therefore the *Apostle* speaks of *growing up to a full stature*. But as to the thing in hand; There is an utter inability in nature, to raise it self to grace, as in that dust, to make it self a man.

Many Intricacies are in this point. As I am loath to handle them, so, loath am I, to wave them altogether; Only, because something haply may not be fit for this Auditory, let us content ourselves with this. That the same power, which made man at first, a Creature, must go to make him a new-Creature. There is none of that power in corrupt nature; therefore, men may not be born of the will of the flesh, *Ephes. 1. 19.* speaking of a mighty power, working in them that believe. *What is the exceeding greatness of his power to us-ward, who believe, according to the working of his mighty power, which he wrought in Christ, when he raised Him from the dead.* The same power that went to the Creation of man, the same power that went to the Resurrection of Christ, must go to man's Conversion; Faith cannot be wrought without it. Therefore it is called the faith of the operation of God, *Col. 2. 12. Ye are risen with Him, through the faith of the operation of God.* Faith can neither be begotten, without much power, nor continued without much power, *1 Thes. 1. 11. Fulfilling all the good pleasure of his goodness, and the work of faith with power.* So then, not to entangle ourselves in this Controversy, let us make use of what hath been said.

Learn from hence, *To detest all the dictates, and Tenants [Use 1] of the Adversaries of the free grace of God;* all those Doctrines that ascribe our new birth, either in whole, or in part, to the will of the flesh. The first great *Heretics* that were, struck all at the disparagement of God, and their *Heresies* were against the *Trinity of Persons*, or against the *Divinity of Christ*, or against the *proceeding of the Holy Ghost*; something that concerned God. And when the Devil was beaten from this Hold, he betook himself to a new one. He would not now disparage God, but advance Man; as the *Pelagians* do. As if man by his own will, and liberty might make choice of Christ. Hence it is, that the proud Dutch man, when he was urged with that place of the *Apostle*; *Who hath made thee to differ?* dared to return this abominable speech (for I can call it no other) *Who hath made me to differ? Why, Ego feci meipsum.* I have made myself to differ. God gave me a power to will, but my will determined itself, to lay hold on Christ. Thus to teach, That God giveth a *Posse velle*, to have power to do good; but, when grace hath done all it can, a man is left to his own liberty, to choose, or refuse; What is this, but to ascribe salvation to ourselves, more than to God.

Secondly, *The willing of good, is good.* And a greater [Use 2] thing, then having power to will what is good. If I have only power to will from God, and have the will of what is good myself, I give more to Will, than what is due to Grace. God doth not only enable us to will, if we please, but maketh us willing, *Phil. 2. 13. It is God which worketh in you both to will and to do, of his good pleasure.* Therefore, while others do cry up the great *Diana* of the *Pelagians* and

Arminians, Great is the Free-will of Man, enabling to do great things for us; Let us, that profess ourselves Disciples of grace, rather cry as the builders of the second Temple, Zach. 4. Grace, Grace, Great is the Grace of God. We are born not of the will of the flesh, but of God.

Thirdly, As not of blood, nor of the will of the flesh, so *not of the will of man*. Some obscurity is in this phrase. It is something hard to clear it, if we look only to our English expression. But know that both in *Hebrew*, and in *Greek*, and *Latin*, are two words for *Man*. The one whereof is raised much higher in its signification, than the other. In the *Hebrew*, *Ish*, and *Adam*. In *Greek*, 〈 in non-Latin alphabet 〉 , and 〈 in non-Latin alphabet 〉 . In *Latin*, *Vir*, and *Homo*, *Adam*, and 〈 in non-Latin alphabet 〉 , and *Homo*, These terms are put for man in his lowest condition; when they are distinct one from another. I will not deny, but they may sometimes be used, without that difference in Scripture. But now, *Ish*, and 〈 in non-Latin alphabet 〉 , and *Vir*, import men of note, Eminent men. The word in the Text is 〈 in non-Latin alphabet 〉 , *not of the will of man*. As before, he had excluded our own wills, from being able to bring us to grace; so here, he excludeth the will of others, be they never so eminent. *Ish* is put for men of eminency, Gen. 45. 11. saith *Jacob* to his Children, Carry down the Man a present. That is, the Governor of the Land, *Joseph*. But above all, an undeniable place is in the *Prophe*, where ye have both *Ish*, and *Adam*. The mean man boweth down, and the great man humbleth himself. *Adam* is the mean Man. The great man, that is *Ish*. So for *Homo*, and *Vir*. It is a known story of *Diogenes*, that went in the day time, with a Candle, and Lant-horn in the streets, and being asked, Whither he went? saith he, I go to seek a *Man*. The reply was, There were enow in the Market place. Nay, saith he; I see many people, but I cannot find a *Man* amongst them all. As in *English*, we say, Such a one, showeth himself a *Man*, that is, exceeding worthily. So then, we are not born of the will of men, that is, *Men*, how Eminent soever, be their fathers never so godly, or Pastors never so able, or the Masters of the family, never so Eminent. As our own wills cannot bring us to grace, so the will of others cannot, how eminent soever they be. Men may wish us well, but they cannot convey grace to us. This I take to be the meaning of this phrase, It is a truth, *that no man is born of the will of men*. We may pray for one another, and instruct one another, and spend many words, and tears, and prayers, for one another; and yet cannot bring one another to grace for all this. Neither is it in vain, that the *Evangelist* inserteth this Clause: Because it is the common deceit of men; And all they have to show for the hope of salvation, is, that they live in a good family, and have a godly Father, and a religious Mother, or a careful Pastor, that taketh a great deal of pains amongst them. *Micah*, what a glad man was he, though he had been a *Thief*, Judges 2. 17. For he had stolen eleven hundred shekles of Silver from his Mother, and he was an *Idolater*, Vers. 5. For he worshipped moulten gods: yet when he got a Minister to his mind, Certainly, saith he, now know I, that the Lord will do me good, seeing I have a Leviteto my Priest, as if the will of this man could have helped him to the new birth.

But ye will say, one may be born of the will of men. [Object.] Doth not *Paul* himself say, he had begotten them. *Though ye have many Teachers, ye have but one Father*, saith he, for I have begotten you in Christ through the Gospel, 1 Cor. 4. 15. Though ye have ten Thousand Instructors in Christ, yet have ye not many fathers. Therefore one may be born of men.

But for that, it is a matter of no great difficulty. The [Ans.] Corinthians were indeed begotten of *Paul*, but yet they were born of *God*. *Paul* was but *God's Instrument*, but a *Remote Agent*, the man that brought them the *Gospel*: but that which begot them, was the *Spirit* that came along from *God* in the *Gospel*. *Paul* begot them *Instrumentally*, *God* *Efficently*. Though *Paul* was a powerful Minister, whence he had all his power, you may see. *He that wrought effectually in Peter, the same was mighty in me towards the Gentiles*. *Paul's* ministry was mighty. How came this to pass? Why, *Christ* wrought effectually in *Peter*, and was mighty in *Paul*. Ministers may preach out their Lungs, and spend their strength in vain, if *God* strike not in; They may fish all night, and take nothing, as *Peter* did. It is *Christ*, *that standeth at the door, and knocks*, as it is in the Revelations, yea, and openeth the door, as well as knocketh; *God* opened the heart of *Lydia*. Till *Christ* speaketh *Ephata* to the ears of men, all the preaching in the World will do them little, or no good. Be the *Charmer* never so wise, the deaf *Adder* stoppeth his ear, till *Christ* speaketh *Ephata*.

Come therefore, Let men learn from hence, not to presume under the means by which they live, as if means of grace, should be Authors of grace to them, as if they could be born of the will of men. Parents may put up many prayers for their Children; and it is their duties so to do. These prayers may be a ground of hope to the parents. As *Ambrose* told *Monica*, when she acquainted him with the many tears, and prayers, she had put up for her son-*Augustine*; He said, Be of good Comfort, It can hardly be, that so many prayers, and tears should perish. So a child cannot be born of the will of the *father*, be the *father* never so good a man; Though this may do much, as *Samuel* told the men of *Israel* he would do his duty. *God forbid*, saith he, *that I should cease to pray for you, and to watch over you*, 1 Sam. 12. 23, 24. *But I will teach you the good and the right way: only fear the Lord, and serve Him in truth with all your hearts; for consider, how great things He hath done for you. But if ye shall still do wickedly, ye shall be consumed both you, and your King*. For all his instructions, and prayers, they shall be consumed in their wickedness; It is a great advantage to live in a godly family, but can this bring a man to grace? we read of *Hypocrites* in *David's* family, *Thoumy friend, and familiar, with whom I took sweet Counsel*, It was he that betrayed him. Was there not a devil in *Christ's* family? *I have chosen you twelve, and one of you is a Devil*. What a powerful Minister was the Prophet *Isaiah*, the most *Evangelical* of all the *Prophets*; and yet see how he crieth out of the unprofitableness of his Ministry, as to his people's souls, Isa. 49. 4. *I said, I have labored in vain, and spent my strength for naught, and in vain*. So *Paul*, though he labored more abundantly than all the *Apostles*; he was afraid, he had lost all his labor amongst the *Galatians*. Therefore saith he, *I am afraid, lest I have bestowed on you labor in vain*. I may say to you of this City of *London*, as it was said to the Rich man of his brethren that were upon the earth; *They have Moses, and the Prophets, let them hear them*. Ye will all assent to this, if a man will say, This City had never more of *Moses*, and the *Prophets*, then at this day: but will this bring you to grace? Can ye be born of the will of your Ministers, though they wish you never so well, and take never so much pains for you? No, you must join your own endeavors, with the Minister's labors, else they will be ineffectual; yea, *God* himself must join his blessing, both to your *Indeavours*, and our labors; else ye can never be born again. It must not be of the will of man, but of *God*; Which I now come to.

Fourthly, *All believers are born of God, and only of God*, All believers are new born; This we must clear to you. There is an inseparable Connection between faith, and the new birth. So it runneth in the Text, 〈 in non-Latin alphabet 〉, *To them that believe in his Name, who were born of God*. Faith, and the new Creature, are so inseparable, that *Paul* putteth the one, for the other. If ye compare these two places in the *Galatians*, Gal. 5. 6. with Gal. 6. 15. *In Jesus Christ, neither Circumcision nor uncircumcision availeth anything, but Faith which worketh by love*. What is that? see the fifteenth Verse of the sixth Chapter, *Neither Circumcision, nor uncircumcision, but a new Creature*. New Creature, and Faith, is all one; where faith is, there is a new Creature. So then, *All believers are new born, and new born of God*; because, as ye have heard already, (which will save me a labor to exemplify this.) It requireth a Divine power to beget a man to Christ, Jam. 1. 18. *Of his own will begot he us with the Word of Truth, Of his own will begot he us*. To make a man partaker of godliness, there must go Divine power, as *Peter* saith, 2 Pet. 1. 3. *According to his Divine power, He hath given us all things pertaining to Life, and Godliness*; Such a power as went to the Creation, yea, a greater power then went to the Creation, if a greater can be. God putteth forth a further act of power in Regeneration, then in Creating men, and the whole World at first; because there was then nothing to resist. *God spake the Word*, and there was no opposition made. *Let there be light, and there was light, Let the waters be gathered together, and they were gathered together into one Channell*. But when God cometh here to Convert, all is up in arms, Corrupt nature strugglenth for it self, and the Devil, likely to be thrown out of his hold, maketh the best of it that he can, and musters all his forces to maintain his possession; here is required a greater power, because of resistance, which was not in the former work. Would not a man say, if he should go into a *Potters shop*, or *Glassehouse*, that a man might sooner make a thousand pots, or glasses, then when a pot or glass is broken all to pieces, to make it whole again; That is a much greater work. This is the case here: In the Creation, God brought all things out of nothing. Here is but one single work. But when he comes now to regenerate, he findeth men's hearts broken to pieces, and he must make them sound again. That is a further work, a double work. He must pull down the old building, and set up a new frame, none of the old, not a stick will serve. *Old things are done away, all things are become new*. Therefore it is, that all the works of the Creation, though an Almighty work, is but the finger as it were of God. *When I consider the Heavens, the work of thy fingers*. The works of man's Redemption, and Conversion, require the whole arm. So speaking of God, after the manner of men, for to him all things are alike easy, Luk. 1. 51. *He hath shown strength with his arm*, speaking of the work of our Redemption by Christ. *Who hath believed our Report? To whom is the arm of the Lord revealed?* That which is manifest in the Gospel, that telleth us of our Redemption, saying, *It is the arm of God*. At the first, it was but a word. *Let there be light, and it was so*. The work of our Redemption cost not only words, but tears, and sweat, and blood, and the Life of our Savior. *God breathed the breath of Life into man*, that he might revive him, and become a new Creature. So that this work considered, one cannot be born again of any, but of God.

I proceed now to the Application. If believers are born [Use 1] of God, then it calleth upon them to be thankful to God for their new birth. They have received that from the hands of God, that the rest of the World are strangers to. They are better born then others; that is the

word, the *Apostle* useth, *Acts* 17. 11. We stand engaged to the whole *Trinity* for this blessing. Behold what manner of love, the *Father* hath shown unto us? We owe our new birth to God the *Father*. And to the *Son* too, *Isai.* 9. 6. The name of Christ is *the Everlasting Father*. And, to God the *Holy Ghost*, *Joh.* 3. 5. *Except we be born again of Water, and of the Spirit, born of the Spirit; To* thend, we may be the more sensible of this inestimable blessing, consider the graces and privileges that accompany this new birth. I will name but three.

First, *Is likeness to God*: We are so born of God, as to bear his Image, to be righteous, as he is righteous, *1 Joh.* 2. ult. *If ye know that he is righteous, ye know that everyone which doth righteousness, is born of him.* It is true of all the Creatures, *They are made of God*: But it is true only of Saints, *They are born of God*. Therefore, though every Creature hath something of God in him; yet a Saint hath more: All have the *foot-steps* of God, but Believers have his *Image*. They represent him, as a man's son represents his *father*. There may be the Image of a man taken in a *Picture*, that may show something of him; and his Image in a *glass*, that showeth more, that representeth his motion, which the other doth not; But his Image in his son, that is the most lively of all, that representeth his disposition. Such an Image of God is in every Saint, it represents the quality of God, and the disposition of him. *He is made partaker of the Divine nature.*

Secondly, *There is in him a love to God, and to the Saints*, which is another adjunct of the new birth, of which, *1 Joh.* 4. 7. compared with, *1 Joh.* 5. 1. verse. *Beloved, Let us love one another, for love is of God, and everyone that loveth, is born of God, and knoweth God, Chap. 5. 1. Whosoever believeth that Jesus is the Christ, is born of God, and everyone that loveth him that begetteth, loveth him that is begotten of him.* First, here is love to God, the Common father of all the Saints. It is true in this Case, *Amor descendit, sed non semper ascendit.* Love amongst men descendeth, It goeth down from the Parent, to the Child; but it doth not always ascend from the Child, to the Parent. But here, as there is a love descending to us, so from us ascending to God. As the *Iron* that is touched with the *Load-stone*, hath an inclination of following the *Load-stone*: So when God hath touched the soul with Love, it leaveth an instinct behind it, of following after God. As everyone that is new born, hath a love to God, so hath he also to the Saints. *He that loveth him that begetteth, loveth him also that is begotten of him.* Look as it is in nature. Light ye know is the prime object of sight. It is the principal visible object, and the more of light in anything, the more visible that thing is. So Christ is the principal object of a Christians love; and the more of Christ is in any person, the more lovely that person is, in a Christian's eyes. The object that standeth most in the light, is most seen; and the Saint, that hath most of Christ in him, is most beloved by everyone that is new-born, when they come to discern that amiableness in him.

3. The third thing that accompanieth this new-birth, is, *Victory over spiritual enemies*, which doth exceedingly raise the privilege of being born of God. Victory over the world, and victory over the devil, ye have them both, *1 Joh.* 5. 4. *Whosoever is born of God, overcometh the world.* It is true, Regenerate persons may get many a blow and knock from the world, and many times be foiled too; and from the frowns and flatteries of the world, a Saint may be worsted. As it is, when a thief setteth upon a man in the highway, and aimeth at his purse;

he may stand in his own defense, and haply receive some wounds, or blows; but yet, the thief is not able to take his purse from him. Here a man cometh off a conqueror, though not without blows. So, *Whatsoever is born of God, overcometh the world*, because, in the issue, Grace getteth the upper-hand. *Though he that is born of God may be conquered; yet, That which is born of God cannot be conquered.* It is not, Whosoever is born of God; but, *Whatsoever is born of God.* There is an *Emphasis* in that. As a victory over the world attendeth this new-birth, so a victory over the devil too: 1 Joh. 5. 18. *We know, that whosoever is born of God, sinneth not. But he that is begotten of God, keepeth himself, and that wicked one toucheth him not.* He sinneth not, so as to be touched by that wicked one. Take them together, that is, He sinneth not against the *holy Ghost*; sinneth not, so as to be *devillified*. He that is once a child of God, never becomes a child of the devil. That is the meaning of that, *That wicked one toucheth him not*: Not, but that That wicked one, the devil, may annoy a Saint, and foil him many times; but not with that which the Schools call, *Tactus qualificativus*, such a touch as altereth the nature of a thing. As for example, Men that speak of the *Philosopher's Stone*, they suppose it to have such a property in it, as when it toucheth the metal, it turneth it into Gold. Such a property the Spirit of God hath upon the soul of man; when it toucheth the soul, it putteth a divine nature into it. Now, saith the *Apostle*, *The wicked one toucheth him not*, so as to alter him, and to turn him into his own nature, and make him as very a devil as himself; which they, that have sinned against the *holy Ghost*, do. Because, even as very a devil as Satan is, he that is once made partaker of the divine Nature, cannot be touched so, as to be made partaker of the diabolical nature.

Secondly, This may serve in the next place, *To undeceive carnall Professors*, that stand so much upon their faith, and have no new birth to show; that say, They have believed ever since they were born; when as indeed, no man can believe till he be born again. There is an inseparable connection between these two, *Faith*, and the *New-creature*; the *Evangelist John* putteth them together, *To those that believe in his name, who are born of God.* Wheresoever Christ is received by faith, there he doth renew the soul, as well as save it. He bringeth with him plasters, that do not only hide sin, but heal it; not only cover it, but cure it. He bringeth with him not only pardoning mercy, but purging mercy, and renewing grace. And therefore it is in vain for men to call themselves believers, if they be not new-born. Some pleas indeed they have, which I will briefly answer.

First, They are baptized, and therefore born again; their baptism is the Laver of Regeneration. That is all some have to show.

Whether that place, Tit. 3. 5. *According to his mercy he saved us, by the washing of the new-birth, and the renewing of the holy Ghost*, be meant primitively of Baptism, yea or no, may be disputed. But I wave that.

Secondly, Those that ascribe most efficacy to Baptism, they say, That Infants Elect, and only they, do in baptism receive a Regeneration. But what kind of Regeneration? whether *Potential*, *Habitual*, or *Initial*, they know not; not such as will serve their turn, when they grow up to years; for then they must have an *Actual* and farther Regeneration, before they can be saved. *Peter* telleth us expressly, that the outward washing with water saveth none, there

must go a farther work to that, 1 Pet. 3. 21. *Wherefore the baptism that now is, answering that figure, (which is not the putting away of the filth of the flesh, but a confident Demanding, which a good conscience maketh to God) saveth us also, by the Resurrection of Jesus Christ.* That, no man can have, that is not new born. There cannot be a *good conscience*, till there be a *sprinkling of the blood of Christ*. For we are sprinkled from an evil conscience, Heb. 12. 24. Now a man that is new-born, when Satan putteth in a Plea against him, he can put in his Answer against Satan's Bill; he is able to plead *Sincerity*, when he is accused of *Hypocrisy*, and to make an apology for himself, against the accusations of the Law. If this satisfy not, consider one or two places more, to show the vanity of this plea, Gal. 6. 15. *In Christ Jesus, neither circumcision availeth anything, nor uncircumcision; but a new creature.* Baptism is, what Circumcision was. Baptism availeth not, but a new creature. Baptism, without new-birth, can bring no man to salvation. One may be a kind of baptized *Turk*, as there were circumcised *Ellemites* in *Jerusalem*; that is, Men circumcised in the flesh, and yet *Heathens* in their dispositions. Ezek. 18. 31. *Cast away from you all your transgressions, wherein ye have transgressed; and make you a new heart, and a new spirit; for why will ye die, O house of Israel?* They must die, unless there were a new spirit, and a new heart within them: Nothing but death without the new creature, though an Israelite.

When men are beaten from this, they fall to a second plea, and pretend to a *New-birth*; Why? Because they are not so bad as they have been; some duties they neglected before, but now perform them; some errors they committed before, but now abstain from them. Therefore surely they are born of God.

To make Answer to this Plea, we must know, wheresoever this new-birth is, there is a farther thing then restraining grace; there is *holiness of life*: Ephes. 4. 24. *That ye put on that new man, which after God is created in righteousness and true holiness.* Now *holiness* goeth farther, than to the abstaining from some evil, and doing of some good. *Holiness* reacheth to the mortification of lust; where there is a new man, created after *holiness*, lust will be pursued, not only to imprisonment, but to death. The *Woolf* is not only tied up, but turned into a *Lamb*; the *Sow* is not only put into a pasture, but changed into a *Sheep*. A *woolf* tied up, doth not so much mischief as before; a *Sow* in a pasture is not so swinish and filthy, as when it walloweth in the mire: but their natures still remain. So it is in restraining grace, their natures are the same, if not some change in their conversation. Where the new-birth is, there is a change of the heart, and a new nature wrought; therefore men do duties with delight, and constantly. Men look at lusts now, not as *David* did at *Absalom*, but as *Joab* did at *Absalom*, that I may use that comparison. *Asolom*, he rebelled, ye know; *David* and *Joab*, they both set themselves against him; but so, as *David*, though he could not but be displeased with *Absalom's* rebellion, yet he carrieth affection towards him, and desireth, that the young man may be dealt gently withal. On the other side, *Joab*, when he getteth an opportunity, throweth dart upon dart, and never leaveth till he hath slain him. So, ye have many a man, that hath some work of grace upon his heart, that yet hath a months mind, and longing after sin: he would have his sin suppressed, as *David* would have *Absalom*, but yet *Absalom* must live, though a rebellious son. Many would have sin suppressed, that it may not expose them to hell and damnation; but all this while their sins must live. But the new creature is carried

out with hatred against sin, therefore it is not content without its destruction. *Mortify your earthly members*, saith the *Apostle*. Such a sin, saith the regenerate soul, will have my death, therefore I will have its death; I will not be content till it be crucified with the lusts and affections thereof. I shall now proceed to the 14 Verse.

Vers. 14. *And the Word was made flesh, and dwelt amongst us; and we beheld the glory thereof, as the glory of the only begotten Son of the Father, full of Grace and Truth.*

Heretofore the *Evangelist* having proved the Divinity of Jesus Christ, he cometh now to tell us of his manifestation in the flesh, and of the glory of his Person, consisting of both Natures. So as this Verse calleth to us for attention, because it holdeth forth the Object of our faith, the Person of Christ, in both his Natures. And certainly, every soul that is married to Christ, will be affected with his Person, and therefore desirous to hear of that. The difference between a wife and a harlot is, The wife desires, and loveth the husband's person, therefore careth not for his tokens, unless his person be enjoyed: The harlot loveth the token, and careth not for the person. It is the property of the Spouse, not to be content with the Love-tokens of Christ, but with the Person of Christ. And concerning him, ye have four things laid down here.

- First, The Incarnation of Jesus Christ, *The Word was made flesh.*
- Secondly, His Conversation on earth, *And dwelt amongst us.*
- Thirdly, Here is a special manifestation of his glory, *And we behold his glory, as the glory of the only begotten of the Father.*
- Fourthly, The singular Qualifications of his Person, *Full of grace and truth.*

First, I shall begin with the Incarnation of Christ, in these words,

And the Word was made flesh.

A Clause, out of which, Bees may suck honey, and Spiders may gather poison. These words have been a stumbling-block to many *Heretics*; and, on the other side, a sure and strong hold to many *Saints*. Some think, that when the children of *Israel* were in the land of *Goshen*, and had some *Egyptians* mixed with them; at the same time the *Hebrews* drew wholesome waters out of the fountains, and the *Egyptians* bloody water at the same springs; and that it was dark to the *Egyptians* in the same house, and light to the *Hebrews*. If so, methinks, It affordeth that which may lead us into the Consideration of this, and the like places of Scripture. *Heretics* have darkness, and *Believers* light. The one draweth bloody waters, and the other wholesome waters out of the same Text of Scripture, as ye shall hear in the application, what use may be made of this Clause. *Apollinarius* saith, That because *the Word was made flesh*. Therefore, Christ took upon his flesh, the body, but not the soul of a man.

Three things are here to be declared to you.

- First, *Who is meant by the Word.*

- Secondly, *What is meant by the Flesh.*
- Thirdly, *In what sense the word was made Flesh.*
- First, The divine nature of Christ is in *the Word.*
- Secondly, The human nature of Christ, *The Flesh.*
- Thirdly, The personal union, *The Word made Flesh.*

These are mysteries, by some more spoken of, and less understood. Things that we cannot be ignorant of, without danger; nor discourse of, without all Reverence. Things that no Eloquence of man can reach, no soul of man apprehend in the full latitude of them; Yet something we shall speak hereof by God's assistance.

First, Who is here meant by the *Word*? I answer, the second person in the Trinity so called, in that known place, *There are three that bear witness in Heaven, the Father, and the Word, and the Spirit; and these three, are one*, 1 Joh. 5. 8. The same person that is called the *word*, in the beginning of this Chapter, is said, *to be with God*. I shall not speak of that, because heretofore I have been large in it, but come to the second.

Secondly, What is here meant by *Flesh*? *Flesh* signifieth the whole man in diverse places of Scripture. Man ye know consisteth of two parts, which are sometimes called *flesh*, and *spirit*, and sometimes called *soul*, and *body*. Now by a *Synecdoche*, either of these parts may be put for the whole; sometimes the soul is put for the whole man. As when it is said, *there were so many souls in the ship with Paul*. And *seventy souls went down into Egypt with Jacob*; sometimes *flesh*, or *body*, is put for the whole man, Rom. 12. 1. *I beseech you brethren, by the Mercies of God, offer up your bodies a living sacrifice*. That is, offer up your selves. And sometimes, *flesh*, which is the word in the Text, Rom. 3. 20. *Therefore, by the deeds of the Law, shall no flesh be justified in his sight*, Compare that with, Psal. 143. 2. where it is said, *In thy sight shall no man living be justified*. No *flesh*, saith Paul. No *man*, saith David; So *flesh* is the whole man.

To clear this, some Queries would be resolved. [Queries.]

First, whether Christ assumed the nature of man, or the person of a man, the whole man. He did assume the soul, as well as the body, both under the term, *flesh*. And indeed, unless, he had assumed the whole man, the whole man could not have been saved, saith *Damazen*. *That which was not taken, could not be healed*. If Christ had not taken the whole man, He could not have saved the soul.

To the first Query, Whether the nature of man, or the person of man?

I answer, *The nature of man, and not a single person*. [Response.] It will be dangerous to mistake here. If Christ had only taken the person of a man, then there must have been two persons in Christ; a person assuming, and a person assumed. Yea then, that only person which Christ assumed, should have been advanced, and saved; He should have saved that person, and no other, if he had assumed the person of a man. With us, the soul, and body, being united,

make a person. But in Christ, the soul and body were so united, as to have their subsistence not of themselves (as in us) but in the Godhead. No sooner was the soul united in the body, but both soul and body had subsistence in the second person in the Trinity. So, not the assuming of a person, but the nature of a man, common to all the sons, and daughters of Adam, and Eve. Therefore *he took not the nature of the Angels, but the seed of Abraham*, Hebr. 2. 16. *Seed*, the first element of our nature, before our persons come to have any subsistence.

Secondly, Why did Christ take the nature of man? [Query. 2]

I answer, *That he might be a fit Mediator*. That lesson the Apostle giveth you, Hebr. 2. 14. *Because the Children were partakers of flesh and blood, he also took part [Resp. 2] of the same, that through death he might destroy him, that had the power of death, that is, the Devil*. His taking the nature of man, conduced to his being a *Priest*; For if he had not been man, he could not have died. And that he might be a fit *Prophet*: *A Prophet will God raise up to you, like to me saith Moses*. It was fit, and convenient for them to have a man *Prophet*, because they were not able to hear *Angels*, unless they died. And that he might be a fit *King*: The head of one nature, and members of another, make a Monster, Hebr. 2. 11. *Both he, that sanctifieth, and they, that are sanctified, are all of one nature*. Christ is of the same nature with those, that are sanctified and governed by Him.

Thirdly, The third Query is, whether did Christ take [Query. 3] our nature in its Integrity, and perfection, as it was before the fall, or our nature clothed with infirmities, as after the fall?

I answer, He took our nature clothed with infirmities, as after the fall; which is implied in the word *Flesh*. There [Response. 3] is a Reason, certainly, why the *Holy Ghost* rather chose to say, *Why, the Word was made flesh*, then why, *the Word was made man*; because it is according to the phrase of Scripture, when it would speak contemptibly of man, and show him to be the lowest Creature, to call him, *flesh*, when it would set forth the weakness, that man is subject to. To give you one, or two Instances, instead of many, Psal. 56. 4. *I will not fear what flesh can do unto me*, that is, weak and infirm frail man; what *Flesh* can do unto me. And again, Psal. 78. 39. *He remembereth that we are but flesh, a wind that passeth away, and cometh not again*. So then the word was made *flesh*, that is, took not only man's nature, but man's infirmities; which are expressed in that word *flesh*. And that he did take our nature, with the infirmities thereof, appeareth by, Isai. 53. 4. *Surely he hath born our griefs, and carried our sorrows, our infirmities*.

4. The fourth Query is, Whether Christ did take all the [Quaer. 4] infirmities of our flesh, yea or no?

I answer, No. Our infirmities are of two sorts; some *penal* and *painful infirmities*; others *sinful* and *culpable infirmities*. Those that are culpable and sinful, Christ did not take; for the Prince of this world came, and had nothing in [Response. Negative.] him. But those that were penal infirmities, those he took; but not all of them neither: for they are of two sorts, either *Personal*, proper to some few men and women, as to be inclined by birth to the Stone, or Gout, or Strangury, or Leprosy, or some other hereditary disease; or *Natural*, common to all

the sons and daughters of *Adam*, as to be subject to pain, and grief, and sorrow, and hunger, and thirst, and cold. The former of these Christ did not take, because they would have been impediments to him in his Function; but the latter of these he did take.

5. The fifth Query is, Why did Christ take these infirmities, [Quaer. 5] implied in the word *flesh*?

I answer, For diverse ends, which I will but name, and have done. He took these infirmities of our nature, as well as the nature itself, *To show the truth of his Humanity*. He [Response.] had a nature that could hunger, and thirst, even as other men could. He took them, that he might sanctify them to us. Whatsoever Christ took, that he sanctified. Saith *Luther*, *Christ enriched poverty, by becoming poor; and glorified shame, by enduring shame for us*. 2. He took our infirmities, *That he might set us an example of an holy life*. Had not Christ been subject to passion, he could never have set us an *example* of meekness or patience, if he himself had not been liable to passion, yet without sin. Lastly, He took these infirmities, *That we might confide the more in him, and have access to him with boldness*. Consider him an *High Priest*, that was subject to infirmities as well as ourselves. *We have not an high Priest which cannot be touched with the feeling of our infirmities, but was in all points touched as we are, yet without sin. Let us therefore come boldly to the throne of grace*. Thus ye see who is meant by the *Word*, and what is meant by *Flesh*.

I now proceed to show you, in what sense the *Word* is said to be made *flesh*.

First, We must remove a false sense; then, assert the true.

The Word was made flesh. (Take it in the phrase of *Athanasius* his Creed) Not by conversion of the *Godhead* into *Man*, but by the taking of the *Manhood* into *God*. *Quod erat permansit, quod non erat assumpsit*; They were wont to sing so in an ancient Liturgy. Christ remaineth without any change in him, as *God*. I speak according to the meaning of that old *Aenigmaticall* Verse:

Sum, quod eram; quod eram, non sum; nunc dicor utrumque.

It is said in the Person of Christ, I am what I was, to wit, *God* still; I was not what I am, to wit, *Man*; I am called both, to wit, *God-Man*. To clear it by the application of the Text, *The Word was made flesh*. Christ is called the *Word*, particularly in reference to that internal word and conceptions, that are in a man's heart. Now if a man manifest his own conceptions, What doth he do? He assumeth a voice, as it were, and, by that voice, makes men to hear what his conception is. This *Word* was that that it was before, yet it was manifested in the *flesh*, without any change of what he was. Here ye have the false sense removed.

Let the true sense now be asserted. *The Word was made flesh*; that is, *He assumed the Human Nature into the union of his person*. He that was *God* before from everlasting, doth now take man into the unity of his Person; only there is this difference in it, The phrase seemeth to import something more, because it is said, *The Word was made flesh*. And that some *Heretics* catch at, because, they say, One thing cannot be made another without some [Object.] change. As at the marriage in *Canaan*, *water was made wine*, and then it ceased to be water; so, say they, If the *Word* be made *flesh*, it must cease to be the *Word*, for it is now made another thing.

For Answer to this, first, There is no necessity of translating [Answ. 1] it, *Made*; 〈 in non-Latin alphabet 〉 , *The Word became flesh*. So, 〈 in non-Latin alphabet 〉 , 1 Cor. 9. 20. *Unto the Jews I became as a Jew, saith Paul*; 〈 in non-Latin alphabet 〉 , *I became*. So, the *Word became flesh*, by a voluntary assumption of the *Manhood*. So then, the Objection is waved, for it lieth wholly in the Translation, *The Word was made flesh*.

Secondly, Let the Translation stand, yet it will not overthrow [Answ. 2] what hath been said; because everything that is made another, is not infallibly changed itself. Let us therefore distinguish of a *Natural* change; and a *Civil* change; a *Physical* change, and a *Political* change. When one thing indeed is made another by a *Physical* change, then it ceaseth to be what it was before, as when the water was made wine. But one person may be made another, in a way of *Political* change, and yet continue what it was before: As, When one that is invested with Titles and Royalties of an higher nature, is pleased, out of condescension; to assume some lower Title to himself; as, When a *Sovereign Prince* is pleased to be made or created Knight of the Garter; when an *English Earl* is made a Gentleman of *Venice*: Here is the *King* made a Knight, and the *Earl* a Gentleman, and yet continue what they were: They have assumed a lower dignity, without disparagement to what they were before. And some of our *Kings* have been made free of this City of *London*, in some Companies: and it was an honor to the *Company*, not a disparagement to the *Prince*. So it is with Christ, He honored that Nature he assumed, and not lost that Nature which he had. Thus you see the meaning of this Clause, *The Word was made flesh*. Let us now see what Use may be made of it.

First, We shall apply the whole Clause, and then draw [Use 1] some instances from particulars.

The whole Clause may be of use, for the confutation of many *Heretics*. Our *Evangelist* here aimed at the confutation of *Heretics*, when he writ this *Gospel*; and this one Clause knocketh many of them in the head. It hath been the lot of the *Church of Christ*, to be always conflicting, more or less, with that kind of men. For the first three hundred years after Christ, the great thing then was by Persecution; but after God had stirred up *Constantine*, the *Devil* leaveth playing the *Lion*, and turned to the *Fox*; what he could not obtain by force, he now seeks by fraud; and instead of Persecution, raiseth up *Heresies*. And look as nowadays, that which should unite all Christians together, namely, the *Lord's Supper*, which we therefore call the *Communion*, is made the greatest matter of Contention in the world. The *Lutherans* and *Carvinists* fall out about *Consubstantiation*, *Lutherans* and *Papists* about *Transubstantiation*. The *Lord's Supper* is made a mere matter of quarrel, by the subtlety of *Satan*. So of old, this Personal Union, of which I have spoken all this while, the two Natures, *God* and *Man*, in one Person, was the great matter of division in the Churches of Christ. Many *Heretics* struck at this, and this Text meeteth with many of them; I shall instance in four, but not trouble you long about them; but a little is fit to be said, that we may know what was done in former ages. Great use is of *Evangelical History*. There is the *Heresy* of

- The *Arians*,
 - All confuted by this Clause.

- The Apollinarians,
- The Nestorians,
- The Eutychians,

The Arians held, *That Jesus Christ was not true God.* This Text calleth him the *Word*, and maketh him a Person in the Trinity. It saith, *The Word was with God, and the Word was God, and that Word was made flesh.*

The Apollinarians acknowledge him to be God, yea, and Man too; but they held, *That he took only the Body of a Man, not the Soul of a Man;* but they say, His Divinity supplied the room of a Soul. We interpret the word [*Flesh*] rightly, for the whole human nature. Therefore the Apollinarians are confuted here too.

The Nestorians grant him to be both God and Man; but then they say, *The Godhead made one Person, and the Manhood another Person.* We interpret the word [*Made*] rightly, according as it holdeth forth an *Hypostatical Union.* and remember what was said of Christ's assuming, not the person of man, but the nature of man. That *Heresy* is then confuted. *Here is God and Man, two Natures, but one Person.*

The Eutychians held but one Person in Christ; then they confounded the Natures. They say, *That the Godhead and Manhood make such a mixture, as to produce a Third thing.* Here they are confuted, by the right understanding of the *Hypostatical Union.* I will not perplex your understandings with these things; only see the care of the Church of God of old. It met with all these sorts of *Heretics* in four Adverbs; the old Councils brought in the word 〈 in non-Latin alphabet 〉, *Truly*, to oppose the Arians; that implieth, that Christ was *true God.* The word 〈 in non-Latin alphabet 〉, *Perfectly*, to oppose the Apollinarians, to show, he was perfectly Man, consisting of a Soul, and of a Body. The word 〈 in non-Latin alphabet 〉, *Undividedly*, to oppose the Nestorians, to show, that his Natures were not divided. And then the word 〈 in non-Latin alphabet 〉, *Unmixtly*, to oppose the Eutychians, who so mingled the Natures, as to make a third thing out of both.

We now come to what remaineth in the Particulars: See what they will afford us.

First, That which concerneth the Divinity of Christ, the *Word*; what hath been said of that, may serve to fill us all with admiration, of the love and wisdom of our God, in ordering so, that his own Son, the Second Person in the Trinity, the *Word*, should be made *flesh* for our salvation. *God so loved the world, that he gave his only begotten Son.* Here is love indeed! Hardly will a man part with an only son, yet God doth; *He spared not his own Son, but gave him to death for us all.* And yet, haply, a man may have such a son, that he careth not for; But what saith the voice from Heaven? *This is my beloved Son.* And yet he so loved the world, as to part with his *beloved Son.* One may have a son that he loveth, and yet be displeased with him, as *David* was with *Absalom*; but this Son did please the Father, and yet this Son is given to die. O the admirable love of God, shining in this, that the Second Person in the Trinity, is set on work to procure our Redemption! Though *Reason* could never have found out such a way, yet,

when God hath revealed it, *Reason*, though but *shallow*, can see a fitness in it; because there being a necessity, that the *Savior* of man should be Man, and an impossibility, that any but God should save him; and one Person in the Trinity being to be Incarnate: It suiteth to reason, that the first Person in the Trinity should not be the *Mediator*; For who should send him? He is of none, and therefore could not be sent. There must be one sent to reconcile the Enmity, and another to give gifts to friends; *two proceeding Persons*, the *Son* from the *Father*, and the *Holy Ghost* from the *Father* and the *Son*; accordingly, the second Person, which is the Son, he is sent upon the first errand, to reconcile man to God; and the third Person, the Holy Ghost, he is sent to give gifts to men, so reconciled. So as to *Reason*, it is a suitable, and a very great congruity; That God having made all things by his *Word*, should now repair all things by his *Word*. That as the word of the serpent deceived man, and brought him to ruin; so the *Word* of God should restore him, and bring him to happiness. That he that was the middle person in the Trinity, should become the *Mediator* between God, and man; That he that was the express Image of the Father's person, should restore the Image of God, defaced in man by his sins. Men may be too curious in such *Queries*, but where there is a bottom in the love of God, we may safely lose ourselves in the admiration of the wisdom of God, in the Contrivance of the work of our Redemption. That for the first.

Secondly, From what hath been said of the word, *flesh*, here, as importing the human nature, and the human nature clothed with infirmities, we may gather both matter of *Comfort*, and matter of *Duty*.

First, Matter of Comfort from each of the two branches; from *flesh*, as it importeth *man-hood*; from *flesh*, as it importeth infirmity of *man-hood*. The Son of God hath taken our nature upon him, that may Comfort men; It is matter of Rejoicing to any man, when he heareth his friend is preferred. What is so near to us as our own nature? Behold our nature is preferred by Jesus Christ, to a union in the Godhead. Christ sitteth in Heaven with our nature, and the same *flesh* that we have upon us, only *glorified*. It is that, which all the World cannot give a sufficient reason of, why the same word in the *Hebrew*, *Rashar*, should signify both *flesh*, and good *Tydings*; *Divinity* will give you a reason, though *Grammar* cannot. Christ's taking of flesh upon him, was good *Tydings* to all the whole World; therefore, no wonder if one word signify both. Abundance of comfort may be taken from hence to poor souls, when they think God hath forgotten them; To consider, Is it likely, that Christ that is man, should forget Man, now He is at the right hand of the Father, clothed in that nature that we have. When we are troubled to think it is impossible, God and man should ever be reconciled; Let us consider, that God, and man, did meet in Christ, therefore it is possible, we may meet; What hath been, may be again. The two natures met in Christ, therefore God may be reconciled to man; yea, they therefore met, that God might be reconciled to man. He was made *Emanuel* God with us; that he might bring God, and us together. When a man is troubled to think of the Corruptions of his nature, that is so full of defilement, that it cannot be sanctified; let him withal think, that his nature is capable of sanctification to the full. Christ received human nature, which was not polluted, his nature is the same; Therefore, that nature is capable of sanctification to the uttermost. Many more comforts may be raised from this Consideration, That he assumed flesh, with the sorrows of it, and the nature of it; penal infirmities. The

consideration of that in general, may give some comfort to men, because it letteth us see, that Christ is able, and willing to help us, because he hath taken our infirmities. Both these the *Apostle* holdeth out, Hebr. 2. ult. It is said, *In that he himself had suffered, being tempted, he is able to succor them that are tempted.* He is therefore able, because himself hath been tempted. As a *Physician* that trieth the virtue of some sovereign Composition upon his own body, he is the better able to cure another, with that Receipt, because he himself hath tried it. Christ hath born our infirmities, therefore he knoweth better how to support us under them. I, but is he willing? yes, His willingness may be collected from this, That he hath taken our infirmities, Hebr. 2. 17. *He was made like unto his brethren in all things, that he might be a merciful high Priest.* Christ is therefore a merciful high Priest, because he was made like us in our infirmities. It is a great invitation to mercy, to see one in the same condition that we ourselves have been in. As she said, *Haud ignara mali, miseris succurrere disco,* she had learned to pity others, because she had born the like miseries her self. As a woman that hath had a Child, can more pity women that are in Travaile, because she hath suffered the like pains; than other women can, that never have brought forth any Children at all. So the Lord Jesus hath felt the like infirmities, the *penal*, not the *sinful*; therefore he is likely to pity us, when we lie under them, Exod. 23. 9. *Thou shalt not oppress a stranger, for ye know the heart of a stranger, seeing ye were strangers in the land of Egypt.* Christ knoweth the heart of a man, under his infirmities, when they are only painful, and not sinful, because he himself did undergo such in the days of his flesh. Therefore, this may comfort a man as in general, so in diverse particular Cases; when we wrestle with infirmities, suppose sorrow of heart, it was Christ's own case. Time was, when he cried out, Matth. 26. 38. *My soul is exceeding sorrowful, even to death.* The consideration of his sorrow, may help to sweeten thine, when thou art afflicted in body, and pinched. It was Christ's case, He himself hungered in the wilderness, and was a thirst at *Jacob's well.* He was buffeted, and scourged, yea, Crucified in the end, He felt the nails and spear. Therefore saith *Luther*, I am ashamed, that men should count my sufferings anything, when I think of what Christ endured; So, be our sufferings never so great, we are thereby made conformable to him, who suffered the like things for us. And so for poverty, 2 Cor. 8. 9. *Ye know the grace of our Lord Jesus Christ, who, though he were rich, yet for your sakes he became poor, that you through his poverty might be made rich.* The like may be said in many other Instances: whatsoever infirmity it is, we may expect, Christ will relieve us against it.

But the soul saith, Still you except sin, I would have that taken away. If Christ take not that away, I am undone. [Object.] This doth not so much lie in my Text now, yet I shall speak a word to it.

I told you, Christ took our painful infirmities, and not [Answ.] our sinful. And yet I must tell you, he took our sinful infirmities too, in another sense; not in the same way, as he took the other. He took our painful infirmities, in a way of *Inherency*; and our sinful ones too, in a way of *Iniputation*; *Quicquid sustulit, tollit*, whatsoever Christ took away, he took. He took away our sins, therefore he took our sins, in one sense, or other; He could not take our sins, as our sorrows. It was impossible, that sin should be inherent in Christ; His Divinity was a protection against all sins, yet He took them away by imputation. Therefore, It is said by the *Apostle*, *God hath made him to be sin for us, who knew no sin*; He knew no sin, and yet is made sin.

How? Not made sin, by committing sin, for Christ was not in a Capacity of sinning; but made sin, by bearing the *Imputation* of sin; and so took upon him the *guilt* of sin, and not the *Inherency* of sin.

There be two things in guilt, a *worthiness* of being punished, and a *destination* to punishment; The *Demerit*, and the *Destination*.

It is false to say, That Christ took the guilt upon him, in a way of Demerit; as if Christ himself had been worthy of being punished. For all Demerit implieth sin, either natural, or personal; Now in Christ, was neither original Corruption, nor actual Rebellion. But the other thing in guilt, which is, *Poenae obligatio*, an obligation, and destination to punishment. In this sense, Christ took guilt, not because of any natural Demerit, but because of his Communion in that nature, of which the Demerit was found; He voluntarily became our Surety, and took our Nature, that, in that nature, He might suffer for our sins. And in this capacity, God doth destinate him to punishment; in this sense, He took our sinful infirmities. And thus ye see, what matter of comfort this truth affordeth.

It affordeth us likewise matter of duty. Lessons of piety, and Lessons of thankfulness.

First, *Lessons of piety*: Oh, If Christ the second Person in the Triuity, did put on man, how careful should men be to put on Christ? *Put ye on the Lord Jesus, saith the Apostle, not making provision for the flesh, to fulfill the lusts thereof*, Rom. 13. 14. If Christ assumed our human nature, how should we wrestle with God, to be made partakers of the Divine nature, 2 Pet. 1. 4. *Whereby are given unto us exceeding great and precious Promises, that by these you might be partakers of the Divine nature, having escaped the corruptions that are in the World through lusts*. If Christ became thus one flesh with us, how zealous should we be to become one spirit with Christ? 1 Cor. 6. 17. *Even as man, and wife, is one flesh; so he that is joined to the Lord, is one spirit*; So she is married to Christ, and God looketh upon such a soul, as his own daughter, now it is married to his Son; therefore dealeth with it, as *Caleb* did to *Achsah*. He giveth her not only the upper Land, and nether springs, not only outward blessings, and accommodations, but comforts, and refreshments with them; not only the nether springs of Ordinances, but the upper springs of Comforts, and Refreshments in, and by, those Ordinances.

Secondly, Here are *Lessons of thankfulness too*. Was the Word made flesh? Did Christ take our nature? yea, did he take our nature at the worst, after the Fall? What exceeding great cause have we to bless his Name forever; for this Condescension of his? Should all the Princes in the World, have come from their several Thrones, and have gone a begging from door to door, it was not so much, as for Christ to become man for our sakes. And he took our nature not in the integrity of it, as in *Adam* before his fall, but in the infirmities of it, which came to it by the fall; As, for a man that can live of himself, to wear a Noble man's Livery, while this Noble man is in great favor in the Court, and hath the King's ear, this is no such great matter: But when this Noble man is proclaimed a *Traitor*, and is cast out of his Prince's favor, then for this man to wear his Cloath, and own him, this is something hard. This is the Case, for Christ to have taken our nature as it was in *Adam*, while he stood clothed in his Integrity, and flood right in the sight of God; had not been so much, as when *Adam* was fallen, and

proclaimed *Traitor*. As *Bernardsaith*, *Quo pro me vilior, eo mihi charior, Domine*, Lord, thou shalt be so much the more dear to me, by how much the more thou hast been vile for me. Here is Condescension indeed, that Christ should stoop so low to take flesh, and flesh with infirmities. You know what King *Ahasuerus* did, when he met with the passage in the *Chronicles*, which laid open, what good service *Mordecai* had done for him; saith he, *What hath been done for this man?* and when he saw nothing was done, he thinks presently of advancing him, *Hest.* 6. 3. Let us call to ourselves, and say, *What hath been done for this Jesus, that hath done so much for my soul?* If nothing at all; It is time to fall upon this duty, and to think of some way to Testifie our thankfulness to Christ. How shall we do it? Christ is above, we are not able to reach Him. True, but He hath members here on Earth, though He be in Heaven; He will take it as done to himself, if ye do it to one of them. Would you be thankful to Christ, be kind to his people. Kings, when they go their progress, and come to this, and that Town, and are presented with some sum of Money, or piece of Plate; the Present they receive, to give the people content, but they give away the thing to some of their *Favorites*. So it is with Christ, He giveth away the things ye tender him, he taketh it well; but he is content, that his Children should have what you give. He himself standeth in no need of what we can do; but if we do it to his people, he will accept it, as if it was done to himself, *Matth.* 25. 40. Therefore *David* maketh a full Confession of this, *Psal.* 16. 2, 3. *Thou art my Lord*, saith he, *my goodness extendeth not to thee, but to the Saints on the Earth, and to the Excellent, in whom is all my delight.* You see what use may be made now, of what was said of the Divine nature of Christ, as he is called the *Word*; what of his human nature, as he is said, to be made *flesh*; and what followeth, and what hath been said of the personal union of these two natures.

Ye may from hence, take a view of one of the *deepest Mysteries* in all the World; for it is one of the deepest in all Religions, and the Christian Religion containeth such mysteries •s the world cannot show besides; all the depths of the world are but shallow to the things of God. Here is one of the deepest things of God, The *Word* being made flesh. There are three great *Unions*, that are three great *Mysteries*, the deepest of any that are.

- The *Substantial union*.
- The *Personal union*.
- The *Mystical union*.

And this is one of them.

First, The *Substantial union* of three Persons in one Nature, and *one Substance*: So, *Father, Son, and holy Ghost*, make but *One God*.

Secondly, There is the *Personal union*, of two Natures in *one Person*: So, *God and Man* make but *one Christ*.

Thirdly, There is the Union of Several, both *Persons*, and *Natures*, in one *Mystical body*; and so, *Elect Angels, and Men, and Christ* together, make but one Body, whereof Christ is the Head.

Here are the three great Mysteries of Religion. *That* I speak of, is the second of these, *The Personal union*.

In the first of these, *Divines* use to observe, that there is *alius* and *alius*, but not *aliud* and *aliud*; another *Person*, but not another *Thing*. The *Father* is, *Alius a Filio*, a distinct *Person* from the *Son*; and the *Son* is, *Alius à sancto Spiritu*, a distinct *Person* from the *holy Ghost*; but not a distinct *Thing*. The *Father*, *Son*, and *holy Ghost* make but one *Essence*, there is not *aliud* to be found in them.

In the Second is *aliud*, but not *alius*; a distinct *Thing*, but not distinct *Persons*: The *Human Nature* is a distinct *thing* from the *Godhead*, and the *Godhead* a distinct *thing* from the *Manhood*, but not a distinct *person* from the *Manhood*; for *God* and *Man* make but one *Person*.

In the Third, the *Mystical union*, there is both *aliud* and *alius*, but not *alienus*: There is distinct *Things*, and distinct *Persons*; the *Angelical Nature* and *Human Nature*; the persons of *Believers*, and the *Person of Christ*: but there is not *alienus* amongst them. One of these are united to another in near relation; they are not *aliud*, one from another. Though there be *different things*, and *different persons*, there is a union between them. That is one thing that ye may learn from hence.

Secondly, Ye may learn from hence a ground of that communication of Properties, which is a very mysterious thing in Religion; that which they call, *Communicatio Idiomatum*, a thing not so easily understood. But by reason of this personal union of the two Natures in Christ, there is a communication of Properties; that is, That which belongeth to the *Manhood*, may be ascribed and given to *Christ*, though denominated from the *Godhead*; and that that belongeth to the *Godhead*, may be denominated to Christ, because it belongeth to the *Manhood*. A man may truly say, The Son of *Mary* made the world. Here *Christ* is denominated from his human Nature; but it is *Christ* as *God* that made the world, not *Christ* as the Son of *Mary*; for he was not the Son of *Mary* till many thousand years after the world was made. On the other side, you may say, *The Son of God* was crucified, and shed his blood upon t• Cross. Here ye ascribe that to *Christ*, under the denomination of *the Son of God*, which belongeth to him as Man; to shed his blood, as God, he hath none to shed. But yet, this may properly be said, because the Person is both *God* and *Man*. It is not without precedent in Scripture, Joh. 3. 13. *No man hath ascended up to heaven, but he that came down from heaven, even the Son of man which is in heaven*. Christ here, when he conversed upon earth, he said, The Son of man was in heaven; Why? Because that Person was in heaven according to his *Godhead*; and yet the Son of man denominated from the *Godhead*, is said to be in heaven, whereas nothing more certain, that *Christ-Man* was upon earth, and yet in heaven, as *God*. And so on the other side, Act. 20. 28. *Take heed to the flock, over which the holy Ghost hath made you overseers, to feed the Church of God, which he hath purchased with his own blood*. God hath no blood, yet God is said to purchase the Church with his blood; because that Person which was God, had blood to shed, according to his human Nature; though it was *sanguis humanus*, yet it was *sanguis Dei*. It was human blood, yet the blood of that Person, which was God as well as Man. Now the ground of all this, is that personal union, *The Word being made flesh*. *Divines* have labored much to make this clear, therefore have invented divers Comparisons; I shall tell you of one or two of them. They

suppose a flaming fiery Sword; here is a union of the metal and of the fire, that are met together in this sword; and therefore there may be a communication of the properties. This fiery thing may be said to cut, and this sharp thing may be said to burn, because they are so united in one sword. Or thus, They suppose a man under two capacities, one and the same man that hath skill in two Sciences; suppose he is both a good *Physician*, and a good *Lawyer*. Now one may, in propriety of speech, say, This *Physician* is a *Lawyer*, and this *Lawyer* is a *Physician*, because both meet in one man. A man may say, This *Physician* is a diligent follower of his *Client's* business, and this *Lawyer* is very good at curing his *Patients*. Or thus, A branch of a *Vine* is grafted into the stock of an *Olive-tree*, and that so, as it takes of each tree: both the *Vine-branch* and the *Olive* bear according to their several natures, yet are in the union both of one tree; but both *Grapes* and *Olives* grow upon it. One may say, This *Vine* beareth good *Olives*, and this *Olive-tree* beareth good *Grapes*, because united in one tree. So it is in respect of the *Manhood* united to the *Godhead*. This *Son of Mary* made the world, and this *Son of God* shed his blood upon the Cross. But, no more of this, *The Word was made flesh*.

—and dwelt amongst us, and we beheld his glory the glory as of the only begotten of the Father, full of Grace and Truth.

I now go on to what remaineth, *And dwelt amongst us*, 〈 in non-Latin alphabet 〉 . The word signifieth properly, *Dwelling as in a Tabernacle*; 〈 in non-Latin alphabet 〉 signifieth a Tent, 〈 in non-Latin alphabet 〉 signifieth, to dwell in a Tent or Tabernacle. Then this Clause, *Dwelt amongst us*, is capable of a three-fold sense, though, as I suppose, but one is here intended.

There is

- a *Mystical* sense,
 - of these words.
- a *Spiritual* sense,
- a *Civil* sense,

First, A *Mystical sense*, and, according to that, this phrase, *Dwelt amongst us*, is an amplification of the former, *The Word was made flesh*; and implieth this, That the Divinity of Christ dwelleth in the human Nature as in a Tabernacle, 〈 in non-Latin alphabet 〉 , *in us*; the plural number noteth the human Nature, and implieth (as diverse go this way, especially the Greek Fathers, and the Arabic and Syriac, all give this sense of this place, to intimate) *That the habitation or dwelling that Christ assumed to himself, was not the Person of man, but the Nature of man*; and therefore dwelt *in us*. There is a place of Scripture that seemeth to favor this sense, Col. 2. 9. where ye find it thus said, *In him dwelleth all the fullness of the Godhead bodily*. As if so be he should have said, The Godhead dwelt in the body of Christ as in a tabernacle, or tent, which it had erected for its own habitation. *Dwelt*, and *dwelt bodily*.

Secondly, There is a *Spiritual sense* of this Clause; and according to that, the meaning is this. *Dwelt in us*, namely, by his Spirit, by influence from heaven; and this way *Cajetan* goeth, Lest men should suspect, saith he, because of what was said before, *The Word was made flesh*, that now we are to have none but fleshly communion with the Son of God: Though It was made flesh, yet he dwelt, 〈 in non-Latin alphabet 〉, in us, by his Spirit, and conversed with us in that respect; and this is implied in the Praeposition 〈 in non-Latin alphabet 〉. We say not, *inter nos*; but, *in nobis*. If he had meant it of Christ's dwelling in the world, he would have said, *Inter nos*; but he saith, *In nobis*: that implieth a communication of himself to our inward man, according to that sense which other Scriptures hold forth, *That Christ-Man dwelleth in our hearts by faith*, Ephes. 3. 17. 2 Cor. 6. 16. *God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people.*

Thirdly, There is a third sense of these words, that is, a *Civil sense*. *Dwelt amongst us*, that is, Conversed amongst us, as one man converseth with another. He took upon him the form of a servant, and was in the likeness of man, and carried himself for about 33 years upon earth as a man. This is his dwelling amongst us, and that is the most proper sense in this place; though there be a truth in all the former, yet neither of them is here intended; not the First, which I call the *Mystical sense*, because the human Nature of Christ was not assumed like as a *Tabernacle* or *Tent*, which is pitched for a while, and then removed; but as a *Mansion*. The *Divinity* took up his habitation forever in the *human Nature*. Christ now continueth, and shall forever, as true Man, as he was when he was born of the *Virgin Mary*. In that place, Col. 2. 9. the Apostle useth another word, where he saith, that *all the fullness of the Godhead dwelleth in him bodily*; the word is not, 〈 in non-Latin alphabet 〉, as in a *Tabernacle*; but, 〈 in non-Latin alphabet 〉, as in a *Mansion* and *abiding place*. He so took the human Nature, as never to lay it down again. Therefore not as in a *Tabernacle*. As for the *Spiritual sense*, that cannot well be the meaning here: Though it be true, that Christ dwelleth in the hearts of his Saints, and converseth with their spirits; yet, the *Evangelist* speaketh of some kind of habitation amongst men; but this kind of habitation, dwelling in our hearts, was that which was usually in the *Word* from the beginning of the world; so he dwelt amongst the Jews, for they were his beloved people long before he was *Incarnate*. Besides, this was ceased when the *Evangelist* wrote. *The Word was made flesh, and dwelt amongst us*, 〈 in non-Latin alphabet 〉, *habitavit*, in the Praeterperfect Tense. If ye take it of Christ's conversing amongst men upon the face of the earth, he did dwell amongst them so; but he did not dwell amongst them at this time, that was past; but his dwelling in his Spirit amongst us, that is not past: Joh. 6. 56. *He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him*. It remaineth therefore, that the sense of this place is plainly thus (not to seek into abstruse senses) *The Word was made flesh, and dwelt amongst us*; that is, Conversed amongst men as a man. And therefore that of *Cajetan* hath no validity in it; for [〈 in non-Latin alphabet 〉] doth sometimes signify *on*, as well as *in*: Act. 18. 11. *He continued there a year and six months, teaching the Word of God amongst them*; 〈 in non-Latin alphabet 〉, and so our Translators, well, have it here. *Dwelt*, not *in*, but *amongst us*; Well then, *The word made flesh*, pitched his Tent upon earth, and dwelt amongst

men. If ye will have it in a way of Observation, that must be so. Ye have the Emphasis of the original words.

For the explication of this, Three sorts of men were wont to dwell in Tents. And the allusion here may be to all three.

- Shepherds.
- Sojourners.
- Soldiers.

Shepherds, First: Isaiah 38. 12. Mine age is departed, [1] and is removed from me as a shepherd's Tent.

Sojourners, Secondly: as the Israelites in the wilderness, they dwelt in Tents, and, in memory of that, they after [2] kept the feast of Tabernacles, Psal. 120. 5. We is me, that I sojourn in Meshech, that I dwell in the Tents of Kedar.

Soldiers, Thirdly: And David said to him, Go home unto thine own house. But Uriah said to David, Is the ark [3] of Israel, and Judah abiding in Tents? And my Lord abiding in the open field? And shall I go home to my house?

Now Christ was all these three, a *Shepherd*, a *Sojourner*, and a *Soldier*, and therefore is said, to dwell, in these three respects, as in a Tabernacle.

First, As the great and good Shepherd, for both these terms are given to him, Joh 10. 11. *I am the good shepherd*, saith he, *the good shepherd giveth his Life for his sheep*. That is a good shepherd indeed! Other shepherds they provide food for their sheep, but they cannot give them a fleece; Christ provideth both food, and fleece for his sheep. And whereas other *shepherds* sell their sheep to the slaughter, that they themselves may be maintained by them; here is a *shepherd* slaughtered for his sheep, *I am the good shepherd, the good shepherd giveth his Life for the sheep*. Some other good *shepherds* may venture their life for their sheep; As *David* run a hazard, to venture his Life to rescue the sheep from the Lion. But Christ did more than run a hazard, for He gave his Life.

Then Christ dwelt in Tents as a Sojourner. Ye have a distinction of *Viatores*, and *Comp chenso es*, amongst *Divines*; They say, that all the people of God in their Pilgrimage towards Heaven, are *Viatores*, and the Saints above in the state of Glory, are *Comprehensores*, in that they are at home; now the Lord Jesus Christ he is both. There is that difference between a Saint in Heaven, and a Saint on this side Heaven. Christ in the days of his flesh, was at once a *Traveler*, and a *Comprehensor*. For he always had the fruition of God, in that respect he was a *Comprehensor*; and yet in the 33 years of his abode in the flesh, he was a *Viator*, and a *Traveler* in the way; therefore he is said, to have *drunk of the brook in the way*. He speaks of a *sojourner*, as one going to, and fro, Joh. 16. 8. *I came forth from the Father, and am come into the World; and again I leave the World, and go to the Father*. Here is his *Jistes*, as it were several journeys, that Christ took in the days of his Pilgrimage, as a *Sojourner*.

Thirdly, He pitched his Tents here amongst men, as a *Soldier*, for indeed so he is. Ever since the fall, the World hath been divided into two parts, all shall be united then, but now the Devil goeth away with the greatest part, as the Prince of this World, and the Lord Jesus appeared on the other side, as the Captain of our salvation. Ye have him under that notion, Hebr. 2. 10. *It became him, from whom are all things, and by whom are all things, in bringing many sons unto glory, to make the Captain of their salvation perfect through sufferings.* Accordingly he appeared to *Joshua*, Jos. 5. 13. *with a sword in his hand, as the Captain of the Lord's hosts.* Therefore it is, that when a man is excommunicated, the Apostle's phrase is, *That he may be delivered up to Satan*; because he is now cast out of the visible Church, and so deduced again unto Satan's government. In all these respects, ye see, both as a *Shepherd*, a *Sojourner*, and a *Soldier*; Christ is properly said to pitch his Tents amongst us, which is the importance of the Greek word in the Text.

I shall not pass this over without some Application, [Use 1]The consideration of Christ's dwelling amongst us, may be of use, to let us see, the Faithfulness of God for our Encouragement, and the Condescension of Christ for our Imitation.

First, The faithfulness of God, for our encouragement: Be pleased to look into *Exodus*, and *Leviticus*, you shall find an old promise, *that God would come and dwell amongst his people.* It is said in *Exodus* 12. 43. *I will dwell amongst the Children of Israel, and will be their God.* It is said, *Leviticus* 26. 12. *I will walk amongst you, and will be your God, and ye shall be my people.* Now this promise, is of the nature of diverse, in the Scripture, that have their gradual accomplishments, and are fulfilled, by piece-meal, by degrees; *I will dwell amongst you*, saith God, He promised then, when the people of Israel were in the wilderness. The first fulfilling of this promise was, when the Tabernacle was made in the wilderness, that was a Testimony of the presence of God. A further fulfilling of this promise was, when *Solomon* built the Temple, 2 Chron. 6. 2. *I have built an house, and habitation for thee, and a place for thy dwelling forever.* But when Christ came in the flesh, here was a farther fulfilling of that promise; Then came He, of whose Body the Tabernacle, and Temple, were but types. *Destroy this Temple*, saith he, *and I will build it up in three days, speaking of his body*; now here is the promise fulfilled in a remarkable way: and yet there is to be a farther fulfilling of the same promise still. That ye may see, that God maketh good the same promise many times, diverse times over, Revel. 21. 3. *Behold the Tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God.* There is a farther state of happiness yet to come, wherein this promise is to be made good, *That God will dwell amongst men.*

Secondly, see the Condescension of Jesus Christ, though, *He was the delight of his Father from all Eternity*, Prov. 8. Yet to show his delight to the sons of men, he will come and dwell amongst them, Prov. 8. 31. *I was by him, as one brought up with him, I was daily his delight, rejoicing always before him, rejoicing in the habitable parts of the world, and my delights were with the sons of men.* To manifest this, before he did actually come in the flesh, he was often pleased to take a body for a time, and to lay it down again; to appear in human shape, *praeludere Incarnationi*, as they use to call it; He acted the Prologue of his Incarnation, before he came really. He appeared to *Abraham*, and to *Joshua*. But after he did assume a real body

into personal union with himself, which he did never till now, he took it of the *Virgin Mary*. Here is infinite condescension, that he who lay in the Father's bosom, should not abhor the *Virgin's womb*. If it were such a commendation of *Moses his faith*, Heb. 11. though he were in great pomp at the Court; yet, *by faith he chose rather to suffer afflictions with the people of God, than to enjoy the pleasures of sin for a season*. Though he were a favourite at Court, yet he would join himself with a sort of poor *Brick-makers*. Then, what a condescension is it of the love of God, that he would send his Son to dwell amongst us, poor dust and ashes!

Then, from Christ's dwelling amongst us as in a tabernacle, as it referreth to his condition as a *Shepherd*. Something we may learn from hence; Whom to have recourse to, and to be protected by, in our fallen and relapsed condition: *We were all as sheep going astray*, 1 Pet. 1. ult. *but are now returned to the Shepherd of our souls*. Poor sheep, going astray, and must forever go astray, they cannot know the way to return home. But now, Lo, Christ cometh, dwelleth, and pitcheth his tents amongst us, that under him we may have protection. *I shall want nothing*, saith *David*, *for the Lord is my shepherd*, Psal. 23. ult. Seeing Christ came to pitch his tents, we should hear his voice; *My sheep hear my voice*. Now Christ is in heaven, no voice is to be heard but by the Ministry: therefore all those Exhortations which the Minister giveth to the people, they all come from this great *Shepherd*, and are accordingly to be heeded. Eccles. 12. 11. *The words of the wise are as goads, and as nails fastened by the masters of assemblies, which are given by one shepherd*. Those Officers which Christ hath fastened in the Church, they are as nails fastened to the Assemblies. Therefore such as listen to the voice of *inferior shepherd*, according to the Word, when this *great Shepherd* shall come, they shall receive a Crown of life.

Secondly, Christ pitched his tents amongst us as a *Sojourner*. This should teach us to be conformed to Christ, even in this particular. He did but pitch a tent, he did not take up his abode upon the face of the earth. We must carry ourselves as strangers and pilgrims in the world, and not look at ourselves as at home here. Ye know what the Psalmist saith, *I am a stranger*, Psal. 39. 12. *Hear my prayers, O Lord, and give ear to my cry, hold not thy peace at my tears; for I am a stranger with thee, and a sojourner as all my fathers were*. Ye know what is said of *Abraham, Isaac, and Jacob*, and those *Patriarchs* of old; they dwelt in tents, saith the Apostle, Heb. 11. 8, 9. *By faith Abraham, when he was called to go out into a place, which he should after receive for an inheritance, obeyed, and he went out, not knowing whither he went. By faith he sojourned in the land of promise as in a strange country, dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise. For he looked for a city which hath foundations, whose builder and maker is God. And so, verse. 16. Now they desired a better country, that is, an heavenly*.

Beloved, not to dwell here, Look about you, and ye will find nothing but *Tabernacles*; no *Mansions*, till ye come to heaven. While we live, What are our bodies, but as so many *tabernacles* to our souls? It is a Scripture-expression, 2 Pet. 1. 13, 14. *I think it meet; as long as I am in this tabernacle, to stir you up, knowing that shortly I must put off this tabernacle*. While we live, our bodies are but *tabernacles* to our souls; and when we are dead, the graves are but *tabernacles* to our bodies. Psal. 16. 9. *Therefore did my heart rejoice, and my tongue was glad; moreover my body shall rest in hope*. Because neither must our souls remain long in our bodies,

nor our bodies in the grave. If we will have *Mansions*, we must look to *Heaven*, *In my Father's house are many mansions*. Therefore dream not of *mansions* here below.

Thirdly, Christ pitched his tent amongst us, as the Captain of our salvation. Let this encourage us; we have one that's able to encounter with Satan, if he bring all his forces into the field together. Let him be a roaring lion, here is a ruling Lion, *the Lion of the tribe of Judah*, that can encounter him; that putteth upon us the whole armor of God. They say, that a very Army of *Harts and Hares*, led by a *Lion*, their Commander, are able to do great matters, because the *Leader* putteth courage into them by his valor. Let Christ put courage into us. As that great Commander said, when the Scouts came and told him, that so many thousands were coming against him, more than they were: Why, saith he, How many thousands do you reckon me for? intimating; that he was worth many thousands of his enemies. So, For how many thousands do you reckon Christ, when you go out against the World, and the Flesh, and the Devil? I pass to the next.

And we beheld his glory, as the glory of the only begotten Son of God.

Here is the special manifestation of Christ's glory. The Disciples beheld the glory of Christ, as the glory of the only begotten Son of the Father. Let us take the words as they lie. Here the Spectators were the Disciples of Christ, they were the men that beheld; and, in that respect, they were the blessed men, more blessed then the Fathers before them: Matth. 3. 16, 17. *Blessed are your eyes for they see; and your ears, for they hear. For, verily I say unto you, that many prophets and righteous men have desired to see those things which ye see, and have not seen them; and to hear those things which ye hear, and have not heard them.*

We beheld, there is the View.

The word is emphatical, 〈 in non-Latin alphabet 〉, *we beheld*, as in a theater, as men behold things presented to them on a Stage; they behold them with a great deal of earnestness and delight: That the word implieth.

Ye have heard what the Object is, *the glory of Christ*, *We beheld his glory*, which is the shining forth of excellency; such appeared in Christ.

The specification of that Object, What kind of glory? Why, *the glory as of the only-begotten of the Father*. Ye read in Scripture of several sorts of glory.

There is the glory of the *Celestial bodies*, the Sun, Moon, and Stars, of which it is said, 1 Cor. 15. 41. *There is one glory of the Sun, another glory of the Moon, and another glory of the Stars; for one Star differeth from another in glory.*

We read of the glory of *Man*, 1 Pet. 1. 24. *All flesh is grass, and all the glory of man as the flower of the grass*. The glory of Man, because as the Stars, and Sun, and Moon, excel inferior bodies, so they excel the Beasts; there is a shining forth in him, beyond what is in the creatures that have no reason.

We read likewise of the glory of the *Angels*, who are therefore called the *Cherubims of glory*, Heb. 9. 5. *And over it the Cherubims of glory, shadowing the Mercy-seat, of which we cannot now speak particularly.*

But, there is beyond all these (for all these are but created Glories) there is the *glory of God*, of which he himself saith, He will not give it to any other. This is the Glory of which we read in the Text, *He will not give it to another*, Isa. 42. 4. *I am the Lord, that is my name, and my glory will I not give to another.* I, but Christ was himself of the same Nature with himself; therefore the glory they saw in Christ was the glory as of the only-begotten of the Father. Some difference is in these words.

First, In that Christ is said to be the *only begotten*. Do [Object. 1st.] we not read in the thirteenth Verse of this Chapter, of other children of God, *which were born, not of blood, nor of flesh, nor of the will of man, but of God?* How then is Christ the only begotten, seeing God hath other children, and other begotten children too? That will not serve the turn, to say, We are adopted Christ's, as his begotten. Saith James, Jam. 1. 18. *Of his own will begat he us with the word of truth, that we should be a kind of first-fruits of his creatures.* If God hath begotten us, how then is Christ the only begotten of the Father?

I answer, Out of this place of St. James, *Of his own will* [Answ. 1st.] *begat he us.* There lieth the differences, Christ is the begotten of the Nature of the Father, we are begotten of the Will of the Father, *Of his own will begat he us.* Christ is a Son of eternal generation, we are sons by adoption: He begotten of his Nature, and we begotten of his Will. And so in that sense Christ is the only begotten, because the only Natural Son of God.

Still here is a farther difference, *We beheld his glory, as* [Object. 2d.] *the glory of the only begotten of the Father.* In this Particle, 〈 in non-Latin alphabet 〉, that which is but as another thing, is not the same thing, *simile non est idem.* Why now we hold out, and that according to truth, that the glory of Christ was the very self-same glory which God the Father had; the self-same glory which is due to God, is due to the Son of God. Therefore it is here said, It was *the glory as of the only begotten.*

For that you must know, that the Hebrew *Caph*, and the [Answ. 2d.] Greek 〈 in non-Latin alphabet 〉, is twofold; there is a twofold [As] in Scripture, one of *Similitude*, the other of *Identity*. There is [as] *Similitudinis*, & *Veritatis*, an [as] of comparison. As for example, If one shall see a Noble-man richly attired, and bravely attended, to go through the streets, and say, Such a Noble-man goeth, 〈 in non-Latin alphabet 〉, as a *King*; here is an [as] of *similitude*. If the King himself should be going to Parliament, in great state, we may truly say of him, he goeth in state, 〈 in non-Latin alphabet 〉, as a *King*. Here is an [as] of *Verity* and *Identity*. The former was but an [as] of *similitude*. And there are many places of Scripture, where [as] doth not note a *likeness*, but the *self-sameness*, (as I may so speak) an *Identity*. It is said of *John the Baptist*, that all the people looked at him, 〈 in non-Latin alphabet 〉, as a *Prophet*: Matth. 14. 5. *When he would have put him to death, he feared the multitude, because they counted him,* 〈 in non-Latin alphabet 〉, as a *prophet*. Do you think the multitude looked at

John, as if he had been something like a prophet? No, they took him for a *Prophet* indeed; yea, it is expressed, *they counted him for a prophet*. Phil. 2. 8. the *Apostle* speaking of *Christ*, *being found in fashion of a man, he humbled himself*. What, was not *Christ* really *Man*? Yes. But he being found, 〈 in non-Latin alphabet 〉 , *in fashion as a man*. Here [as] is an [as] of *Identity*, not an [as] of *similitude*, As a man, that is really so. As a man, that is the only begotten Son of God, that is, really the only begotten Son of God. Ye have the words expounded.

Now for the proof of this, *The Disciples beheld the glory of Christ, as the glory of the only begotten Son of God*; you shall have their own Testimony, 1 Joh. 1. 1, 2. *That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled of the Word of Life; for the life was manifested, and we have seen, and bear witness, and shown unto you, that Eternal Life, which was with the Father, and was manifested to us*. Other men they saw *Christ*, as well as the *Disciples* did; but not so much into *Christ*, as the *Disciples* did; As the *Temple of Solomon* was all beautiful without, of costly work, fair, and comely stones, but within, it was all over-laid with Gold. The *Passengers* that went by, they could see the outside of the *Temple*, and could not but acknowledge a beautiful frame; but the *Priests*, that served within, they saw it all over-laid with Gold, and so saw a farther beauty. All the *Jews*, amongst whom *Christ* conversed, might behold his outside, but the *Disciples* had a farther in sight into *Christ*. *We beheld him*, that is, *we beheld him, as the word of Life, and saw his glory*, that is, *as of the only begotten Son of God*; Whereas others saw his glory, that is, as of a *Man*, that did many glorious things; but these saw the glory of God, through the *Manhood*.

For the farther manifestation of this, I shall show you in what things, and at what time, the *Disciples* beheld the glory of *Christ*, and then proceed to Application.

First, In what things.

- In his Oracles.
- In his Miracles.

First, In his *Oracles*, namely his discourses, and Sermons, and Heavenly sayings, that proceeded out of his mouth. They came from him with such a glory, as amazed the hearers; and made them acknowledge, that he spake with authority, Matth. 7. 28, 29. *It came to pass, when Jesus hadenaē these sayings, the people were aston shed at his Doctrine; For he taught them as one having authority, and not as the Scribes*. Here was a dazelling glory shined out from the words of *Christ*, in so much, as they could scarce apprehend him; they had not power to lay hold on him, *but returned, and said, Never man spake like this Man*. What was flatteringly said of *Herod*, is true of the *Lord Jesus Christ*, in regard of his Ministry; *The voice of God, and not of man, not of mere man, but of him, that was both God and Man*. So this glory the *Apostles* saw in his Oracles, for they conversed with him.

Secondly, In his *Miracles*: *Divine* glory shined in them. As it is said of the first *Miracle* he did, Joh. 2. 11. *This beginning of miracles did Jesus in Canaan of Galilee, and manifested forth his glory, and his Disciples believed on him*. And so, when he had raised *Lazarus* from the dead, it is said, Joh. 11. 4. *This sickness is not to death, but for the glory of God, that the Son of God might be glorified*

thereby; The Lord Jesus Christ intended his own glory in raising of Lazarus (And so by all his other Miracles.) This was a *Divine glory*: Because, never any raised the dead, as he did. Other instances ye have of others, raising some dead ones, as *Elisha the Shunamites son*, 2 King. 4. •3, 34. and *Paul, Eutychus*, Acts 20. 10. But here is the difference, *Christ raised them by his own power, they by the power of Christ*. So, *The glory, as the only begotten of God*, appeared only in his Miracles, and not in theirs Luk. 14. 7. It is said of Christ, *He touched the bier, and they stood still, And Christ said, I say to thee, Arise*. Here Christ speaks to men, *I say to thee*: whereas, what the Apostles did, they acknowledged it done, not by their own power, but by Christ, Acts 3. 12, 13. *And when Peter saw it, he answered unto the people, Ye men of Israel, why marvel ye at this? or why look ye so earnestly on us, as though by our own power, and holiness, we had made this man to walk; The God of Abraham, and of Isaac, and of Jacob, the God of our fathers, hath glorified his Son Jesus, whom ye delivered up, and denied him in the presence of Pilate: His Name, through faith in his Name, hath made this man whole*. So as it was the Glory of Jesus, that appeared even in the Miracles of the Disciples; These are the things wherein he did especially appear.

For the times: they are these two,

- The time of his *Transfiguration*.
- The time of his *Ascension*.

First, *The Disciples beheld his glory, as the glory of the only begotten of the Father*, at his *Transfiguration*; of which ye read, Matth. 17. *When his Face shined, and his Raiment glittered, having Moses, and Elias, James, Peter, and John there; who were the spectators of all*. This, *Moses* had begged long before, and said, *Lord show me thy glory*; Some piece of an answer God gave him, when he passed before him, and shown some piece of his glory. But here God showeth his glory upon mount *Tabor*, when Christ was Transfigured; *We beheld his glory, namely, at the Transfiguration*. *John* was one there, and *Peter* was another, as well as *John*. And he speaks dearly of it, 2 Pet. 1. 17. For he telleth you of the voice that came from the excellent glory; saying, *This is my beloved Son, in whom I am well pleased, hear him*. Referring to that time, and that place, the time of our Savior's *Transfiguration* upon that Mount, Mark 9. 2, 3, 4, 5. verse. *And after six days, Jesus taketh with him Peter, and James, and John, and leadeth them up into an high mountain, apart by themselves, and he was transfigured before them; and his raiment became shining exceeding white as snow, so as no fuller on earth can whiten them. And there appeared unto them Elias, with Moses, and they were talking with Jesus*.

The second time, wherein they beheld this glory of Christ; was the time of his *Ascension*, which the Disciples were spectators of, Acts 2. 9. *And when he had spoken these things, while they beheld him; He was taken up, and a Cloud received him out of their sight*. This cloud was *Vehiculum Regale*, a *Royal Chariot*, wherein Christ rode up to glory; And glory was not only the term, to which he went, but he went in a glorious way. As you may understand that in Timothy, *Great is the mystery of godliness. God manifested in the flesh, seen of angels, believed of in the world, received up into glory*, 〈 in non-Latin alphabet 〉 . You see by this time the truth of the Proposition. Let us see what use we can make of it, and then proceed.

First, take notice of one great end of Christ's Incarnation, [Use 1] which was, That his glory might be seen: *He was made flesh, and dwelt amongst us, and we beheld his glory.* Till then, the glory of Christ was invisible; but now, by taking flesh, he exposed himself and his glory to view: *God manifested in the flesh,* 1 Tim. 3. 16. Indeed, the flesh of Christ was a veil to him, but a mirror and glass to us. To him a Vail, to observe the glory which he had from all Eternity with God the Father, as the Son of God; but to us a Mirrour, in which we beheld this glory of God, which was never till now exposed to view, or not so fully. As God is invisible, so his glory is too dazzling for our weak eyes. But we that cannot behold the Sun in its sphere, may behold the Sun in a bason of water. We that cannot behold the glory of God, as in itself, may behold it in Christ, in the veil of his flesh. Therefore he was manifested, that he might be seen.

Secondly, Be exhorted from hence, to take a view of the glory of Christ, as the Disciples did: We cannot in the same manner, yet we have one way wherein we may do it: For Christ exposeth himself and his glory to believers in the glass of the Gospel; 2 Cor. 3. ult. *But we all with open face, beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord.* To that end, he hath appointed the Ministry of the Word, and furnished his Ministers with gifts. 2 Cor. 4. 6. *God who commanded light to shine out of darkness, hath shined in our hearts, that we should give the knowledge of the glory of God in the face of Jesus Christ.* Therefore in your attendance upon the Ministry of the Gospel, let it be your aim, still to see something of Christ's glory in it: And do as the Disciples did, *We beheld his glory as in a Theater.* Let it be our care to view Christ, and the things of Christ, as they are represented to us in a *Theater.* Ye know how greedy men are of such objects, they cannot satisfy their eyes with seeing *Pageants,* and such kind of shows; besides, things upon a Stage are seen with a great deal of delight: Insomuch as *Augustine,* when he would expresse the joys of Christians, in the midst of their greatest sorrow, hath this excellent expression of it, *Orantium dulciores sunt lacrimae, quàm omnium gaudia Theatrorum,* saith he, *The tears of praying Christians have more sweetness in them, than all the joys of the Theaters, or of the Stages.* Certainly, there never came such a spectacle, never such a thing to be viewed, as the glory of Christ is, never anything so well worth the viewing. Let it therefore be our care to do as the *Apostle* exhorts us, *to be looking up to Jesus.* That is very emphatical, Heb. 12. 2. *Looking unto Jesus, the author and finisher of our faith; who for the joy that was set before him, endured the cross, and despised the shame, and is set down at the right hand of God.* The word is, 〈 in non-Latin alphabet 〉, which hath a double force in it, 〈 in non-Latin alphabet 〉, and 〈 in non-Latin alphabet 〉; *looking off,* first; and then, *looking upon.* We must look off from the world, which our hearts are too much glued to, and then look up to *Jesus;* otherwise, if we busy our minds too much with carnal things, our hearts will be so full of the relish of them, as we cannot savor of the things of God. Certainly, brethren, we have presidents for this; take *Paul,* a man that busied himself in this great work, of beholding the glory of Christ, throughout his whole course, after his conversion; therefore he desired no other learning but Christ crucified, 1 Cor. 2. 2. *I determined not to know anything amongst you, save Jesus Christ and him crucified.* He valued no other wealth, but *the knowledge of Christ,* Phil. 3. 8. *I count all things but loss and dross, for the excellency of the knowledge of Jesus Christ my Lord; for whom I have suffered the loss of*

all things, and do count them but dung that I may win Christ. Where was his learning, and wealth, and joy, and great delight? It was in the beholding of Christ; he gloried in nothing else, Gal. 6. 14. *God forbid that I should glory, save in the cross of our Lord Jesus Christ.* Beloved, the Cross of Christ shall be our Crown, if we love to make the glory of Christ our study.

Thirdly, take this third use into your meditations, of the excellency of Christ, raising your apprehensions above all created glories; for his glory is the glory *as of the only begotten of the Father.* Ye wrong Christ, if your apprehensions of him be not higher, than those you have of any creature. His hath a glory far above theirs, above the glory of the *Celestial bodies*, and the glory of *Men*, above the *Angels* and *Cherubims*. Therefore the Apostle taketh a great deal of pains, to prefer *Christ* above the *Angels*, that our thoughts may go beyond in the excellency of Christ above any other creatures. Whence it is, that Joh. 5. 23. *all men should honor the Son, even as they honor the Father. He that honoreth not the Son, honoreth not the Father which hath sent him.* So I have done with that Clause.

4. The fourth thing in my Text remaineth, that is, The singular *Qualifications* of Christ's Person,

Full of Grace and Truth.

Christ was full of grace and truth, That is our Observation. *It pleased the Father*, saith the Apostle, Col. 1. 19. *that in him should all fullness dwell*; all fullness, of all sorts of grace, whether ye look to the kinds, or degrees of grace, the fullness of both sorts. There were all kinds of grace in Christ. Those graces which were scattered amongst the Saints, one excelling in this grace, another in that; *Moses* in meekness, *Job* in patience, *David* in thankfulness, and *Joseph* in chastity, and so in the rest; they are all united in Christ. So for the measure and degrees of grace, as he hath of all kinds, so the utmost degree of every kind. To Ministers, graces are given in a scant proportion, and measured out, according as God hath allotted to everyone his proportion, as the *Apostle* speaks, Ephes. 4. 7. *Unto everyone of us is grace given, according to the measure of the gift of Christ.* But to Christ himself, it is above measure, Joh. 3. 34. God gave not the Spirit by measure to him; he doth not stand meting it out, but poureth it out upon him. So that look whatsoever grace a human nature, void of sin, is capable of, that was all poured out upon Christ: *Full of grace. It pleased the Father, that in him should all fullness dwell*, 〈 in non-Latin alphabet 〉 ; that it should be the *mansion-house* of all fullness, so as there shall be no defect. *Adam* was full of grace in his condition, but fell from it; and the *Angels* full, but many of them turned *Apostates*: but *Christ* hath no defect in his Nature, it is a fullness, and a dwelling fullness. But this is too general. *Full*, Of what? *Full of grace*, and *full of truth*.

First, Of *grace*. *Grace*, is a word of various acceptation, and admitteth of many distinctions: I shall only meddle with such, as are applicable to this place. *Grace* is twofold, it is taken either *Active* or *Passive*.

There is *Active-grace*, *Gratia gratis dans*, *Giving-grace*. *Passive-grace*, *Gratia gratis data*, *Grace given*.

Active grace is that good-will, out of which God bestoweth his benefits upon the *gracious*.

Passive grace, grace given, is that which is bestowed, either upon the body, or upon the soul, or upon the whole person.

First, A *grace* bestowed upon the bodies of men, and that is Beauty, which properly cometh under the notion of *grace*, in that sense; *Favor is deceitful, and beauty is vain*, Prov. 31. 30. *Gratia fallax est*, saith the *Latin* translation, *grace is deceitful*; taking *grace* for *beauty*. So the *Heathens*, they called those goddesses of theirs, *Charites*, the *Graces*. That is *grace* upon the body, but that is the lowest.

Secondly, There is *grace* bestowed upon the Soul; and those are rather *Gifts*, tending to Edification, as *gifts of Prophecy*, and the like; or to Salvation, as *Faith*, and *Love*, and *Zeal*. The former are called, 〈 in non-Latin alphabet 〉 ; the latter, *Charites*: the former, *gifts*; the latter, *graces*, in a strict sense

Thirdly, There is *grace* bestowed upon the whole Person, that is, *Acceptation*. Ye may call the first, *Gracefulness in the body*; the second, *Grace in the soul*; and the third, *Gracefulness in the person*. As when we say, Such a one is *gracious* at the Court, when he partaketh of the *grace* and favor of the King.

Now *Christ* was *full of grace* in all these senses.

First, If ye speak of *active grace, giving grace*; there was a fullness of that in *Christ*, a fullness of good-will, out of which flowed so many accommodations to the sons of men, both for soul and body. Therefore at his birth, the *Angels* sung, *Good-will towards men*. Whether ye look to his words, or to his deeds, ye shall find him *full of grace*, in this sense. If to his words, ye know what the *Evangelist* saith, Luk. 4. 42. *They all bare witness, and wondered at the gracious words which proceeded out of his mouth. Gracious words*. It is prophesied of him, and accordingly he made it good, that *he should not cry, nor his voice be heard in the streets*. His cry should not be like that of *Jonah* in *Nineveh*, a voice of *destruction*, or of *terror*; but if he did cry, it should be of *mercy*. *If any man thirst, let him come and drink*. If his voice be heard, it is a voice of *grace*, inviting sinners to come to him, *Ye that be heavy laden, &c*. *Grace* in all his words.

And so *grace* in all his Actions, *He went about*, as the Scripture telleth us, Act. 10. *doing good*. And so ye know the *Evangelical* History. I do not think, ye can give me an instance of any man, that *Christ* sent away, in the days of his flesh, that came to him for mercy, without mercy, *He healed them all*▪ Luk. 9. 11. *And the people, when they knew it, followed him; and he received them, and spake unto them of the kingdom of God, and healed them that had need of healing*. So, here is *active grace* in *Christ*.

Secondly, If ye look to *Passive grace, to grace given*; there was *grace given* that fell upon his body, which, certainly, was of excellent frame, full of beauty. Therefore it is said, *Thou art fairer than the sons of men, grace is poured upon thy lips*, Psal. 45. 2. This is not spoken of the *Divinity* of *Christ*, for, in that respect, he was fairer than the *Angels*; but of his *Humanity*, and so he was fairer than the *children of men*. There was indeed a time, wherein no beauty was to be seen in him; but he speaketh of him then as upon the Cross, when the ploughers made

long furrows upon his back, and digged deep holes in his sides, as he was besmeared with blood; so no beauty in him.

Secondly, *Passive grace* upon his soul, grace given to that. Whatsoever Indowment was requisite to fit him for a *Mediator*, that he had; some understand by *Grace*, all the perfections of the *Will*; and by *Truth*, all the perfections of the *Understanding*. Surely nothing was wanting, either in *will*, or *understanding* or *affection*, that might render the soul of Christ *fully gracious*. It is prophesied in Isaiah 11. 2. *The spirit of the Lord shall rest upon him*. He spake before of a *rod of Jesse, and a branch growing out of his root*; So now, What *grace* was upon his soul? Why, *The spirit of the Lord shall rest upon him, and the spirit of Wisdom, and Understanding, and of Counsel, and Might, and of Knowledge, and of the Fear of the Lord*.

Thirdly, *Grace given*, such as filleth up the whole person, *grace of Acceptation*. In that sense it is said, *Luk. 2. 40*. speaking of Christ, *The Child grew, and waxed strong in spirit, filled with wisdom, and the grace of God was upon him*; that is, the favor of God. So he interpreteth it in the last verse of that Chapter; *Jesus increased in wisdom, and stature, and favor with God, and men*. We needs must grant it to be so, because, *Quod efficit tale, magis est tale*, That which maketh another so, is much more so, it self. Christ is he, that procureth acceptance both of our persons, and our services; and therefore, he himself is much more acceptable with God. Our persons have no acceptance, but through him. We are said, *to be accepted through the beloved*, *Ephes. 1. 6*. Our services have no acceptance but through him. In that place of *Peter*, we are a *spiritual priest-hood*, *1 Pet. 2. 5, 6*. *Offer up spiritual sacrifices, acceptable to God by Jesus Christ*; So as He himself is much more accepted. Thus you see, how he is, *full of grace*.

Let us see now, how Christ is likewise, *full of Truth*. The truth is said to be in Jesus, and Jesus is said to be in the truth. Truth is said to be in him, *Ephes. 4. 21*. *If so be ye have heard him, and been taught by him, as the truth is in Jesus*. He is said to be The truth, *John 14. 6*. *I am the way, the Truth, and the Life*.

More distinctly, Take truth in what notion you will, it will appear Christ was, *full of truth*. *Truth* is sometimes opposed to *Hypocrisy*, sometimes to *Error*, sometimes to *Lying*, sometimes to *Shadows*. Christ was full of truth, in all these senses.

First, If ye take *Truth*, as opposed to *Hypocrisy*, and as equipollent with *sincerity*, not with the *leavened bread of malice, but with the unleavened bread of sincerity and truth*, saith the Apostle, *1 Cor. 5*. So Christ was *full of Truth*, sincere in all. When he lifted up his eyes, he lifted up his heart to God. When he bowed his knee, he bowed his soul. When he opened his mouth, he opened his heart to his hearers. Therefore he is said to be girt about the loins with *faithfulness, and truth; Righteousness, and truth, shall be the girdle of his loins, and faithfulness, the girdle of his reins*. As the girdle girts a man in; so *sincerity, and truth, girt in all the actions, and speeches of Jesus Christ*.

Secondly, If ye take *Truth*, as it standeth in opposition to *Error*; thus Christ was, *full of truth*, because all Treasures, both of wisdom, and knowledge, being hid in him, it was impossible, for him to have any misapprehension; He conceived rightly of all things, and spake truly of all, even his enemies being witnesses. Hear what they say, *Matth. 20. 16*. *They sent out to him*

their Disciples, with the Herodians, saying, Master, we know thou art true, and teachest the way of God in Truth.

Thirdly, Take *Truth*, as it standeth in opposition to *Lying*. *Lie not one to another*, saith Paul, to the Ephesians; *but speak the truth, every man to his neighbor*. So Christ was, *full of truth*. The Apostle Peter telleth you, *That he was a Lamb, without spot, or blemish, he did no sin*, 1 Pet. 2. 22. *He did no sin, neither was guile found in his mouth*: It might be sought for, but was not found. The word importeth, it was not found in his mouth: for many lay at catch for Christ, if they could have trapit him in his speeches; There was a great deal of watching, but no guile found in his Lips. He did neither *Me•tiri*, nor, *Mendacium dicere*, at any time, which can hardly be said of any; And yet one thing Jabrinus saith, *A good man will be sure not to lie, that is, to speak against his knowledge, and Conscience*. A prudent man will be careful not to tell a lie, nor yet to speak, what is untrue; One that will not lie, may yet possibly speak an untruth, but Christ did never so much, as speak an untruth. He was so far from *Lying*.

Fourthly, If ye take *Truth*, as it standeth in opposition to *Shadows*, Hebr. 9. 24. *Christ is not entered into the Holy place made with hands, which are the figures of the true, &c*. Here is *true*, opposed to *figure*, to *shadow*. In this sense, Christ is, *full of Truth*; because he is the substance of all those *shadows*, which were under the old Law: which some take to be the sense of what followeth, Joh. 1. 17. *The Law came by Moses, but faith, and truth, by Jesus Christ*. *Truth* is here opposed to the *Ceremonial Law*, which containeth the *shadow*, as *grace* to the *Moral*; Let us learn something throughout every branch of this Explication.

First, Seeing Christ is *full of grace*, in an active sense, [Use 1] that is, *full of giving grace*; full of good will to the sons of men: Let us all learn to have good thoughts of Christ, not to look at him in Satan's spectacles, through the glass of unbelief, and melancholy-apprehensions; as one that is inaccessible, one that will not pardon, nor entertain poor sinners: So the Devil sometimes presenteth him, in such a false glass. But look at him in the glass of the Gospel, that holdeth him forth, *full of grace*. The *Holy Ghost*, that proceedeth from the *Father* and the *Son*, telleth you what he is; He came down in the shape of a Lamb, to show the meekness of Christ. The Disciples they saw him, as *full of grace*. The friends of *Lazarus* saw him, *weep over Lazarus*. They said, *Behold how he loved him*; the same bowels Christ hath now in Heaven, as he had upon the Earth. And if it were possible, that they were capable of enlargement, there are none more large; now all the provision is laid in, and the meat bought, and the Table spread, and dishes provided. What doth God expect, but that the people should fall to, and eat? How can we doubt of his good will now, that hath done, and suffered, and prepared so much for us? It is not now to do, it is done already; therefore we may be surer of his good-will, than they, before the price was paid.

Secondly, Seeing Christ is *full of grace*, even in regard of his body Look at Beauty as a blessing. This kind of grace is one of the things that adorned Christ. I say, look at beauty as a blessing, when it falleth upon a body, joined to such a soul as Christ's was; otherwise, it is to the soul as a rusty sword in a velver scabbard. The beauty of a profane person is but like the shining of a rotten stick, like the gaynesse of those weeds in your corn-fields, that make a fair show, yet, if you touch them, they are offensive, not to be endured. There can no

expression equal the foulness of them in Scripture; it is as Solomon said, Prov. 11. 22. *as a jewel of gold in a swine's snout, so is a fair woman without discretion.* But now, where there is a meeting of the inward graces of the soul, and this outward gracefulness in the body, there beauty is an ornament. *Pulchior est virtus veniens e corpore pulcro.* Where beauty and godliness be, there grace is more beautiful, in such a body, in such a person. And the beauty is more graceful, where there is grace to set it out, where the inside is adorned as well as the outside. It is an high commendation that the Scripture giveth of *Abigail*, and showeth what beauty is most desirable; a sweet conjunction was found in her, *A beautiful woman, of a good understanding*, 1 Sam. 25. 3. *The name of his wife was Abigail, and she was a woman of a good understanding, and of a beautiful countenance.* Such as God hath bestowed beauty upon, should be careful not to blemish it, by any untoward conversation; but to be looking to God both inside and outside. When ye have good apparel on, ye are loath to stain that; When God hath appareled your beauty with beauty, take heed of staining that by any uncleanness whatsoever.

And, in the next place, in that Christ was full of grace in regard of the soul; We should learn from hence, whom to have recourse to, when we stand in need of grace, even to this full Fountain; for he received it, that he might communicate it. He was filled with an overflowing fullness, that *of his fullness we might receive grace for grace*, Joh. 1. 17. Christ is full of grace, as a woman's breast is full of milk, that even aketh for want of being drawn. Christ, as he is full, so he delighteth to communicate of his fullness; therefore it is an ease to him to be drawn. Of this, we shall speak, God-willing, in its place.

Fourthly, Christ is *full of grace*, of grace that fell upon his whole Person; that is, *Full of acceptation with God*, a gracious receiving into favor with God the Father. And this letteth us see, whence we are to fetch all our acceptation. How it cometh to pass, that the Saints come to be so gracious with God? Why, in and through Christ, who is *full of grace and acceptance; They are accepted* (as ye heard before) *in the beloved.* Christ is so gracious, as to ingratiate all that believe in him. He is God's *Favorite*, and bringeth into favor all such as are allotted to him. None of us can possibly get the blessing, but in our Elder Brother's garment; *Jacob* took that course, so must we, if we will have a blessing from God. As *Joseph* told the *Patriarchs*, *They should not see his face, except they brought their younger brother Benjamin along with them;* so there is no seeing of the face of God, unless we bring Christ along with us in the arms of our faith. There is a story, Act. 12. of the men of *Tyre*, when *Herod* was displeased with them, how they made use of *Blastus* the King's Chamberlain; verse. 20. *And Herod was in displeasure with them of Tyre and Sidon; but they came with one accord to him: and having made Blastus the King's Chamberlain their friend, desired peace, because their country was nourished by the King's country.* This is our case. God is highly displeased with us for our sins, as *Herod* was with the men of *Tyre* and *Sidon*; we have our dependency upon God, as they had upon *Herod's* country, *Their country was nourished by the King's country.* We are undone, if God relieve us not. Now they are undone; the best way is, to make *Blastus* their friend, that so *Herod* being appeased, they may have peace. We are to go to God by *Christ Jesus*, that we may have acceptation with God. He is full of grace, and they shall partake of his grace and favor; even as *Joseph*, when he was got in with *Pharaoh*, he made way for all his brethren: the Text saith, Gen. 47. 2. *He took some of his*

brethren, and presented them to Pharaoh. Just so doth Christ take us, and presents us to God. The Apostle Peter hath a phrase somewhat like it, where he saith, 2 Pet. 3. 18. *Christ also hath once suffered for sin, the just for the unjust, that he might bring us to God,* 〈 in non-Latin alphabet 〉, that he might take us by the hand, and lead us to God. Now these men being presented by Joseph to Pharaoh, see how Pharaoh entertaineth them, *See, the land is before thee; in the best of the land make thy father and brethren to dwell.* If Christ hath once brought us to God, not only all the good things of the world, but all the promises of the Word, are before a Saint, when he is brought to God by grace, and so ingratiated with him.

Fifthly, Seeing Christ is *full of truth*, as it standeth in opposition to *hypocrisy*, learn we to be like him; it is good being of Christ's fashion. The girdle of his loins is *Truth*, as ye heard before out of verse 11. Let it be the girdle of ours, *Having your loins girt about with truth.* Be sincere in all we speak and do; otherwise, all our performances, be they never so glorious, they are but like a fair pair of gilded Organs, that want wind or bellows to blow them; so are all our performances, if there be no sincerity to enliven them. All outward services, they are but the carcasses of Devotion, if there want sincerity. Ephes. 4. 24. It is called, *The new man, created in righteousness, and in the holiness of the truth,* 〈 in non-Latin alphabet 〉, so it is in the Original; it is, *a holiness of truth.* Otherwise, no holiness at all, if truth be not there.

Again, If Christ be thus *full of truth*, as it standeth in opposition to *error*; then we may see from hence, whom to go to for guidance in all matters of opinion; to Him that is *full of truth*, that cannot err. *Doceat me Deus qui me fecit, & non qui seipsum ignorat.* Let him teach me that made me; let not him teach me that knoweth not himself. Every man is a lover of his own opinion, and apt to miscary; but it is Christ that is *full of truth, who hath promised to guide us by his spirit, and to lead us into all truth,* Joh. 16. 13.

Again, If Christ be *full of truth*, as it standeth in opposition to *lying*: Let us learn from hence to gather matter of *comfort* to all the people of God. *He that is full of truth, and cannot lie,* hath said to every poor soul, *Come to me ye that are heavy laden, and I will give you rest. If any man come to me, I will in no wise cast him off.* So is it matter of *terror* to all ungodly impenitent sinners. *He that believeth not, is damned already. He that believeth, shall be saved; he that believeth not is damned, the wrath of God abideth upon him.* And so matter of *Imitation* for all. If our Savior, whom we profess ourselves to depend upon, and to be *Disciples* of, be full of *truth*, let us be like him. Therein standeth the true Religion, in imitating him whom we worship, saith *Lactantius. If people be given to lying, they are more like the devil than Christ:* For it is said of such, *Ye are of your father the devil.* He is a liar, and the father of it. Mark, he speaks of his own when he speaks a lie. Now there will be a time, when every soul shall be ransackt. Take heed, lest the devil find something of his own, reigning in you. It is said, he came to Christ, *The Prince of this world cometh,* Joh. 14. 13. *and hath nothing in me;* that is, nothing of his own in me. He came and searched Christ, but found nothing of his there. Take heed, lest when he comes to you, he find a *lying spirit* there, that is his own. As, when *Laban* came to search *Jacob's* tent, to try if he could find any of his own goods there; if he had, it would have gone ill with *Jacob*: As, when searchers come to a ship, and find any prohibited goods there, the owner forfeits

all the lading. If the devil come, and find anything of his own, he takes that soul to hell. *Without are dogs, and everyone that loves and makes a lie*, Rev. 22. 15.

Lastly, Seeing Christ is *full of truth*, as it stands in opposition to *shadows*: Let us learn to embrace him, that so we may find the *substance*. That is the phrase of the *holy Ghost*, Prov. 8. 21. where Wisdom speaks thus, *That I may cause those that love me to inherit substance, and I will fill them with treasures*. Christ is not only the substance of all *Levitical shadows*, (they are vanished, we have now nothing to do with them); but there is another sort of *shadows* that men doat upon, more than the *Jews* upon their *ceremonial carnal things*, delights of the world, riches, pleasures, and profits; there are some men that busy themselves in these. What saith the *holy Ghost* of them? Psal. 83. 17. *Let them be confounded and troubled forever; yea, let them be put to shame and perish*. All are but *shadows*, in comparison, no reality. Oh then, he is a substantial man that inherits, he that leaveth to follow after *shadows* to inherit Christ; otherwise, all men that busy themselves in things below, and neglect Christ, they are but like a man that goes into an *Orchard*, and, instead of pulling the fruit, he catcheth at the shadow of the fruit, that are scattered in the hedge; he hurts himself, and getteth not the fruit. Would ye have Christ, ye must go to God for him; the reality of all is founded in him. What are the things men doat upon? but either honors, or riches, or pleasures, the worlds Trinity, as some call those three: We shall find them all in Christ, Prov. 3. 16, 17. where Wisdom speaks thus (that Wisdom is Christ) *In her right hand are riches and honor. Her ways are ways of pleasantness*. Here is all three, riches, honor, and pleasure; and all found in *Wisdom*, which is the *Lord Jesus Christ*.

Vers. 15. John bare witness of him; He cried, saying, This was he of whom I spake, He that cometh after me is preferred before me, for he was before me.

16. And of his fullness have all we received, and grace for grace.

For this fifteenth verse, which I am now to close with, there are in it these particulars.

First, The *Witness-bearer*; that is *John the Baptist*, *John bare witness of him*.

Secondly, The manner of his *Witnessing*, *He cried, saying*.

Thirdly, The time when he witnessed, which lieth couched in these words, *This was he of whom I spake*. I shall open that by, and by.

Fourthly, The matter of his testimony here, *He that cometh after me is preferred before me, for he was before me*.

I shall begin with the first. The *Witness-bearer* was *John the Baptist*, of whom we read, verse. 7. that *he came for a witness, to bear witness of the Light*; and here we find him doing, what he came for. He came for a witness, and here he bears witness. This is the *Observation*.

That a good man will not be wanting, to the duty of his [Observ.] place.

This was his *Office*, and ye find him taken up in the discharge of it, and so should everyone be; *For we must walk Circumspectly, not as fools, but as wise*, not to forget the errand we are sent

about. Every blessed man is like *that Tree*, Psal. 1. *that bringeth forth his fruit in his season*; which is proper to his Calling, and in such a time, as is most proper for that fruit, Rom. 12. 7, 8. Ye have an Apostolical Injunction. *Let him that hath a Ministry, wait upon his ministry; or he that exhorts upon his exhortation; He that giveth, let him do it with simplicity; he that ruleth, with diligence; he that showeth mercy, with Cheerfulness.* Men lose nothing, by being employed in that service, that God calls them to; and men get nothing, by being busy in other men's matters. One may be over-busy, and yet, in God's account, but an idle person, if he doth not his proper work, 1 Tim. 5. 13. *And withal, they learn to be Idle, wandering about from house to house; and not only idle, but Tatlers also, and busy-bodies, speaking things which they ought not.* Busie bodies, and yet idle: Why? why, because busy in matters that concern them not.

The next is the manner of *John's* witness bearing, *He bare witness, and cried*; The Baptist cried in his witnessing of Christ. There is something remarkable in that, whereas the Scripture contents it self in other Cases, to say, *He opened his mouth, and spake*; here *John*, Crieth. What is the mystery of this? He is said to cry for someone, or all (perhaps) of these three Reasons.

First, In reference to a fore-going Prophecy; *Isaiah* had fore-told as much, which is applied in, *Matth. 3. 3.* speaking of *John the Baptist*, *This is he that was spoken of by the Prophet Isaiah; Behold the voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight.* He fore-told, he should have the voice of a *Crier*; therefore; this voice is applied to him.

Or Secondly, In reference to the time, when he first began to witness of Christ, and that was, as *Philogus* telleth us, in the year of *Jubilee*; under the Law, every fiftieth year, the Jews were to keep a *Jubilee*, wherein they were to ordain liberty to their servants, and restore men to their possessions, that had been mortgaged, Levite. 25. 9, 10. *Then shalt thou cause the Trumpet of the Jubilee, to sound in the tenth day of the seventh month; in the day of atonement, shall ye make the Trumpet sound through all your Land, unto all the Inhabitants thereof. It shall be a Jubilee unto you, and ye shall return every man to his possession, and ye shall return every man unto his family.* *John*, that came to be the Minister of the Gospel, he began in a year of *Jubilee*, because he was to proclaim a liberty, that came by Christ; who was now to be exhibited, and to show himself, because he came, by the Ministry of the Gospel to restore men to those possessions they had lost in *Adam*, even to an *Eternal Inheritance, reserved in Heaven for them.* The year of *Jubilee*, was to be proclaimed by a *Trumpet*; Therefore, *John comes crying.* The Interpretation, receiveth a strong confirmation of that, *Isaiah 58. 1. Cry aloud, spare not, lift up thy voice, like a Trumpet, and show my people their transgressions, and the house of Israel their sins.* Here *John's* voice cometh, as a *Jubilee-Trumpet*, to proclaim liberty to them that were Captive; therefore, he is said, to Cry.

Thirdly, Crying may refer to the temper of his spirit, in his witness-bearing to Christ; you may note his fervency, or alacrity, or both. *Crying* noteth *fervency*, *Why Criest thou to me, saith God to Moses at the Red Sea*, when *Moses* was most fervent in spirit; yet we read of nothing he said, saith *Augustine*. *The people cried, and God heard them not, Moses held his peace, and yet was heard, because there was a louder cry within.* Of Christ himself it is said, In the days of his flesh, *He offered up Prayers with strong cries, and tears. The spirit crieth Abba, Father.* It is a term of

earnestness, and so of *alacrity* too, Hos. 12. ult. *Cry out, and shout thou inhabitant of Zion, for great is the Holy one of Israel, in the midst of thee; John* went about this work, with a great deal of earnestness, and delight. He that leapt in his Mother's Womb, when the news came of the Conception of Christ; now he leapeth with much more joy, when he himself came to be the *proclaimer* of Christ. He himself hath the honor to be the *Day-Star*, that shall usher-in the Sun of *Righteousness*, to be more than a *Prophet*; He pointed at him with the finger, and said, *This is the Lamb of God, that taketh away the sins of the World*. Let us all learn from hence, to cry up Christ in our several places, and according to our several capacities; *John* did so, when he witnessed of him, to cry up Christ with all the *alacrity*, and *fergency*, that may be. You know how *Demetrius*, and the *Silver-Smiths*, cried up *Diana*, of the *Ephesians*; because they got their Living by making of her Silver-shrines. The merits of Christ will bring us more, than the shrines of *Diana* can bring to them; We shall have Life, and Life Eternal, with this Life. Therefore, we have more cause to cry up, *Great is the Lord Jesus; Great is the Lord, the Rock of our Salvation, and our Righteousness*. And the rather, because in few words, the best way in the World, to cry down both sin, and error, is, to cry up Christ. *Lust*, and *Heresy* both, will fall like *Dagon* before the *Ark*, if Christ were once up in men's hearts.

There is use, of other Arguments and Considerations, as of the Law, and the terror of the day of Judgment, and torments of Hell, these have their place; There is nothing so effectual to draw sinners out of hell, as the setting up of Christ; when they know Christ is Crucified, they then are crucified with Christ. A man may be terrified with the threats of the Law, and thoughts of judgment to come, and yet have an heart filled with lust all this while; If Christ once come into the heart, he driveth out these lusts before him: The like may be said of *Errors*, *Corrupt opinions*. If the Sun of *Righteousness* comes in, it is his beams that causeth all these shadows to fly away; nothing so soon, nothing so sure. Instance, in *Popery*. There may be great use of preaching, against the particular points of it; against *Purgatory*, *Transubstantiation*, and *Worshipping of images*. But if once a man could set up Christ in his heart, How soon would these vanish? Saith *Calvin*, *Popery* cannot stand, but where the *ignorance of Christ* is brought in; for the knowledge of *Christ* maketh *Popery* to fall. *Christ* and *Antichrist* are like two buckets in a Well; if the one goeth up, the other goeth down. *Popery* cannot thrive in that soil, where Christ is planted. Thus much from these words, the manner of his bearing witness, *He came crying*.

Thirdly, For the Time; that, I told you, lay in these words, *This was he of whom I spake*. Whence it is gathered, That *John the Baptist* having testified of *Christ*, when he came to his Baptism, continued his bearing witness to him, *now, when Jesus was gone into the wilderness*; which, ye know, was presently after he was baptized. That difference is between this *Evangelist* and the former; he relateth what they omitted, and omitteth many of those things, that they relate. The *other* had spoken of the testimony that *John* gave to Christ, before he made himself known; our *Evangelist* speaketh nothing of this, but falleth upon those Testimonies which he gave to Christ, after he was made known. Now he was made known at his baptism, *This is my beloved Son, in whom I am well pleased*. *Chemnitz* maketh it appear plainly, that what *John* saith in my Text, was spoken after Christ was baptized, when he was

drawn aside into the wilderness, to be tempted of the Devil. *I said, This was he; yet he came after me, and was before me.*

Observe from hence this, namely, *That the Baptist was honoring Christ, when the devil was tempting of him* [Observ.] While Satan was using all his subtlety, to overcome Christ in the wilderness, *John* is using all his earnestness and endeavor to cry him up, to exalt him in the hearts of his hearers. This is a special piece of Christian prudence, for men to counterwork the devil; to appear so much the more for Christ, by how much the more Satan and his instruments appear against him. There should be a kind of *Antiperistasis* in the soul of every believer; as in the fire, that burns hottest then, when the air round about it, is coldest. The middle Region is therefore coldest, because the great heat of each, takes the reflection from the lower and the upper heat above. Such an *Antiperistasis* should be found in Christians, they should be witnesses in the dearest times, and their hearts should be softest in the hardest times, and fullest of activity for Christ, in the times of the greatest opposition against him. As *John* is a honoring of him, when the Devil is a tempting him. The reason lieth in that enmity, which was put at first between the Serpent, and the Seed of the woman; for enmities work one against another, contraries expel one another. The Devil will be sure to cross us if he can, when we go to any spiritual duty; as, When the *high Priest Zacharias* was standing before the Lord, then it is said, *There was Satan standing at his right hand to resist him*, Zach. 3. 1. Therefore when we see Satan plotting any mischief, we should stand at his right hand to resist him. We should do what we can for Christ, at such times more especially. Then our service is most acceptable, and most useful. For men not to be ashamed of Christ, in the midst of a crooked and an adulterous generation; yet, for men to appear for Christ, in a backsliding generation, run through the stories of all times, and ye shall find, this hath been the spirit of the Saints. When *Herod* sought for Christ, to destroy him in his Infancy, then was *Joseph* and *Mary* most careful of him, and took him into *Egypt*. When the *Priests*, and *Levites*, and *Scribes*, and *Pharisees*, did much oppose him in his Members; then the *Apostle's* most of all appeared for him, and tell the Rulers to their faces, *Whether it be better to obey God or man, judge ye*. In the Primitive times, when it was death to bear the name of a Christian, then did *Pausanius*, when they asked him what he was, say, *My name is Christian, and my surname is Catholic*. His name was *Christian*, to distinguish him from *Heretics*, and those that opposed Christianity. I need not tell you of our *Worthies* in *Queen Mary's* days, that not only by their Writings, but by their Sufferings, witnessed for Christ, not only in black and white, but in red too. It should be so still; the very thoughts of their flames should kindle zeal in us. Christ is opposed even at this day, in many ways, therefore we should strive for him. There are many *tempters* and *revilers* now, therefore Christ should have many *Champions* now. Heaven and Earth may both teach us this lesson. Time was, when our *Savior* came to the men of *Bethlehem*, *He came to his own, and his own received him not*; they refused to entertain *Christ* as became him. Then doth the Star from heaven own him, that comes, and showeth the *Wise-men* where he was, and standeth before the house. Afterwards, when his own rejected him, *Not him, but Barabbas*, said they; When the Jews that pronounced him not worthy to live, had got their ends, then the Sun is darkened, and the Earth quaked; they owned their *Lord* and *Maker* then, when the Jews refused him. The Sun is ashamed to behold the *Soldiers*; and the

earth quaked, as loath to bear the Soldiers. Thus far of the *Witness-bearer*, the *Manner of his witnessing*, and the *Time when*.

4. The fourth particular remaineth, namely, The Matter of the Testimony, which *John* here giveth of Christ, which lieth in these words, *This was he of whom I spake, He that cometh after me is preferred before me, for he was before me*.

Let us expound the words first.

This was He.

There lieth some matter of commendations even in that. So that your great Orator of *Greece*, *Demosthenes*, he accounted it matter of commendations, when he went in the streets, to have it said, 〈 in non-Latin alphabet 〉, This is *Demosthenes*. *Res est magnopere laudanda*. It is a matter much to be valued, to have one pointed at with the finger, and to have it said, *This is such a man of note*. The holy Ghost speaks it by way of commendations of *Moses* and *Aaron*, *Exod. 6. 26, 27*. ye have it twice there, *These are that Aaron and Moses, to whom the Lord said, Bring out the children of Israel out of the land of Egypt according to their armies. These are they which spake to Pharaoh king of Egypt, to bring out the children of Israel from Egypt. These are that Moses and Aaron*. Here it is thrice. So, *This was he*, saith *John*. But the commendations he giveth, lieth more apparent in the following words, *He of whom I spake, He that comes after me is preferred before me, for he was before me*.

He that comes after me.

Quest. What is that? How doth Christ come after *John*?

Answ. In three respects, which I frame as a ground from this.

- First, *In regard of his Nativity*.
- Secondly, *In regard of his own Ministry*.
- Thirdly, *In regard of his attendance upon the Ministry of John*.

First, *In regard of his Nativity*. Christ was born of the *Virgin Mary*, some six months after *John the Baptist* came into the world; so he came after him in that respect. *Luk. 1. 36*. You may find, that the mother of *John the Baptist* was gone with child some six months, when the *Virgin Mary* had newly conceived: *Behold, thy cozen Elizabeth hath conceived, and shall bear a son, and his name shall be called John*. So saith the *Angel* that came to *Mary*, and brought the first tidings of *Christ our Savior*.

Secondly, Christ came after him, *In regard of his own Ministry*, and the discharge of that. Christ did not begin to exercise his Ministry, till *John* had ended his: *Mar. 1. 14*. *After that John was put in prison, (where he lost his head) Jesus came into Galilee, preaching the Gospel of the Kingdom of God*. We use to say, that *seldom comes a better*; but, let not that proverb occasion dispar in any, for here Christ comes after *John*. It may be, the people may think themselves undone, now they have lost such a Minister as *John the Baptist*. After him comes *Christ*, even as *Elisha*

comes after *Elijah*, with a double portion of the spiritual truths of God, for all that have to do in the world.

Thirdly, Christ is said to come after *John*, *In regard of his attendance upon the Ministry of John the Baptist*. 〈 in non-Latin alphabet 〉 , That word is seldom or never to be found in Scripture, as relating to *time*, but always to *place*; and should not be used for: *post me*, but *pone me*, as *Beza* renders it. So it respects *time*, *After me*, in regard of his *Nativity*, and *exercise of his Ministry*, that ye may take in the other. But now, *After me*; that is, *In regard of his attendancy upon my Ministry*. So it was with Christ, who was a hearer of *John the Baptist*. Joh. 1. 26. *John answered them, saying, I baptize with water; but there standeth one amongst you, whom ye know not. There standeth one amongst you. Therefore Christ was one of John's followers, he stood amongst John's Disciples here. And, in the Scripture-phrase, the followers of any Teacher, it is usually said of them, that they go after such a one; because the Teacher was wont to go before, and the Disciples after, which is the proper notion of the phrase in that place, Matth. 16. 24. Then said Jesus to his disciples, If any man will come after me, let him deny himself, and take up his cross, and follow me. The Disciple is said to come after, and to follow the Teacher. Christ here to come after John, because he was one of his Hearers. Go we on to the next words.*

He that comes after me, is preferred before me.

Namely, *In regard of his worth and dignity*. The *Prince* comes after the *Harbinger*, and yet is preferred before him. The *Word* comes after the *Voice*, and yet is preferred before it; for it was a *voice* during the time of *articulation*, and not a *word* till it be *articulated*. Christ was the *Prince*, and *John* the *Harbinger*; Christ, the *Sun of righteousness*; and *John* the *Morning-star*; Christ the *Word*, and *John* the *Voice*. Though he comes after me, he was before me. And it is reason he should be preferred before him in *dignity*, because he was before him in regard of his *Essence*, as being *God from everlasting to everlasting, whose going forth is from all eternity*. He was not only before *John*, but before *Abraham*; Joh. 8. 58. *Before Abraham was, I am*. Before *Abraham* was, yea, before the *World* was. Prov. 8. 25, 26. *Before the mountains were settled, or before the hills were brought forth; while as yet he had not made the earth nor the fields, nor the highest part of the dust of the world. Ye have John the Baptist telling us in this Chapter, verse. 34. that he bears witness to the Divinity of Christ; And I saw, and bear record, that this is the Son of God. Now this he doth in this place, He proveth, and bears record, that Christ is the Son of God, because he was before all. That is a testimony of his Divinity. The sum of all then is this, John's endeavor is, to prefer Christ before him; that is the thing I would have you to observe. And it should be the care of every Believer, to prefer and exalt, and set up Christ above himself. He that came after me, is preferred before me, for he was before me.*

John was put upon this, because the people had a conceit of him, that he was the *Messias*; and therefore he made it his business thoroughly to depress himself, to exalt his *Savior*. *I must decrease, but he must increase. I am the friend of the Bridegroom, but he is the Bridegroom that hath the Bride. I baptize with water, but he with the holy. Ghost. I am the poorest sinner, but he is the Lamb of God, that taketh away the sins of the world. It was the scope of his Ministry, to prefer Christ before himself, whom the people were apt to magnify. And so Peter, Act. 3. 12, 13, 14. said, Ye men of Israel, why marvel ye at this, or why look ye so earnestly upon us, as though by our*

own power or holiness we had made this man to walk? The God of Abraham, and of Isaac, and of Jacob, the God of our fathers, hath glorified his Son Jesus; whom ye delivered up, and denied in the presence of Pilate, when he was determined to let him go. But ye denied the holy One, and the Just, and desired a murderer to be granted unto you. The four and twenty Elders, in the Revelations, ye find them casting down their Crowns at the feet of Christ, and giving all praise to him; Rev. 4. 10, 11. The four and twenty Elders fell down before him that sate upon the throne, and worshipped him that liveth forever and ever; and cast their crowns before the throne, saying, Thou art worthy, O Lord, to receive honor, and glory, and power; for thou hast created all things, and for thy pleasure they are, and were created.

The more to blame are they (to make some Use of this, before I end) that either in point of Salvation, or Edification, ascribe more to *themselves* than to Christ, instead of preferring Christ before *them*, as John did. This Reproof may concern a great many of us, and, haply, more, than are well aware of it. For this is truth, that *Spanhemius* lately said, in one of his Treatises, *Naturaliter aliquid Pelagii, & aliquid Pharisaei in nobis habemus*; We have all by nature something of the *Pelagian*, and something of the *Pharisee* in us. *Pelagian-like*, we are all apt to ascribe too much to our own *free-will*; and, *Pharisee-like*, we are all apt to ascribe to ourselves *the merits of our good works*. What men are those that maintain, that God hath given them a power to will, but the act of willing they have in themselves? Is not this to ascribe more to themselves, than to God? Is it not more, actually to will what is good, than to have a power to will it. *Augustine* professeth himself, once of opinion, That men were able of themselves to receive the Gospel, when it was preached; but he was converted from that error, by that place of the *Apostle*, *What hast thou that thou hast not received? And, O man, who hath made thee to differ? And yet a Dutch-man of late hath dared to say, I have made myself to differ from others*. Though God gives me power to will, yet to will is of myself. Here is something of the *Pelagian*. See now something of the *Pharisee*, in those that pride themselves for their good works, with the neglect of Christ. Ye know what the *Papists* do, they ascribe something to their merits. They will give something to Christ in the beginning, but the carrying on of their works they will have to themselves. Which *Bishop* against *Perkins* saith: A father bestoweth a Farm upon his son; the son, by his improvement of this Farm, groweth so rich, as he is able to make the purchase of a greater Farm; which he hath not from his father, but hath purchased it by his own industry, and improvement of the stock which his father gave him. So, God doth at first bestow a stock of grace upon us, saith he; but we, by the improvement of this grace, are able to purchase something at God's hands. Who is the *Purchaser*? whether he that layeth out the money for what is bought, or he that gave the first Farm? So, Who is the *Procurer of Salvation*, whether Christ that giveth the first grace, or the man that hath so improved that grace, as to purchase Heaven at the hands of God? All these things are ascribed to the next cause, not to the remote cause. Christ is the remote cause of salvation, but the man himself is the next cause of his own salvation and happiness. Here the *man* is preferred before *Christ*. And have we not many amongst ourselves? Ask them, How they hope to be saved? Whereas there is no true answer in the world, but this, *Christ in you, the hope of glory*. Christ in me, is my hope to be saved: Yet their common answer is, They hope to be saved by their prayers, and duties, and good meaning, and good endeavors. What is

this, but to set a *man's self* above *Christ*, and to look for salvation by his own *Performances*, and not by the merits of his *Savior*. Men may sometimes have *Christ* in their mouths, but look what their hearts run to when they think of salvation, that many times is their own works. It is a good saying of Mr. *Fox*, the *Author* of the *Book of Martyrs*, in a Latin Treatise of his, *Nemo magnus est operando, quin Christus; & qui magnus est, magnus est per fidem in illo*: There is none great in works but *Christ*; and if we will be great, it must be by faith in him. Others, perhaps, will give you a better answer, to seem to; yet, in the issue, it cometh much to one: They tell you, They come to salvation by believing in *Christ*. But ask them, how they come to believe? Why, because they find so much humiliation in their hearts, and dependency upon *Christ*. Here a man setteth up belief, whereas in the true course of things, good works should be made out by the issue of faith. Here is a kind of bastard-faith, made out as the issue of good works. Certainly, good works may help faith. Faith groweth fat and well-liking, the more it putteth forth itself in works of holiness. But it is faith laying hold upon *Christ*, that bringeth in all our comfort. Therefore he that will go the other way to work, must settle himself on *Christ* by faith. *He that was mighty in Peter to the circumcision, was mighty in me to the uncircumcision. Christ was mighty in Paul, and mighty in Peter, they had great success in their ministry; but, Whom do they thank for it? Christ, and not themselves. As Joab did, when they had taken Rabbah, 2. Sam. 12. 27. He sent messengers to David, saying, I have fought against Rabbah, and have taken the city of waters. Now therefore gather the rest of the people together, and encamp against the City, and take it; lest I take the City, and it be called by my name. Joab had taken a great deal of pains in the service, but he would have his Master David to have all the honor. So, whatsoever pains a Minister, or any other, hath taken in the work of God; he must take heed of setting up himself: now cast in for Christ, let him have all the praise. There is a Rabbah taken, when a man is converted, a fort taken out of the Devils hands; who shall have the praise, the Minister? no, but the Lord Jesus Christ, that giveth the success. Joab he fought, and took the City, but Joab was David's servant, therefore David must have the praise; All the ability, and grace, that thou hast laid out in this service, they are Christ's, therefore not to be ascribed to thee. Thou canst not go one step, before Christ comes in to thy assistance; Joab bringeth the work to perfection, and yet David absent a great way off. The Lord Jesus Christ is always present, with any that do a good work; therefore, all the praise is to be given to him. When Peter drew up the multitude of fish, doth he sacrifice to his own Net? no, but he giveth the glory of it to the Lord Christ; though it was Peters net, and Peters hand that drew up the net, yet it was not Peters strength. Therefore, give to the Lord all the praise, that so we may prefer Christ before all, as John the Baptist did.*

Vers. 16. Of his fullness have all we received, and grace for grace.

I shall say something of the Coherence, and then come to the particulars. I hinted that to you before, wherein I understood this to seem to relate to the end of the fourteenth verse; where it is said, That *Christ* was *full of grace▪ and truth*. And here he proves it, He that is the fountain of grace, must needs be full of it himself, *Christ* is so; *For of his fullness have we all received, and grace for grace*. Only there is a great doubt, and Controversy, amongst *Interpreters*; whether these be the words of *John the Baptist*, or of *John the Evangelist*.

Some think them to be a continuation of *John the Baptist's Testimony*, which I discoursed to you of, out of the former verse? *This was he, of whom I spake, He that comes after me, is preferred before me, for he was before me.*

Others think, they are the words of *John the Evangelist*, and cohere with those words, in the end of the fourteenth verse, *Full of Grace, and Truth.*

And I rather join with them. Partly, for that reason, and partly, because that the graces of Christ, which he speaks of here, and in the following verse, *The Law came by Moses, but grace and truth by Jesus Christ*, were not so fully manifested, when *John the Baptist* spake, as when *John the Evangelist* wrote this Gospel. For the law of *Moses*, as to the shadows of it, were then expired; The truth of *Christ* was then exhibited, the *Holy Ghost* come down, and abundance of grace shed abroad all the World over. So that the *Evangelist* may well say, *Of his fullness we have all received, The Law came by Moses; and now, grace and truth, is come by Jesus.* It was so, (when the *Evangelist* wrote) in the full exhibition of it.

The matter in difference is not very great. But let us take them, as to the Coherence, and then for the parts.

You have in this short verse, abundance of particulars. The general parts, they are but two, But the latter is subdivided.

First, Here is a storehouse, an Heavenly storehouse of Treasure, that is, *the fullness of Jesus Christ. Of his fullness.*

Secondly, The improvement hereof, for the chiefest good of it; *We have all received, even grace for grace.* And in this, four particulars.

First, The persons, *All we.*

Secondly, The participation, *Have received.*

Thirdly, The proportion, not his fullness, But, *of his fullness; de plenitudine*, and not *plenitudinem*, some share of his fullness.

Fourthly, The treasure it self, which was imparted, that is, *Grace for grace. Of his fullness have we all received, and grace for grace.*

I shall now close with the first of these, which is the *Magazine*, the *Store-house*, the *Treasury* in the text, namely, *The fullness of Christ*; whence I commend to you this Observation; That,

There is abundant fullness in Jesus Christ. [Observ.]

There is an abundant fullness in Jesus Christ, of whom it is said, Col. 2. 19. *It pleased the Father, in him should all fullness dwell. All fullness, All for kind, and All for degree.*

And it, therefore, pleased the Father, That all fullness should dwell in him, because he was to be the *head* of the *body*; He is the *head* of the *body* the *Church*, for it pleased the Father, That in him should all fullness dwell. It concerned *Christ* to be full of all grace, because he was to be the

head of his Church; As in the natural body, because the head is to convey sense to all the body, therefore, all the Organs of sense are placed in the head. The eye whereby we see, and the ear whereby we hear, and the nose by which we smell, the palate by which we taste; Jesus Christ is to be the head of the Church. Therefore, all fullness was to be in him; He was to be an universal Cause, which was to have an universal Influence, therefore, there must needs be in him an universal fullness. As in the first Adam, there was a fullness of human nature, and of righteousness too, as long as he stood; because he was to convey the human nature, together with the Image of God, to his posterity, if he had continued. So in the second Adam, There was to be a fullness of grace, because he was to convey all grace to all believers, to the end of the World. Joseph filled the Granaries of Egypt with Corn; Why? Because not only Egypt, but all the Countries there about, were to be suppli'd with Corn in time of Famine. So it pleased God, that in Christ should all fullness dwell, That all, Jews, and Gentiles, might come to him for grace; All must go through the hands of Joseph, to the people: Even as the Liver is full of blood, because it conveyeth blood to the members of the body. The Sea is full of water, because it conveyeth water to all the Rivers; And the Sun full of light, because it conveyeth light to all the Stars. So Christ is full of grace, because He was to be the Conveyer of grace.

To speak a little more distinctly. There is a threefold fullness in Christ.

A fullness of Divinity.

A fullness of Sufficiency.

A fullness of Efficacy.

See the distinction, and difference between them.

First, There is in Christ, A fullness of Divinity, and so commonly, it is said, Col. 2. 9. *In him dwelleth all the fullness of the Godhead bodily.* There are to be found in others, gifts, and graces, that flow from the Godhead; These were in Angels, and Adam, and all Saints. But the Godhead it self, is in Christ. And that, not according to some portion of it; as the Heathens had a conceit, that the Divinity was dispersed, and scattered. That one had one part of it, and another, another part. And therefore, they made many sorts of God's, because they thought no one sufficient to contain the whole Deity; therefore, they made Bacchus, and Apollo, and the rest, to have their several employments. But here is in Christ, not the parts of the Godhead, but the fullness of the Godhead; *In him dwelleth all the fullness of the Godhead bodily.* Not a parcel, but all and bodily, that is, either really. If ye take body, as it standeth in opposition to shadows, and figures; then the Godhead is said to dwell in Christ bodily, in opposition to the shadows. Under the law, the body dwelt figuratively in the Ark; and, *thence the glory of the Lord filled the house.* But now it dwelleth in Christ, as the substance of all those shadows; It dwells in him bodily: Or if ye take body, as it sometimes signifieth, person, The Hebrews were wont to put the soul for the whole person; so many souls went down with Jacob into Egypt. The Greeks were wont to put body for the whole person. I beseech you, brethren, by the mercies of God, present your bodies as a living sacrifice; so then, to dwell bodily, is, to dwell personally. Now the fullness of the Godhead, dwells personally in Jesus Christ, because he was the second Person in the Trinity; The Son of God, as full of the Divinity, as the Father himself was. The fullness of the Godhead, dwelt as truly in

the Son, as in the *Father*; Now *Sonship* implieth *Identity of nature*. As (if it will not be tedious to you)

Four things go to make up a perfect *Sonship*. There must be,

- 1. *Similitude*.
- 2. *Procession and Production*.
- 3. *Life*, and
- 4. *Identity*.

If any of these be wanting, A person cannot be said to be the son of another; I say, *Similitude*, *Procession*, *Life*, *Identity*. There is a likeness, between the *whiteness* of the wall, and the *whiteness* of the snow; but no *sonship* between them, because there is no *production*. The *whiteness* of the wall, doth not produce the *whiteness* of the snow. *Fire*, begets *fire*, Here is a *production*; But the *fire* is not the *son* of the *fire*, because here wanteth *Life*. The *body* of a living *Man* breeds *worms*. Here is a *production*, and *life*, but yet the *worm* is not the *son* of *Man*; because, here is no *Identity of nature*. The *worm* hath not *the nature of man*; There must be a *Coherence* in all these *four*, which you find in *Christ*, in reference to *God the Father*. There is a *similitude*; He is the express *Image of his Fathers person*. There is a *procession*: For the *Son* proceedeth from the *Father*, and is begotten of the *Father*, from all eternity. There is *Life*, For, the *Son* hath *Life* in himself, as himself saith. And there is *Identity of nature*. The very same *essence*, with that of the *Father*; And a greater *Identity*, then between any man, and his son. That take along with you too. Take *Abraham*, and *Isaac*: *Isaac*, hath the same nature with *Abraham*. But, how the same? The same in *species*, not in *Individuals*. The same in *kind*, not the same *Individual nature*; For it is possible, that the *father* may be saved, and the *son* damned, or the *son* saved, and the *father* damned. But now, the *Lord Jesus Christ* is the same *Individual nature* with the *Father*; because but one *Deity*, and one *Divinity*, and one *Essence*, and the same *Person* pertakes of the same *Individual substance*. Here is the first *fullness*. *The fullness of Divinity*.

Secondly, There is in *Jesus Christ*, A *fullness of sufficiency*; for the work of the *Mediator-ship*, which he undertook, as *God-man*. That which *Divines* call the *grace of unction*. They speak of a double grace that dwelleth in *Christ*, *The grace of union*, namely, that favor, by which the *human Nature* was united *Personally* to the *Godhead*. Secondly, *The grace of unction*; namely, that anointing with the *holy Ghost*, which *Christ-Man* had, who is therefore said, to be anointed with the oil of gladness above his fellows. There is therefore this *fullness of sufficiency*, because there was a *fullness of Divinity*; there is therefore this *grace of unction*, because by that *grace of union*, *Christ* is therefore anointed, because the *Manhood* is so united to the *Divinity*. The nearer anything cometh to the *Cause*, the more it taketh of the *Effect*. *Fire* is the *cause* of heat; therefore the nearer a man stands to the *fire*, the hotter he is; the farther off, the less he partakes of the influence of the *fire*. The *Human Nature* having a *union* with the *Godhead*, must needs partake of all grace. Write the letters of the *Alphabet* upon a seal, and then put that upon the wax, the wax will bear the image of all the letters. Here is the *Divinity*. The *Godhead* falls upon, as it were, and takes to itself the whole *Manhood*; and therefore the *Manhood* bears

the impression of the whole *Godhead*, as far as the *Manhood* is capable. Now indeed it was necessary, there should be a *fullness of sufficiency in Christ*, because, as *Mediator*, he had three great *Offices* to discharge, and everyone of them requireth a *fullness*; without which, he could not have gone through with his work: Accordingly, ye shall find a *fullness of power in Christ*, as *King*; a *fullness of wisdom in Christ*, as *Prophet*; and a *fullness of righteousness in Christ*, as he was the *Priest* of his Church; which three make up the *fullness of Sufficiency*.

There is in Christ as *King*, a *fullness of power*. That is it which he speaks of, Matth. 28. 18. *Jesus came and spake to them, saying, All power is given to me in heaven and in earth. Go ye therefore and teach all Nations, and I will be with you to the end of the world.* Christ hath *all power in Heaven and Earth*, yea, and in *Hell* too. Of the two former, this place speaks, *All power is given to me in heaven.* He hath the Angels in heaven at his command, and can send them out as an heavenly host, to assist his people. *All power is given to him on earth*, over all the Princes in the world. Therefore he is *King of kings, and Lord of lords*. And this he telleth his Apostles, before he sent them to preach the Gospel, to encourage them. *Preach to all Nations; (all Nations, all Mankind.) All power in heaven and in earth is given to me. Therefore go preach: I am with you.* And as all power in heaven and earth is given to Christ, as King of the Church; so, *all power in Hell*. Ye have an expression that may, haply, bear this sense, Rev. 1. 18. *I am he that liveth, and was dead; and behold I am alive for evermore, Amen. And have the keys of hell, and of death.* Christ hath the keys of hell, and can send whom he will thither, and keep whom he will from thence. The Keys argue *Power*: It is a metaphor taken from Conquerors; when they take a City, they have the Keys thereof delivered into their hands, in token the City is now at their command. If *Hell* be here taken for the *Grave*, yet there be other places that show, that Christ hath power over the Devils of hell: *That at the name of Jesus every knee should bow, of things in earth, and things under the earth.* Christ could not have run through his *Kingly Office*; if he had not had this power over devils; because he could not have been able to have bound the strong man, if he himself had not been stronger.

There is in Christ, as he is the Prophet of his Church, the *fullness of wisdom*; Col. 2. 3. *In whom are hid all the treasures of wisdom and knowledge.* Though that wisdom the creatures have is but a poor small moiety; we may have our pounds, perhaps, or not so much: What we have is but as shillings, and pence, and farthings. *All the treasures of wisdom and knowledge are hid in Christ*; and that too, from the very first moment of his *Incarnation*, though he did not begin to exercise his *Prophetical gifts*, till afterwards. But when God, only wise, was pleased to join himself to a Creature, that Creature was made partaker of the wisdom of God.

There is a place that may seem to stumble some, Luk. 2. ult. where it is said, that *Christ increased in wisdom [Object.] and stature, and in favor with God and man.* If he increased in wisdom, then all the treasures of wisdom were not hid in him from the beginning.

For this: you must know, there is in Christ a twofold [Answ.] wisdom,

- An *Uncreated wisdom*, and
- A *Created wisdom*.

An *uncreated wisdom*, which belongeth to him as the *Second Person* in the *Trinity*; that is always one and the same.

Secondly, There was a *created wisdom* that did belong to Christ, as *Man*; and of that it may be said in some sense, that *Christ increased in wisdom*. Haply, all the *habits* of wisdom were not at once infused into the *Human Nature*, and there might be no increase of them; yet, as to *act*, there might be a *grouth*. And as to particular application of wisdom to this and that object, there might be a *grouth* in *experimental wisdom*, though not in *habitual wisdom*. There was no time, wherein God did not favor Christ, *This is my beloved Son, in whom I am well pleased*: But yet the *favor* of God was not manifested to Christ at all times alike; it was manifested more at his *Transfiguration*, than when he was in the *Garden*, when he sweat *water and blood*; and more, when the voice came from heaven, and gave that testimony of him, *This is my beloved Son, in whom I am well pleased*; then when he hung upon the Cross, and cried out, *My God, my God, Why hast thou forsaken me?* In *experimentall favour* Christ grew, and so he might grow in *experimental knowledge* too. What if a man might say, The *habits* of this *created knowledge* were enlarged in Christ, because as Christ grew in years, the *Human Nature* grew in a capacity of more and more knowledge; and, accordingly, there might be an enlargement in that sense. If a man cut his name in small letters in the bark of a tree, they are but small at the first; as the tree grows, the letters grow; and when the tree cometh to the full *grouth*, the letters stand at a stay too. Thus, the *Human Nature* of Christ was extended, as he grew in Nature. But this we are sure of, *In him are hid all the treasures of wisdom and knowledge*, as he was a *Prophet*.

Thirdly, To this *fullness of sufficiency* is a third remaining, ing, that is, *A fullness of Righteousness*, as he was *Priest*, of which ye read, Joh. 16. 10. *He will convince the world of sin, and righteousness, and judgment. Of righteousness, because I go to the Father, and ye see me no more.* Here is a clear argument, that there was a *fullness of righteousness* in Jesus Christ, because he rose from the *dead*, and went to the *Father*, notwithstanding he had undertaken, as our *Surety*, to pay our debts. He is now gone to the *Father*, up to Heaven. Heaven had been too hot for him, if he had left anything to pay. But, *He convinced the world of righteousness, because I go to the Father, and ye shall see me no more*; which he could not have done, if all had not been discharged, which argueth, he did fulfill whatsoever he undertook. Therefore he is called, *Jesus the righteous*; 1 Joh. 2. 1. *If any man sin, we have an Advocate with the Father, even Jesus Christ the righteous, he is the propitiation for our sins; and not for ours only, but also for the sins of the whole world.* Had he not been *Jesus the righteous*, he could not have been *Jesus our propitiation*. For we have broken the *Law*; if he had not fulfilled it for us, he could not have been a *propitiation* for our sins; therein lieth his *righteousness*. Now there is a *fullness of righteousness* in Jesus Christ, because he fully answered whatsoever the *Law* could challenge.

The *Law* requires a three-fold *righteousness* of us; it requires

An *Habitual righteousness*.

A *Practical righteousness*.

A *Passive righteousness*.

Habitual righteousness, that is a conformity of our natures to the horridnesse of the Law. *Original sin* is against that.

Practical righteousness is a conformity of our lives to the precepts of the Law; and every act seems to be a violation of that.

Passive righteousness, is a conformity of our sufferings, to the threatenings and curse of the Law; which is, *Cursed be everyone that continueth not in everything of the Law to do it.*

Now, all these are to be found in Christ as our *Surety*, and great *high Priest*.

There is in him an *Habitual righteousness*, a conformity of his Nature to the holiness of the Law; for, *He is a Lamb without spot and blemish.* The Law could never have required so much righteousness, as is found in Him.

For *Practical righteousness*; there was never any *aberration* in his *thoughts, words, or deeds.* *The prince of this world cometh, and hath nothing in me.*

And for *Passive righteousness*, there is a conformity of his sufferings to the threats and curse of the Law. What doth the Law threaten? Why, a *privation of comfort*, which answereth to our *omission of good*; and an *infliction of torment*, which answereth to our *commission of evil.* Both these are to be found in *Christ.* Time was, when he was deprived of the comforts and influence, which at other times he had, from the Divinity, so far, as to cry out, that *he was forsaken.* And time was, when he lay under torment and sense of wrath, which made him to sweat *water and blood.* So, here is a Law exactly answered, which is, *the fullness of righteousness*, which is in Christ as our *Priest.*

3. The third fullness which is in Christ, is, *The fullness of Efficacy*, putting forth itself for the benefit of the Church. Such a fullness is in Christ, that filleth all that come to him, and will not leave one believing soul empty. *A fullness of efficacy.* Hence it is, that he is said to fill all in all: Ephes. 1. 23. *Which is his body, the fullness of him that filleth all in all.* Christ filleth all Graces in all believers: Whatsoever there is, either in the Understanding, or Will, or Memory, or anywhere else, it is of Christ's putting there. The first Miracle Christ did, was, a *filling of the waterpots with wine*; our *Evangelist* tells us, it was the first Miracle he did in *Canaan.* And there was in that Miracle a kind of representation, of what Christ will do ever after. He began with *filling*, and goeth on with *filling*, and endeth with *filling*: Insomuch as there is no believing-soul in the world, but he putteth some *fullness* into it; everyone hath its proportion. Ephes. 4. 13. *Till we all come in the unity of the faith, and of the knowledge of God, to a perfect man, unto the measure of the stature of the fullness of Christ*; Christ here, is *Christ Mystical*; *Christ Mystical*, that, is the *Church*; He being the *Head*, and *believers* the *Members.* As the *fullness* of a *Natural body*, is made up of the *Compleatnesse* of every *member.* Thar is a full body, when every member is grown to its due proportion; So the *Body of Christ* is made up, when there is a *fullness* in every *Believer*, answerable to that state, and relation, and place, which such a member bears in the body of Christ. All have not the like measure of *fullness.* One is *full*, as an *arm*, another is *full*, as an *hand*, another, as a *little finger*; yet he hath the *fullness* of a *member.* And all these put together, make up the *fullness of Christ.*

To show you, *the fullness of Efficacy*; see how *Christ* filleth those that come to him, and live upon him. He giveth them first, a *fullness of blessing*. That which ye read of, Romans 15. 29. *I am sure, when I come unto you, I shall come, in the fullness of the blessing of the Gospel of peace*. Wheresoever the *Gospel of Christ* is entertained, there comes a *fullness of blessing*. The truth is, All other things in the World are but empty *blessings*, in comparison of this. Nay, a man may say, where the *Gospel* is not received, there are *Cursed Blessings*, Mal. 2. 2. saith he there. *If ye will not hear, and lay it to heart, to give glory to my Name, saith the Lord of Hosts; I will even send a Curse upon you, and will Curse your blessings*. Health, and riches, and means, and friends, all blessings in themselves; are *Cursed blessings*, to *them*, that forsake the *Gospel*. Where that is entertained, the *Curse* is removed; so, *Christ comes with the fullness of the blessing of the Gospel of peace*.

Secondly, He giveth them a *fullness of Content*, suitable to their several conditions. I speak of such, as walk in *Christ*, as well as those that have received him; and that live up to their principles. I say, a *fullness of content*, in their condition. Of this, *Paul* speaks, Phil. 4. 18. *I have all, (saith he) and abound, I am full*. It was a sorry pittance, *Paul* had in outward respects, and yet he wanted nothing; He hath *all*, he is *full*. Why full? why, because he was *contented*. The first *Adam*, brought *emptiness* upon all the Creatures, and so they all became subject to bondage, and vanity, by reason of his sin. The second *Adam*, put a kind of *fullness* into them. Ye read of some in *Job*, of whom it is said; *In the midst of their sufferings, they shall be in straits*. And poor *Saints*, they have in their *straits* many times, a *sufficiency*, because they are *contented* with their Conditions.

Thirdly, There is, a *fullness of spiritual knowledge*, that *Christ* conveyeth to his *Members*, Rom. 15. 14. *I myself, am persuaded of you, my brethren, that ye also are full of all goodness, filled with all knowledge, able also to admonish one another*. Though the parts be weak, yet where *Christ* hath taken possession of the heart, there the soul hath a *fullness* of spiritual knowledge; The fullness of a small vessel, is fullness, though small, but yet a fullness. He that hath least, hath his proportion, and a fullness in his degree. That which is hardly a fullness, if ye compare him to any unregenerate man, his parts perhaps are beyond his. *They shall all know me, from the least, to the greatest; I write to you little Children, (saith John) because ye have known the Father*, even the least of God's people know him. Whereas the greatest Scholar in the World, if he hath not entertained *Christ*, knoweth him not. There is a *fullness in Christ*, though little; in comparison whereof, the greatest Scholars in the World, are but *empty men*. He knoweth *Christ*, as a man knoweth Honey, that hath tasted it, which is another kind of knowledge, than he hath that hath only heard of it, and discoursed of it, and never tasted of it in his Life.

Again, There is a *fullness of the fruits of Righteousness*, Phil. 1. 11. *Being filled with the fruits of Righteousness by Jesus Christ, to the glory, and praise of God. Filled with the fruits of Righteousness*. *Christ* hath no barren Trees in his Orchard, they are all filled with fruit, *fruits of Righteousness*; whence it comes to pass, that *believers* living up to their principles, as I said before, they follow God *fully*. As it is said of *Caleb*, Numb. 14. 24. *My servant Caleb had another spirit with him, and hath followed me fully*. They do not follow *Christ* by halves; *Christ* a little, and the World much; but follow him *fully*, close with him, even as two plain *Superficies*. Suppose

two pieces of boards smoothed and plained, they close one with another in every part; Whereas, a round thing doth close only in someone point, if ye put it to a thing that is plain. If ye lay a round ball upon a smooth Table, the ball closeth to the Table, but it is but in a point. Ye have false-hearted men, that seem to close with God, and Christ; but it is in this, or that particular opinion, that may stand with their gain. Whereas the poor soul that followeth God, and Christ, followeth him fully in every truth, and every particular thing, that makes for God, and Christ; so there is a fullness of obedience, as well as a fullness of knowledge.

Again, There is a *fullness of joy*; This *Christ* giveth, where he communicateth *himself*. He speaks of it, Joh. 16. 24. *Hitherto, have ye asked nothing in my Name, ask, and ye shall receive, that your joy may be full.* They are but *empty joys*, that the *World* giveth to its followers; Christ promiseth a full joy to them, that seek to him. Therefore it is, that the members of *Christ* have a full joy, because they have Communion with him, as their *Head*; He is present with them, as in the inward man, and, *In his presence, is fullness of joy.* Joy ariseth from the fruition of some good thing, which a man knoweth, and knoweth himself to have interest in. What so good, as Christ, who is the chiefest Good? when a poor believer comes to know Christ, and to be able to say, *My beloved is mine, and I am his*; Hence ariseth a full joy, because it is a joy in Christ, who is a good, a present good, a present known good, a present known good which I have interest in; besides those good things which are to come, that farther fruition of Christ, which men shall have in another World. In comparison, of which, *Paul* accounts himself absent from the Lord, while he is present with the World. Though themselves be absent, they are present to the eye of faith, which is the *evidence of things not seen, the substance of things hoped for*; Therefore in these, they can rejoice, with a full joy. This makes them, *to be filled with everlasting Consolation, and goodhope through grace; yea, with joy unspeakable, and full of glory.* So ye see, there is abundant *fullness* in *Jesus Christ*; and also, what sorts of fullness they are.

I proceed to the Application of this truth. If there be [Use.] such abundant fullness, in *Jesus Christ*; Then it holdeth forth,

First, *Matter of Consolation, to those that are within.*

Secondly, *Matter of Invitation, to them that are without, that they would be persuaded to come in upon this ground.*

First, Here is that, that may comfort them, that are within; They have a *Savior* full of all grace, and excellency. And if he be full, then they are Compleat in him: there lieth the Comfort. The *Apostle* joineth these two together, Col. 2. 9, 10. *In him dwelleth all the fullness of the Godhead bodily, and we are complete in him, which is the head of all Principalities, and Powers;* We are complete, if we be in *Christ*. Why? because he is *full*. Upon this ground it was, that *Paul* could glory in his Wealth; though but a poor man, and confessed, though he had nothing, he wanted nothing, 2 Cor. 6. 10. *As sorrowful, yet always rejoicing; as poor, yet making many rich; as having nothing, and yet possessing all things.* Why so? because he had Christ, and all things in him. *Qui omnia habentem habet, habet omnia*; He that hath him, who hath all, hath all in him. This was *Paul's* case, as it was *Moses* his case, when he was forty days, and nights upon the

Mount; he had none, but *God* alone with him, he had taken up no provision: There he was. The people thought *Moses* was dead, and that he would never come again; therefore, they fell, upon that ground, to make a *Calf*. If he did return, they thought he would come, and look like a pined starved Creature; Well, *Moses* comes, beyond their expectations, and never looked so well in his Life. So well, as they could not endure to behold the shining of his Countenance; How came *Moses* to receive so much vigor upon the Mount, where he had no sustenance? Why, he had *God* there, and in him all: This is the great fountain of Consolation. It is a pleasant thing for a man to have a full heap to go to, where he may take a purse-full, a bag-full, if need be. A *believing soul* may go to *Jesus Christ*, and take his hands full, his heart full, as much as ever he standeth in need of. It is the condition of many a Christian, to be always on the complaining hand, though it ought not to be so; for, *Cheerfulness is an honor to Profession*.

But thou art apt to complain, Alas for me, I abound in [Object.] nothing but want; there dwelleth no fullness in me.

It is true enough; but thou hast him, *in whom all fullness* [Answ.] dwelleth. Therefore what needst thou complain of want? I say, Thou hast him, if thou be'st a believer. As many as received him, to them that believe in his name, to them gave he power to be the sons of God. Thine are the wants, Of what? Why, of a *finite creature*. His is the fullness, Of whom? Of an *infinite God*. What are thy wants to his fullness? Certainly, the one is infinitely above the other, even as God is far above men. Thou art *ignorant* (so are we all by nature) of God and of ourselves, and the way to heaven. Thou knowest not what to hold in such and such a point, and knowest not what to do in such and such a case: Why, thou canst never want wisdom; If thou receivest of his fullness, there is wisdom for thee. *Christ is made to us of God wisdom*, saith the *Apostle*. Certainly, he that partaketh of *Christ's wisdom*, shall be wise enough, wise to salvation, as the *Apostle* speaks in another place. If *Stephen* receiveth of the fullness of Christ, wisdom for wisdom, then he speaks with such a spiritual wisdom, as all his enemies are not able to resist. A *poor man* in the Council of *Nice*, that came to encounter with a great *Philosopher*; he was full of the Spirit of Christ, and opposed so much power against what the *Philosopher* said, as he professed, That while *Argument* was opposed to *Argument*, and *Syllogism* to *Syllogism*, I was hard enough for them all. But here comes a *man*, that speaks in the power and wisdom of *Christ*, and I am not able to resist him. Sometimes a *Christian* complaineth of his own weakness, and who hath not cause to complain of that? But then consider, what a fullness of power is in *Christ* as thy King, a power, by which he is able to subdue all things to himself, to conquer lust, and to tread down Satan under thy feet, and to make thee more than a conqueror, through him that loved thee.

But the thing lieth upon thy *Conscience*, and thou canst [Object.] not bear it.

Look to *Christ*, he is full of righteousness, though thou [Answ.] be'st full of guilt. What can the *Law* exact of thee, which may not be found in thy *Surety*? Thou complainest of an *unholy nature*, but look to *Christ's Nature*, there is *habitual righteousness* in him; He is a lamb without spot or blemish. Thou hast broken all the *Commandments* of God; Look to *Christ's life*, there is a *practical righteousness* in him; Satan came, and found nothing in him. The *Law* threateneth a

curse, and death, and hell: How shall this be undergone? Look to *Christ thy Surety*, there is a *passive righteousness* in him; he hath answered the *curse* of the *Law*, as well as fulfilled the *precepts* of the *Law*. The merit of all these redound to thee, if thou canst but believe. Therefore may the poor soul say, as *David* doth in the *Psalms*, *I will go out in the strength of the Lord God. I will make mention of thy righteousness, even of thine only.*

But, How comes it to pass then, if there be such a fullness [Object.] in Jesus Christ, that so many of his Members are so empty, so little grace to be seen in their conversation, and belief to be found in their souls?

It is not for want of fullness in *Christ*, but it is because [Answ.] we are wanting to *Christ*, and to ourselves, that we are so empty, notwithstanding the fullness of our Head. It is, because we do not answer his *fullness* of worth and *grace*, with the *fullness* of our *affection*. *Fullness* should be answered with *fullness*. As Excellency calleth for Respect; so according to the degrees of the excellency, should be the degrees of respect. There is a full and abundant grace and merit in *Christ*, therefore *go with full assurance of faith*, when thou goest to him.

What is the reason thou art no fuller? [Quaer.]

Why, because thou dost open thy mouth no wider: [Response.] *Open thy mouth wide, and I will fill it.* Could we believe enough, we should have enough. But *Christ* saith (as to many of his *Patients*)▪ *Be it to thee according to thy faith.* According to the measure of thy Bucker, so shall be the proportion of water that thou drawest out of the Well of Salvation. *Christ* is the *fountain*, and his *blessings* and *graces* are the *water*, and *faith* is the *bucket*. A *large faith*, a faith drawn out, fetcheth a *large blessing* from heaven; and so as he expecteth fullness of faith, that coming to a great God, we should look for great things from him, and not content ourselves with outward *Mediocrities*, but have our faith exercising itself, in some proportion to the object upon which it acteth. So also, that we should come with the *fullness of obedience in our lives*, as well as of *faith in our hearts*. We should not only draw near with assurance of faith, but follow God fully, as *Caleb* did, *Numb. 14.* get that spirit as was in *Caleb*, to *follow God fully*. We should have great comforts, but we tread awry, and so wrench our faith. We go after God a little, and the world a great deal: when we are following God, we are taken off from the pursuit of God. Thence it is, that our comforts are no more. Suppose the head in the natural body full of sense and spirits, yet if the lower parts, through which the influence should be conveyed to the vital parts of the body, be obstructed, the lower parts may decay for want of the influence of the head; because there is something that hinders that conveying of them, namely, those obstructions. We suffer our understandings, and wills, and affections, to be obstructed with the world, and the things thereof; therefore the fullness of our *Head* is not conveyed to us in so full a manner. *Herein do I exercise myself*, saith *Paul*, *to keep a good conscience, towards God, and towards man.* These exercises will open those obstructions, and so make way for the influence of the *Head*. That is the first Use, by way of *Consolation* to them that are Within.

Secondly, Here is matter of *Invitation* to them Without, that they would from hence be persuaded to come in to [Use 2] Jesus Christ, because there is such a fullness in him, as

ye have heard of in other cases. *Fullness inviteth*, and why should it not do so in this. The laden *Bee*, that, flieth abroad into Gardens and Meadows, Why? Because they are full of flowers, there is food to be had for them, and something to carry home to their Hives. Why doth the *Merchant* take such long voyages to the *West Indies*, but because that is full of Mines of gold and silver? And to the *East Indies*, but because they are full of spices? The sons of *Jacob* took a long journey from *Canaan* into *Egypt*, because that was full of corn, and they were loath to starve in their own *Land*. The *Queen* of *Sh•ba* came a great way to see *Solomon*, because he was *full of wisdom*. Will not all these rise up in judgment against us one day, if we be not invited and drawn in by the *fullness of Christ*, in whom there is more sweetness, than in all flowers and spices; more riches, than in all mines of gold and silver; more excellency and *fullness*, than of *milk* and *honey* in *Canaan*, than of *corn* in *Egypt*, than of *wisdom* in *Solomon*? Therefore methinks our souls should hasten to him; and the rather, because we all *naturally* affect a *fullness*, and will be seeking it one where or other, either in *Christ*, or in the *Creature*; and man doth *dream* of a *fullness* in the *creature*. That which *Agur* speaks of, speaking after the manner of men, *Prov. 30. 9. Give me not riches, saith he, lest I be full, and deny thee, and say, Who is the Lord?* There is a fullness in wealth, and pleasures, and preferments, that men may truly affect.

Let the very consideration of the emptiness of this fullness, that is supposed to be in the creature, be a motive to invite men to come in to *Christ*; If ye go not after *Christ*, ye will go after the high expectations of that fullness, which will deceive you. This of *Christ* is a filling fullness. And That, ye may call a fullness if ye will, but it will prove emptiness in the issue. *Solomon* at last comes to this conclusion, *Eccles. 1. 14. I have seen all the works under the Sun, and behold all is vanity, and vexation of spirit; that is, emptiness*, so the word signifieth. As empty the creatures are, even as Cisterns that hold no water, *Jer. 1. 13. What refreshing can be had from a cistern, that hath no water in it, or but little? ay, but that little in the issue comes to nothing, they are broken Cisterns, and all runs out of them, that seemeth to be put in broken Cisterns, that can hold no water. There is a mere delusion in all the creatures, they make fair promises; but when a man cometh to seek for comfort in them, he is like a Traveler, that comes to a Well for water, and findeth nothing but air there, and so cries out, It is an empty Well. I remember a story of *Semiramis*, that when she did lie upon her death-bed, she caused her Monument to be made, and this Verse written upon her Tomb,*

Hïc fod•at quisquis, si princeps, indiget auro.

If any Prince standeth in need of Treasure, let him dig in this Sepulcher, and see what he can find there. Many years after, *Darius* passing by, and beholding the Inscription, caused the Monument to be digged open, where, instead of a great deal of treasure, he findeth another Inscription to this purpose, *Had'st thou not been extremely covetous, thou wouldst never have digged into this Tomb for nothing.* And so indeed, the creature hath no satisfaction in it. A man comes, and thinks to find much, and he hath there nothing, but a sad lesson for himself, to carry away with him. Wherefore let us no longer play the *Prodigal*, seeing there is bread in our Father's house, let us not go to feed upon husks; the creatures are no better. All is vanity, and worse; they are not only vanity, but vexation of spirit, which ariseth from the

disappointment of a man's hopes, when a man is vexed, when he is frustrated; looks for much, and finds a little. That is his case here, a man looks for contentment, and findeth trouble. As our Savior, in the days of his flesh, it is said, *He went to the fig-tree expecting fruit, and found none*; therefore he was provoked, and cursed the tree. Many a one leaves the creature with a curse; which he sought after with expectation of satisfaction from it. Oh! it is a cursed preferment, and pleasure, saith he, even of that very thing, which he thought would have fully satisfied his soul, when he first enjoyed it. But now, this *fullness of Christ* is such, as there is no vanity in it, no vexation from it: nay, so far is it from vexation, that it giveth satisfaction which nothing else can give. Psal. 36. 8. *They shall be abundantly satisfied with the fatness of thy house, and thou shalt make them to drink of the rivers of thy pleasure.* For vexation in the one, here is satisfaction in the other; and for those drops of pleasure which men find in the creature, here is rivers of pleasure, such are those everlasting joys that are in Christ. For the pleasures of the creature, here are Rivers, every man may have his fill. If it were a Cistern, an Army might come and empty that. But here is enough, therefore I need not to envy another's satisfaction; there is enough for all that come to Christ. I have now done with the first Observation, of the first part of my Text.

The Second hath diverse Branches.

The first that offers itself is the Partakers hereof, and those are a great many; *We all*, saith the Apostle here, *We all have received, even grace for grace*,

A short Observation is to be taken from thence, namely, [Observ.] *That all the members of Christ are partakers of some spiritual endowments. We all have received of his fullness.* Not one, but Christ imparts something to, in his measure. Therefore it is clearly said by the Apostle, Ephes. 4. 7. *Unto everyone of us is given grace, according to the measure of the gift of Christ.* Here is grace, and grace to everyone, and grace from Christ to everyone; yet, to everyone in his measure, not alike measure to all, but some measure to each. *One star*, saith the Apostle, *differs from another in glory.* Not a Star but receiveth light from the Sun, the one receiveth more light than the other: Therefore there is a different glory in the Stars. The Lord Jesus shineth upon every believing soul, but not upon everyone in a like luster. You know there was a time, when Esau questioned his father's store strongly, *Hast thou but one blessing, my father?* but, no man needeth to question the store of this everlasting Father, he hath more blessings than one, he hath some blessings for every Member of his, *We have all received.* Therefore it is said, Mal. 2. 15. *And did not he make one? yet had he the residue of the spirit.* Some read, *Abundance*; and some read, *Residue of spirit*; both well. God hath given endowments of spirit to an hundred, and he hath a *residue* of spirit for a thousand more; and when he hath endowed a thousand thousands, he hath a *residue* of spirit for ten thousand millions more. Ephes. 2. 5. *Which is the head. Even when we were dead in sins, hath he quickened us together with Christ, (by grace ye are saved;)* Here is one *head*, but many *members*. The *Head* is Christ, the *Believers*, are the *members*; *All the members of the body they are compact together*, saith this place. The whole body is joined together by the bones, that meet in the joints, and let into one another; Compact, by that, which every joint supplieth. So the souls of believers, as they are all knit to Christ their Head; so they are let into one another, by a spirit of love. And

something, every joint supplieth; therefore, every joint hath its particular work. As there is a *vegetative* power in the soul, that putteth forth it self to every member; One member to the proportion of an *arm*, another of an *hand*, another of a *finger*. So there is a working of the spirit of grace in the whole body of Christ, that brings every member to its proportion; one to this degree, another to that, which God hath predestin'd him to. Therefore it is, that the growth of every member, upon the increase of the body, helps to the edifying of it self in love; Look then, that as in the body, every member shares with the soul, that bringeth it to the perfection, due to that member. So doth every believer, share with the spirit of Christ, in some spiritual indowment, fit for his station. It may be of great use to us.

- First, It may serve as an *Antidote*, against *scornfulness*, and *contempt*.
- Secondly, As a spurr to *improve*.

First, The consideration of this truth, That all the members of Christ, partake of some spiritual indowment; (*Weall have received*) serveth as an *Antidote* against *scornfulness*, and *contempt* of one another. If every man hath received his part, *Who art thou that despisest thy brother?* Prov. 17. 5. *Who so mocketh the poor, reproacheth his Maker; And he that is glad at Calamity, shall not be unpunished.* It pleaseth God to make him so, therefore, to mock him, is to reproach God; so to contemn the poor Saint for want of those parts, to express himself by, that thou hast, thy reproach is to the Spirit of God. God hath purposely dispensed his gifts, and graces, so that there is no believer but hath some, and none that hath all endowments in an eminent way; None hath all, that he may not think to stand alone. And none but hath some, that everyone may have use of another, that the highest should not contemn the meanest; The head should not say to the foot, *I have no need of thee.* As it is in *Countries*, *Non omnes, fert omnia, Tell us;* one *Country* produceth *Wines*, another *Sugars*, another *Spices*. God hath purposely so done this, that one *Kingdom* might have interest one with another; In the like manner, God hath ordered things in his mystical body, and given to all his members several endowments, that they might not contemn one another. As it is in a material building, where there is a sort of stones laid together, everyone hath its use; The lower Story bears up those above it, and the upper story, keeps the lower from being warped. There is use of all, and so it is of the members of Christ; Therefore, one should not slight, and contemn another, God delights to order things so. Though thou mayest excel another in diligence, perhaps, yet there is one thing, or other, wherein happily he may excel thee. For instance; It may be, thou art a better *Proficient* in the *School of Christ*, then such a one; but perhaps, he was begotten into the *School of Christ* before thee, that is his honor. *Paul* accounted it the honor of some *Professors*, that they were in Christ before him, and had got the start of him in that, Rom. 16. 7. *Salute Andronicus, and Junia my Kinsmen, and my fellow Prisoners, who are of note amongst the Apostles, who also were in Christ before me.* He valued them in that respect, though he was a Christian of greater parts; yet they were in Christ before him, therefore, he durst not contemn them. It may be, thou hast been in Christ, before such a one, yet the party may live more upon Christ, since he was in him, then thou hast done. Thou hast a greater stock of *habitual grace*; but he is a better Husband, with that little stock, he hath. It may be, thou art as *abundant* in pains, as he, but God hath given him better

success, then to thee; in his pains, that so thou mayest have something still to value this labor. For, It may be, thou hast more *assurance* then such a believer hath, it is that, that puffeth thee up; but stay: It may be he, whom thou contemnest, may have as much of *faith*, as thou hast of *assurance*. That is no *paradox*. It is possible, one of less degree of *faith*, may have a higher degree of *assurance* for the present, because *assurance* dependeth not upon the degree of *believing*; but upon the degree of *discovered light*: God may come in betimes, with *discovered light* to one, that hath less *habitual grace*. *We have received the spirit, not of the Law, but of God, by which we know the things that are freely given us of God*. Therefore, *assurance* depends upon the *light*, not upon the *grace*.

Let this serve in the second place, to be a spurr to improvement; We have all received, therefore, have all something to be accountable for. *I beseech you, saith Paul, that ye receive not the grace of God in vain, 2 Cor. 6. 1*. If Christ giveth a gift, it is to some end; And what is the end? why, improvement, so saith the *Apostle, 1 Cor. 12. 7. The manifestation of the spirit, is given to every man to profit withal*; that is, every Christian Man, and Woman, hath something in Him, or her, which manifesteth their, having the spirit of God. Therefore it is called, *the manifestation of the spirit*; And said to be *given to every man*: but here is the end, *to profit withal*. What Talents a man hath received, he must not hide in a Napkin; As it is in the natural body, That which every member receiveth, it is for the good of the whole. The *stomach* that takes in meat, but not for it self alone, but to nourish the *body*; The *feet* they move, too and from, not for themselves alone, but to carry the *body*. The *hand* that worketh, not for it self alone, but to maintain the *body*; And so it is in the *mystical body of Christ*, as the *Apostle* telleth you clearly, *1 Pet. 4. 7. As every man hath received the gift, even so minister the same one to another, as good stewards of the manifold grace of God*. Here is *manifold grace*; And so dispensed, as every man hath received a *gift*, and as a *good steward*. The *steward* receiveth the money, that is put into his hand, not to put up into his own purse, but for the good of the whole *family*; Men have received, that they may dispence. Therefore, I say, seeing we all have received, we are all bound to be useful in our several places, within our several spheres; not all of the same way, but all in some way, to be useful to the Church of Christ. This doth not open a gap to confusion, it doth not open the *Pulpi-doors* to everyone, that may say himself to be *gifted*; but it calls upon everyone in his *sphere*, to do service to God in his *Church*. We are like so many *Actors* upon a Stage, in the acting of a *Comedy*; he is not commended that acts the greatest part, but he that acteth his own part best, be it the part of a *King*, or of a *Servant*, either short or long; if he act that part well, there lieth the matter of his praise; and the *Servant* may have more commendation for that part he acteth, than the *King*, if he doth it well. So it is here: He that acteth his own part well, shall have, *Well done good and faithful servant*. As in the *naturallbody*, there is a distinction of *members*; as in *Music*, the *Harmony* is made up of different Sounds and Tunes; they have the *Base*, and *Mean*, and *Treble*. If all were *Treble*, where were the *Base*? and if all *Base*, where were the *Mean*? The *Harmony* is made up from the consent of all these. So, there is an harmony made up in the Church of God, but it is from the variety of gifts, that God bestows upon them. And the *Treble* hath its commendation in *Music* as well as the *Base*. And as in *Painting*, your dark colors add to the beauty of the Picture, and deserves praise, if well cast, as well as the fairest color in the whole Piece. So,

many Christians of obscure parts, in comparison, in the conjunction of the whole, do add to the beauty of the whole.

The next is, The *Participation*. I will speak a little of that.

Have received.

The Observation from hence is this, namely, *That whatsoever* [Observ.] *endowment any man is partaker of, he hath but received it.* Before I told you, Everyone hath received; now, *Whatsoever any one partakes of, it is but received. Of his fullness have we all received, and grace for grace.* 1 Cor. 4. 7. *What hast thou that thou hast not received?* Name the thing, if thou canst, that is good; if it be good, it is received. *What hast thou, that thou hast not received?* Go from the one end of the work of grace to the other, and you shall find all received: Begin where grace beginneth, at the *Understanding*, and those good thoughts that God puts into the minds of men, by which he turneth the mind about; for the *Understanding* is the great Wheel. Those thoughts thou hast received, as the *Apostle* tells you, 2. Cor. 3. 5. *Not that we are sufficient of ourselves to think anything, as of ourselves; our sufficiency is of God.* From good thoughts in the *Understanding*, come to good inclinations in the *Will*; they are received, Phil. 2. 13. *It is God which worketh in you both to will and to do, of his good pleasure.* Come from good inclinations of the *Will*, to good words in the *Mouth*; why, God puts them in too, or we cannot have them. Isa. 50. 4. *The Lord God hath given me the tongue of the learned, that I should know how to speak.* Come from good words to good works, by which our words are made good; we fulfill in our actions what we profess: they are also received, *Without me ye can do nothing*, saith Christ. He doth not say, It is but little; but, *Nothing, just nothing, without me.* These good works, they have different successes, every degree of success is received; *Paul plants, and Apollos watereth, but it is God that giveth the success.* Nay, to make it appear that the success is given, that increase is freely dispensed, ye shaall often find God giving more success to meaner labors, than to greater; more success to men of weak abilities, than to men of strong abilities: because he will have success free, as well as anything else. As it was between *Rachel* and *Leah*; *Rachel* was the fairer, but *Leah* the fruitfuller; *Rachel* had more beauty, but *Leah* more children.

Now to come to the Use, which the *Apostle* hath made [Use.] to my hands, *Whatsoever we have is received.* Away then with boasting, 1 Cor. 4. 7. *Who made thee to differ from another? What hast thou that thou hast not received? Now if thou didst receive it, why dost thou glory as if thou hadst not received it?* Away with all proud opinions of men, that ascribe something to the creature, and something to themselves, that they have not received of free grace. There is a great deal of difference between *habit acquired*, and *habit infused*. Men speak of *grace*, as if it were an *acquired habit*; and so ascribe much to themselves, and do not take all as received. Indeed, in *acquired habits*, the actions well performed, have a kind of *casualty* in them; as, if a man learneth to write, his frequent *habit* bringeth him to write. But it is otherwise in *infused habits*; there, we have first the *habit*; then, perform the *act*: You have first the *habit*, that, we receive; then, the *acts* are produced; and, *all is of God.* As they say of the soul, *Grace frames all of itself*; the free grace of God doth all in the soul, plants the *habit*, then draweth it forth into *act*, and then blesseth those *acts*, and then crowneth all. And what is the *Crown*? Why, his own work in us. God crowneth nothing in us, but what he giveth us. It is so from first to last,

All is grace. Therefore there is no *boasting*. Away then with proud opinions, and glorying of ourselves in our conversation. The truth is, this corruption of nature, though it vent itself much in opinion, yet more in practice. It is too common a fault for men to play the *Swan*, when they look into the *whiteness* of their own *bosoms*, without considering the *blackness* of their *feet*. Whence is that *whiteness* received, if there be any *whiteness*? It is from God; therefore glory not, as if thou hadst not received. Yet, glory in God, but not in thyself. There is that which will make us to play the *Judas* with *Christ*; *Christ* giveth a bag to *Judas*, and *Judas* will filch from *Christ*. *Christ* giveth us grace, and we are apt to pocket up all for ourselves. We derive all from *Christ*, and yet many times we take upon us, as if we had it out of our own *Cisterns*: *This I did, and said; and this was done by my endeavors.* Oh! *What hast thou that thou hast not received?* The Moon receiveth all its light from the Sun, and yet the Moon eclipseth the Sun as much as in her lieth. Seeing we receive all from *Christ*, let him have the praise of all we have, and hope for. Let this break the pride of our hearts. Beggars must be no boasters. *Of his fullness have we all received, even grace for grace.*

Vers. 17. For the Law was given by Moses, but Grace and Truth came by Jesus Christ.

18. No man hath seen God at any time. The only begotten Son, which is in the bosom of the Father, he hath declared him.

In this 17th. Verse are contained two *Assertions*.

- First, *That the Law was given by Moses.*
- Secondly, *That Grace and Truth came by Jesus Christ.*

Of these, I shall not here speak anything; nor of the opposition which is here made by some, between these two. Whereas *Christ* and *Moses*, the *Gospel* and the *Law*, are here opposed by way of *Comparison*; the one, as more excellent than the other: *Diverse* mistake them, as opposed by way of *Controversy*, as the one excluding the other; and so gather from hence, That under the *Gospel* we have nothing to do with the *Law*. That, *The grace and truth that came by Jesus Christ*, doth quite destroy and abolish the *Law*, that came by *Moses*.

We might here distinguish of a four-fold estate of Man.

- A state of *Innocency*.
- A state of *Corruption*.
- A state of *Preparation*.
- A state of *Grace*.

And also of the several uses of the *Moral Law*.

- First, *To justify*.
- Secondly, *To discover sin and guilt*.

- Thirdly, *To provoke to sin.*
- Fourthly, *To condemn for sin.*
- Fifthly, *To lead to Christ.*
- Sixthly, *To direct in the ways of holiness.*
- First, The Law was of use to have justified Adam in the state of *Innocency*; but could never justify any man since.
- Secondly, The Law is still of use to provoke, and to condemn, in the state of *Corruption.*
- Thirdly, In the state of *Preparation*, the Law is still of use, as a *School-master*, to lead us to *Christ.*
- Fourthly, It is of small use to *Condemne*, and of no force to *provoke*, in the state of *grace.*

But yet, Fifthly, even in the state of grace, it is of use to correct, and so, it is a rule of Life; All these I might discover to you, by diverse arguments. But my intension is, to consider such places, as are objected to the contrary, and then to come to the Application, *Gal. 3. 19.* seems to imply, that the Law was to continue no longer, then till the coming of Christ; *Wherefore then serveth the Law? It was added, because of transgression, till the seed should come, to whom the promise was made.* If by seed, we understand [Object.] *Christ*, as is likely; Then it doth rise higher, *the Law was added, because of Transgression, till the seed should come:* but then it was to continue no longer.

But the answer is not difficult. First, If ye understand [Answ.] the *Ceremonial Law*, then that began to vanish; when *Christ*, (who was the *substance*) came, now that, even the *Ceremonial Law* was added, because of *Transgression*, is proved in that. All of the rights of Ceremonies, was such as implied *guilt*, and *sin*; yea, it did not only imply our *guilt*, but our *misery*. For the blood was to be poured out, to show what we all deserved; even to be made sacrifices to the wrath of God, and fuel for the fire of Hell. But if ye will understand it of the *Moral Law*, for it taketh in both; Then thus you must distinguish between the *matter*, and *substance* of the Law, and the *Ministry of Moses*.

The *Moral Law*, for the *matter* of it, is *perpetual*; It was before *Moses*, and will be after *Moses*, even to the end of the World. But then, if you take the Law, as it implieth the *Ministry of Moses*; In that respect, there was a ceasing of the Law, when the seed came, because all those *Mosaecall appendixes*, to the *Moral Law*, they then began to vanish. As namely, to the *second Commandment*, the whole *Ceremonial Law* was an *Appendix* to that; The *fourth Commandment*, the seventh days Sabbath, was a *Type of Christ*, resting in the grave, the seventh day from the Creation. So as for the *matter*, it remains, though as for the *Ministry of Moses*, there is an end of that. The great place is urged of those out of the *Romans*, *Rom. 7. 6.* *Now we are delivered from the [Object.] Law, that being dead, wherein we were held, that we should serve in newness of the spirit, and not in the oldness of the letter.* If we be delivered from the Law, then we have nothing to do with it, after we have received the *Gospel of Christ*, that is the *Objection*.

Understand the Answer, read the beginning of the Chapter, and ye shall see in what sense, he saith, *We are delivered* [Answ.] *from the Law*, namely, from the *Law*, as an *Husband*, begetting sin upon our souls; The *Law* had a *provoking power*, to stir up Concupiscense in Men. Now, saith he, we are delivered from the *Law* in this sense, because we are under another *Husband*, namely under *Christ*. In which respect, it is said in this *Epistle*, Chap. 6. 14. *That we are not under the Law, but under grace*; namely, not under the *provoking power of the Law*. That place may seem [Object.] to have some difficulty in it, Rom. 10. 4. *Christ is the end of the Law for righteousness, to every one that believeth*; If *Christ* be the end of the *Law*, Then the *Law* ended when *Christ* came. This is the Objection, but of this we must distinguish a threefold *end*.

- *Finis Abolitionis*.
- *Finis Adimptionis*.
- *Finis Intentionis*.

An end of *Abolition*. That which kills a man, a sword, [Answ.] or, poison, that is his *end*; because, it kills him. *Finis interficiens*.

Secondly, An end of *Impletion*, As, *the end of the Law is charity*. What is that? *Love is the fulfilling of the Law*.

Thirdly, *Finis Intentionis*, That is the scope of a thing, that is, at which it aims; now *Christ* is the end of the *Law*, What is that? not the *abolishing end*. For he himself tells you, *He came not to destroy the Law, but to fulfill it*; He is an end in these two latter senses, not in the first. He is the *scope of the Law*, and the *fulfilling of the Law*, and in both these senses; *The end of the Law for righteousness, to everyone that believeth*.

First, He is the *scope of the Law*. The *Ceremoniallaw*, that aimed at *Christ*; and the *Moral law* aims at *Christ* too; because it driveth men out of themselves, to seek for a *Savior*, 2 Cor. 3. 13. speaking of the veil that was upon *Moses* his face. *Not as Moses, which put a veil over his face, that the children of Israel could not steadfastly look to the end of that which was abolished*. What was the *end of the Law*? Saith he, the *Israelites* were not able to understand *Christ*, at whom the whole law aimed; there was a veil upon their face, so as in the *Levitical Rites*, and *Ceremonial precepts*, they could not see *Christ*: they could not look to the end of all those *Levitical Rites*, which are now abolished. And this veil, when they come to be *Converted*, shall be taken away. Thus, He is the end, that is, the *scope of the Law*.

Secondly, He is the *end*; that is, the *fulfiller of the Law*. Look what righteousness the law required, that *Christ fulfilled*, and so satisfied the law to the utmost, both in the *precepts*, and *curse of it*.

Well, Is it so, may some say? If *Christ* hath thus fulfilled [Object.] the law, there is so much the less need, why we should observe it, because our surety hath done it already for us.

This will have no great weight, if we consider, that [Answ.] *Christ*, and we, are to observe the *Law to different ends*. Indeed, there would be some strength in the Reason, if we should

affirm, we are to observe the *Law* to the same *end*, that *Christ* observed it; We observe the *Law*, to testify our thankfulness to *Christ*, for the salvation we have by him. *Christ* obeyed the *Law*, to testify obedience for us; Therefore, we are bound to obey so much the more, because *Christ* obeyed it. Now *Christ* endured the punishment, due to our sins; therefore, we that are in *Christ*, are not liable to *punishment*, properly so called, but yet to *affliction*, under another notion, as *Chastisements*, though *Christ* hath endured the Curse for us. And so in active obedience, we are to Imitate *Christ*, to do as He did.

I will name one place more, that is 1 Tim. 1. 9. *Knowing [Object.]ing this, that the Law is not made for a righteous man, but for the lawless, and disobedient, for the ungodly, and sinners.* Therefore a person justified, saith the *Objector*, hath nothing to do with the *Law*.

For the meaning of this place, take it clearly thus.

First, Ye cannot understand this place *absolutely*, as if, [Answ.] whosoever is righteous, had nothing to do with the *Law*; for, ye know, *Adam*, in his Innocency, had a *Law* given him. This therefore cannot be denied: Look how far a man is righteous, he hath a principle within him, that even without a *Law* it will constrain him to obey: *The love of Christ constraineth us*, saith the *Apostle*. As far as a man walks according to this principle, so far he doth not come within the compass of the *Law*, as to the *penalty* of it. A *Law*, 〈 in non-Latin alphabet 〉, it doth not lie against a righteous man. That is the *property* of the word. As when it is said, *The ax is laid* 〈 in non-Latin alphabet 〉, *to the root of the tree*, to cut it down. The *Law* is not laid to a righteous man, to condemn him. As we say in Suits at *Law*, A Suit lieth against such a man, in such a Court; that is, 〈 in non-Latin alphabet 〉. Now, saith the *Apostle*, the *Law*, in this sense, 〈 in non-Latin alphabet 〉, doth not lie against a righteous man. If ye will have the clear meaning of this, see Gal. 5. 23. *The fruit of the Spirit is love, joy, peace, meekness. Against such there is no law.* Make up the meaning betwixt these two, Gal. 5. 23. and 1 Tim. 1. 9. *The Law is not made for a righteous man.* That is, Made to direct him, not to condemn him.

Then, to have done with this, There is no such great cause why the *Ministers* of *Christ* should be afraid of meddling with the *Law*, in their Sermons: So long as we preach the *Law* with the same intent that God gave it, we may preach it without fear.

God gave the *Law* with a double subserviency. Before our Conversion, the *Law* is subservient to lead a man to *Christ*; and after our Conversion, the *Law* is subservient to direct us in the way to *Christ*. God gave the *Law* for *Evangelical* ends, and men should preach the *Law* for *Evangelical* ends; not to set up a covenant of Works, but to drive them out of themselves to *Christ*; and then, when they are in *Christ*, to help to guid them in the way of *holiness*. To preach the *Law* as *Christ* himself preached it, *Matth.* 5. who spent a great part of that Sermon in the Mount, upon the *Law*.

And then for People, as well as for Preachers; they need not fear having respect to the *Law*. *David* said, *I shall not be ashamed, when I have respect to all thy commandments.* Some seem to be ashamed, to have respect to any of the commandments of God. Certainly, Brethren, if ye will obey the *Law* out of *Evangelical* principles, as it was given for *Evangelical* ends, you need never

to be afraid of observing it. They are the same *precepts* to a man converted, but they are observed out of new *principles*; yet the *precepts* continue the same. *Hest.* 2. 10. it is said, that *she had not yet shown her kindred and people, as Mordechai had charged her, that she should not show it.* She was obedient to *Mordechai*, all the while she had been under his government; and when she was *Queen*, yet still she doth the commandment of *Mordechai*. When men are engrafted into *Jesus Christ*, they are still bound to do the commandments of the *Law*, as before: then they were bound under the curse of it, for fear; but now out of love. Here the grace of Christ will make them more obedient, because it *teacheth them to deny ungodliness and worldly lusts.* I have done with this. Now to the next Verse, which runneth thus,

Vers. 18. No man hath seen God at any time. The only begotten Son which is in the bosom of the Father, He hath declared Him.

Ye may perceive by what ye read, *Joh.* 9. how zealous the *Jews* were for *Moses*, and how prejudicial against *Christ*: *Joh.* 9. 28, 29. *Then they reviled him, and said, Thou art his disciple, but we are Moses his disciples. We know that God spake unto Moses; but as for this fellow, we know him not whence he is.* And therefore the *Evangelist* here, to take away this misapprehension of theirs, having in the seventeenth verse preferred *Christ* before *Moses*, and the *Gospel* before the *Law*. Because the *Jews*, that spake so much of God's speaking to *Moses*; and appearing to him, were ready to object, *But God spake face to face with Moses;* Therefore, the *Evangelist* here prefers *Christ*, and showeth a greater intimacy between *God* and *Christ*, than between *God* and *Moses*. *No man hath seen God at any time, (no, not Moses) but the only begotten Son.* *Moses* had some sight of *God*, but in apparition: He desired to see *God* face to face, but was denied; only he was not denied the sight of some *similitude* of *God*. *Numb.* 12. 8. *With him will I speak mouth to mouth, even apparently, and not in dark speeches; and the similitude of the Lord shall he behold.* *Moses* beheld the similitude of the *Lord*; but *Christ* was in the *Father's* bosom, and so saw him face to face, as never man saw him.

There are three *Assertions* in this place.

The first concerneth the *Invisibility* of *God*, *No man hath seen God at any time.*

The second concerneth the *Intimacy* of *Christ* with the *Father*, *The only begotten Son which is in the bosom of the Father.*

The third concerneth the *Discovery* of the *Father* by *Christ*, *He hath declared him.*

Of these three, in their order.

First, That which concerneth the *Invisibility* of *God*, *No man hath seen God at any time.* For the right understanding whereof, ye must know, that *God* may here be considered, either in reference to his *Essence*, or his *Counsel*, and accordingly there is a twofold sight of *God*.

- A *Beatifical* vision, and
- A *Scientificall* vision.

A *Beatifical* vision of *God*, in reference to his *Essence*.

And a *Scientificall* vision of God, in reference to his *Counsel*.

I dare not exclude neither of these, in reference to the Text, because the words which follow seem to have Christ in both, *The only begotten Son which is in the bosom of the Father*. That implieth Christ to have a *beatifical* vision of God, in his *Essence*, even here upon the face of the earth, because he was then even in the bosom of the Father. And he must needs see the *Essence* of God, that is, *essentially God himself*. He that hath the *same essence* with the Father, must needs see the *essence* of the Father. He is the *only begotten Son*, therefore he hath the *beatifical* vision of the Father.

Then, *He lieth in the bosom of the Father*, therefore He hath the *scientificall* vision of the Father too; in both which respects, he was able to declare the Father. Speak we then first of this Clause.

No man hath seen God at any time, as it refers to the *beatifical* vision of God in his essence. The meaning will be this, *No man*, that is, no mere man; for *Christ*, who is *God-Man*, must be excepted. *No man hath seen God*, that is, *God in his essence*; for God, in apparitions, hath been seen by many. *No man hath seen God at any time*, namely, during his life, during the state of *mortality*; so it is to be limited. That answer which God gave to *Moses*, *Exod. 33. 20*. when he desired the sight of God, *The Lord said, Thou canst not see my face; for no man shall see me and live*; you must take it, *in sensu composito*; that is, No man upon the face of the earth shall see me, no living man, while he liveth upon the face of the earth, can see the face of God in his *Essence*. Otherwise, there is a time while men do live (and live most happily) namely, when they are in a state of glory; then they do see the face of God (then face to face, saith *Paul*) even as the *Angels*. It is said of them, that *they behold the face of God*, *Matth. 18. 20*. *Christ* saith there, *I say to you, that in heaven, their Angels do always behold the face of my Father which is in heaven*. So, when men come to be like *Angels* in a state of glory, they shall also see the face of God. *But no man hath seen God at any time*, during this life, *God in his Essence*. For this we have more than one place of Scripture; the same words in the Text are repeated in *1 Joh. 4. 12*. *No man hath seen God at any time*. And *Paul* hath a place to the same purpose, *1 Tim. 6. 16*. *Who only hath immortality, dwelling in light which no man can approach unto, whom no man hath seen, nor can see*.

There are but three ways that can be imagined, by which man, in a state of mortality, can see God in his *Essence*: either it must be by his

- *Bodily eyes*,
- or by the *eye of Reason*,
- or by the *eye of Faith*.

But a man cannot see God by any of these, therefore no man can see God in that sense.

First, No man can see God by his *Bodily eye*; for the very *light* wherein he dwelleth, is *inaccessible* to the eye of sense; we cannot so much as see our own souls, or the *Angels* that are *inferior spirits*; How then shall we be able, with our *bodily eyes*, to see the *Father of spirits*, the

Lord of glory? The *Israelites* could not so much as endure the shining of *Moses* his face; How then can the eye of the body be imagined capable of that infinite glorious light, that is in the *essence of God*? And yet there is a place that speaks, as if a man, in the state of mortality, by his bodily eyes, had seen *God*, *Gen. 32. 30. Jacob called the name of the place Penuel; for I have seen God face to face, and my life is preserved.* Here is a man in the state of mortality, that saw *God* face to face. For this ye must know, that *Jacob* did indeed see *God*, but *God* in a *representation*, not *God* in his *essence*. He saw the *Second Person in the Trinity* in the shape of a man, that wrestled with him. This was all the sight of *God* that he had. The *Second Person in the Trinity*, before he took the nature of man, took the shape of man; such a shape had *Christ* taken here, in which he wrestled with *Jacob*; and this is that *God* which *Jacob* saw face to face, not *God* in his *essence*, but *God* in a *representation*. And that very thing of *God*, appearing in the Old Testament in a *representation*, to the eyes of the body, showeth, that he never appeared to them in his *essence*, because his *representations* are *many*, and his *essence* is *one*. He appeared in a Bush to *Moses*, and to *Elijah* in a still Voice; to *Jacob* as a Wrestler, to *Joshua* as a Captain of the Lord's host. These were all *representations*, that *God* was pleased to make of himself; and thus men saw him. But his *essence* all this while was invisible, neither could it be diversified as his *representations* were, being but *one*. That is memorable which *Isaiah* saith, *Isa. 6. 5. Mine eyes have seen the King, the Lord of hosts.* The Jews took this advantage against him, and said, he was a false Prophet; Why? He said, he *had seen the King, the Lord of hosts*; whereas *God* saith to *Moses*, *Thou canst not see my face and live.* Therefore they put him to death. No man can see *God* in his *essence*, and live. But *Isaiah* saw him, and he said true; but it was in a *representation*

Secondly, No man can see *God* in his *essence*, no, not by the eye of *Reason*. *Reason* hath but three ways, by which it comes to the knowledge of *God*, and those are known to *Scholars* by these names, *Via causalitatis, via Remotionis, and via Eminentiae.*

First, By way of *Causality*; and so reason comes to gather of *God* by all the creatures which it seeth lovely; and looks at all these as effects of *God*, as the cause of all, and so comes to the knowledge of *God* as the *first cause*. Thus *Reason* collects of *God*: But how far is this from seeing the *essence of God*? *Reason* discovers a *God*, but not what *God* is in his *Being*, only that *He is*. For, no *effect* can show the nature of its *cause* fully, but either such as manifesteth the whole force of the cause, or else such as is of the same kind with the cause; as burning, that showeth the nature of the fire, because the fire, being a natural agent, burns to the utmost of its power. Therefore burning showeth what nature the fire is of, as carrying the nature of the force in it. As a child showeth the nature of the father, because of the same nature with the father. But the *creatures* cannot show *God*, because they are of *effects* different from him. These are parts of the way, but how little proportion is readd of him? *The thunder of his power, who can understand?* Neither are the *creatures* of the same rank and kind with *God*, as the *child* is with the *father*; they are all of them *finite*, *God* is *infinite*. So that all that *Reason* can do this way, is, to gather, that there is a *God*, but not what he is.

Secondly, There is the way of *Remotion*, by looking over all the creatures, and by setting aside whatsoever savors of imperfection in them, and ascribing the remainder to *God*. Thus we say, that *God* is *Immortal, Impassible, Impeccable*; because we say, that to *die*, to *suffer*, and to

sin, are the *imperfections* of the *creature*. God cannot sin, God cannot die, God cannot lie, God cannot suffer. But this still comes short of seeing *God* in his *essence*; for, by this, we see what *God* is not, not what he is, by this way of *Remotion*.

3. The third way, which is a way of *Eminency*. *Reason* goeth over the *creatures* once again, and looks whatsoever is good in them, and savors of perfection in them; and ascribes that to *God*, as the *Author* of those perfections. So, when it seeth in *Man*, *wisdom*, and *strength*, and *goodness*; *Reason* can ascribe to *God* (as the cause of them) a more *eminent goodness*, and *wisdom*, and *strength*. And this is the nearest, and the farthest, *Reason* can go. And yet in all these, it cometh short of the *essence of God*; because in this way, it findeth out what he is, rather in regard of his *qualities*, (speaking after the manner of men) then what he is in his *essence*. Thus we cannot see *God* in his *essence*, no not by the eye of *Reason*.

There is only one more, that is, the *eye of Faith*, which goeth a great deal further into the knowledge of *God*, than *Reason* can; and yet we cannot apprehend *God* in his *essence*, no not by the *eye of Faith*. Thence it is, that faith is opposed to sight, 2 Cor. 5. 7. *We walk by faith, and not by sight*. Implying, that all the while we have no higher principle than faith in us, all that while we come short of *God*, to see him face to face. 1 Cor. 13. 12. *Now we see through a glass darkly, but then face to face*. Then, speaking of a time after this life, *when that which is perfect is come, and that which is imperfect shall be done away*; Then, face to face, not till then. Here, by the eye of *faith*, we see as through a glass darkly; These are two excellent expressions, though something darkened by the *Translation*. For it is, as through a glass, & in a riddle; here is the glass to the eye, and the riddle to the ear; both imply, that faith giveth us but a dark knowledge of *God*, in comparison of the light of glory. What we see in a *glass*, we see by *reflection*; The *Angels* see *God* face to face, by direct beams. We see him as in a glass, the glass of the *Creatures*, and of the *Scriptures*; There shall be no need of these glasses in Heaven, where all *Ordinances* shall cease, and *God* shall be all, in all. But here, as through a glass, and as in a riddle. What men apprehend in a riddle, they may have true apprehensions of it; As in the *riddle*, that *Sampson* put forth. But it doth not convey a thing so clearly, as if it were spoken in plain words; Whatsoever we see, we see it, as in a *glass*. Whatsoever we hear, we hear, as in a *riddle*; but then, *face to face*, saith the *Apostle*; then we shall see him, as he is, 1 *Joh*. So now, ye have had an explication of this proposition, according to the first sense; *That no man hath seen God at any time*. That is, *No man, in the state of mortality, hath a beatifical vision of God in his Essence*.

I proceed now to the second. That, *No man here, attaineth to a Scientificall vision of God, in reference to his Counsel*; That also is proper to *Christ*. Compare, if you please, *Joh*. 6. 46. with *Luk*. 10. 22. In *John*, thus of that; *No man hath seen the Father, save he which is of God, he hath seen the Father*. What is that? *Luk*. 10. 22. *All things are delivered to me of my father, and no man knoweth who the Son is, but the father, and who the father is, but the Son, and he to whom the Son will reveal him*; *Seeing*, is usually put for *knowing* in Scripture, and *seeing of God*, for the *knowing of his Counsel*. This, only *Christ* doth. Therefore, called the *wonderful Counselor*, *Isa*. 9. 6. He could not be a *Counselor* to us, in discovering the great secrets of *God*, if he were not first privy to *God's* secrets. Who but *Christ*, could have made known that way of salvation, which

he hath opened through his own flesh, to the way of Heaven. It was impossible, for *Angels*, or *Men*, to have found out a way to have been recovered to God, (when man was once fallen) had not *Christ* revealed it; This knowledge of God, no man hath. For he saith, *Rom. 11. 34.* (having said, verse. 33. *Oh the depth of the riches, both of the wisdom, and knowledge of God; How unsearchable is his wisdom? He addeth,)* *Who hath known either the mind of the Lord, or who hath been his Counselor?* That, is proper to *Christ*. No man may assume it; I say no more of it here, because it will come in again in the next Clause. *The only begotten Son, who is in the bosom of the Father.*

Come we now to the Observation, of the *invisibility* of God; for Application.

First, By way of *reproof*, we might from hence take occasion of lashing the *Papists* in the first place; And in the [Use 1] next place, *the disputers of this World*, and especially, the *Arminians*.

The *Papists*, First, and that both in point of their *Idolatry*, and of their *boasting* of their *Idolatry*.

First, *No man hath seen God at any time;* And yet they presume to make Images of Him, *visible shapes* of the *Invisible God*, *Deut. 4. 15, 16.* *Take ye good heed to yourselves, for ye saw no manner of similitude, on the day that the Lord spake unto you in Horeb, out of the midst of the fire, lest you corrupt yourselves, and make you a graven Image; the similitude of any figure, the likeness of Male, or Female.* If we will be worshipping any *Image of God*, let us worship *Christ, who is the express Image of his Father's Person;* And no Image of God, but *Christ*, may be worshipped. They were wont to kiss their Images of old; Ye know what God saith of so many souls, *who have not bowed the knee to Baal, nor kissed him.* In reference to this, *kiss the Son*, *Psal. 2.* *No man hath seen God at any time:* And yet, if you believe them, they tell you strange stories of some of their *Grandees*, that have seen the blessed *Trinity*; as they say of one *Matinius*, that was continually encompassed with the glorious light, either of the *whole Trinity*, or of some *glorious Person* of the *Trinity*. As he said of a *Jesuit*, That he lay a long time in prison, because, during his life-time, he had not earnestly desired to see the *glorious Trinity*. They shall never make me believe, that God will discover to any *Jesuit* of them all, what he denied to his servant *Moses*.

I come to what is more for *Edification*, to refute *thegreat disputers of this World*; and especially, the *Arminians*, that speak, as if they were privy to the *Counsels* of God, and had a *Scientificall vision* here below; and therefore, will believe no more, then they can bring within the compass of their own reason. Not considering what *Job* saith, *Job 33. 12, 13.* *Behold, in this thou art not just, I will answer thee, That God is greater then man; why doest thou strive against him? for he giveth not account of any of his matters.*

Two Queries are made by *Paul*, that might stop the mouths of all over-curious *Quaerists* in the World. *Nay, but oh man, Who art thou, that repliest against God?* There are too many, that are ready to reply against God, to chop logic with their *Maker*; when they will not believe, what God revealeth, because they cannot fathome it, *1 Cor. 1. 20.* *Where is the Wise, and the Scribe, and the Disputer of this World?* The *disputer* of this world, (and, *Emphatically, Of this world;*) because, there will be no disputing in the next World. *Then cometh the day of* (◊) *Revelation*

of the righteous judgments of God, as Paul speaks, Rom. 2. When God will make it apparent to every man, that, whatsoever he hath said, is True; and whatsoever he hath done, is Just; whether we can believe the truth of the one, and consent to the Justice of the other, yea, or no. Therefore, it is good to take the counsel of Augustine; *Vis tu disputare mecum? Potiùs admirare mecum*: Wilt thou be disputing with me? rather wonder with me, and cry, *Oh Profunditas*, Oh the depth! Let us, both thou, and I, agree in fearing, and trembling at the Counsels of God; lest we, both, perish for our Curiosity, in searching too far into them. And of all Disputers, none more guilty in this kind than the Arminians, therefore I name them. Men that take upon them to state the Decrees of God, as if they had been of his Council, when he made them; men that seem to wade where Paul was past his depth, which made him cry, *O the depth!* They make it clear to you, to give you a reason of all God's Decrees, if you take for granted what they say. If you ask them, Why Peter was elected, and Judas not? they say, Because God foresaw Peter would believe, and Judas not. Why Peter was saved, and Judas not? Because Judas willed to persevere in sin, and Peter did not. Are not here men of God's Council, that leave nothing unsearched? Saith Paul, when he was discoursing of these high points, Rom. 9. 13, 14. *It is written, Jacob have I loved, and Esau have I hated. What shall we say then? Is there unrighteousness with God? God forbid.* He speaketh as a man puzl'd and non-plussed at the thoughts of this, how God should come to choose Jacob, and hate Esau. He saw no unrighteousness with God; God hath done it, and therefore Just. And yet these people speak, as if they could have fetched Paul out of his non-plus, which is but to say, That God foresaw that Jacob would believe, and Esau would not; therefore he loved the one, and hated the other. So as a man; according to this reckoning, may learn more in Arminius his School in a few days, then Paul had learned in the third heavens. Let us take this for a conclusion: As God cann• 〈◇〉 seen in his Essence, so not known in his Counsels, to any man on this side Heaven.

2. The second Use is this, *No man hath seen God at any time.* Why then, let us all from hence be set to long for [Use 2] heaven, where we shall enjoy that, which is not attainable by any man here below; a sight of God, a beatifical sight, a scientificall sight: ye shall have them both there in one place, 1 Cor. 13. 12, 13. *Now we see through a glass darkly, but then face to face; there is the beatifical. Now I know in part, but then shall I know even as also I am known; there is the scientificall.* St. John tells you in another place, a speech, that might set the hearts of the people of God a leaping within them for joy, to think of that day; 1 Joh. 3. 2. *Beloved, now are we the sons of God, and it dothnot yet appear what we shall be: but we know, that when he shall appear, we shall be like him, for we shall see him as he is.* Who would not long for this day, and for this appearance? *When he shall appear, we shall see him as he is.* No day so joyful as this, to the people of God. The Sabbath, that is a joyful day; therefore the Saints have learned, to call the Sabbath a delight, as it is in Isaiah. Behold here a rest for the people of God, an eternal Sabbath, a Sabbath that hath no working-day after it; a Sabbath, which whosoever hath once arrived at, shall rest from his labors for evermore. It was a joyful day, that, when the people of Israel passed over Jordan, and got into the land of Canaan, which they had been so long looking for. Think of that spiritual Canaan, of which the other was but a type, flowing with better milk and honey, in likeness to God, and vision of God. *We shall be like him, and see him as he is.* If Moses longed for that, think what cause the people of God have, to long for the other, because

there, they shall have the sight of God. The year of *Jubilee* was a joyful time, before the appearing of Christ. When we shall be restored to that we fell from in *Adam*, we shall partake of the glorious liberty of the sons of God, as the *Apostle* speaketh. But that which is so joyful, is the sight of God, which cannot be attained till then. The very sight of *Ghrist* in the flesh afforded much joy. *Simeon* got him in his arms, and desired to die, *Now let thy servant depart in peace, for mine eyes have seen thy salvation.* The *Greeks*, *Joh. 12.* they came to *Philip*, and said, *Sir, we would see Jesus.* It was a joyful sight to see Christ, even in the flesh, What is it then to see Christ in his glory, and God in his *Essence*, as far as a finite creature can be capable of such a sight. If the *Disciples* upon the Mount were so over-joyed with the sight of *Christ*, and two glorified creatures with him, *Moses* and *Elias*, so as *Peter* forgot himself there; What joy will there be in the souls of men, that come to see Christ attended with thousand thousand times ten thousand Saints and Angels, *not Christ transfigured, but Christ in his utmost glory?* Wonder not, if I speak but *Balbusanter* of these things, for all words come short; let us make it up in affections. Learn to long for this sight, and for that place where it is attainable.

But then take this with you, before I leave the Point, Be careful, as you desire to have that, which you cannot attain here, a *beatifical* and *scientificall* sight of God; be careful to walk in *Purity*, and in *Peace*; for the sight of God is promised upon these conditions.

First, In *Purity*. *Matth. 5. 8. Blessed are the pure in heart, for they shall see God.* It is not for every eye to see God; the pure in heart, they shall see him. Sore eyes cannot endure to see the light, impure souls shall never be honored with the sight of God. The *Jews*, whom *Christ* was speaking to here, were men that stood much upon *legal purifications*: He putteth them off from them, and saith, *Blessed are the pure in heart.* A man that was not *legally pure*, might not come to see *God* in the *Sanctuary*; so will *moral uncleanness* much more keep us from the sight of *God* in *Heaven*. *Walk in Purity.*

I, and in *Peace* too; so saith the *Apostle*, *Heb. 12. 14. Follow peace with all men, and holiness, without which, no man shall see the Lord.* As not without *holiness*, so not without *peace*. He that hopeth to see the *Prince of peace* in another world to his comfort, must carry the *Son of peace* here. That of *Augustine* is an excellent speech, which he writeth concerning this subject of seeing God; (in his hundred and twelfth *Epistle*, where he had disputed largely about this thing, he taketh himself off, and saith,)

Let us be wise •o sobriety, and not be too full of heat. In the carrying on of this Argument, let us dispute fairly, lest while we seek, in a way of contention and bitterness, how God may be seen, we lose that peace, without which, God cannot be seen.

Follow peace and holiness, without which, it is impossible to see the Lord.

I come now to the second thing, the Intimacy of Christ with the Father, which lieth in these words,

The only-begotten Son, which lieth in the bosom of the Father.

Christ is the only begotten Son, that is in the bosom of the Father: that lieth clearly in my Text. Of his being the *only begotten Son*, I shall need to say nothing now, because I spake

before to it upon the fourteenth Verse, *And the Word was made flesh, and dwelt amongst us, and we beheld his glory, as of the only begotten of the Father, full of grace and truth.*

This expression is to be opened here, *Which is in the bosom of the Father*, 〈 in non-Latin alphabet 〉 *which is, not, which was to be before the Incarnation; or, which was to be in the bosom of the Father, after the Ascension; but, 〈 in non-Latin alphabet 〉, which is in the bosom of the Father.* When these words were uttered; and in every moment of time; yea, from eternity, *Christ is in the bosom of the Father.*

The phrase, I take it, implieth these three things.

- The *unity of Natures.*
- The *dear nesse of Affections.*
- The *communication of Secrets.*

First, It implieth *unity of Natures*; and so there is something more in 〈 in non-Latin alphabet 〉, then 〈 in non-Latin alphabet 〉; more in *unity of Natures*, then *distinction of Persons. In the bosom of the Father.* The word is, 〈 in non-Latin alphabet 〉, not 〈 in non-Latin alphabet 〉. But, for the *unity of Natures*, they use 〈 in non-Latin alphabet 〉. Thus the bosom is the child's place. Look to the Scripture-expressions. Ye find *Moses* speaking of himself as a *father*, carrying *Israel*, as a *child*, in his bosom, Numb. 11. 12. *Have I conceived all this people, have I begotten them, that thou shouldst say unto me, Carry them in thy bosom?* And so, in *Nathan's Parable*, 2 Sam. 12. 3. *A poor man had nothing, save only a little ewe-lamb, which he had brought and nourished up, and it grew up together with him, and with his children; it did eat of his own meat, and drank of his own cup, and lay in his bosom, and was unto him as a daughter. A daughter in the bosom.* And so accordingly here, *The only begotten Son, that is in the bosom of the Father*, to show the *unity of Natures* that is between the *Father* and the *Son*; *Christ* being *God*, co-equal with the *Father*.

Secondly, As it implieth *unity of Natures*, so it implieth *dear nesse of Affection. Bosom*, as it is for *children*, so for *nearness of Relation. The wife of thy bosom*; and, *The husband of thy bosom.* Deut. 28. 54. *His eye shall be evil towards the wife of his bosom*; and verse 56. *Her eye, speaking of a wife, shall be evil against the husband of her bosom.* Because of those dear affections, which that *nearness of Relation*, as that of *Marriage* calleth for, between man and wife. *John*, the beloved of the Lord, ye find him lying nearest *Christ*, even in his bosom, Joh. 13. 23. *And there was leaning on Jesus his bosom one of his disciples; whom Jesus loved.* The posture of *leaning upon Christ's bosom*, was an argument that *Christ* loved him. In this sense, *Jesus* is the *Son of the Father's bosom*, because the *Son of the Father's love. He shall translate us into the kingdom of the Son of his love. This is my beloved Son, in whom I am well pleased*, saith the Voice from heaven.

Thirdly, Being in the bosom, implieth *communication of Secrets*; the bosom is a place for them. It is a speech of *Tully* to a friend, that had betrusted him with a secret, *Crede mihi, &c.* Believe me, saith he, what thou hast committed to me, it is in my bosom still, I am not ungirt, to let it

slip out. But Scripture addeth this hint too, where it speaketh of the *bosom* as the place of Secrets, Prov. 17. 23. *A wicked man taketh a gift out of the bosom, to pervert the ways of judgment,* speaking of a bribe. Prov. 21. 14. *A gift in secret pacifieth anger, and a reward in the bosom expiateth wrath.* Here is *secret* and *bosom* all one, as *gift* and *reward* are one. So, *Christ lieth in the Father's bosom*; this intimateth his being conscious to all the Father's secrets. So have ye an opening of this phrase. Much is to be learned from it.

First, Seeing Christ's being in the *bosom* of the Father implieth *unity of natures*, this should teach us to give the same worship to Christ, as we give to the Father, because there is the *same nature* in both. It is that, that Christ expecteth and calleth for, Joh. 5. 23. *The Father judgeth no man, but hath committed all judgment to the Son, that all men should honor the Son, even as they honor the Father. He that honoreth not the Son, honoreth not the Father which hath sent him.* Jesus Christ requireth the same honor, which we give to *God the Father*; it is fit he should have it, and it is fit this honor should be pleaded for, now in this age, wherein many plead against the *Divinity of Christ*. We should give him the same honor that we give to the Father. Heb. 1. 6. *When he bringeth him in as the first-born of the world, he saith, Let all the Angels in heaven worship him.* If they, then how ought all the world to worship him? We should give him the honor of *Invocation*, praying to him, as *Stephen* did, when they stoned him; he called upon God, and said, *Lord Jesus receive my spirit.* As with *Worship*, and *Invocation*, so with *Faith*. It is said, that *Abraham gave glory to God, by believing in him.* We should give honor to Christ, by exercising the act of believing in him; this he called for, *Let not your hearts be troubled; ye believe in God, believe also in me.* He is the proper object of faith, as he justifieth. *Circumferentia fidei est Verbum Dei, sed Centrum est Deus.* The whole Word of God is the circumference of faith; everything learned in it, is to be believed: But the center of faith (as the Word justifieth) that, is the Word, *God*; that, is Jesus Christ, blessed for evermore.

Secondly, His being in the *bosom* of the Father, implieth the *dear nesse of affection*, between the Father, and the Son. And this teacheth us (who are bound to be followers of God, as dear children) to set our affections upon *Christ*, because God doth so; He, who is the *Son of God's* love, should be the *object* of our love. God hath a *bosom* for *Christ*, we should have a *bosom* for *Christ* too; It is said of *Ignatius*, that, after his death, his body being opened, the name *Jesus* was found written in his heart. That is a *fable*, yet hath a good *moral*; every soul should have *Jesus* written in the heart; because the love of the heart should be bestowed upon *Christ*, as the *noblest object*, and best deserving it.

Again, ye have an expression that comes home, to that in the Text, *Cant.* 1. 13. (ye shall see where the Church laid *Christ*;) *A bundle of myrrh, is my well-beloved to me, He shall lie all night between my breasts.* Here the *Church* maketh a room for *Christ* to lie in her *bosom*; This is a most *significant* expression, This comparing *Christ* to a bundle of *myrrh*, which is of a bitter taste, but a sweet smell. And so, fitter to represent *Christ Crucified*; in whose death, there was a concurrence of these two, *bitterness*, and *sweetness*. Nothing so bitter in itself, as the *passion of Christ*; the token of which, was the *pascal Lamb*, which was to be eaten with *bitter herbs*. He endured more, then we can comprehend; His own soul only, could know that *bitterness*. As there was a great deal of *bitterness* in it, so a great deal of *sweetness* too, as in

myrrh; He offered himself to God a sacrifice, of a sweet smelling savor, Ephes. 5. 2. saith the Apostle. *Myrrh*, they say, is of special use to keep from putrefaction, to dry up moist humors; therefore, they took *myrrh* to inbalm *Christ's* body withal; And such drieth up the superfluous humors of the soul. As *Physicians* say, That in nature, a bundle of *myrrh* between the breasts is *Cordial*; surely, we have no such *Cordials* as *Christ* in the bosom. Therefore, A bundle of *myrrh* my beloved is to me, He shall lie all night between my breasts; Nothing so bitter as my sins were, but the crucifying of *Christ*; and yet nothing so sweet, as that *Christ* was crucified for my sins, to take them away. Therefore, let us find a bosom to lay *Christ* in, for the time to come; If we will be glad of his bosom, when we die. He will be content to lie in ours now, if we will but receive him; Certainly, it concerneth us to know what we do with our affections: How we bestow our love. Loe, here is an object, to be beloved, more then the wife of the bosom, more then the husband of the bosom; Here is the Mediator in the bosom. If anything will draw-out love from us, it is the consideration of that love, which he hath shown to us; Love is the Load-stone of love. See how he hath opened his bosom to us, how he hath exceeded all the patterns of love; We find in Scripture, *Rebecca* loved *Jacob*, better then *Esau*; Therefore, she put him into a way of getting the blessing. And when *Jacob* was afraid of the event, lest his father should curse him, The curse be upon me my son, saith she; The Lord putteth us into a way of getting an eternal blessing from God the Father, and for the procuring of this, he himself is become a curse for us. He was made sin for us, and a curse, that we might be made the righteousness of God in him. *Jacob* loved *Rachel*, better then *Leah*; therefore, was content to serve so many years. For us, the Lord took upon him the form of a servant, and in that form served for us three and thirty years, and more, here in the flesh. *Jonathan* loved *David*, and, to manifest his love, he put his own garment upon him; *Christ* so loved us, as to clothe us with his own righteousness. *David* loved *Mephibosheth*, and therefore set him at his own Table, to eat bread continually, though he were lame. *Christ* so loveth us, notwithstanding all our lameness, and imperfections, as to provide a Table for us, where we shall one day sit down with *Isaac*, and *Jacob*, in the Kingdom of Heaven. Beloved, do you provide a room for *Christ* in your bosoms; and he will provide a room for you in *Abraham's* bosom, yea, in his own.

Thirdly, This being in the Fathers bosom, implieth Communication of secrets. Let us learn from hence, to go to *Christ* for Illumination, that he who knows the secrets of the Father, would discover them to us; so far as they are necessary for our salvation, or the edification of our brethren. Whither should we go, but to the great Counselor, for advice? The Disciples took this course, Luk. 11. 1. One of the Disciples, said to him, Lord, teach us to pray. So, Lord teach us to hear, Lord teach us to meditate, and, Lord teach us to confer; to go to *Christ* for all teaching. If any man want wisdom, let him ask it of God, Jam. 1. 5. Who giveth to all men liberally, and upbraideth not; we cannot be wise to Salvation, unless *Christ* be made wisdom to us: otherwise, the Devil will be too hard for us, he is so cunning, and subtle, as to make fools of us. As soon as a subtle man will cheat a Child of what he hath, so soon will the Devil cheat us; There are wiles of the Devil, depths of Satan, mysteries of Iniquity. How shall we be able to shun these, to avoid the danger of them, if we be not instructed by Him, who knoweth the secrets of the Father? As there are mysteries of Iniquity, so of Godliness too. The Gospel it self, *Paul* calleth it, wisdom in a Mystery; And that even amongst the perfect, 1 Cor. 2. 6. Howbeit, we

speak wisdom amongst them that are perfect, ver. 7. We speak the wisdom of God in a mystery. Which mystery? wisdom in a mystery: such, is the Gospel. So mysterious, that one mystery is wrapit in another; wisdom in a Mystery, and that hid, and that amongst the perfect. How shall we come to find out this wisdom, if the Lord Jesus, the wisdom of God, be not made wisdom to us? As there are mysteries in every point of Doctrine, so there are secrets in every point of Practice; which without the help of Christ, we cannot come to be made masters of, Psal. 25. 14. The secrets of the Lord are with them that fear him; In every duty we can put our hands to, there is a secret. It is a Common thing to pray, but to pray in the Holy Ghost, is a great secret; It is a Common thing to come to the Lord's Table but to discern the Lord's body, that is a secret. It is a Common thing to hear the word, but so, as it may be mixed with faith in us, that is a secret; To keep the Sabbath is a common thing; but, to call the Sabbath a delight, that is a secret. Would we be acquainted with the secrets of the power of godliness, let us go to Jesus Christ, who is only conscious to all the secrets of God; seek to him, that he would reveal them to us by his Spirit; for, He is in the bosom of the Father. So I have done with the second thing.

I come now to the third thing, concerning the discovery of the Father by Christ.

He hath declared him.

You have heard of a twofold sight of God, a Beatifical, and Scientificall vision.

A Beatifical Vision, in Reference to his Essence.

A Scientificall Vision, in Reference to his Counsel.

And that Christ, the only begotten Son, may not be excluded from either of these; the next Clause implieth, *Which is in the bosom of his Father.* I say, It implieth, That Christ the Son hath a beatifical vision of God the Father, even in his essence; here, while upon the face of the earth, amongst the Children of men. And besides this, He must needs see the essence of God, that is, essentially, God himself.

And His lying in the bosom of the Father, implieth, That he could not but have the scientificall vision of the Father; Hence we infer, that none is fitter, to declare the Father, then he that saw the Father, and none more able to show forth the mind and the Counsel of the Father, then he that lay in the Father's bosom.

The only begotten Son, which is in the bosom of the Father, He hath declared him.

The word in the Original is, 〈 in non-Latin alphabet 〉 . There is an *Emphasis* in the expression, and *Erasmus* noteth, that 〈 in non-Latin alphabet 〉 , *de eo dicitur, qui res alioqui latentes, & obscuras, plane ac dilucide declarat;* It is oftentimes spoken of him, that revealeth obscure and hidden things, and maketh manifest, things otherwise not to be revealed. And it is properly to be applied, to Divine and Heavenly Mysteries; Hence there ariseth a difference between 〈 in non-Latin alphabet 〉 , and 〈 in non-Latin alphabet 〉 . The first is properly applied to divine and heavenly mysteries; the other to vulgar; and things more obvious, and common. And some think that Christ in the beginning of this Chapter, is called 〈 in non-

Latin alphabet › , the *Word*, because he is ‹ in non-Latin alphabet › , the Father's *Interpreter*; or he that declareth the mind, and will of the *Father*.

So then, Concerning the discovery of the Father by Christ, two things are to be observed.

- First, The person declaring, *Christ*.
- Secondly, The person declared, *the Father*.

First, The *person declaring*. From hence note two things.

- The Fitness of the Messenger.
- The Fullness of the Message.

First, The fitness of the Messenger, by whom in these latter times, the deep mysteries of the Father's Divine essence, and will, (so far as is necessary to Salvation) is declared. For Jesus Christ the only begotten Son of God, that lay in the bosom of the Father, who is the express Image of his Person, *Heb. 1. 3.* hath shown to us the Invisible glory, and made it visible; so far, as we are capable to behold it. An expression you have to confirm this out of the mouth of Christ himself, *Matth. 11. 27.* *All things are delivered unto me of my Father, and no man knoweth the Son, but the Father, neither knoweth any man the Father, save the Son, and he to whom soever the Son will reveal him,* *Joh. 6. 46.* *No man hath seen the Father, save he that is of God, he hath seen the Father.*

Secondly, The fullness of the Message, that Christ hath declared, which is indeed, Every thing necessary for man's Salvation; and whatsoever Christ hath declared, is true, profitable, wholesome, and sufficient. Therefore, no leaving the Word of Christ, and flying to human Traditions: for saith he, *Joh. 3. 11.* *Verily, verily, I say unto you, we speak that we do know, and testify that we have seen,* And, *Hebr. 1. 1.* *God, who at sundry times, and in diverse manners, spake in times past unto the fathers by the Prophets, hath in these last days spoken unto us by his Son.* The words in the original are, ‹ in non-Latin alphabet › , by piece-meal, darkly, by riddles, and visions formerly: but now, he hath clearly declared, not only *himself*, by his Son, but whatsoever else (so much as our frail natures and weak capacities can reach unto) tending to the salvation of all the Elect of God.

Secondly, The next thing is the *Person declared*, That is the *Father*, or the mind, and will of the Father, or, more plainly: Christ, that lay in the bosom of the Father, hath declared from the Father's bosom, the glorious mystery of man's Redemption; his Justification by faith, and the way to everlasting happiness, and glory.

I now go on to as brief an Application.

First, Doth Christ declare the mind of the Father? get then Intimacy, and Familiarity with Jesus Christ; Take Him into thy heart, that lay in the bosom of the Father. For what greater stay can we have in the time of trouble, and what more supporting Comfort and consolation in the hour of Temptation, than to be acquainted with, and united to him, that is the

Churches Head; and our Lord, and Savior, the only begotten Son of God; and to lie in the bosom of the Father?

Secondly, Take notice of the Dignity of a Christian; that hath so able, and so gracious an Interpreter, even the Eternal Son of God. He it is, that to us declareth the will, and layeth open the whole Counsel of his Father.

Thirdly, Let dignity oblige you to duty. If Jesus Christ declareth the will of the Father: then, upon the life of your souls, it exceedingly much concerneth you diligently to observe, and carefully to attend unto what Christ declareth; Learning always to submit to the will of the Father, thus declared by his Son, that his Name alone may be glorified, and our souls Eternally saved.

FINIS. ...